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## Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER TWENTY.

Written expressly for the Banner of Light RY J. M. PEEBLES.

EDITOR BANNER OF LIGHT-"The panting pligrim's heart is filled With hollest themes divine, When first he sees the lilles gild The fields of Palestine,"

Jerusalem, literally the city of peace - built and destroyed, buried and resurrected-was plun dered by the Egyptian conqueror, Shashak; be sieged 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 o'er the waste of nearly twenty centuries to the occasion. that called forth Jesus' plaintively tearful appeal to his kinsmon. As a psychometrist, knowing the murderous persecutions of the past, and as a seer, forseeing the future of the city of the proph-

ets, he wept, saying: "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent 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 Isay 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

Travelers, accustomed to the wide distances of | breathe, the air of Paradise. 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 pomegrapate, that the Nazarene commenced his triumpha march over the rising hills on which "much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna!'

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

whom Jesus so loved.

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

"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 float ed down to us in the gospels.'

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

"This volume referred to by Mr. Peebles, "Jesus, Myth. Man or God!" girling the historical evidences of Jesus, Myth. Man or God!" girling the historical evidences of Jesus, Myth. Man or God!" girling the historical evidences of Jesus, Myth. Man or God!" girling the historical evidences of Jesus, Myth. Man or God!" girling the historical evidences of Jesus.

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of the law, relating to governments, laws, cus- the common receptacle of rubbish from the city, Was it a comet? Was it a translent meteor? | figs and honey-minus the locusts-and finding toms and events, transpiring long before and and of the dead bodies of notorious criminals, is considered by the Jews in all Oriental lands as | ing; hence this place of fire, or hell-fire! The divine. Certain comments annexed to the He-1 term Gehenna (Hell), composed of two Hebrew brew text of the Mishna, constitute the work words, Gee, a valley, and Hinnon, the name of of the Sanhedrim, or great Senate and House of that "Jesus taught the eternity of future pun-Judgment at Jerusalem, makes special mention ishment." The whole drift of his moral teachof Jesus of Nazareth-his "indifference to the ings and parables is against such a conclusion. law of Moses;" his "pretended miracles;" his True, he employed the phrase, "The fire that "stubborn waywardness;" his "kingly ambition," and "repeated blasphemies." These test limited sense of the Orientals. Strabo, the getimonies are belitting 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-Mahdmetans-ever hating Christian in John's gospel; leather-require "Infidels" from the West toenter their temples of worship with bared feet, or in slippers presented at the vestibule. But as workmen, last autumn, were repairing this Mosque-the Crown of Mount Morfalh, and original ste of Solomon's Temple-we were allowed to enter well-shod, when our guide, recounting the old and silly myth, pointed to the "stone"the rock of El Sakara-a, large, irregular, limestone rock, surrounded by an iron railing, and said to be "miraculously suspended." Passing by without a thought the load-stone suspension, this is declared to be the rock upon which Abraham sacrificed the "ram." the one that Jacob used for a "spillow," and the one, say Mussulmans, from which Mahomet made his miraculous flight to heaven upon his celestial steed, Barak; and as proof, they point to the marks of the horse's hoofs in the rock.

This Mosque has parted with much of its past splendor. Ibn Asákir saw it in the twelfth century. Then it was a building of beautiful proportions, having fifty doors, 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 twelve feet lower than the Mediterranean Sea. about the lofty dome, bringing with them to

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 wail over stones there placed before Herod's time. Though there are some present each day, Friday is the great wailing-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

"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 walled 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 Christspirit has been coming during all the cycling ages!" This locality along the outer wall may well be termed "the Jews' wailing-place."

IN HELL AT LAST.

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

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than havng 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

after the Christian era, contained the opinions upon which festering filth worms reveled. And tion? Was ff an atmospheric luminosity? Was teets and tenting apparatus in readiness, we were of one hundred and thirty learned Rabbis. The to stifle the stench, and prevent pestilential dis-tit an angel assuming an astral appearance? or speedily in the saddle, wending our way through compilation of this was finished in A. D. 190, and cases, a fire was there kept continually burn was it a sudden stellar cruption, similar to that the vale of Kedron, by the tomb of Zechariah, known as the "Jerusalem Talmud." But the the man who once owned it, was used by Jesus | maintaining much of its splendor for seventeen Neziken of the Mishna in one of its seventy-four | figuratively to describe a state of deep, conscious | months? The French Academician, Alphonse sections, (order IV, chapter 10,) while treating | misery. I do not agree with Theodore Parker | De Lamartine, said thatshall never be quenched," but he used it in the ographer, 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 theories of both astronomers and miracle-believfuel 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 Hinnon-this Gehenna-Helt 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, s more a condition than a locality.

> BETHESDA'S POOL AND MEDICINES. " This pool of Bethesda-literally the "House of Mercy," pointed out as within the city, near St. Stephen's gate, is thus spiritually referred to

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

And an angel went down at a certain season

into the pool, and troubled the water; whose-ever then first after the troubling of the water stepped in was made whole of whatsoever dis-ease he had."

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

ever cease to flow. September last Bethesda was a dirty, sunken cess-pool, with simply a show of shallow, turbid water. THE DATE OF THE CHUCIFIXION.

spasmodically rise and fall, and occasionally for

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

"There was a total eclipse of the moon, con-comitantly with the earthquake that occurred when Julius Casar was assassinated on the 15th of March, B. C. He has also calculated the Jew ish calendar to A. D. 41, and the result of his researches fully confirms the facts recorded by the Evangelists of the wonderful physical events 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 xxxii: 51.) While St. Luke describes the melinsa xxxii:51.) 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, (30 clock P. M.,) and the

This mode of reckoning corresponds perfectly with the result of another calculation our author backward from the great tomade by reckoning backward from the great to-tal 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 gives April o as the date of the new moon in the year A. P<sub>1631</sub>. As the vernal equinox of the year fell on March 25, and the Jews ate their Easter lamb, and celebrated their *Frib Passoh*, or Feast of the Passover, on the following new moon, it is clear April 6 was identified with Nisan 14, of the Jewish calendar, which moreover was on Fri day, the *Paraskerce*, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud. Thus, by the united testimony of astronomical testinosy of astronomical testinosy. my, 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 livine 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 scraphs sang alto. The angels sang alr: They sang; and the cadence is lingering still-Be our peace evermore, to the men of good will."

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

Was the brilliancy caused by planets in conjunctiour Shelk and guide Selim well armed, the mule tonishing magnitude that it was visible at noon,

"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 chronologers, that the Nativity occurred four years before the time usually as-signed to it, so that we should now be in A. D. 1878, instead of 1871."

Though accepting the fact of the star on that auspicious evening, we utterly repudiate the ers. 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 Arabi as synonymous with Magi. Accordingly the more learned of the second century believed that the Magi who brought the offerings of "frankincense and mytrh," 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 r brilliant psychological presentation guiding them to the birth-place of him-who, when mediumistically developed, spiritually educated and baptized of the Christ, "went 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 build of mud; 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, that most of the Syrian villages.

Reaching Bethlehem about noon, we harried 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 say 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-fields; here was the wilder ness of Judea, in which John preached repent ance; 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 na-

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." Observ ing and meditating upon this, I thought of the hymn—the fugue my mother used to sing in thos 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! Bethlehen's hill-site before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there.
The Song of the angels rose sweet in the air.
I tread where the twelve in their wayfaring trod;
I stand where they stood with the chosen of God;
Where his blessings were heard and his lessons were tau
Where the bilind were restored and the healing was wron on nervine onind were restored and the healing was wrought.
Oh, here with his book the sad wanderer came.
These hills he toiled 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.

folomon's Pools.

These, by the winding road we went, are ten miles from Jerusalem. The place is called El reeds and flowering plants grow down to the Burak. The dilapidated old castle here standing, very sands upon the brink. If there are no abrawas built upon Masonic principles. The two sions upon the skin, bathing in the Dead Sea is pillars, the arch, the breast-plate, the trowel and | exquisitely delicious. Owing to its great specific the star enclosed in the circle are plainly visible. | gravity, 1200—distilled water being 1000—effort. | The construction of these three gigantic publis or - to remain upon the surface is needless + sinking the builder, who was? The one furthest east is cursion in these clear, yet bitter, briny waters, and fifty feet deep. The proudest man-of-war and an irritable, uncomfortable feeling upon the that ever plowed the ocean might float thereon, cuticle, till, galloping away over the plains six tain. During the rainy season the upper pool the Jordan. overflowing fills the others. The water fromderground acqueduct around the hills a little to the world! 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 worshiping.

PRÓM JERUSALEM TO THE JORDAN. Rising early from a good night's rest upon Mt. Zion - breakfasting upon eggs, bread, grapes,

witnessed by Tycho Brahe in 1572, when a star the tomb of St. James, and the battered tomb of appeared suddenly and increased to such an as- 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 disobers 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 car, 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 turried over night." Spirits of the apostolic age accompanying, directed is to such localities as were yet magnetically adame with ancient maryels. Not a spoken word of Jesus was lost; not a touch dies away into nothingness; the universe knows no annihilation! To this, psychometry is a living witness. While Mr. Knight was conversing with us, this passage flashed upon my mind like a sunbeam:

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

MAR SABA AND THE DEAD SEA. Journeying Jordan-ward we met crowds with their heavily-laden donkeys, and camels, on their way to Jerusalem. The morrow was marketday. Syrian women still bear burdens upon their heads. Late in the afternoon we came to our fenting-place in a grassless, shrubless valley, rimited around with sharply-defined hills. Near us was Mar Saba, a welrd 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 churchal structure are not only numerous small chapels, covered with old pictures and Greek inscriptions, but St. Saba's sepulchro and a vault filled with fourteen thousand skulls of martyred monks!

The country is indescribably rough, ragged and mountainous: the results of terrible convulsions are everywhere visible. Repairing to our tent apartment from Mar Saba, Just at dark, an Arab lad, nearly naked, brought us specifiens of bituminous rock; it seemed filled with a spe-cles of petroleum. These dark, dismal, pitchy eliffs, with the bitumen, sulphur, niterand phosphorie stones found in all this region, account for the plains of fire, or the destruction of the "five, eities of the plain"-Sodom, Comorrah. 'Admah, Zeboim and Zoar-upon purely natural principles. Having seen burning Etna; stood upon sulphurous Vesuvius walked upon Solfatara's cooled yet tremulous crater, as well as utterly extinct volcannes in different countries, 1. discover no satisfactory evidences that the Dead Sea was once the crater of an extinct volcanorather should I consider it originally a fresh water lake, But reflecting upon the millions of years that have rolled into the abysmal past since the beginning of earth's mighty geological upheavings, 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 shrick of nightbirds, we slent comfortably well in our tottering tent, guarded by shelks and, their heavily-armed attendants.

Tuesday morning, Aug. 26th, 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 tremulously at our feet, were bathed in the sun, now rising gorgeously over the brown hills of Moab. The Dead Sea, resembling externally a beautiful American lake, is some seventy miles in length, and from three, to twenty in width. Its waters presenting a silvery, transparent appearance, are a little bitter, and salt even beyond the ocean. They act something like alum in the mouth, and cayenne in the eye. Birds sail over its blue depths, while rank shrubbery, graceful cisterns is ascribed to Solomon. If he was not impossible! Coming out from our swimming exsix hundred feet in length, two hundred in width, | there was a saline crystallization upon the beard, The first of these pools is fed from a living foun- miles, we bathed in the soft, rippling waters of

On Jordan's stormy banks I stand, And cast a wistful eye''

these immense reservoirs, carried through an un- To America—the noblest, grandest country in

"Lives there a man with soul so dead, Who never to binnself hath said. 'This is my own, my native land?' Whose heart hath me'er within him be As home his footsteps be hath turned on a foreign strand? Palentine, 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.

## Spiritual Phenomena.

PHENOMENAL SPIRITUALISM.

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

used as an office, in which the medium remained: the door was thrown open, and in its place were two large thick pieces of woolen cloth and a piece of black cambrie, through which only was an aperture, about a foot in length, which concealed the medium from those assembled in the sittingroom. The company then joined hands in the shape of a semi-circle about this office room, and with a bright gas-light. All wondered what was malish, the name of which I had never heard. to come first, but there was but a brief time to walt, for hardly were we comfortably seated before we had a rap here and a rap there, continually growing louder, and in different parts of the room; and questions being asked by the different Individuals, received replies by raps

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

its disappearance; quiet again prevailed. Next appeared a hand, the same shape and size, as the first which came, bearing a little rosebud. It seemed to remain there, and as one gentheman arese to take the bud, the hand would close-till-he was scated, and then open until another gentleman went forward and received it. It was as freshand fragrant as a reschud could be, and was as moist as if water had been thrown upon it. It created quite a sensation, and may seem marvelous, yet it was true, for it was not only witnessed by us, but by all present.

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

Every gentleman present, with one exception, mer. Between the two last prayers there was a pause, during which the nurse again got up, at tended to the child, and went to sleep again. spirited away.

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

The above is correct in every particular. F. P. Infliand.

We, the undersigned, were present, and wish to bear jostlmony to the above:

В. W. Ріскіліт, DANIEL A. STORY, SAMUEL L. FOWLE AND WIFE, A. P. SMALL, ADA BAKER, CHARLES STUDLEY AND WIFE, SAMUEL STRONG, R. V. Pickett, K. P. Holmes, B. P. TRELAND.

#### Adjoining the sitting toom is a small room REMARKABLE PSYCHOLOGICAL EXPE-RIENCES OF MADAME AKSAKOF.

The following remarkable incident, which occurred to Madame Sopkie Aksakof, wife of the Russian Imperial Conneillor, M. Alex. Aksakof, related in the March number of the Psychic odjest (Leipsie) in an article by Prof. Perty:

"At the time of this event, 1855," I was nine teen years old, without any knowledge of Spiritwas brought up very strictly in the Greek Cathreligion; superstitious fears, as well as any tendency to enthusiasm or mysticism, were foreign to my nature, and I was of a calm and happy disposition. In May, 1855, we were living at Lomanof Borrisogliebsk, capital of the province Izomanol Borrisogneous, capina or ine-proving-of Jaroslav My sister-in-law, then the wife of 'Dr. A. F. Sengireef, now a widow after a second marriage with Colonel Tlehonof, and living in Moseow, was at that time residing at Ranneu-burg capital of the province of Raisan, where her husband held a post under Government; we have therefore about one hundred mites distant were, therefore, about one hundred miles distant from one another. In consequence of the over-flow of the rivers in the spring, all communication, was attended with delay, so that though we had, been for a long time without news from my we felt no sort of anxiety, as we ascribed if to the above cause.

On the evening of May 12th, I had said my prayers, as usual, and had taken a last look at baby girl, then six months old, whose cradle stood in my room, so that I could see her from After lying down, I began to read a book, but presently hearing the great clock in the dining-room strike twelve, I laid my book on the table\_beside\_the\_bed, and raised myself\_on my left elbow, to put out the light. At that moment I distinctly heard the door of the unit-chamber open, and a man's footstep come across the din-ing-room. 'Lregretted that I had just extinguish-ed the light, as I believed it could be none other than my husband's man-servant Nicholas, who had probably come to announce that my hosband had been sent for by a patient, as very often happened. Only, one thing surprised me, which was, that the man-servant, and not my own maid as was usual, should be the hearer of the mes sage. Raising inyself upon my left arm, I lis-tened to the approach of the footsteps, and when they appeared to be in the drawing room, which adjoined my bed-room, and the door of which stood open at night, I called out, ! Nicholas, what do you want?! There we got answer; the footsteps came nearer and histor, and I could hear them at last close behind the sergen at the head of my bed; then, with a Sudden; indescribable feeling, I fell back on my piklaw.

