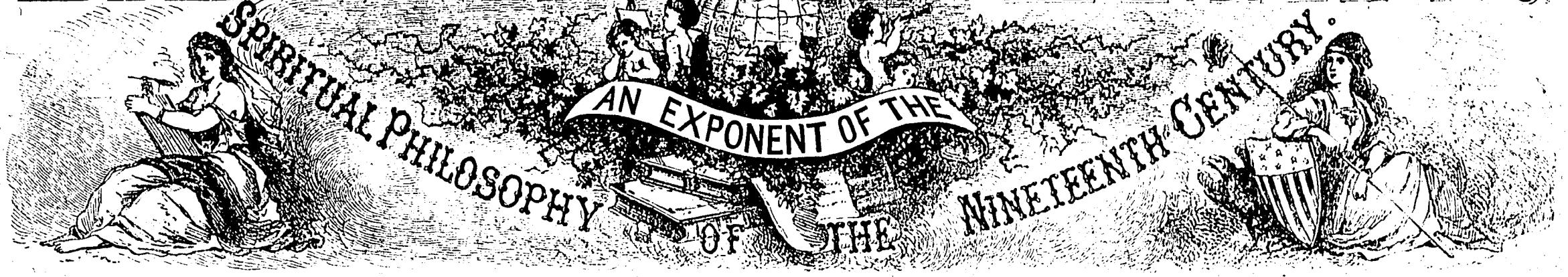


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Foreign Correspondence.

LETTERS OF TRAVEL.

NUMBER TWENTY.

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

EDITOR BANNER OF LIGHT—

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

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

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

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

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

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

"BUT DID JESUS EXIST?"

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

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

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

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

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

THE MOSQUE OF OMAR.

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

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

THE JEWS' WAITING-PLACE.

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

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

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

"We sit here lonely weeping and praying."

Both sexes were present. The aged women, bowing, sighed and wept; young maidens bathed the hallowed walls in their tears; old men tottered up to the stones, prayers trembling upon their lips, while others walked about as though their hearts would break. Seeing them made my soul sad. And oh! how I wanted to tell them, "Messiah has already come. Your Messiah—like the kingdom of God—is within you, while the Christ-spirit has been coming during all the cycling ages!" This locality along the outer wall may well be termed "the Jews' waiting-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 foot-paths "round about Jerusalem." After passing for half an hour under a scorching sun along the brow of Mount Zion, I suddenly found myself in the Valley of Hinnom—Gehenna—Hell—the place referred to in Mark ix: 45-46:

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

This Valley of Hinnom, on the south-east side of Jerusalem, is nearly one mile and-a-half in length; and in ancient times there was an idolatrous 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

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

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

BETHESDA'S POOL AND MEDICINES.

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

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

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

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

THE DATE OF THE CRUCIFIXION.

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

"There was a total eclipse of the moon, concomitantly with the earthquake that occurred when Julius Cosar was assassinated on the 15th of March, B. C. He has also calculated the Jewish calendar to A. D. 41, and the result of his researches fully confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculations prove, without a shadow of doubt, that on the 14th day of the Jewish month, Nisan, (April 6,) there was a total eclipse of the sun, which was accompanied, in all probability, by the earthquake, (when the veil of the Temple was rent from the top to the bottom, and the earth did quake, and the rock rent.) (Matthew xxiii: 31.) While St. Luke describes the eclipse in these words: 'And it was the sixth hour, (noon,) and there was a darkness over all the land till the ninth hour, (3 o'clock P. M.,) and the sun was darkened.' (Luke xxi: 34.)"

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

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

"THE STAR OF BETHLEHEM."

"The Star in the east took its place in the sky. While the angels sang, the angels sang: 'Behold, the babe is born, the babe is born! Be ye 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 it a comet? Was it a transient meteor? Was the brilliancy caused by planets in conjunction? Was it an atmospheric luminosity? Was it an angel assuming an astral appearance? or was it a sudden stellar eruption, similar to that witnessed by Tycho Brahe in 1572, when a star appeared suddenly and increased to such an astonishing magnitude that it was visible at noon, maintaining much of its splendor for seventeen months? The French Academician, Alphonse De Lamartine, said that—

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

BETHLEHEM THE BIRTHPLACE OF JESUS.

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

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

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

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

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

"Lo! Bethlehem's hill-side before me lies seen,
"With the mountains around and the valleys between;
"There he dwelt, the shepherd of Judah, and there
"The song of the angels rose sweet in the air."

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

SOLOMON'S POOLS.

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

FROM JERUSALEM TO THE JORDAN.

Rising early from a good night's rest upon Mt. Zion—breakfasting upon eggs, bread, grapes,

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

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

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

MAR SABA AND THE DEAD SEA.