Before my eyes, in a corner of the room, stood a crucity, before which a night-lamp always borned whose light was sufficient for the murse. adjoined my bed-room, and the door of which

while the other was somewhat large. Others to the care of the child: (The nurse slept also followed, and a greater portion of the company recognized the hands as, they appeared to them individually. Next, much to the wonder of all, side of my bed, was my brother-in-law Sengiree! in a costume quite strange to me-a long, black monastic looking garment, with long black hair hanging down on his shoulders, land a large, round beard, such as I had never seen him wear. I tried to shut my eyes but could not, and I felt my body become completely rigid, and incapable of the slig lest movement; even my voice failed me that I could not call for help; at the same time my hearing, sight, and the power to under the mouth clearly perceived. It was, we should think, the face of some Indian, as it was copperstand all that was happening, remained so full under my control that I was able on the follow colored, with high check bones, and was so coning day to recall precisely at what hour the nurse had got up to quiet the baby, and other desidered by all. It caused quite a start, but, on

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

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

The clock struck three. Then I remembered suddenly that the six weeks after the holy festi vallet Easter were not yet over, and that Christ sung in all the churches. and I felt a strong desire to hear it. As it in an and I left a strong desire to deat to As a mark swer to this there resounded all at converton a distance the divine tones of the sacred hymn, sing by a numerous choir at an immeasurable "height." The sound came nearer and nearer, became fuller and clearer, and I heard such heavonly harmonies that I felt breathless with pure delight; the fear of death fled away, and I was onsoled with the hope that these sounds would consoled with the hope that these sounds would quite encompass and absorb me, and carry me with them into endless space. In the song of the choir I could distinguish the words of the hymn, which were also repeated by the standing figure. Suddenly the whole room was flooded with a strange light which were accounted and does Suddenly the whole room was nooded with a strange light, which was so powerful and daz-zling that I could no longer distinguish the flame of the night-lamp, nor the walls of the room, nor the apparition. This light remained a few see the apparition. This light remained a few see onds, during which the sounds swelled higher till Then the brightbecame overpowering. they became overpowering. Then the bright-ness diminished, and I could again see the figure standing before me, not in its full extent but only from the head to the waist; and, curiously enough, the form became less and less distinct till it dissolved in the light, in proportion as thi grew darker, and at last quite vanished; the parchment lying at my side disappeared in like As the light diminished, the tones faded away just as gradually as they had for merly increased. It felt that I was losing con-sciousness, and was soon in a deep swoon, ac-companied by convulsions of the whole body. This attack roused those in the house, and lasted, in spite of all remedies, until nine o'clock in the morning, when they succeeded in subduing the ymptoms and restoring me to consciousness. The three following days. I lay motionless with xhaustion, in consequence of an attack of blood-

The day after this terrible event we received he news of the illness of my brother-in-law Sen dreef, and about a fortnight later, tidings of his death, which took place in that night of the 12th 3th of May, about five o'clock in the morning. The following is noteworthy: When my sister law, a few weeks after the death of her husband, came to live with us at Romanoff-Boris ogliebsk, she mentioned incidentally to a lady in my presence, that her late husband had been buried with long half hanging down to his shoulders, and with a large, curious-looking beard which had grown during his illness. She also mentioned, as something unusual, that the body had been hald out for burial in a long garment of black cloth, nothing fitter being at hand."

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

#### From the London Spiritualist. MISS COOK'S MEDIUMSHIP.

Stu-A reference to my name some month ago in your published correspondence on the sub ject of the *bonn fide* character of Miss Cook's me-diumship, left me no alternative but to state frankly the impressions which the manifestations I witnessed in her presence produced on my mind. That impression—for I declined giving any positive opinion—was an unfavorable one; but I thought at the time, and think still, that it was a fair deduction from the suspicious, circumstances and incomplete evidence which were pre sented to me, as detailed in the communication

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

personating Mass. Cook, or by an accomplice personating Katie.

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

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

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

.II. Cholmondeley Pennell. 3, Scarsdale-villa, Kensington, W., April 4, 1874. The daughter of Mr. Pennell's nost being of unimpeachable integrity and good character, only persons of a particular order of unind could frame and foster a notion like that which Mr. Pennell here places on record.—ED.

## Original Essay.

MAN AND WOMAN COUNTERPARTS -DUAL UNIT.

BY LEON HYNEMAN.

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

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

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

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

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

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

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

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

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

God's works are perfect, and Nature is bound by the strong hand of Law, from which it cannot turn aside, cannot err. In the divine economy, according to immutable law, no child is born with out its counterpart. The equality of the sexes is ever maintained; there can be no preponderance of either male or female. The statistics of births, if correctly taken, would prove in the general result an equal number, or approximately so, of each sex. The statistics of births, however, as in all other human affairs, to show true results, should be taken for equal periods, say a decade, and cover the extent of a country. Recent information from Japan, where an enumeration of the people was had, it is reported among a population of 33,110,825, the males and females are about equal in "numbers, and such would be the results in every country. But a separate register of births confined to the sexes is wanted, as well as a census of the population, as there are dis-

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

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

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

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

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

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

## Mrs. F. O. Hyzer.

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

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

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

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

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

OLD RYE'S SPEECH.

I was made to be caten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank.
I come as a blessing.
When put through a mill;
As a blight and a curse
When ran through a still.
Make me up into loaves,
And your children are fed;
Rui if thio drink,
I will starve them instead.
In bread, I 'ma servant,
The cater shall rule;
In drink, I 'm the master,
The drinker a fool,
Then remember the warning;
My strength I'll employ;
If caten, to strengthen,
If drank to destroy. OLD RYE'S SPEECH.

What difference can it make to the late President Lincoln whether he was born in wedlock or not? If there was anything wrong about the matter, he certainly was not responsible for it. turbing causes, such as war to affect the results. The birth register should be accurate to show any excess of either sex, and to ascertain the cause or causes of Nature's variation in this pitenomenal department.

We have no doubt the equality of the sexes is ever maintained; that Nature is strictly in harmony with God's government of the Universe; that on the birth of a male child a corresponding to the sexes of the corresponding to the sexes of the corresponding to the countrymen are ready to testify, and if this countrymen are ready to testify,

### THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

"Tis coming up the steep of Time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber in the ground
When it awakes the world in wonder;
But we have heat dis voice of living thunder!
"Tis coming! yes, 't is coming!

The conting 1988, US conting.

The conting now, the glorious time
Foretold by reets and sung in story.

For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory!
They passed. But see the work they have wrought,
Now the crowned hopes of centuries blossom!
How the live lightning of their thought
Is hashing through as, brain and bosom:

The conting! yes, 't is conting!

Creeds, empires, systems, rot with age, flut the great people's ever youthful? And it shall write the Future's page. To our humanity more traditid; The gnarliest heart half tender chords. To waken at the name of "Horther!" is The coming when these scorpton words We shail not speak to sting each other! "Tis coming! yes, "It's coming!"

Ont of the light, ye Priests, nor fling Your dark, cold shadows on us longer! Aside, thou world-wide curse, called King! The people's step is quicker, stronger! There 's a divinity within That makes men great whene'er they will it; God works with all who dare to win, And the time cometh to reveal it. "Tis coming! yes, 't is coming!

"Tis coming: yes, "tis coming:

Preedom: the tyrants kill thy braves,
Yet in our memories five the sleepers:
And, though doomed millions feed the graves'
Dug by beath's herce, red-handed reapers,
The world will not forever how
To things that mock God's own endeavor!
"Tis nearer than we wot of now,
When flowers shall wreathe the sword forever!
"Tis coming! yes, "tis coming!

Fraterolity: Love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream.
As souls, full statuted, grow far seeling!
Thou shalt unfold our better part.
And in our life-cup yield more honey—
Light up with joy the poor man's heart.
And Love's own world with smiles more sunny!
"Tis coming! yes, 't is coming!

Ay, it must come! The Tyrant's throne
Is crumbling, with our hot tears rusted;
The Sword earth's mighty have beant on
Is canketed, with our best thood crusted!
Room for the men of Mind! Make way,
Ye Robber Rulers! pause no longer!
Ye cannot stay the opening day!
The world rolls on—the light grows stronger—
The L'eople's Advent 's coming!

## Banner Correspondence.

#### California. SAN JOSE .- "Red Line" writes: It is a long

time since my name has been seen in the Banner of Light, and now I will give it a new baptism. I am still alive to the best interests of liberalism -a freedom of thought and an independence of action that are destined to revolutionize the theology of the world-ay, more than that: it will turn and overturn political dynasties until the civil power shall be made to harmonize with the advanced civilization of the age. Men should be governed by reason instead of brute force. This reminds me that our good brother, S. J. Finney, of precious memory, served in the California Senate during the past winter. He was not only on the right side of every reform question, but he was the mental peer of the combined membership. Fogyism in high places would soon "play out," could such men as Mr. Finney be induced to let their light shine for the good of men, or, as our Christian brothers would good of men, or, as our Christian brothers would have it, "for Jesus' sake." But enough of this, have it, "for Jesus' sake." But enough of this. Bro. York has Just organized a society in Sacramento with encouraging prospects. He is an effective worker, a forcible speaker, and is doing a good work. May the angel-world support him in every hour of need! The liberal influence in Stockton and San José is deep rooted, and promises much for the future. In San Francisco there is a mighty work being done. Two halls are occupied every. "Sabbath," and the free thinkers have a two hours' debating session every Sunday in Dashaway Hall. This combined liberalism is destined to make a greater stir in the great metropolis than all the earth-quakes the city ever experienced—in fact, the entire coast is subject to that wonderful encroachment of human freedom that destroys all the ment of human freedom that destroys all the

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force that creeds ever possessed.

But this is not a land for the spiritualistic laborer. There is not the population. While the speakers are doing a good work, the great weight must continue to rest on the private individual. William Denton is here, and has proved himself a host. His lectures are well received. C. Fannie Allyn and Addie L. Ballou are doing a good work. May the richest blessings be theirs for-

I arrived here from the East but a few weeks ranged for a course there in the fall. ago, after an absence of ten years. I find many changes. This is now a land of strangers, but crossed over to Terre Haute, Ind., where we still I feel at home. I love this climate: it was my home for fifteen years, and now I am here to stay. I want two thonsand families of free thinkers to join me, and we will settle a township, where our united force can be made to have its influence all over the State. I can locate where five acres will afford a better living than a hundred acres anywhere in the East. This is a fact. I want none but those who are willing to fact. I want none but those who are willing to fact. I want none but those who are willing to be governed by common sense—every one to lown his own property, but to submit all disputes to the final decision of his neighbors. We want no loungers or preachers or speculators; we want no more chaplains in public places. If any one wants to be prayed for, let him pay for it.

Those who dance should pay the fiddler. Good land can be had for fifteen to twenty dollars per sore and ten zero are outled for any one man. acre, and fen acres are enough for any one man, I should be pleased to hear from those who are interested. Direct to "Red Line, Sacramento, Cal."

## Ohio.

MIDDLEPORT. — James M. Evans writes April 20th as follows: Traveling for health for the past year in California, I have only occasionally seen a copy of the Banner. Having returned here a few days since, enables me to renew my subscription, which I trust will not be interrupted again. I return here with improved health, and a full determination to do what I can to further a cause that has been dear to me through many a cause that has been dear to me through many years—a cause for which you and your worthy associates have so long and faithfully battled, and for the most part under trying and adverse circumstances. I need not and will not exhort you to perseverance, for if under the trials and difficulties of the rast year you have not given up in despair, it must be because you counted the cost in the beginning of your noble enterprise, and resolved come what may, that the Banner of Light for the good of humanity shall continue to the light for the good of humanity shall continue to shed its genial light on all around. I much regret that the heavy expense of a years' travel puts it out of my power just at present to do what I should be glad to, in order to encourage you in your present efforts to sustain your

As soon as I am once more engaged in some business, you shall again hear from an old subscriber to your paper, and a friend and advocate of spiritual light.

## Kansas.

MARMATON.—Addie E. Frye writes as follows: Dear Banner, pride of Spiritualists and the glory of spirits, how welcome are thy truths to humanity! How gladly for years did we hail thy weekly visits; and as I know you still visit so many that are constantly desiring information in regard to Southern Kansas, I would like to say once through your columns, that Bourbon Country nites south and wast of Foot Sarth offer. ty, eight miles south and west of Fort Scott, offers better inducements in the way of cheap (deeded) homes to the emigrant, than any other place in the West. This portion of country is near the largest city in the southwest, with good schools and liberal-minded people, and a genial climate, well adapted to the growing of all a farmer might wish to cultivate. The cultivation of cotton has wish to cultivate. The cultivation of cotton has proved very successful; the same may be said of stock-raising. Beautiful homes dot the country in all directions; but owing to the dull times landed property is low, and now, is the time to buy homes in Southern Kansas.

#### Notes of Travel-Startling Manifestations.

After quite an extended tour, during which time we have been almost constantly engaged lecturing on our philosophy, our course is direct-ed toward home; while we are filled with enthu-siasm at the rapid growth of our ever-glorious cause. Since leaving Millerville, Cape Girar-dean County, Mo, cour labors have been confined to Illinois, where we have found the friends of Spiritualism generally wide awake, and ready to Spiritualism generally while awake, and ready to lend aid and comfort to an exponent of the phi-losophy. "At Millerville we found an earnest community, who had come up out of Universal-ism, and who had re-dedicated their large, com-modious church to the cause of the angels. We also found there no less than fifteen young medi-ums, who had been developed within a radius of as many miles. The people were ready to hear our discourses on the philosophy, and we gave them a course of six lectures, which were larged by attended by the country people from far and near, and if reanimated us to observe the long rows of horses hitched where for so many years their masters had come to listen to the teachings

of a fallacious creed.

We conducted our scance at the country house of a Mr. Link, which was attended by over a hundred people. The mediums—twelve in num-ber—were seated around a table, and these were again surrounded by a middle and outer circle, with due regard to the positive and negative ele-ments. After singing by an excellent choir we made a few remarks, when it was made apparent that the spirits desired the floor, by a trerent that the spirits desired the floor, by a tre-mendous pounding, which they began, through their mediums, upon the table. We called for order among the spirits, which call was heeded; "we then queried whether any spirit had sufficient control to speak; three raps on the table by the individual at its head signified in the affirmative. We then aunounced that that inthience had the floor. The medium rose, controlled by a Baptist clergyman well known in the neighborhood during his earth-life. After this discourse another was controlled by one who had been a Universalist minister, the father of three brothers who were present. It was then announced that the spirits should manifest in any manner desired by them, and after a variety of manifestations a brother of the three brothers of the Miller famiy controlled a medium, and calling for his rela tives each by name, embraced them separately beseeching them to press forward in the glorious work. The scene which followed beggars dework. The scene which followed beggars de-scription — relatives from the spirit-world con-trolling the mediums and talking carnestly with the friends concerning matters which had transpired during the earth life of the spirit, but which had been forgotten by the mortal friend. Physical manifestations and materializations of

an astonishing character also were common in the neighborhood.

After our pleasant engagement at Millerville we ran down the Mississippi to Cairo, where we found several free-thinkers, the most prominent among whom were Mr. and Mrs. Wood. The among whom were Mr. and Mrs. Wood. The latter, an earnest worker in the cause, some two weeks previous to our arrival had sent for Miss Clara Robinson, the young lady from Memphis, whose mediumship created such a sensation in that city some time ago. Mrs. Wood had thrown open her drawing room to the public, and the modium was knot busy atomy the most asten. medium was kept busy, giving the most aston-ishing tests to investigators by her phase of independent slate writing. Arrangements were immediately consummated by the enterprising lady mentioned for a lecture to be delivered by us at her house. Accordingly we discoursed on "The Influence of the Spirit-World," on Sunday evening to quite a large company of friends.
A committee was immediately appointed on organization, and instructed to secure a hall; and I see by a late number of the Banner that a so-

After promising our friends at Cairo to pass that way in the fall and deliver a course of lec-tures, we left for Carbondale, on the Illinois Central R. R., where we gave two lectures. Our next point was Du Quoin, where we held an outdoor needing at the pleasant country seat of a Mr. Goodall. As the weather was quite favorable, it was a pleasant occasion. At Du Quoin we met with Mr. Dunn; an excellent medium, through whom was given that work noted for its fine language, "Life among the Angels."