Journeying Jordan-ward we met crowds with their heavily-laden donkeys and camels on their way to Jerusalem. The morrow was market-day. Syrian women still bear burdens upon their heads. Late in the afternoon we came to our footing-place in a grassless, shrubless valley; rimmed around with sharply-defined hills. Near us was Mar Saba, a weird convent-castle. No pen-picture can do justice to this Oriental edifice, with adjoining gorges, perpendicular cliffs and rock-hewn chambers, where monks nightly mouth their midnight prayers. Within this half martial, half chapel 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 specimens of bituminous rock; it seemed filled with a species of petroleum. These dark, dismal, pitchy cliffs, with the bitumen, sulphur, antifer and phosphoric stones found in all this region, account for the plains of fire, or the destruction of the "five cities of the plain"—Sodom, Gomorrah, Admah, Zelmoh and Zoar—upon purely natural principles. Having seen burning Mt. Saba, stood upon sulphurous Vesuvius, walked upon Solfatara's cooled yet troublous crater, as well as utterly extinct volcanoes in different countries, I discover no satisfactory evidences that the Dead Sea was once the crater of an extinct volcano—rather should I consider it originally a fresh water lake. But reflecting upon the millions of years that have rolled into the abyssal past since the beginning of earth's mighty geological upheavals, who dare define conditions, or fix bounds to ancient rivers, seas or oceans. Immutable law governs all things. Explorers, as well as roaming Arabs, tell us that along the southern extremity of the Dead Sea are several bubbling hot springs.

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

Tuesday morning, Aug. 28th, 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 envenom in the eye. Birds sail over its blue depths, while rank shrubbery, graceful reeds and flowering plants grow down to the very sands upon the brink. If there are no abrasions upon the skin, bathing in the Dead Sea is exquisitely delicious. Owing to its great specific gravity, 1200—distilled water being 1000—effort to remain upon the surface is needless—sinking impossible! Coming out from our swimming excursion in these clear, yet bitter, briny waters, there was a saline crystallization upon the beard, and an irritable, uncomfortable feeling upon the cuticle, till, galloping away over the plains six miles, we bathed in the soft, rippling waters of the Jordan.

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

"Lives there a man with soul so dead,
"Who never to himself hath said,
"This is my own, my native land?
"Whose heart hath turned so cold,
"To what he feels, he knows not told,
"Whose eye is glazed, and dim, and dead,
"From wandering in a foreign strand?"
—Palatine, August, 1873.

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

Spiritual Phenomena.

PHENOMENAL SPIRITUALISM.

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

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

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

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

It was then decided to participate in what is called a "dark circle." The medium being seated in the center 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 uttered 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 were unable to describe. It then came to our hand again; it had a soft, velvety feeling, differing from a human hand in almost everything excepting size and shape. We then felt the hand in and about our vest pocket, and in a moment it left with a little pocket comb and commenced combing our hair, and went round the circle combing the hair or whiskers of nearly all present. At our right sat a lady who seemed intensely interested, and spiritual hands were continually playing around her, and 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 spirited away.

Every gentleman present, with one exception,

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

PHOTO.

The above is correct in every particular.

E. P. HURLAND.

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

D. W. PICKETT,
BARNES A. STORY,
SAMUEL L. FOWLE AND WIFE,
A. P. SMAIL,
ADA BAKER,
CHARLES STURLEY AND WIFE,
SAMUEL STRONG,
R. V. PICKETT,
K. P. HOLMES,
H. W. STORY,
E. P. HURLAND.

REMARKABLE PSYCHOLOGICAL EXPERIENCES OF MADAME AKSAKOF.

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

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

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

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

I remained in this state from twelve o'clock till three in the morning of the 13th of May, at which hour the morning took place. The apparition came close to my bedside, placed himself at my feet, and, turning his face on mine, laid 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 guessing my meaning, he pressed his hand more firmly against my lips, and repeated, in a louder and more peremptory tone, "Kiss this hand." I again resisted with still greater energy of thought. He then repeated for the third time with still greater emphasis the same movement and the same words, and I thought I must have been stifled 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 some reason or other came near to me and would see what was taking place; she only looked, however, was disappointed, and she only rocked the child a little without taking heed of the crash. She returned to her couch, and went to sleep again. Seeing that there was no help for me, and fruitfully believing, without knowing why, that my death was inevitable at hand, I suddenly thought of repeating the Lord's Prayer. Scarcely had this idea entered my mind than the figure withdrew his hand from my lips, and said, quite loudly, "So, you will not kiss my hand? Well, then, this is what awaits you." Saying these words, he laid, with his right hand, on the table at my side a roll of parchment of the length of an ordinary sheet of writing paper; and as he withdrew his hand, 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 himself away from me, went forward a few steps, placed himself in front 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 beginning to end, slowly bowing from time to time; each time he bowed the light became visible to me and was again obscured when he stood upright. After he had finished the said prayer with another bow, he stood motionless, as if waiting for something; my condition had not altered in the least, and when I again wished in thought to address a prayer to the Holy Mother of God, he began again to repeat this just as loudly and clearly, and so on with a third prayer desired by me. Between the two last prayers there was a pause, during which the nurse again got up, attended to the child, and went to sleep again.