Our next point was Centralia, where we gave

our next point was Centralia, where we gave a drawing-room entertainment at the commodi-ous mansion of Mr. and Mrs. Jones, to quite a large assemblage of invited friends. At Offin we gave two lectures, and three at Salem; at Carlysle we gave two to large audiences; at Sand-hovel we found Dr. Douglas and his worthy companion almost all alone in their glory, but doing a niple work for Spiritualism. Reaching Pana we gave a lecture in the Opera Hall on Saturday hight to a large and intelligent audience, and ar-

After lecturing at other points in Illinois, we were entertained by Dr. Allen Pence, proprietor of a large and commodious spiritual hall, and noted for being an earnest and indefatigable la-borer in the cause. Mr. Charles W. Stewart, a borer in the cause. Mr. Charles W. Stewart, a talented young speaker, was filling an engagement here, and we were pleased to meet with and form his acquaintance. At the request of the friends, we gave a Sunday morning lecture to a fair audience. We there witnessed the celebrated materializations through the mediumship of Mrs. Anna Stewart—the finest we ever saw; the spirits materializing the full form, and walking from the cabinet with the room light enough to render all objects distinctly visible. We left the friends there ugitating the subject of starting a Children's Progressive Lyceum.

From Terre Haute we went to Chicago, where we were entertained by our friend, Dr. Samuel we were entertained by our friend, Dr. Sanuel', Maxwell, who is now employed by the Society at Grow's Opera Hall, where morning and evening his controlling influence, Dr. Gordon, entertains and instructs large and appreciative andlenees with his exhaustive and philosophic answers to their questions. Scances are held at the Doctor's rooms each Tuesday and Friday evening, which are well attended. At one of these we witnessed the celebrated fire-test. The medium, a lady, enterprised by an Indian girl holds her beyord benderated. tranced by an Indian girl, holds her bared hands and arms for several minutes in the blaze of burning alcohol, taking up the blazing fluid and pouring it on her arms. She then removes the lamp-chimney, turns up the wick so as to create quite a large blaze, and holds her hands and arms quite a large blaze, and holds her hands and armstherein; also holding the flame against the medium's face, yet the flesh is not burned or injured in the least, as is seen by an examination of the hands by the audience. The manifestations are absolutely startling. After the first test, the influence sees clairroyantly, and describes to great satisfaction. All the time the scribes to great satisfaction. All the time the medium is under the influence, her movements

and exclamations much resemble those of a Hin-doo juggler. Here at Joliet we are being entertained by our friends who have been long in the spiritual ranks, Mr. and Mrs. Andrews, the latter a fine clairvoy-ant and healer. Mr. and Mrs. Milspaugh are also prominent Spiritualists. We are advertised here for a course of lectures beginning April 25th. From this point we go into Iowa, and will work along the Chicago R. I. & P. R. R., toward L. avenworth, where we hope to greet our beloved companion. Yours, Theodore F. Patce. Joliet, Ill., April 23, 1874.

## OREGON:

## Meeting of Spiritualists.

A meeting of the Spiritualists of Clackamas Co., Oregon, was held Nov. 8, 1873, at the office of J. H. Moore, in Oregon City, for the purpose of forming a County Society of Spir-Itualists. Officers, consisting of President, Vice President, Secretary and Treasurer were elected for the ensuing year: J. H. Moore was elected President; T. H. Buckman, Vice President: C. R. Hansen (since resigned), Secretary, and I. F. Beals, Treasurer. Committees were appointed to form articles of incorporation, constitution and by-laws. The reports of said committees were adopted, being similar to those of other spiritual societies. I do not wish to occupy

such missionary or missionaries and speakers as the funds of the Association will admit of; authorizing lectures, holding sciences, soliciting donations and receiving fees and dues for membership Ac.

Membership. Any person may become a member of this society by signing the constitution, and paying a fee of five dollar per year.

Atticle 3d, Section 1st of Ry-Laws Is as follows, and indicates our standing on the Social Question:

tion:

"This Society shall never knowingly employ or jetain in their employ any missionaries, becurres, teachers or mediums who are opposed to, or whose teachings may conflict with, the present monogamic marriage laws of this State, or in the United States, "

The following resolution was a lopted:

Whereng, Its the feachings of a few and the unqualified misrepresentations of many that Splittualism (sopposed to all marriage laws, and retains and uploids promisently between the seves as a matter of right; therefore, bett Ween the seves as a matter of right; therefore, bett Recolved, That we, as Splittualists, tepodiate such propositions, and maintain, that the monegamic marriage and family relation is not only the basis of happy, properties homes, as they should be mutual, sucreland probefield, but the foundation alike of well-regulated society and good government.

the foundation allke of well-regulated society and gosst government.

The Association has purchased a fract of five acres of land hear the Willamette River, and Three-quarters of a intertron the Rock Island Station, on the Oregon and california Baltroad, in Clackamas Co., Oregon, where they propose to creet suitable buildings for holding spiritual meetings of different phases. Lumber has been ordered for the parabose of enclosing the ground with a suitable tence. Work will soon be commenced, to have the ground marginess for our first camp meeting, that comes of our Fidax, Satisfas of Sunday and Sunday, the 26th, 27th and 28th of June hext. Speakers and mediums throughout the state, do not lorged the time. Let us all assemble once more, and may angels of purity be with us.

### Western Correspondence.

#### BY WARREN CHASE.

TURNING THE TABLES .- The Western Home Journal, published in Lawrence, Kan., has the following furn-table for a happy death. We can not see any relevancy between the quotation from Scripture and the comment of the writer that follows, nor any reason for applying the text to a wicked person. The fact is, these happy death-bed scenes of Spiritualists which are becoming so frequent, are greatly troubling the pious souls who have made so much capital out of the false stories of infidel repentances on death-beds. The truth is, our Spiritualists all die happy, so far as any fear of death or its consequences is concerned, while a large share of the Christians die in fear lest they should have neglected the one thing needful, or fearing they had made a mistake and embraced the wrong doetrine. It is almost a daily occurrence now that Spiritualists just before dying see and hear their guardian spirits, and report their presence as they take leave of the living friends about them, and such seenes are exceedingly annoying and tronblesome to the believers in the Christian religion Who is not sorry for D. D. Moore? Read what he says :

Theological. - Editor Journal; in the Daily Junial of the 2d inst., I read an oblinary of Irwin II. Smith and his wife, written by Henry Hyatt. He says, that "Mr. Smith was more of an infidel than either Voltaige or Paine; that his sentiments did not change the least at the near approach of death; he was not atraid to die; that he had no fears of an Orthodox hell, no hope of an Orthodox heaven, but he had the strongest assurance that he would communicate with his wife and friends in the body as soon as the conditions were natural and easy for him so to do." I notice this case as a remarkable fulfill ment of the sacred Scripture found in the seven-try-third psalm: "There are no bonds in their death, but their strength is firm. They are not in trouble as other men are, neither are they plagued like other men." Such persons have pagued like other men." Such persons have grieved the spirit and silenced the voice of conscience. They can die vonfident and calm, because morally insensible—given over to 9 believe a lie."—11, Thuss., li: 10.

Hutchinson den matter Hutchinson, Jan. 22d, 1874.

OTUMWA, Iowa. Nearly fen thousand inhabitants have settled at this point on the banks of the Des Moines River, and made the county seat of Wapello Co., and an important point of trade and travel with the crossing and intersection of four railroads. It is a rough and hilly-locality, by a rich agricultural country. We had often passed through it, but never stopped to lecture till. A pril 26th, when the friends had secured the Court-House and given good notice, which brought us two good audiences; and a pressing request never to pass by the place again without stopping to lecture. We found one of the pleasantest and most interesting homes with our veherable brother, Jacob Millisnek, and his wife and their excellent daughter and sor in-law, through whose mediumship we received the first greeting from Judge Edmonds since his transition, in which he assured us he would soon give ussome of his thoughts on his new home and life. Brother Millisack and wife have each seen over seventy-five winters in life, and have been married fifty-three years, and raised a large familty, fen of whom, with over twenty grandchildren, are living. They were among the needs of the first of the property of the property of the property of the first of the property of the property of the first of the property of the surrounded by a rich agricultural country. We are living. They were among the early abolitionists of Ohio, and furnished a home for Henry C. Wright and other speakers in the days of persecution. They were among the first to receive Spiritualism, and defended the rappings and our early ploneers in this glorious cause. Their walls are ornamented with pictures of Garrison, Phillips, Henry C. Wright, Abby Kelly Foster, Victoria C. Woodhull and others, and more consistent, harmonious and intelligent reformers it has rarely been our lot to meet. They have constant communications through the dial, and the daughter as medium, and seem as well acquainted with. the spirit-life as with this. Our spirit returns in blessings on these able, aged, and consistent reformers, for such persons ever encourage us in our work and confirm us in the course we have taken on all the great questions of reform, including the social.

Otumwa has long possessed a wonder in the person of Paul Castor, an illiterate foreigner, who can scarcely spook our language, and who, honest and industrious, came there very poor some years ago and accidentally found a wonderful healing power in his hands; which he never attempts to account for, but leaves the explanation to his patients, some of whom attribute it to God, some to the devil, and some to spirits, but all admit the facts of its wonderful power over disease. He has been so successful with the power that he has secured a large property and built a large four-story brick hotel, which is full all the time with patients, and many are turned away whom he cannot accommodate or treat for want of room and time. It is one of the few cases of pecuniary success by healing mediums.

## The Lyceum.

To Officers and Leaders of, and others interested in, the Children's Progressive Lyceums: I desire personally to call your attention to the very excellent youth's paper published by P. H. Bateson, at To-

ledo, Ohlo, called THE LYCETM.

I do this purely from a deshe to see the paper sustained. and not from any pecuniary interests. True, I am con-nected with it as Conductor of the "Lyceum Department," but my services are grapitously given. The publisher does not expect to realize pecuniary compensation for his labors. He will be satisfied believe the paper become self-sustaining, and thereafter will use the receipts to improve and probably produce more frequent publications; or publish other literature for the children. That Mr. Bateson Hish other ilterature for the children. That Mr. Bateson has boldly and at great pecuniary risk assumed the publication of THE LYCLEM, cannot be deriled. Also, that the many Lycentus and tamilies of Spiritualists and Liberalists need a child's paper to teach "Bellgion without Superstition," and to furnish soliable extertaining reading cannot be dispated. Neither the Lycenus nor the liberal cause will ever flourish until a paper is adequately sustained which will cucourage and be prorvaid at organized efforts, and which will put all the Lycenus and Liberals in communication with each other.

Khowing, as I do, how difficult. It is to awaken an inter-

est in a new paper, and how great the expense of publicar fron must, be, 1 feet that 1 should not, as a contribute to the columns of THELYCLES, and low Rio, Bateson to both assume the expense of publication and the labor of introducing. At this time, when there does not exist another low-prived paper for Lycourn distribution, it occurs to me that each Lycourn should welcome and and our little paper. Mr. Bateson is employing all the time be can get, after than what he bestows up on his daily according to the labor of managing, editing, composing and printing Tim Lycuin (eff.) will you, as Lycourn workers, see, this devection appeted fruitlessly. He has been favored with a considerable individual subscription, and also that of a number of the Lycourns; but the materity of them have as yet taken no active steps found it is support. It should have the support of every Lycourn in existence.

The publisher will fulfill all promises he has or shall make.

The paper is slive to become a permanent publication, but the important question is, shall in become figured success.

In a late personal communication, the publisher proposed.

Hard acach Lyreum should welcome and all our Hite paper.

Mr. Barbon is employ that all the time be can get, although that what he books is employed as the can get, although that what he books is employed in the last that what he books is employed in the last that what he books is employed in the last that what he books is employed in the last that what he books is employed in the last that the last that

subscriptions obtained by your Lycenin or which may be sent in from your city.

In cities and towns where there are no Lycenius, high yidigals can chib fogether and make a monthly contribution to the payer, (receive as many copies as they desire, and, lims, lay a sure-foundation for the "riganization of a Ly-

Thus, Lay a sure-foundation for the eiganization of a Lycoum.

There are already several Lycoums pledged to this plan, provided it is generally accepted.

This plan will make THE LYC it with engin of the Children's Progressive Lycoums. All of them will then be the tensively in its success, and its anishor will prove agreat benefit to the liberal cause.

We will report in the June Issue whatever responses we may have to this proposition.

And now a world about the question column in inv Department. I destre to have your Lycoum become interested in it. Forward me replies to the questions if possible tools so. It you cannot complow the questions in possible tools so. It you cannot complow the questions are neglected in the forward me replies to the questions as the regular ones belong your Lycoum, please request the members to address the with their answers, or write the members to delice with their answers, or write the upon any other subject of insertes.

to address me with their answers, or write me upon any other subject of interest.
Copies of the paper will be sent you out request, if you have not already seen it.
Repling to have your early response. Eshall anticlicate, in every instance, a favorable endors summing the above plan, The address of the publisher's P. II, BAJESON, TOLEROY Office.

Lam yours devotedly.

G. W. KATES, CINCLS VALLO, Tam yours devotedly, 6, W. KATES, CINCIS SATEO.

## LIST OF LECTURERS.

(Tobe useful, this list should be reliable. It therefore chooses Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers; without charge. If the name of any person not a lecturer alumid by misticke appear, we desire to be so in

MRS. JENNATT J. CLARR WIll answer calls to locinic/m any part of the State. Address, 25 Mijord street Roston, Mass.

#SAAC COOK, Hig Morgan Street, St. Louis, Mo. ARS. MAYTHE L. CLARRE, 90 Merrimae street, Manchester, N. H.

DR. Thos. C. Constantine, before, Thomnon, S. H. George W. CAMPENDER, Calivoyant and inspirations alspeaker. Rendallylile, Ind.

Mrs. Louis S. Charlo, Upor Falls, VI.

Lawis F. Cummings, inspirational, Richmonds 40.

Mrs. Louis S. Gamo, Upor Falls, VI.

Lawis F. Cummings, inspirational, Richmonds 40.

Mrs. Mrs. Louis S. Charlo, Upor Falls, VI.

Mrs. M. J. Colley S. Iranice, W. Hampstead, N. H. Mig. M. J. Colley S. Iranice, W. Hampstead, N. H. Mig. M. J. Colle Rs. Champlin, Hennephi Co., Minn. 19r. H. Cumbert, P. O. box East Bridgeport Conn. 19r. H. Cumbert, Rudion Conn. Mrs. Lucia H. Cowles, Clyde, O. Mrs. Biller, A. Colles, Iranice, 75 Broadway, New York, Dr. J. Miller, Charles, Colles, Iranice, 75 Broadway, New York, Dr. J. M. Botty, Cowington, La. Wh. Denton, Wellesley, Mass. Miss Lizzie Dorien, Pavillen, 55 Tepmont 81., Boston, Dr. E. C. Dunn, Rockford, III.

Astification of the scientific phases of Spiritualism and reform. Address 75 Harrison avenue, Boston, Mass. Miss Lizzie Dorien, Pavillen, 55 Spiritualism and reform. Address 75 Harrison avenue, Boston, Mass. Miss N. Lalet L. Davis Mil Jecture in Leondinster, Mass., during May. Permanent address, 25 Washington street, Salem, Mass., Salem, Mass., Care of Frank Tyler.

Mrs. Address Conducting My. Permanent address, 25 Washington street, Menspilos, Tenn.

Mrs. Address Care of Frank Tyler.

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Miss. S. E. DICKSON, Inspirational, Vineland, N. J.

A. E. DOCKSON, Inspirational, Vineland, N. J.

A. E. DOCKSON, Inspirational, Vineland, N. J.

Y. and Mcinity. Address, Illon, Herklimer Comy, N. Y.

Filank Dwightt, Montana, Iowa.

Miss. L. E. Dilake, normal speaker, Plainwell, Mich.,
Miss. E. Dersonder, M. D., Forsth avenue, New York,
A. H. Darmow, Waynesville, Ill.

A. Biricas Davis will angue cals to speakon Spiritualbin, the Woman Questifin and Health Reform, P. O. addiess, 155 Jay street, Rochester, N. Y.

Miss. C. A. Del Apolle, Hartford, Coun,
Dr. D. D. Davis, Inspirational, 66 Leverett st., Roston,
R. G. Eccles, Kansis City, Mo.

Miss. Enelly, Ore Kings, City, Mo.

John, Emily, De unions, Ewer, Inspirational speaker,
769 Biroadway, New York,

Johns W. Evants, Inspirational speaker, Ceptralia, Ill.

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Andring June, Address, Westford, Mass.
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J. WM. P. FARITTELD, Ancora, N. J.

J. WM. P. FLETCHER, Westford, Middlesex Co., Mass.

RIV. J. FRANCIS, Ogdensburgh, N. Y.

MIS. CLAYLA A. FILLER Newport, Me.

CHARLES D. PARLES, Insightational, Deerfield, Mich.

MARY L. FRENCIE, Townsend Harbor, Mass.

GENGGE A. J. CLAER, Insightational, Natick, Mass.

MISS ALVERTAY B. FOWLER, Insightational, Sextonville,

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Min. Du. Gellor of traces and inspirational speaker,
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Miss. AGSES M. HAVE, 50 Pearl Street, Cambridgeport,
Mass.

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SMAR HELLS WALLESS STAN, West Randolph, VI.
LLIZIM MASCHISTIN, West Randolph, VI.
MARY N. MITCHELL, M. D., will be time in fillingle
issoart. Address, box 91, Huntley, III.
NETTH COLD IRS MAYSARD, White Platns, N. Y.
MARY L. MARSE, At Fallons L. Bigosklyn, N. Y.
B. MASOS, Senth Bend, Ind.
SS. F. Nicklusses, trance speaker, to Doverstreet,
in Mass.

1) III.18. Hammenton, N. 5. J.H., Pinkiys, trainer, Kansay City, Mo. L., Chapertet, Portary, inspirational, Hoston, M. L., Pietrs, M. D., lecting, Adrian, Mich. Packayity, 67 Decemberg et W. W. V., Smith.

Spos Prince, in-preational and trance lecturer. G. Aspos Partica Inspirational and trance lectifier. Box ST. Asportin, Me. B. Fr. Philip. 189 ph. Period. St. Lohis, Med. PALMER, 24 West 27th Street, New York, N. J. L.A., Planta attainspirational, Discog Michigan, A.S. Mosson, Plant SAN, Ellin, Mich. F. N. P. Qualing, paince speaker, Big Flads, N. Y. STICHI M. PLASE, trance speaker, Chicagog. Hig. J. Planta, Inspirational, Fairfield, Mich. P. B. Revenor fit, Febrild, O. H. Rieman, Chicago, Mass.

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M. R. S. C. A. Shi Ruyen, Townsend Centre, Mass.

Miss. J. A. Shi Ruyen, Townsend Centre, Mass.

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Miss. Latera Cipty Sultin, A Abanta Steel, Lynn, Mass. Mass.
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Mrs, La A. F. Swats, Inspirational, John Lakes, With.

Minn. SELAH VAN SICKET, Greenbuch, Mich. MRS. J. H. STILLMAN SLYTRASCE, M. D., MILWAUKOO,

Min. Sataat, A. Rykny, S., Wollaston Heights, Mass, May, N. Ellat, J. T. Briting way, Address, Elm Grow, Colerain, Bass, A., during May. Address, Elm Grow, Colerain, Bass, A. B. Britans, N. Newark, N. J., Willadaw, Bryan, Box, S. Cambon, P. O. Mich. Rev. Dr. Battevin, N. Satan, R. S. Britans, R. S. Carlondon, P. O. Mich. Rev. Dr. Battevin, Batter Crock, Mich. Riv. Dr. Battevin, Elm Grow, Colerain, C. L. Britans, M. Britans, C. Britans, C. R. Satan, R. S. S

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Frice, W. TAYLOR, Lawton's Station, Eric Co., N. Y., Mics SARAB M. THOMYSON, insplitational speaker, BU.
St. Clab Storet, Celevaland, O.
ST. SNIW ROS WALKER, A. M., Danoville, N. Y.,
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E. N. WILSON, Londond, Ill.
E. S. WHILLER, Nyack, N. Y.
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MISS, R. Aptic STA WHILLIAG, inspirational, Allion, Mich.
J. D. H. WUSSLOW, Batavia, Ill.

MICH. WINCHOW, BATANIA, 101.

MICH. WINCHOW, BATANIA, 101.

S. H. WINCHOW, BATANIA, WINCHOM, 101.

MRS. E. WARSER, Appleton, Wiss, box 11.

LOTS WAISHROOKER, Appleton, Wiss, box 11.

LOTS WAISHROOKER, Appleton, Wiss, box 11.

PROC. E. WHIPPLE Will speak in Springfield, Mass., during May. Address, softman steel, Jennierldre, Mass., WARREN WOOLSON, Grance Spiker, North Bay, N. Y. WARNEN WOOLSON, Grander Col. Tor.

JOHN B. WOLLE, 50 Pearl Street, New York, will lecture on reform subjects within casy distances of New York, MARY J. WESTWOOTH, New port, Me. Lov M. Y. WARLENS R. K. WRIGHT, Alddleville, Mich., box 10.

WANDERS R. K. WRIGHT, Alddleville, Mich., box 11.

N. M. WRIGHT, Inspirational Speaker, will answer calls to be the first port of Light.

Mass., care Banner of Light.

MRS. VI TOHLA C. WOODHULL, S Broadst., New York, DANIA, WHILE M. B., Grand, H. S.

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Miss, MARY E. WITHEE, Mailboto Mass., box 52, Miss, Mary E. Withers, 20 East 7th street. New York, Miss, Sortha Woods, trance speaker, Burlington, Vt., are Co. 8, 8, Brown, ELIJAM Woodwegt H; inspirational, Lesdie, Mich, E. X. WHEELER, semi-trance and inspirational, Utlea,

F. A. WHEELER, Semi-traine and Inspirational, Utlea, S. Y. A. WHEELER, Semi-traine and Inspirational, Utlea, DR. E. B. WHEELER K. Pleasanton, Kan. George W. WHITLUST TROUGH, Westerly, R. I. MRS, RACHEL, WALCOFF, Trainer, Baltimore, Md. &SA WARRIN, Waterloo, Iowa, Mrs. N. J. WHEELS, 91 Whidsor St., Cambridgeport, Mass. MRS, V. WATER, BO. 311, Chicapper, Mass. MRS, JULLICITE YEAW, Northbord, Mass. MRS, FANELT, YOUNG, Centre Strafford, N. H., carooff, R. C., Coburn. MR. J. L. VIONS, Sep. 1997.

Dr. H. C. Coburn. Mr. J. L. York, San José, Santa Chra Co., Cal. Mr. and Mrs. W Y. J. Young, Bolse City, Idaho, REV. JOHN S. ZELLER, Burlington, N. J.

ate Presi edlock or edlock of about the de for it. illions of nd if this it is, per-een born ubeliever nothing, had relier seat in y his tra-urse from ange.

## Gerald Massen in Boston.

THE SERPENT-SYMBOL:

Its Spiritual and Physical Significance. A Lecture delivered at Music Hall, Boston, Sun day Afternoon, May 3d, by Gerald Massey.

In one sense this will be the least directly Spiritualistic of my lectures in Boston. But it is a most essent@epart of my work to try and destroy the false bottomed Spiritua'rsm that only deals in the figure at so taith and is founded in fables perverted to suit its purposes, whereby we have so long been led astray. Theology has reared its Babel of dogmas upon a ground of mythology, and I can best serve, the cause of true Spiritualism by identitying, 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, hannted with the notion of a reyelation to mankingly given ready made instead of its being evolved bit by bit through the mind of and I fancied that in Spiritualism I might that the proof and explanation. From what I had seen I was amazed at the light which Spiritnalism did throw on the dark things, and into the sies of the past, and I thought by this light the old inexplicable customs or misinterpreted myths, and almost featureless symbols of effaced facts, and ancient investiginages of things passed out of thought, might be made to live anew; marks that 'puzzled us as much as Pridlay's foot-print in the sand-did Robinson Crusoe, would reveal the earliest footprints of the spiritual world year the earness too prints of the spiritual world fossilized in the natural world for us to recog-nize and read. That which looked dull and meaningless before began to bud with new life, and blush, with their hidden beauty; just as if and amen with the polyting mode in the far past, and the clay of the potter had contained the seed of flowers, and these should spring up into life, and exquisite relief even while you held it in your hand. H seemed to give me, as it were, the Masonic sign whereby we can interpret so many my steries. It gave me the grip, the symbol, the language/known, in all lands, which underlies

and underlines all the languages unknown to use the seemed to create a new seeing sense or added such a new illumination to the old seeing sense as would make the whole yast field of the past a great gold diggings awaiting future dis-covery. And in this grew light, I saw the past covery. And in this giew light, I saw the past had to be re read and re-written; so I went on to try and read the myths by this light, and for ears have been engaged on a series of deep sea soundings, sometimes grasping a handful of mild in my dredgings and now, and then a precious pearl. The best way of communicating to you something of my results, will be to earry you partly through my process in an endeavor to get at the significance of the Serpent-Symbol! So universal has been the so-called Worship of

the Serpent, as to look like the one religion of a world. Its neign has been widespread 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 ears or so since the temples dedicated. and de voted to its rites were found in Cambodia, surssing 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 as circling about the world and clasping the whole wide round in its embrace. It was the representative of renewed life or immortality on the doors of the chambers of the dead in the Egyptian and Chaldean tombs, and it is yet a Symbol of Eternity in the bracelet on an Eng-Symbol of Riermity in the Greenet on an rang-lishwoman's arm. It is the Great Dragon of the Gelestial Empire: the Long Seppent 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 hisses in our letters, and twists itself into the shape of our ampersand! This makes one curi ous 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 deitied the darkness with its creeping things on their upward way to a Father of Love and a God of Light, and all the misapprehendings were revelations in their degree.

We first really begin to know what God is as we gradually learn to know what he is not! And we only find him in proportion as we know that Judge Edmonds is susceptible of a far higher in-we have not found him! I think the greatest terpretation than one almost wholly private and myth in the world is the notion that man created with a primitive consciousness of God, the Spiritual Father. There is evidence scattered all over the world that the first concep-tion of a Creator that man ever had was as the Procreator. And that is the root idea of all re-ligious possibly up to the time of Jesus. The Serpent itself is but one of the symbols and

Have you ever thought of what the primitive man must have been, as the conditions of his ex-istence are day by day revealed to us by Science? above him could not have been much beyond that 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 arraign it? It could have been only the perception and conclusion of a thinking horse brutally ridden, that might estimate its rider by the incessant pain of the spur in its side! Fortunately he did not thinks 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 re-sponded more or less. And all this cruel spurring, as it seems, was necessary to set him think-ing and have his wits about him, as we say. Hard ing and have his was acoul him, as we say, hard necessity made him contrive to cover up the thorus a little and make a softer bed to lie down upon; made him watch the ongoings of external nature to see how things were done; made him try to strike a light in his darkness; forced him to plot and plan to outwit his enemies of the ani mal world, and after a while seek friends in the spiritual world. A being who could take up his babe, dash out its brains and make a meal when hard-pressed by hunger, was not likely to have a taste for the evanescent delicacies of landscape

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 wind ing round the world, the shadow of whose com ing 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 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 Adau 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, "saida North American savage, "but we offer our sacrifices to the evil one. He do us harm. Good spirit no hurt us, he no need to be worshiped; he good." The primitive man also dreaded the powers of darkness, which possibly might, if offended, put out that source of light and warmth, the sun, which evidently only rose on sufferance every morning, and whose life might at any time be extinguished.

Then he began to wonder what shape this [See Eighth Page.]

#### To Book-Buyers.

At our new location, No. 9 Montgomery Place, orner 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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AP In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications recognised or otherwise) of correspondents. Our columns are open for the expression of imperial free thought; but we cannot undertake formforse the Arfell shades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, MAY 9, 1874.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor),

AGESTS FOR THE BANKER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAUSE.

COLBY & RICH, PUBLISHERS AND PROPRIETORS,

Letters and communications appertaining to the

Judge Edmonds's Funeral.

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

The above is a paragraph taken from Harper's Bazar; and is aimed at Spiritualism. Its tone is unmistakable. Because Judge Edmonds, from the associations of a long and devoted friendship, desired the offices of sepulture to be administered by one whom he truly loved and revered, it is dippantly 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 mallynant enemies of that gause 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 affeets, and which he assumes to be something so much above the reach of those who believe in Spiritualism, he never could have allowed himself to deal so rudely with the last earthly request which Judge Edmonds had to make. He would have abstained from such profane intrusion into the realm of his private feelings. A true Spiritualist would have taught him a lesson in that respect. He has therefore only shown how much better he would have done as a Spiritualist than he has done as the apologist for the 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

how that it yields better fruits. But this very simple and natural request of personal. Spiritualism can well afford to accept the testimonies to its substantial merit, such as Dr. Tyng supplied in consenting to officiate at the burial of Judge Edmonds. As for its implying anything like a renunciation of his faith on Judge Edmonds's part, that is entirely out of the question; within a short time prior to his depart ure, the Judge wrote us a letter filled with his char acteristic suggestions for the advancement of the cause, making proposals for the further distribution of his own influential writings, and referring to the movements of Spiritualism in England. There was anything but the abandonment of his faith in that last letter of his, which the writer in Harper would like to convey to the public as the Judge's purpose in selecting his old friend Dr. Tyng to read the Episcopal burial service over his remains. Furthermore, as we said before, Spiritualism embraces and includes all forms of faith whatever, using them one after another as instruments and agents for its great purposes. It is for that reason that, while putting every minor and subordinate organization to service, it cannot as yet itself organize conformably to the limited conceptions and requirements of the time. It bides its time, and works through them all. I 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 i 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. Loughridge, 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.

43 Read the Call for the Quarterly Convention at Newark of the New Jersey State Asso ciation 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. Luxmoore, in 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 he said, asked an Athenian sage what was the Florence, standing in her flowing white robes, in [hoblest aim in life. The reply was, "Teaching, a good light in front of the curtain, directed one of the sitters to take the hand-lamp from the ta- | must first know and comprehend the principle ble, 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 seaf 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-

#### "The Pioneer of Progress."

We are in receipt of a copy of this new English venture upon the sea of spiritualistic literasture. 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 edi-

"How fares the cause with you? With us, it never commanded such attention as it is now doing or all sides. The testimony of Messrs. Crookes and Varley has done much in the scentific world, and the labors of Mrs. Cora L. V. Tappan the same amongst theologians. From all around, re-ports 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 happify 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 imphilosophical 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 forman 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 Spiritual ists 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 resi dence 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 Shakspeare and the poets, danging, conversation, refreshments, with appreciative and complimentary remarks from Bros. Authory 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, oyous character of-Nature's teachings.

Mr. Veneiro will accept invitations to lecture ipon this and kindred subjects wherever he may

LET Speaking of modern boys, a clergyman ately related that he saw a very young entomologist who was endeavoring to transfix a refractowheetle with a stout pin in a small box. With much difficulty he finally accomplished the requi site 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 Upas, 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 infor-

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

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 acknowle edge 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

### 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, and being taught." But in order to teach, one 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 re-lations with a Persian sage, one of the Magi, and gaining from this wise man an insight into 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.