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

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

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

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

From the London Spiritualist.

MISS COOK'S MEDIUMSHIP.

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

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

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

When we consider that the circumstances above described—this great fact, as I must call it, in the history of Spiritualism—occurred, as Mr. Crookes tells us, not in his own house, or, as before, in the "cabinet," but in a "room" in the house of the medium, it will at once be seen how 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 assure I may say, with all who have the privilege of being acquainted with Mr. Crookes, I have the fullest confidence, not only in his truthfulness and honor, but also in his high scientific ability and capacity for critical observation. I cannot but dismiss my own preconceived impressions in presence of his direct and absolute testimony. It is, in fact, *argu* 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 adverse opinion, however honestly held, did unintentionally a great injustice to Miss Florence Cook. Permit me, sir, through your columns, to express my sincere regret at whatever annoyance the publication of my letter may have occasioned, and also beg Miss Cook to believe that the reluctance and pain with which I originally expressed my opinion could only be equaled by the pleasure and alacrity with which, on sufficient grounds, I now retract it.

H. CHROMDIELEY PENNELL.

3, Sarsfield-villa, Kensington, W., April 1, 1874.

Original Essay.

MAN AND WOMAN COUNTERPARTS—A DUAL UNIT.

BY LEON HENEMAN.

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

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

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

We unhesitatingly assert there is no such thing as a *pure single* in the infinite universe. Chemists claim a certain number of primaries, that is, *singlisms*, 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 sexual principle is manifested from the primal elements in affinity, combining through all the several kingdoms, and progressively unfolding until the ultimate, the human, is reached. As phenomenal nature is illustrative of the mode of divine government, and the manner of God's economy in eliminating Nature's phenomena and reproducing them, so God displays himself to the human kind, and manifests that the *sexual principle exists in the Divine Being*. Man is only the counterpart of his companion woman, the two forming one, a dual unit.

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

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

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

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

We may not 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

female is born somewhere in Nature's vast empire. Nature cannot err, but ever is in unison with God's laws. The equality of the sexes sustains 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 theological dogmas founded thereon has been most detrimental to the progress and harmony of the human family, in considering woman as inferior to man, as the weaker vessel, the first to sin, and deprecating the sex in many ways.

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

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

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

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

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

Mrs. F. O. Hyzer.

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

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

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

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

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

ROBERT BOOTH.

Baltimore, Md., April 20th, 1874.

OLD RYE'S SPECIE.

I was made to be eaten,
And not to be drunk;
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 run through a still.
Make me into rum,
And your children are fed;
But if I'm drunk,
I'll show them instead.
In bread, I'm a servant,
The eater shall rule;
In candy, I'm a master,
The drinker a fool.
Then remember the warning;
My strength and my glory;
If eaten, I strengthen;
If drunk, I destroy.

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

[illegible]

Mrs. Jennett J. Clark will give no s^{en}ances at present
Address her Banner of Light office,
Capt. H. H. Brown, State Missionary for Iowa, ga
four lectures in Nevada, Ia., in the latter part of April;
most-spoken Ames, Ia., April 27th, 23th and 26th; at Boone,
May 1st, 2d, 3d, and 4th. He will speak at Molinega, M.
9th, 10th, 11th; at Seranton, 11th, 12th, 13th; at Glidden, 15th
and then go to Fort Dodge during the last of May, to wo
in the latter part of the month.

Mrs. S. A. Byrnes of Waltham Heights, Mass., sp
In Waterville, Ouelata Co., N. Y., April 29th; in Dear
Waterville, Ouelata Co., Sunday morning and evening, May 3d
and 4th.

Adams & Co.'s Anodyne Troches are a grand article
Induce sleep. See what Hattie N. Graves says on the su

[See Fourth Page.]

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

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

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

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

One form of the Serpent running or rather zig-zagging through the maze of mythological symbolism, is the zig-zag of the lightning. The Algonquians were asked by Father Hennepin, who was among them in 1675, a missionary, what they thought of the nature of lightning. They replied, it was an immense Serpent which the Manitou, the Great Spirit, was vomiting forth. "You can see the twists and folds that he leaves on the trees where he strikes; and underneath such trees we have often found snakes."