This almost instantaneous appearance and disappearance of the spirit Florence was a remarkable and satisfactory test.

This almost instantaneous appearance and disappearance of the spirit Florence was a remarkable and satisfactory test. thority." Among his teachings were the Divine Fatherhood of God, the Universal Brotherhood rathermood of God, the Universal Industrianous 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 holy, or excellent spirit substance.

Hence Jesus laid his hands upon his disciples

or others, and they received the Holy Ghost; and again, according to the record, others "were filled" with the Holy Ghost—(that is, with this refined, etherealized spirit substance.) Spiritu alists 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 con-sciousness of moral responsibility and duty—selfdenial—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 announcenent 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 ndication 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 pie nics. Read the card and judge for yourself.

### "The Coming Religion"

Will receive able exposition at the hands of Gen-ALD MASSEY on the afternoon of Sunday, May 10th, at Music Hall, Boston. It is his closing ecture 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:

vanced this doctrine:

"Last winter, Professor Patton waxed warm and called upon the Methodist church to take down its banners because Gerald Massey lectured in this room. Gerald Massey said nothing half or a hundredth part as bad as Calvinism. What, Lack, is arguing against a personal devil, compared with making the God of heaven worse than a devil; If I believed the lithle taught any such doctrine. I should, in so far, unlassitatingly reject it. If I believed God were such a being, I should respectfully decline either love or worship. I shall abide by my moral convictions, and try to keep what little sense I have, If the heavens fall."

The Rochestay Damograf and Chrowlede cover.

The Rochester Democrat and Chronicle says: for his new church. The Chicago Times 'is con-strained 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 suf fering an outside rationalist to lecture in its au-dience-room as on account of keeping a gentleman of the name of Thomas in its pay to preach rationalism from its pulpit."

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

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

A letter from Egypt states that a race of igmies 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 resincarnated 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 statedly 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

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. II. Bateson, and filled with the sparkling thoughts of Hudson Tuttle and lady, Geo. W. Kates, and other writers. The claims of the paper are strong ly 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 youchsafed humanity:

"There is a curious prescription in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering them. selves. The recipe came into notoriety through the efforts of John Vine Hall, father of the Rey, 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 ngth 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 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 nutineg, one drachm; to be taken twice a

This preparation acts as a tonic and stimulant, and so partly supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks.'

### "Poverty a Source of Crime."

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

"At times we have the terrible news of the roasting of men, women and children, by fire breaking out from some one of the many rooms of these dens, and then the whole community is shocked, cries out 'shame!' and then, like the soldier who 'woke and swore a prayer or two, goes straight to sleep again.' Strange anomaly that where the gospet 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 igno-rance, 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 Elizur 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 knowl edge, especially concerning the Phenomena and Philosophy of Spiritualism. George W. Peck is President, and H. C. O'Blennis, 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 Cir-

Dr. and Mrs. E. H. Green, clairvoyant physicians and mediums, now residing at the Summit House, Athol, Mass., have, it appears newspaporially, 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 Luttle's article on "Revivals," which we recently published in the Banner, printed in tract form, and will take a hundred copies each, they like it so well. Who will take another hundred, or hundreds? The circulation of such matter will do immense good.

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

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

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

## Movements of Lecturers and Mediums.

W. F. Jamieson is speaking in Lynn the Sundays of May; in Salem, Friday evenings of same month. Is open o ergagements for grove meetings for June, July and August, in the States of New York, Michigan and Wiscon-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; he

also spoke in Ames, Ia., April 27th, 28th and 29th; at Boone, May 1st, 2d, 3d, and 4th. He will speak at Moingena, May 9th, 10th; at Scranton, 11th, 12th, 13th; at Gildden, 18th; 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, Oneida Co., N. Y., April 20th; in Deans-ville, Oneida Co., Sunday morning and evening, May 3d.

Adams & Co.'s Anodyne Troches are a grand article to Induce sleep. See what Hattle N. Graves says on the sub-ject in another column.

## BRIEF PARAGRAPHS.

TO THEOLOGIANS: - To him whom the Science of Nature delighteth, every object bringeth a proof of his God; everything that proveth it, giveth the cause of adoration. His mind is lifted up to heaven every moment-his life is one

THE STORY OF JONAH AND THE WHALE Is capable of conjuring up the bitterest controvers, even in this enlight-ened era of the world. A member of the Royal Academy of Helgium read a curious paper on the habits of the door neighbor read a curious paper on the habits of the del-phin the other day, and unwittingly remarked, in connec-tion with the ancient legend which attributes to these fishes the habit of bringing to land the bodies of drowned persons, that from this circumstance doubtless arose the viable. Of Jonah, The word fable exploded upon the ears of the academy like a torpedó. All further interest in the habits of the dolblin ceased, and a general wrangle the habits of the dolphin ceased, and a general wrangle over the probability of this Old Testament story sprang up. Two of the more Orthodox academicians became so plously indignant over the frightful skepticism that prevailed among the majority of their fellow-members that they re-signed. From the academy the question has descended to the press of the kingdom, which is now flercely debating over the antique tradition, one paper, Les Mondes, lately devoting four solid pages to an argumentative editorial upholding the Scriptural narrative.

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

An Interesting letter from Kansas-the Fort Scott region

-will appear in our next issue.

How can Latther Colby afford to give the Spiritualists so arge and hand some a paper as the Banner of Light for three dollars a grant 2 salectase he's got Rich. The above is from Thomas Cook's 'Kingdom of Heaven." The pure is excellent, as the reader will fully comprehend, when he or she reads our partner's name under the

editorial heading. L. K. COONLEY, the veteran medium, is healing the sick at 277 Mulberry street, Newark, N. J.

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

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

A lady in Winnipauk recently left the following note for the milkman: "Mr. H - d pleas to put in wun gart, and love me som mor tikets, and of this note shud blo awa and yo kant fine it, pleas leve me the tikets all the sam."

No man can live by himself wholly; and yet we may live too much in society. A good degree of priyacy is essential to the finest life. Too much society makes us mere initators, apex; too much individualism makes us selfish and concelled. Between the centrifugal and the centripetal motion of our being we must preserve a nice and even balance,—Index,

MAUD E. LORD. - We are in receipt of letters quite often, asking it this excellent medium is still in this city. The last one is from San Francisco. She is, The writer Is auxious that Mrs. Lord should visit California, as they need just such manifestations there as are given in he

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

Spiritualists visiting Boston can find a comfortable hon

A few days since a seedy individual applied to a wealthy parson for help, and received the small sum of five cents. The giver remarked, as he handed him the pittance, "Take It; you are welcome; our ears are always open to the dis-tressed, '' '' That may be,'' repiled the recipient, '' but never before in my life have I seen so small an opening for

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

With many a murmur, slow and sad,
The stream of life flows on;
That which we prized not when we had
Is doubly prized when gone I.
And many a sad and solemn truth
Lies written on Life's page,
Between the "Poetry of Youth"
And "Poetry of Age,"

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

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

Young lady of a suspiciously reseate complexion to torse-car conductor-" Please, sir, I wish to go to the Ole Colony station-is this car mine?" Brutal conductor

(looking her closely in the face-" I should say it was i" Our thanks are due Hon, Norton P. Chipman for a copy of his speech in the United States House of Representative on "The Duty of the Nation toward its Capital."

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

We are under obligations to a thoughtful female friendand, by the way, a handsome one-for an elegant pincushion. And so we cordially thank her for the present. Cabinet and carte de visite photographs of the late Judge

INFORMATION REQUESTED. -Will J. W. Dennis please.

in brief; to explain the difference between "The passion for sensations " and " The passion for excitement? · QUERIST.

Roston's prompt and generous contribution to suffering Louisiann is characteristic of the great New England cap-ital,—Philadelphia Press.

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

The Perkins Institution for the Blind took Thoma Roach, a child of Ignorant paupers, in 1834, and gave him an education as tuner of plane. He established himself in Lynn, was successful in life, and at his death, which or curred recently, left \$3500 to the institution to be used fo printing books for the blind.

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

The Colchester-Day Restitution Fund BROS. COLBY & RICH-Since my last report I have re ceived the following amounts from kind friends:

\$17,50 Yours fraternally, L. DAY.
P. S.-I write in bed, not having been able to sit up for

the last four days. 865 Niagara street, Buffalo, N. Y., April 28th, 1874.

God's Poor Fund. Received since our last report, from-A Reader of the Banner "..... 'A Juryman," Boston.... "A Juryman, "Boston 1.09
Dr. F., Boston 1.00
Martha B. Abbott, Dean's Corner, III 50
Daniel Robertson, Arkport, N. 1, 59
Joseph Dimmeck, Wood's Hole, Mass 50
"A Friend," New York City 22,00

Total.....

Donations In aid of the Louisiana Sufferers by the Flood. l'reviously acknowledged \$7,50 M rgaret Jackson, Greensboro' 2,00 B. Ca ter, Baldwinsville, Mass 1,50 

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

To the Friends of Justice and Reform :

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

Now, therefore, be it known that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the dis-tinctions of Religion, Color and Sex; to give expression to enlightened ideas and moral-con-victions in social and political life; to rebuke demagognes by leaving them to find posts of usefulness in private stations; to lidicate the claims of capable and honest men and women by electing only such to places of honor and public trust; to guarantee to all the advantage of education; to lighten the burdens of the poor; to prevent crime by emoving the causes of injustice and violence, and by the reconstruction of our pres-ent Penal Code, and by substituting peaceful ar-

bitration for armed invasion or defence; With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State, THE Na-TIONAL LEAGUE OF THE UNITED STATES, com-posed of both men and women, has been organzed, and is now prepared to establish Local. Leagues in all parts of this country. To secure your attention and cooperation, we

have issued this brief Circular. Should the ob-ject of the NATIONAL LEAGUE commend itself to you sufficiently to desire to be identified with us, for its speedy accomplishment, by address-

us, for Hs speedy accomplishment, by addressing our Secretary you can obtain details of our proposed methods.

S. B. Brittan, M. D.,
Pres. Nat. League of U. S., and Ch. Board of Publication, 80 Broadway.

Mary A 'Newton,
Sec., 128 West 43d street, N. Y. City.

HENRY J., Newton,
Trausurer and Ch. Board of Finance,
CHARLOTTE B. WILBOUR.

CHARLOTTE B. WILBOUR, and fire others of New York, WM, M. CONNELLY, Baltimore, GEO. A. SHUFELDT, Chicago, Yew York City, May 1874. Directors.

Spiritualist Lectures and Lycennis. MKETINGS IN BOSTON,—Music Hall,—Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Sunday afternoon, at 2% precisely. Singing by a first-class quartette. Gerald Massey closes the course May 10th.

[All Liberal papers please copy.].

tette. Gerald Massey closes the course May 10th.

Lurline Hall, 3 Winter street. The Boston Spiritual stat Union will hereafter hold meetings, for lectures, conferences, etc., every Sunday evening at 75 o'clock. In the above-mentioned hall. All Spiritualists and friends of Progress are couldally invited to attend. Admittance to conferences free.

John A. Andreio Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 25 and 75 g. M. The andlence privileged to ask any proper questions on spirituality. Excellent quartette singing. Public halled. The Children Frogessive Lyceum, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10% o'clock. G. W. S. French, Secretary.

The People's Spiritual Meetings at Nassau Hall, corner

The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sinday at 10b A. M. and 3 P. M. Good speakers or test mediums always nresent. Codman Hall, 176 Tremont street.—Sunday morning, cir-cle, Mrs. Belle Bowditch, medium. At 1 p. M. a free circle. Ali mediums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Templar's Hall, 250 Washington street, - Meetings of a social and conversational nature are held on Thursday even-ing of each week. The public and mediums generally are invited to attend.

invited to attend, Cotton Hall,—The Children's Independent Progressive Lyceum mosts every Sunday at 12% o'clock noon, in Cotton Hall, corner of Chauncy and Essex streets. All are in-vited, Seats free, Dr. C. C. Vork, Conductor, Mrs. Lot-tie Taber and other mediums will hold scances at 10% A. M. Harmony Holl.—Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Sunday at this hall, No. 1815 Boylston street. Lec-tures in the afternoon and evening. Admittance fee forts,

BOSTON. - John A. Andrew Hall. - Recitations by Ella Carr, Rudolph Burtleson, Lynwood Hickok, Lizzle Thompson, Helen Kittredge, Cynthia Hull, Jessie Jack-son, Mabel Edson: songs by Misses Cora Stone and Lizzle Hunter; a reading by Alonzo Danforth: "One Cause of Crime, "and a brief address by Dr. 41. B. Storer-warled the exercises of Children's Progressive Lyceum No. 1 on the morning of Sunday, May 3d.

Entertainment in Charlestoicn District.—On the even-ing of Thursday, April 30th, a delegation from this Lyceum gave an intertainment at the Edgeworth-street Chapel, for the pecuniary benefit of the Unitarian Society regularly worshiping therein. This Society is ministered to by the Rev. Mr. Barnard, who, it will be remembered, was some ears since prominently connected with Chapel, Boston. The exercises consisted of declamations by John Baich, Cynthia Hull, 11, Johnson, Mabel Edson, Betle Bacon, Lizzie Thompson, Florence Hull, F. Unfor and Willie French; songs and duetts by J. Frank Baxier, Cora Hastings, Nan Barrows, G. Fred. Whittemore and Edw. D. Stickney; a dialogue by A. Danforth and Cora Stone, and a Shadow Pantomime. The services were agreeably diversified by a 'dialogue' between J. B. Hatch and Rev. Mr. Barnard, wherein the former, in the name of the Children's Progressive Lyceum No. 1, utterly surprised the latter by presenting him a finely finished cane as a mark of their respect. The exercises passed of with great success, and the audience—which should have been larger-evidently enjoyed 'the happy occasion to the officers of the Lyceum, and some friends present, with drew to the vestry, where a collation was served up by the ociety, after the partaking of which the "last car" for Roston was in order.

Sarah A. Floud -Sunday afternoon and evening Mas Saran A. Fond.—Sunday atternion and evening, bind al, were profitably employed by good audiences in listening to the regular addresses of this lady at John A. Ah. drew Hall. Good singing as usual.

Harmony Hall.—Anthony Higgins, Jr., of New Jersey, continues to draw large audiences at 1812 Boylston street Next Sunday afternoon, at three o'clock, he discourses on "The Next Irrepressible Conflict;" and in the evening on the "Ideal and the Real of Love."

Nassau Hall .- The meeting at this place was largely at tended Sunday morning, May 3d. Mrs. Littch gave a number of tests, from the platform, which were well received: Mr. Lincoln also made interesting remarks in regard to the conditions of spirit control; the Chairman read the 12th chapter of 1st Corinthlans, "concerning sulritual gifts." making some comments on the same; Mrs. Dick also made well-timed comments upon the chapter read; and Prof. Carpenter urged upon the people the necessity of more secial gatherings for the purpose of spirit communion.

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

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

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

#### Benevolent Fund for Sending this Paper Free to the Poor.

We thankfully acknowledge the receipt of the following sums, in response to our call for pecuniary aid, to enable us as in years past to continue the Banner free to persons too poor to subscribe for it:

Total.....

CAUTION. - Heavy penalties are attached to photographing or otherwise copying, seiling, or offering for sale, copies from our steel-plate engravings, "The Dawning Light, " "The Orphans' Rescue, " Life's Norning and Evening, " &c. Any one furnishing us with information of such violation of copyright law and our moral rights, will receive our thanks, and be rewarded. For circulars, R. H. CURBAN & Co. | Constantly for of the Spirit prices and club rates, address us at 28 School street, Bos-

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in sertion.

NPECIAL NOTICEN. - Forty cents per line,
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Agate, each insertion.
Fayments in all cases in advance.

## For all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

Fr Advertisements to be renewed at continued nies must be left at our Office before 12 M, on

### SPECIAL NOTICES.

Psychomized Acturented Paper, which often works, like magic in rousing cold, dormant systems, sent on trial for 25c. Babbitt's Heaven Guide, postpaid, for \$1. E. D. Barbitt, D. M., 457 4th ayenue, New York. My9. -

Our lady friends who have used the Eureka Spool Silks, will use no other. It is full size, full length, and every spool is found as represented.

J. V. Manspield, Test Medium, answers sealed letters, at 361 Sixthay., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 16 Mil 2 from 10 till 3.

SPIRIT COMMUNICATIONS TO SEALED LETTERS, Send \$1,00, and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w\*, My2.

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

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the Lake and Grounds, constitutes Silver I also Grove the most attractive spot in New Lingand for Camp Wortings on Pleniles.

The Managers hereby assure their fitends and the public that no effort will be spared on their part to remote all detects in the general arrangements, which were under the circumstances unavoldable at Season, and that they propose, by the aid of the knowledge, obtained through their extensive experience in the nanagement of camp Meetings and Probes, to neak the counting season the crowning successor their efforts. In surviving out this surject, they are assured of the cathest of epication of the Old Colony Religional Company, and of the Superipheds at other two companies.

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former 4 amp Meeting the true nomores who was presented Camp.

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VINFLAND, N. A. of April 7th, 4871. Messas, Adagrak Co., I should have written vour somet and given the resont of my everthent with the Troches, but the labor and rives hold in to a removal trem Matheto New dersey have prevented. But I will now throm you that they have a claim, and I do not intend to be without them so long as I can raise suffered into the product to be without them so long as I can raise suffered into seeplessness. In the past ten years only to and the good angle s know. I have tried every remedy that Casver heard of, teveral Merphine, that I would not takely have ditank gallons of valerian, see becap, hopetea, etc.; have distank gallons of valerian, see becap, hopetea, etc.; have distank gallons of valerian, see becap, hopetea, etc.; have distank gallons of valerian, see becap, hopetea, etc.; have distanks and evening has been intense; the net raise suffered from the same cause may procure the anti-other sufficiency from the same cause may procure the anti-other sufficiency from the same cause may procure the anti-other sufficiency from the same cause may procure the anti-other sufficiency have been and insanity as shorphesises. Thousands have cived to "Green & Mey D." and as neithing for lends to disease and insanity as shorphesises, these Troches are welcomed by all as joultate benefit actors. By placing one in the mouth upon retiting, long and weary wakefuness is impossible. They will suffice the near same may procure the anti-other sufficiency in the possible of the possible benefit actors. By placing one in

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Are held at No. a Monty merry Pore, escend Stry Levi her of Province street, every Mostry 3 (1) stry an THURSTON VERTH SOOS. The Hall will be open at two o'closk; services commence at processes three, at white time the doors will be closed in either attenting entrain hor egy somital the conclusion of the services, everythical of Assain specessity. A hole wish it to unstances the part o'clock; services commence at precises three, at which time the deets wit be closed; neither allowing entrainer nor egy synthithe conclusioned the services, exceptificase of Absain specessity. I hade such its unstances the party should to the the Charman, when permission will be granted to estite after the explication of the minutes. Our reasons for this will be obvious toovery reflective mind. Distinging unfluences produce inharmons, and this our spirit friends particularly enform upon us to avoid, if passable. As these times are true, we have no doubt visitors will readly conform to our requestion this particular.

The questions answered at these Scances are often propounded by infib blusts among the audit noe. Those tead to the controlling intelligence by the Chairman, are sent in by correspondents.

The Dinations of frowers for our Circle-Boom solicited. Thus, the controlling intelligence by the Chairman, are sent in by correspondents.

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SKALED LETTERS, Visit-vishave the privilege of placing scaled letters on the table for intell name; their put them in an envelope, said if, and write your own addressing the optical will be disconnected to the place letter to the writer. Circle table expecting lengthy replies, otherwise they will be disappointed.

#### Invocation.

Oh thou whose presence rests like a holy benediction upon these beautiful blossoms, (alluding to a bouquet on the table, I who hath written us a lesson on every unfolding leaf, and doth speak to us through the sweetness of each blossom, preaching obedience to law, and a holy trust in thee, the Infinite who art above all law; thou who clothest the liftes of the field, so that they do. praise thee, and do become ministering spirits unto the children in mortal, hear thou us, this hour, and receive thou our prayers and our praises. These human hearts, many of them, oh Lord, are lifted to thee, asking for blessings. Deseemd thou unto their conscious fives, blessing them through their own efforts for good. Teach them to know, on our Father, that as they strive to come mearer to thee by holy deeds and holy thoughts, so shall thy blessing descend upon them | poor chap to tread over, I think I was rather without fail, and in due season. We thank thee, oh GreapSpirit, that it is our privilege to minis. I rather starve; but I would first make my conditer unto those who have need of our ministra- tion known to those whose business it was to tions. We praise thee that thou hast given us care for the needy. I did that, but for some instruments through which we may return, speaking thy great gospel of truth, teaching thy sons and thy daughters that the only key to heaven, is in kindly deeds and truly Christian summons to come higher. graces. That thou art with us consciously, blossing us this hour, our Father and our Mother, we cities in the Union, what must-the poor Indian know, and, oh, may we receive that blessing and Texpect 2. The Christian religion don't care for appropriate it for good, and go out from this the whites any more than for the Indian and place with diviner resolves, with higher purposes that has, come to be a farce. I say it, believing and stronger forces arging us on to goodness; it, as I believed it here in this life, and I think, leading as out of plarkness into light, for thine is tast shake off my weakness in the new life, and the kingdom, the power and the glory, to day and book around myself, I shall do, something more forever. Amen.

### Questions and Answers.

Controlling Spinit. - I am ready to hear whatever questions you may have to offer, Mr. Chairman.

Ques.-[From a correspondent.] Do spirits have power to effect the destruction of material things?

Ans. — Yes; and I might add, absolutely yes. He who saith unto spirit, "Laive you dominioncover matter," meant that that dominion should extend into destruction and reconstruction forevermore.

Q - Is it in the power of spirits to control the action of individuals in the body contrary to their

A -Yes-emphatically yes; as thousands of

people are demonstrating every day. Q -[By G. W. D.] If what is called sin is the

A.—Believing, as 1 do, that God is the origin l of all things, I of course make no exception of ignorance. Sin is usually defined to be the violation of law; but I define it to be a manifestation of the greenness of life, nothing more. The unripe apple is aerid, sour and bitter; but let it hang upon the tree of life and receive sunshine, air, dew and shower, and it becomes sweet and pleasant, and quite another thing. So it is with human lives-they are in an imperfect state. In passing through that state they give imperfect manifestations. It cannot be otherwise. It will continue to be so until the parent planet, the earth, has become a perfect planet; in other words, attained its majority. Then we shall expect these fruits upon the tree of life will ripen sooner, and there will be less of inharmony and

Q -If God is not an individual or personality, why address God in prayer?

A .- God, to the intelligent consciousness, is the aggregation of all intelligence. The hungry child, in lifting the crust of bread to its mouth with the hand, first prays to the hand that it may become an instrument in feeding the child. How does it pray? Why, it sends out its will down through all the nerve fibres of, the arm, and says to the hand, "Take up the crust-of bread, and bring it to the mouth." That is prayer, just as much prayer as was the one you listened to from these human lips a few moments ago. There are as many kinds of prayer as there are conditions to be prayed for.

Q .- At a circle in this place, last week, three Indian chiefs (and a Jesuit priest) spoke of the wrongs under which they suffered, and plead for their people, and it was then stated that retaliation was about to take place. It seems to be already accomplished. The last three days have brought fearful news. The scalp-dance-never performed except when extermination is declared by the chiefs-has been danced, and today's mail brings intelligence that a lieutenant,

would tell you he has done his very best. Well, my son's society who are somewhat soured in so far, so good; and yet, since that very best has proved not adequate to the object to be gained, something more should have been tried. Instead this fried is now that I have told them the truth. of resting, idly waiting for the voice of the peo- I believe that the time will come, during the ple to speak concerning this great wrong, he earthly life of my son, when he will see and beshould have spoken himself. That is my way of lieve in Modern Spiritualism. It may come at thinking about it. He should have spoken him- the eleventh hour, but it will come. I am just as self. He tells us that, he is but the servant of sure of it as I am that I live in the new life. I the people. Well, that is very well so far as it used to tell him so. I used to say, "George, you goes, but it is a mere wordy utterance. He can will believe by and by. I don't know when, but be stubborn senough where he is interested. He in God's own time;" for the angels had told me does not wait there for the voice of the people. so, and they that are higher than I am tell me Why, then, not extend that will power into all so now, and I believe them. Mrs. Charlotte Hepthese branches of need? Oh, too hard work! worth. Very well; he should n't have accepted the office. He knew what the work was before he accepted it; therefore it is these Indians in spirit-life blame him; and, if their white brothers are slaughtered by their people, they say, The Great of hard experience. I have had one year's Father at Washington is to blame! and they are right. Certainly you cannot charge the Indians with absolute wrong, when their people are starying for want of justice-when they are restricted had been perpetually overflowing; and yet, in to certain reservations to hunt their game, and coming daily, as I do, into communion with the there's no game there, and no supplies come dear ones I have left, and feeling, as I do, their from the Government. Their wives and their sorrows, I am saddened, and feel to shed tears of children are as dear to them, doubtless, as: those them; they will break their freaty to give them meat. Who blames them? Does the intelligent man and woman? No. Only those who are prejudiced against them, that 's all. Feb. 12:

### George T. Anderson.

My name was George T. Anderson. I was in my twenty third year. I died this morning on Greenwich street, New York City. I had been sick with fever, which was a result of exposure anxiety, and want; but I got better, and just able to crawl round, and probably should have lived if I had had the means to have taken care of myself; but I hadn't; the unfortunate turn in money affairs turned ine out of employment, and my small means were soon exhausted, and 1 was left, to beg or to starve. I preferred the latter, for I knew that, after brief suffering here, I should have a plenty in the other life; and this life seemed to offer so many hard places for a glad when I made up my mind that I would: cause was not cared for. I grew weaker day by day, until at last I was unable to leave my poor bed, and a few hours ago I received a welcome

Now if white people are starving in the large than believe it-I shall know it to be a reality.

Well, then, if that is a farce, something better is needed, and it seems to me that Spiritualists, with their beautiful Spiritualism, ought to come to the rescue, and see if they cannot bring about a better order of things.

I was no stranger to these things when here I have no relatives to mourn my death, and but few intimate friends. To them I have only to say, Think of me as better off, and be glad that I have made the change." Feb. 12.

## Margaret Dolby.

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

I have a son-Matthew Dolby is his nameand he wants to know how it is about this thing. the messenger might come. Lused to sometimes result of inharmonious conditions, or ignorance. If it is a truth, won't I come and say something lovingly say to them, in talking with them, "But please inform the writer the origin of ignorance?" about it. Yes, Mat, it is a truth, because I am I am to live so many years longer; I am to do here, and your father is here, too. Margaret Dolby is my name. I was seventy one years old, and a Catholie; but I have to say that this thing is true, and Mat, the case you have, what 's resting upon the truth of this thing, will just as surely be decided agin you as can be. That's what you want to know, Mat; I know it's going agin you, and you might as well make up your mind to it, and think it's right, for it is. This is from your mother, Margaret Dolby.

Scance conducted by Theodore Parker.

## -Mrs. Charlotte Hepworth.

Mr. Chairman, I come to correct a statement made in your good paper, by a New York correspondent, with reference to my son, the Rev. George Hepworth., Is it allowable? [Certainly,1 You will understand, by my having noticed the article, that ham a reader still of the Banner of Light. I find great pleasure and profit in looking it over, as it weekly appears. I get a part, perhaps, through rapport with one medium, and a part through another, and so on, till I get the gist of the whole paper; and so I observed this article from your New York correspondent, in which he makes my son to appear in the light of a hypocrite, which I think is untrue. He says that he held circles at his house in Boston, when he lived in Boston, but denies the truth of Spiritualism in New York, or something to that effect. Now, this is not true. The circles he refers to were held at my house, not at my son's, and I was the medium through whom the angels, from time to time, communicated. There were other mediums often present, to be sure, but I was a trance medium myself. Now, I have to say, in justice to my son, that I never knew that he claimed to believe in Spiritualism at any time. On the contrary, he always said he could not understand it as I did; he would be glad to believe it as I did, but he could not: it was not to clared by the emets—has been danced, and to day's mail brings intelligence that a lieutenant, corporal and several privates have been butchered. Are those Indians justified in their course? do the Indians in spirit-life rejoice at their acts? and are they right in so doing?

A.—I believe the majority of the Indians in spirit-life sorrow over such acts, and yet they see, at the same time, that they are inevitable. They pity their suffering brethren'here. They do all in their power the aid them, and to influence their white brothers to do right by them, that wrong on the part of the Indian may be averted, as in the case of these chiefs who came pleading for justice, that their white brothers might be saved—that this contemplated war might be saved—that their white brothers might be saved—that this contemplated war might b him what it was to me. He did not doubt my

look out for this department, as for all others, of mistaken. I come back to make this correction, Micssage Department. look out for this department, as for an others, or missonen. . come one a common spiritualists inconsequence of that brief article, though they need not be; and I hope they will still remain

#### William White. One year ago to-day I parted company with

the body through which I had had sixty years experience in spiritual things, and I have to say that that year has been crowded so full with blessings, that it would seem that my cup pity, and perhaps, in my deep sympathy, if I of the white man are to him. They will fight for | had the power I would take them all, ere another sun rises, to that land of light, that land where sickness, physical sickness at least, comes not, and where we are not obliged to carry upon our shoulders the heaviness of poverty, of want, of care, in almost every direction, but where the supply is fully adequate to the demand and the need. Do you or I need, in that other life, a home? We have it. We have, be it understood, just what we have carned, just what is best adapted to the bringing out of our better natures, to the cultivating of those powers that have remained inactive perhaps for a long earthly life. I am aware that there was some dissatisfaction manifested-by some who claim to be Spiritualists, and who claim to understand what Spiritualism is—with my last letter at this place; but I was not familiar with Spiritualism and spirit communication for so many years in my earthly life without learning this lesson: that they who consider themselves the most advanced in spiritual knowledge here, are generally the most ignorant; they who make the greatest boast of their spiritual wisdom generally know the least about the laws governing in spiritcontrol.

1 am charged by some of my friends with being an egotist in my last message, though I did not intend to be. I stated things as they were. I was here to speak the truth, and not a lie; If mattered not who it pleased or who it displeased; and I come again to-day to speak similar truths -to tell you, first of all, that all you have in that other life you must purchase by your good deeds

Now, then, I was charged with setting myself upon a high pedestal because I had good things in the other life, and because I had said they must be purchased by good deeds here. Very well; I was not the judge. It was not I, then, who determined whether I did any good in this life or no, and set everything down to my account, the good and the bad. I am not without the bad, by no means, nor would I be, for that brings an experience that is as useful to the soul, sometimes, as the other side of the picture.

To the dear friends who have been expecting to hear specially from me, I would say, I am watching your interests with intense anxiety, and shall not allow-now, mark me-shall not allow anything, so far as Lam concerned, to be done against your best interests. I had expected to remain on earth some ten years longer. It has been said that the good angels had fold me that. They never did. I only felt it in my own soul, because I desired it. They never told me so. They were constantly warning me to keep my house in order, for I knew not when this amount of good, and that amount of good,' Their answer always was, "We hope so, certain-

ly," but they never said it would be so. And now, to the dear friends in the West, who have asked me to come to this place and report something consoling with reference to their little gatherings, I would say: Continue; no matter if you sit night after night without hearing a single word from the other life; you will be crowned with success if you persevere. I know you will, because I know the band of spirits who are working in conjunction with you will not mock. you, and they know what they are about. Persevere la

And to my dear friends here—those with whom I was and am still associated-I have to say: 1 am not dead; I live, and can do more for you in my new life than I could do here in the diseased body that eramped and crippled me at every step. I can and have done something, under God, for you, since I changed worlds. I can and will do more for you. Persevere! success is just as sure to crown you in the end, if you persevere, as that disasters have met you at almost every turn in the past. I suppose I need not give you my name.

(Then, cordially greeting the Chairman and Mrs. Wilson, he said to the latter : You want to go home, do you? Oh, well, you don't know what you are talking about. ["It's because I suffer so much physically."] Yes, and so does she, (Mrs. Conant.) She, too, wants to go home. She do n't know what she 's talking about. Wait! wait! wait! at the proper time you will go. I shall see you and welcome you, and all will bebright and beautiful. I bring you a message of love from your beautiful daughter. [CHAIRMAN] -Perhaps it would be better to add your name to the message when published.] Oh, yes; my name is, as it was, William White. April 28.

## MESSAGES TO BE PUBLISHED.

SUMNER AT THE STATE-HOUSE: MARCH 15TH, 1874, .....

Sunken in flowers, as on a meadow bank,
Stient, unmoved, unfreeding, steeps the dead;
While, the a living river, rank on rank.
Four the husbed people past his dreamless bed:
The broad and mighty State,
That in these halls so late
Under the crued wrong that she had done,
Soliding, the wrong confessed,
Now folds him to her breast
Her great, pure, noble, glorious, godlike son!
And you noor vectors at a crue in.

And you, poor victims of a fate III starred,
Once Slaves, now Men! "T is well that ye are set
With reverent grief the precious dust to goard,
Though sheathed each sword and vain each bayonet,
Faithful was he, your friend—
Ay, to the bitter end!
Well are your dusky faces wet with tears;
His were your friends, your foes,
Your wrongs, your rights, your woes,
Your bringes and your bonds through weary years.

Alas! a nation weeps for thee to-day.
On thou who at thy post in harness died!
Reverenced in Hie, we reverence now thy clay.
With futtle wreaths and garlands at thy side.
Young with eternal youth.
Strong with the strength of truth.
Shattering the waves to to anny fragments white,
Against Corruption's shock
Thou stoods a grantic took,
On friend of Man, and hero of the Right!

On friend of Man, and hero of the Right!

Of all thy peers, thou didst not dread the sun:
While others cringed for place or stole for gain.
Thou wort the proud, the unsuspected one.
The 'whitest sout' of all, without a stain.
Envy lesset thy path.
And the envenomed wrath
Of Calumny was poured upon thy head;
But, heedless of applause,
Faithful to Freedom's cause,
Thou conquered at the last, by Justice led.

Farewell! Thy glorious monument is built. Not in fair Autourn, but in my dad hearts; Sate Is the cause for which thy blood was split From maddened violence and treacherous arts.

On other fields, unwou,
The battle must go on;
But o'gr the smoke and turmoil of the war,
Above the angry scene,
In the blue depths screne,
Thy memory shall shine, a quenchless star!
—(The Index. On other fields, unwon,

(From an Occasiona Correspondent.)

Laws of Spirit-Control.

Mrs. J. T. Burton (medium), 114 West 19th street, New York, April 23d, 1874.

Much has been said about the waste of words, the volubility, the rhodomontade of spirit-com-munications. I would here say that it is as neessary to the medium to have a big field to search in as it is for the diplomatist to have a wide in-

the among partisans.

The spirits project ideas which flow toward the medium in circles, only a few of which reach her in time for the quick evolutions of the pencil. Other spirits in attendance project words, or lauguage, with which she clothes the interim and interlards the oration:
What, it may be asked, is the use of syllabub

taken on a solid morsel? Why, to ornament and render pleasant to the senses. Beautiful language cannot injure the truth, but fine expression of a common fact oftener gives it a hearing,

and makes it acceptable.

The diplomatist, in rendering a fair version of a favorite measure, arranges a theory which will smooth difficulty and allow his plan to take effect in negative minds; whereas the simple state-nient, naked and bald, would not be mellowed sufficiently to suit the ear, nor please the reason,

nor convince the judgment. Spirits adopt sophistry at times to win attention. They clothe a housely truth in beautiful versatility to rivet the hearing. Besides, as we have stated, there is an unaroidable necessity for through many peculiar circumstances, reach the medium by ston processes, and as the current of vital chemical motion has been started and must keep moving, so it is a necessity and a fact that other minds fill up the spaces and keep up the connection by suitable presentations of rhetoric which, to the skeptic and critic, or simply practical mind, appears like transcendentalism, and yet is one of the beauteous Intricacles of inner aw, the observance of order, the providence of

With gratitude for attention, I am kindly HORACE GREELEY. yours,

A QUAKER PREACHER'S "REPENTANCE BEYOND

THE GRAVE."

MY DEAR BROTHER-I never thought, while occupying the flesh, that I should return as a spirit, and send you a flash of thought from our side of existence. Yet it has been my privilege and honor to talk with you face to face, and to declare the faith which I have adopted, to bear testimony to the fact of spirit-manifestation, and to beg pardon of you for my former contemptu-ous disregard of your opinions and wide-awake views of time and eternity.

I cordially extend my right hand of fellowship to all who endeavor to carry into practical effect their religious opinions, or to days to face with conscientiousness popular prejudices and assert the truth. SAMUEL TOBEY.

#### The Most Remarkable Demonstration of Spirit Identity.

. In the Banner of Feb. 14th an article appeared, copied from the Chicago Illustrated Journal, entitled "Mr. Lincoln and Big Eagle-A Curious Episode," and also a quite lengthy editorial. The article gave an account of the occurrence from an outside standpoint, the editorial from an inside, and the two together form one of the most (if not the most) astonishing chapters in the History of Spiritualism. If the witnesses are truth ful-and they are all men of honor, whose word stands unimpeachable—it is an absolute demon stration of spirit power and identity. The ardent desire of "Little Crow" to atone for the misfortune he had brought on "Big Eagle," is sufficient motive to account for his activity. The culisting of Willie Lincoln, and the influence of the communication he sent his mother through Mr. Foster, prove what every Spiritualist al-ready knows, that the family of our martyr Pres-

ident were believers in spirit-communion.

The confirmation of every step in the process of securing the liberation of "Big Engle," shows the constant watchfulness and guiding care of controlling spirits. The intensely susceptible organism of Mrs. Conant felt the subtle spiritual gamsin of arts. Conain felt the shote spiritual force and correctly interpreted it. She came un-bidden to the spirit-appointed scance; through her, "Little Crow" directed successfully the measures of release as no mortal possibly could, and when success crowned the effort, on the very day that "Dig Eagle" was set at liberty in Iowa, Little Crow communicated the fact at the Ban ner Circle Room.

There is no mistake, no equivocation or doubtful meaning anywhere in the transaction, and

Spiritualists may point to it as an incontestable evidence of spirit control.

And yet this is only one of the almost countless tests given through Mrs. Conant, who seems happily endowed with the capability of responding to impressions from the capital vested with the ing to impressions from the spirit-world with al-most mechanical accuracy. The benefit conferred in this one instance was quite immeasurable, not only on the spirits, but through "Big Eagle" on the Northwestern tribes, and thereby on the

whites.

The friends of "Psychic Force" have here a nut they will not soon crack, and Spiritualists can lay it away in their magazines, wherewith to demolish an opposing enemy,

HUDSON TUTTLE.

## ST. LOUIS LIBERAL UNION.

At a meeting of Spiritualists and others, held in this city on the 1:th day of April Inst., an Association was organized under the above 4fde, for inquiry into the nature and destroy of main as a moral, intellectual and spiritual being, and more especially into the phenomena and philosophy of Spiritualism. The officers of the Society then elected are as follows:

(E.O. W. PECK, President, ALEX, ROBBINS, E. C. LITTLE and T. I. DEAN, Vice Presidents, H. C. O'BLENNIS, Secretary.

F. L. BOUQUE, Treasurer.

These gentlemen constitute the Executive Committee of

F. L. BOUQUE, Treasurer,
These gentlemen constitute the Executive Committee of
he Association, and as such are entrusted, for the time
eding, with the centrol of its operations.
The Society has no creed or platform other than the exression of its objects, as above stated.
The Executive Committee propose to secure a suitable
half in this city, and institute at once a series of

PUBLIC LECTURES ON SPIRITUALISM by same of the ablest and most eloquent advocates of that philosophy, and they appeal to the friends of the cause for

a such pecuniary aid as will enable them to place the project upon a safe and efficient basis.

All moneys subscribed for that purpose will be applied. upon a safe and efficient basis.

All moneys subscribed for that purpose will be applied solely to the payment of the expenses of the lectures proceed, as d may be paid either to the Treasurer or to any of the Committee, or to Mr. HITHCOCK, at the Liberal Bookstore, No. 663 Pine street,

By order of the Executive Committee.

GEO. W. PECK, Chairman.

Dated St. Louis, April 16, 1874.

Passed to Spirit-Life:

From East Randolph, Vt., April 19th, Clarissa, wife of Mr. Edward Sprague, aged 61 years.

Mr. Edward Sprague, aged 61 years.

Through a long and wearisome sickness, she exercised that patience and trust which were a part of her character. Her life was not atways bright, but by her fatthfulness and Christian hope, she caused many a dark cloud to be changed in light. In her home she saw children grow up to man-hood and womanhood and go out from thence to form new homes. For forty years, save one day, she and her husband liyed together, sharing each other's joys and sorrows. When she saw the shadow of death coming nearer and nearer, day by day, she calmly made preparation for the change, giving directions concerning her funeral and speaking words of cheer and comfort to those of her household. She felt that she was to pass on to new experiences and brighter scenes just "within the well." She belleved in the reality of the spirit land, and that it was not far away.

Belbel, VI.

From Hartland, Vt., April 22d, Mr. Van Ness Perkins,

aged 48 years.

Mr. Perkins was a man of sterling, noble qualities. He will be very much unissed in society and in the business which he honored by his integrity and skill, but most of all will his loss be felt at home. Bro, P. has long been a devoted Spiritualist, and in his sickness he was singularly cheerful, while his death-bed was beautifully triumphant. His funeral was well attended by those of all shades of behalf of the property of th

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading.]

### PUBLIC MEETINGS, ETC.

Notice - Dedication of Eureka Hall.

Notice—Dedication of Eureka Hall.

All friends of human progress are cordially invited to meet, May 19th, at 100 clock A. M., at Eureka Hall, Union-ville, Plymouth, Vt., to dedicate the new house and hall just creeted by D. P. Wilder, both of which will, we trust, be dedicated to Reform in its deepest and truest meaning. The dedication services to be held in the hall Thesday, May 19th, at 1b. oclock P. M., meeting to be continued Wednesday and Thursday, 20th and 21st. A general good time is expected. Ample provision will be made for all wishing accommodations. Come one, come all, and let us show our esteemed Brother Wilder that we appreciate the cause of human Progress. Both have used untring energy in the erection of this house. Let us all, then, as true workers in the cause we love, meet with them, May 19th, which will be the anniversary of our Brother's birth-day, to help them to a sulfitual feast of good things. Good speakers will be in attendance. All those who are faint, weak or weary, come and eatch the inspiration from the lovely valleys and grand old mountains where once was the home of the earth-form of our sainted sister Aches Singue, and where we know her love still fingers. Board will be furnished at the Wilder House at 81.00 per day. Free return tlekets will be given all who have paid tull fare one way over the Rutland and Vermont Central Rainoad. The Wilder House is on the Woodstock and Ludlow stage road. Stage leaves Woodstock at 6 o'clock A. M. and Ludlow at 2 o'clock P. M.

### To the Spiritualists of America.

GREETI G:
Brothers and Sisters—We have run the gauntlet and still live. The Northern Hillinds Association of Spiritualists will hold their Eighth Quarterly and Second Annual Meeting in Chicago, III., at Grow's Opera House, 517 West Madison street, commencing on Friday, at 10½ o'clock A. M., June 12th, 1874, and continue over Sunday, the 14th—a tirce days' meeting. We shall then meet under charter from the State of Hilmois. All the members are requested to be present, as business of importance will come before the meeting. Also dection of officers for the coming year. There will be resolutions of vast importance to Spiritualists to be considered. We could ally invite all Spiritualists, inclumes and speakers, as well as all others interested in the cause of humanity and truth, to be with us at this our second annual meeting. Our platform's free, and shall remain so for the discussion of all subjects germain to Humanity, Truth and Progress, under stret parliamentary usages,

O. J. Howath, M. D., President,

E. V. Mileson, See, N. III. A. of S.

Lombard, III., April 12th; 1873.

The New Jersey State Association The New Jersey State Association
Of Spiritualists and Friends of Progress will hold their
Second Quarterly Convention for 1874, in Library Hall,
Newark, N. J., on Saturday and Sunday, May 30th and
31st, commencing at 10 A. M. Three sessions each day,
Special subjects—Temperance, Indians, and Law or Government, yet the platform will be free, as usual, in order
for the discussion of all subjects, Free accommodation at
far as possible.

Network, N. J.,
Network, N. J., ir as possible, Newark, N. J.

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POPULAR FAMILY PAPER, AN EXPONENT

SPIRITUAL PHILOSOPHY NINETEENTH CENTURY.

PUBLISHED WEEKLY

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Jan, 10.

TO SUFFERERS. CATARRH, DIPTHERIA

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DR. J. E. BRIGGS'S THROAT REMEDY.

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and appalling thing that, when angry, would look at you and speak outside its sky-cavern, with eyes of lightning and voice of thunder, and perhaps dart down death in those live! Serpents of the forked flashes, that lieked up a formal at a final with their tensors of first 1915. forest at a time with their tongues of fire! heavens would mirror back for him that which he knew and dreaded most on earth. They would wear the awful aspect of a cruel mind; and as he was a dweller in trees and caves, his most subtle, most mortal foe, would be the Ser-pent. Not that man began by worshiping the Serpent for itself. That never has been done on this earth except by a monstrous taste intelli-gently perverted.

It was the recognition of the power beyond the

Serpent, that bowed him to the knee. He divined and dreaded the invisible destroyer lunking 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 ts folds and strangled him when angry or when

In one of the Brahmanic traditions, Chrishna, who is one form of the Sun-God, defeats Kalli-Naga, 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 Chrishna, but the God tore 

One form of the Serpent running or rather zigzagging through the maze of mythological symbolism, is the zig-zag of the lightning. The Algonquins were asked by Father Buteaux, who was among them in 1637 as a missionary what they, thought of the nature of lightning? They re-plied, 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 snormous strength and sovereign power, which is in Seaven, in the air, in the waters; and on the mountains. We frequently meet with the myth of a Serpent of the first half which matches the world as in the

Norse Mid-Gard Serpent.

The Caribs speak of the God of the thunder-storm as a Great Serpent dwelling in the fruit-Shawnees called the thunder the hiss the Great Snake; and Totlee, the Aztec God of Thunder, was represented with a gold-serpent in his hand. The savages of Australia believe in the existence of a/gigantic Serpent who created the world, and who is the colled-up cause of earthquakes. In the Persian mythology the Polar Dragon is denominated Azacha, the Serpent who drowns men and beasts. The word serpent literally means the Destroyer; and with the Persians the original Destroyer was the Win-ter. In the Zend-Avesta, Ahuza-Mazda creates a Summer Garden which is a perfect Paradise. Thea the Evil One, Aura-Maynus, the Death-Dealing, creates an opposition to the same, in the shape of a Mighty Serpent. That Serpent is 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 eyll is thus distinctly identified as or by means of Winter. This is the primordial curse, and the bite of its sharp frost was the Serpent's sting. I found in a very ancient Hindu map of the world, the North is called the Land of Darkness, the Abyss of Waters, the Abode of the Great Spirit. This Great Spirit was the Destroyer. Then, as men began to watch the motions of the heavenly bodies, they would sooner or later make out one particular group or string of stars which every autumn led on the winter. This would be the starry apparition of the Destroyer in 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. Lycian, in his work on astrology, says a virgin delivered the oracles at Delphi; hence the symbol of the constellation. stellation 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 bath formed the crooked Serpent." A very remarkable illustrabeg you will bear this fact in mind. Isainh also alludes to this crooked Serpent, whom he identi-fies as the Leviathan of Job, which the commen-tators have always been looking for on the earth

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 delty of darkness, this opposer of the sun and conqueror 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 rentile and in the heavens, and imaged by that reptile which was always looked at with an eye of won der and awe. They saw that as soon as this Ser-pent 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 Hesi odic Theogony Typhon is the father of dreadfu tempests, and destroying winds and fearful hur ricanes, 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 exer-

or in the sea. There is something bungled in the translating of the crooked or piercing ser-

pent. You will see, in the margin, that it is stiff or crossing like a bar. It really means that

cised at their will, for the good or ill of man.

The lecturer here cited the fact that severa tribes of ancient Mexico had for their chief di-vinity "The Cloud Sepent," (as the word sig-nified in their dialect;) the same idea was to be found among the natives of Panama; and our found among the natives of Panama; and our word hurricane, as applied to the terrible tornado of the Carribean Sea, was derived from "Hurakan," "the heart of the sky," which signified some mysterious creative power called "the strong serpent." Typhoon, 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 whirl-winds called exclusions were to be traced to the winds called cyclones were to be traced—to the mind of the Eastern nations—the sepentine nature of this deity of darkness.

Sooner or later the constellation Ophiucus was

identified as the bearer of the Serpent. He appeared in the Heavens as grasping the form of a Serpent in his hand. This was obviously a symbol of that power which the Destroyer might at

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 its mysteries like shuddering children at the

primal forms of all Spiritualism. Every one has lead to more or less remarked the character of wisdom ment. 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 portant of the Serpent God, who was the forethe death of the animal had supervened. third person in the Chaldean triad, or Trinity of Gods, refer to his functions as the source of all knowledge and science, "He is a deflical source of intelligence. He is the personification of wisdom: "Be ye wise as serpents." But how came such a beast as the Serpent to be the symbel of wiseness, worshiped as the communicator of knowledge? It cannot be literally the wise of knowledge? It cannot be increasy the xis-dom that is the consummate flower of human knowledge and perfected fruit of experience which is signified. No Serpent ever possessed that. As an animal the Serpent is not remarkably intelligent. It certainly is reticent in ex-pression, and has an admirable faculty of silence's but the profoundest silence is not necessarily wisdom: its hiss, from a critical point of

view, is at times imposing, but, like that of some other critics, it may be only an imposition; the hiss may not mean that it knows more than we do, and could atter it if it would. The Serpent do, and could atter it if it would. The Serpent is not the embediment of wisdom in the arrimal world, but I think-the early Spiritualism that was practiced under the Serpent sign contains one hidden chie 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 Magli, or men who attained knowledge by made arts: a wise man was and which divined by magic arts; a wise man was one who divined, saw, or interpreted by spiritual means, and main ly, 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 divine for money; such a motive will destroy niving for money is signified this divination long before it meant Delty in our sense: it was revelation by means of Deus—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 asspiritual world, whereby man discovered that he also was a spiritual being. Beye wise as serpents, then, may be interpreted as an allusion to the wiseness of the magical knowledge, abnormally derived by vision or di-vination, which was primally attained by the Serpent-Worshipers. Be 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 uncient worshipers of the Scrpent-Symbol. It is a wellknown fact that in every country the Serpent has been looked upon as a medium of communi-

cating knowledge or wisdom more than mortal.

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

I used the term darkly derived, because they were groping after knowledge in the dark, by magic means and dark arts, and their religion of fear was a worship of the dark powers, or at least of powers that were but darkly apprehended. It was under the reign of the Serpent—which was one sign of the Star-Worshipers that became an universal Symbol—that letters were discovered, and the earliest art of healing was revealed.

When the Israelites were string by the nery-fanged Serpents in the wilderness, they had to be cured by a return to the old worship of the Scrpent in its milder shape; and the image was sacredly kept in the temple at Jerusalem for five hundred years. Surely, this goes to prove the Serpent-Worship to have been a familiar form of faith with them, and that in their time of need. they had a greater belief in the Agatho-Demon than in the God of Israel? Also, their faith seems to have been justification. At first sight it appears somewhat strange and incongruous that the Serpent should have been held up as the cause of the fall and degradation and death and tion of a process that the Hebrew writings have damnation of man in the Book of Genesis, the undergone is afforded by the paraphrase of this passage by the Septuagint, where we read: "By the Serpent-Symbol should have been raised aloft in hand he hath slain the Apostate Serpent." I as the healer, the restorer, the saviour, to look on which, in the shape of a brazen image, was to live. The conclusion follows, of natural necessity, that

if it were a man, Moses, who lifted up the Ser-pent as a god of healing, it could hardly be the same man who represented the Serpent as our mortal and immortal enemy, and made him who struck the Semitic pair down in spiritual death the magic restorer of the stricken Israelites to no magic restorer of the Screen Hebrews had got hysical health and life. The Hebrews had got neir Screents mixed. The Screent Divinity, hen, is the Deity of Divination. The Screent is 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

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

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

The gift of seership or mediumship was at times called by the name of the hidden treasure,

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, unequaled as a prophet and interpreter. It was on this account that Pharaoh, the king, exalted him over all the people of Egypt: "And Pharaoh called Joseph's name Zaphnath-Paneah," or Zaphnath-Pionk, which in the Coptic signifies a renath-Pionk, which in the Coptic signifies a re vealer 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 the series of Joseph's being a man in whom the spirit of revelation was so remarkably manifested that he is an oracle of Deity is indicated to the Egyptians by a sacred name which accredits his inspiration, his wiseness, wizardry, to the Serpent. This hidden treasure, which is life, and—which is kept under the charge of the Serpent or Dragon, lies at the root of many of the myths. The knowledge derived through this mediumship was so highly prized of old that it became the secret treasure of the mysteries; a secret to be kept in the dark.

The Serpent was likewise the representative of a hidden treasure which continually gleamed out on us from the darkness where it had long lain concealed. This treasure was the spiritual, therefore the underlying real shape of that which was accursed in the Norse mythology by the slaughter-house door, from under which the dwarf Andvari, as it was in the Hebraic legend warm life crawls ruddily. The hair stirs snakl- of "the fall."

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 Serpentimust be a representative, on carrie, of that terrible hidden force that dwelt in the darkness—that may the Darkness: This vast the darkness—that may the Darkness: This vast and appalling thing that, when angry, would look at you and speak outside its sky-cavern look at you and speak outside its sky-cavern primal forms of all Spiritualism. Every one has lead to the hidden treasure, with the same fulfill-

> fore the death of the animal had supervened, which had the power to render the weaver at times invisible, (an exhibition of the natural ob-verse of the seeing power possessed by the Serpent while in life) -was alluded to, and the speak-

One of the latest forms taken by this myth, is the supposed jewel in the head of the toad; the shining preciousness hidden in the dark and loathely evil—a true, even if unconscious recognition of the soul of good in things evil, of the di-vineness of vision whereby the seeing eye is lighted, and that the light which so often led astray was light from heaven. When we kill our Dragon, let us mind and preserve the hidden jewel, by tackling him while there is life left in him.

The speaker proceeded to state and to give roof by citations that in several languages, including the Hebrew, Arabic, Algonquin and Da-kota, the word for Serpent had various deriva-tions, which signified the practice of magic, di-vination, the consulting of spirits, and said: We frequently find the Serpent so inextricably entwined with the human form as to seem synonymous with it, and constitute one of the profoundest riddles of the unknown, propounded by a sort of Serpent Sphinx. This has raised the sussort of Serpent Spainx. This has raised the sus-pleion that, in its primal shape, the legend of the Hebrews and that of the Mexicans gave the Ser-pent 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 male Serpent; and in the Mexican mythology the Goddess-Parent of primitive man, the Serpent: Woman, was also called Tonantzin, our Mother. According to Tanner's narrative the grandmother of mankind—" Me suk kum me go kwa''-was represented indifferently by an old woman or a Serpent.

The Serpent-Woman is continually to be met

with under many names; but the mystery is not to be solved on the physical theory of a serpent geniture. The Serpent-Woman is not a Woman-Serpent. She is a Serpent-Woman because in the service of the Serpent. Eve was a Serpent-Woman or Woman of the Servent but not a Woman or Woman of the Servent but not a Woman or Woman of the Servent but not a Woman of the Servent but Woman or Woman of the Serpent, but not a Woman-Serpent. Alexandrinas says, according to the strict interpretation of the Hebrew term, the name Hevia aspirated signifies a female ser-pent. \* \* \* But, we shall understand the Serpent-Woman better if we look upon her as the Pythoness. The damsel spoken of in the Book of Acts was possessed by a spirit of divina-tion, or, as it ought to be rendered, Python. She was a Pythoness, as was the Priestess of the Delphi and many other shrines and oracles of

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

In the light of this idea many of the myths— the Hebrew included—could be resolved to their original elements. The story of Hercules unit-ing himself with a monster who was half a woman and half a serpent, by this illumination, meant that Hercules, the man, wedded a woman, who was a priestess of the Serpent worship—a Pythoness; and that told of Alexander, who was represented as acknowledged by his father Philip, of Macedon, to be the son of a Serpent or rather of a God, was to be fathomed in that Olympia, his mother, was a Serpent-Woman of vonderful enthusiasm—a Pythoness of extraordinary power, and was represented as being "re-markably ambitious of these inspirations." What more natural to such a fervent ophite than that the Serpent God, the Controlling Spirit of the oracles, should appear in vision [as she is reported to have dreamed the night before her marriage] to his devotee, and embrace her in a trance, or that she should look on her hero son as di-

vinely, i. e., spiritually begotten?

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

Wherever I have gone deepest in trying to fathom my subject, I seem never to have touched bettom without fall.

bottom without finding that Serpent worship is Phallic worship on the one hand, whilst on the other the bottom falls through altogether, and I find myself in spirit-world. Many persons may not think of spirits as connected with such a sub-

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

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

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

to guarded. This myth illustrates the fact that under divers names the Sun, born of the Virgin or guarden. This myth mustrates 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 Parnassian Oraèles to men instead of the lower spirits, that had kept possession and given the responses under the Pythonic inspiration. The Serpent-worship originated in force of acid integrated and in force of nated in fear of evil influences, and in dread of winter and darkness; consequently the Sun-worship was an immense advance to humanity; it was a recognition of the God of beneficence and joy-a religion of love, compared with the earlier religion of terror on earth and malignancy in Heaven; it was the incarnation of a spirit

of brightness. You see the world turning to it out of the shadows of a miserable night of the past, and its face brightens sunward and the reptile influence begins to fail in power and unwind its coils and slink apart into out-of-the-way lurking-places. The human mind rejoices and expands in this new morning of the world, and in many shapes and under divers names deifies the Destroyer of Serpents, primally 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 houselop and mountain summit, to typify a climbing a little nearer to the "Heart of Light." The Gods Horus, Osiris, Apollo, Bacchus, Balder, Adonis, were personifications to the nations worshiping 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 betwixt 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

esus Christ.
The physical imagery furnished by the ancient as astronomically interpreted, has been adopted altogether as typical of certain spiritual circumstances connected with the life and ren-gion 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 the "Lord said, I will put enmity between thee and the woman, and between her seed and thy seed; it shall bruise thy, head, and thou shalt bruise his heel." In the first form, this seed of the wo-man was the Sun-God, the God of Light, which man 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 with Christ as the Sun of Righteousness, who was to rise with healing on his wings and repair the consequences of the fall, and the loss of the Summer Garden of humanity, by restoring it to the mer Garden of humanity, by restoring it to the primal condition and rescuing it from the empire of Darkness and the malign influence of the Ser-

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 aboutnations 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 worshiped 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 set-ting or dwindling down for his wintry death and losing his strength daily. This is represented in the Mithra-worship—that is, the so-called Sun-worship—as a Man stabbing the Bull, a Serpent biting him, and the Scorpion tearing him.

At the ancient mysteries the people were instructed by means of representations, dramatic and pictorial—thus thoughts and obscure facts, however occultly obtained, had to be humanized by parables, plays, etc., before they could be grasped by the common understanding. And in this way the Constellation of the Virgin, ascending the East by night, just at the turn of the year and the birth of the Light God—the Summer Sun — would be represented to the people present at the mysteries as a woman (the Virgin) with her new-born child in her arms or at he 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 selectific truths or abstract speculation. The speaker proceeded by several extracts from authorities on Arabian, Egyptian and Persian traditions to prove that this shadowing forth by the Virgin and child, of the Constellation of the same name, was wide-spread among the nations

of antiquity.

The Sun-God derives from the Father of Lights, and is defined 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 Virthe sign of the constellation of the celestral virgin. The Romans celebrated this birth of the Sun-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 Invitable."

"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 under-world in his death. If we take it as Balder, he descends to Hel, or the shadowy realm of Hela; if as Bacchus, he descends to Hades. Then he is raised again and ascends the Heavens in greater power as the first-born of the Father; and from thence we have the descent of fire to vivify the world and renew its life.

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

evidence showing that the Egyptians celebrated in the winter solstice the birth of the God of Light, holding in honor of their virgin goddess a famous celebration of lights, which was represented in the Christian ceremonies of Candlemas.

The Christian Sunday, or Lord's Day, was the day of the Lord, Sun-Adonis, Tammuz, 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 Suntable of the connection existing the characteristics of the connection of the connection existing the characteristics of the connection of the worship. The constellation Virgo arising in the heavens would naturally appear to be pursued by the Serpent constellation—and from thence came the story in the 12th chapter of Revelations, wherein the great dragon stood ready to devour the child whom the woman in labor was about to bring forth; and the war which Michael waged with said dragon was typical of the fight annually occurring between light and darkness contending for supremacy? "We know," said Albert the Great, "that the celestial Virgin ascended over the horizon at the moment at which we fix the birth of our Lord Jesus Christ. All he 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

constellation, was worshiped, 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

This was proved by reference to the Chronicle of Alexandria concerning the Egyptian mysteries of ancient times. Thus did the Dragon of Darkness, the old Serpent of the Persian Mythology, the Typhon of Egypt, the Crooked Serpent of Job, the Prince and Power of the Air who ascended his throne of the winter world 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 Las taken spiritual form, and been made to cast its loathesome shadow on the shuddering souls of men.

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

nocent blood.

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

The lecturer hereintroduced what he considered the unwinding of the last coil of the Serpent, where turnings he had followed through its primary he had followed through its primary.

whose turnings he had followed through its primal convolutions of darkness and horror, its astro-the convolutions of that kness and notion, its astro-tipe-ologic aspect, and its spiritualistic signification 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 facts identified in the person, the birth and other differentiated them from the animals as a visible circumstances connected with the life and relifact was the catamenial period which marked the creation of humanity. It was their creation—they did not trouble themselves about world-making as had been assured—and so they formulated it in various ways; among others under the symbol of the Serpent, the Renewer, the Renovator of Life, the Continuer of Being. This catemenial 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 Arguments and facts in proof of his theory—in which Egyptian, Sanscrit and Hebrew writings alike were called in as evidence—were advanced by him with cogency and power, and in the light of this hypothesis he declared himself able to intelligently interpret any story related of the Serpent," whether it originated in the theology that made it typical of good, or emblematic of evil." Orthodox theology, he said, has created its Satan out of the evil Serpent, and its Saviour out of the Prography called the Sun-God, under out of the Procreator called the Sun-God, under out of the Procreator cancer the Sun-God, inner 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.

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

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