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

The Caribs speak of the God of the thunderstorm as a Great Serpent dwelling in the fruit forests. Shawnee called the thunder the hissing of the Great Snake; and Totole, the Aztec God of Thunder, was represented with a gold serpent in his hand. The savages of Australia believe in the existence of a gigantic Serpent who created the world, and who is the coiled-up cause of earthquakes. In the Persian mythology the Zohar Dragon is denominated Azahra, the Serpent who draws men and beasts. The word serpent literally means the Destroyer; and with the Persians the original Destroyer was the Winter. In the Zend-Avesta, Ahura-Mazda creates a Summer Garden which is a perfect Paradise. Then the Evil One, Ahriman, the Death-Dealing, creates an opposition to the same, in the shape of a Mighty Serpent. That Serpent is Winter; it inflicts death on men and cattle with its bitter bite. The primal and the worst form of evil is thus distinctly identified as, or by means of, Winter. This is the primordial curse, and the bite of its sharp frost was the Serpent's sting.

I found in a very ancient Hindu 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 to the winter. This would be the starry apparition of the Destroyer in the shape of a serpent. It does not matter which was the earliest constellation of the Serpent. That there was one, we know. There are three or four in the heavens to-night. Lucifer, in his work on astrology, says a virgin discovered the oracles at Delphi; hence the symbol of the constellation Virgo. And a dragon spoke from under the Tripod, because of the constellation Draco, appearing among the stars. The allusion made by Job is alone sufficient to establish the fact that a Serpent constellation had been recognized: "By his spirit he hath garnished the heavens. His hand hath formed the crooked Serpent." A very remarkable illustration of a process that the Hebrew writings have undergone is afforded by the paraphrase of this passage by the Septuagint, where we read: "By his hand he hath slain the Apostate Serpent." I beg you will bear this fact in mind. Isaiah also alludes to this crooked Serpent, whom he identifies as the Leviathan of Job, which the commentators have been looking for on the earth or in the sea. There is something bungled in the translating of the crooked or piercing serpent. You will see, in the margin, that it is *the crooked serpent*. It really means that this Serpent is the Opposing Power.

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

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

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

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

ly with horror; the blood creeps with a reptile-like coldness; we shudder and shrink from that we cannot see, because what we do see is so strange, so appalling. But no religion has ever been wholly evil in its nature, or merely a foul disease of human nature. We see the running sores that resulted in death; but these never were the cause of its living. And Serpent-Worship—which looks so absolutely a thing of night—was the darkness out of which comes the first streak of dawn. It brought the earliest light of Revelation into the world. It was one of the primal forms of all Spiritualism. Everyone has more or less remarked the character of wisdom universally ascribed to the Serpent, but no one has yet explained the nature of that wisdom. Sir Henry Rawlinson observes that the most important titles of the Serpent-God, who was the third person in the Chaldean triad, or Trinity of Gods, refer to his functions as the source of all knowledge and science. He is a defined source of intelligence. He is the personification of wisdom. He is the wise as serpents.

But how came such a least as the Serpent to be the symbol of wisdom, worshiped as the communicator of knowledge? It cannot be literally the wisdom that is the consummate power of human knowledge and perfected fruit of experience which is signified. No Serpent ever possessed that. As an animal the Serpent is not remarkably intelligent. It certainly is reticent in expression, and has an admirable faculty of silence; but the profoundest silence is not necessarily wisdom; it is, from a critical point of view, is at times imposing, but like that of some other entities, it may be only an imposition; the hiss may not mean that it knows more than we do, and could utter it if it would. The Serpent is not the embodiment of wisdom in the animal world, but I think the early Spiritualism that was practiced under the Serpent sign contains one hidden clue to the wisdom meant. The wise Man, a Wizard; the wise Woman, a Witch, we still call those who attain knowledge in the abnormal way. The wise men of the East were Persian Magi, or men who attained knowledge by magic arts; a wise man was one who listened, saw, or interpreted by spiritual means, and mainly by the abnormal method, whether he wrought for a good power or for an evil purpose. "Thou shalt take no gift, for the gift blindeth the wise," says Moses; that is, the seer in trance must not divine for money; such a motive will destroy his vision. Divinity signified this divination long before it meant Deity in our sense; it was revelation by means of Deity—that is, spirits—our word Devil simply meaning Spirit-Lord, which came to be looked upon as devilish. In the early time the gift was held to be divine, and consecrated as such, because it afforded the first glimpse into a spiritual world, whereby man discovered that he also was a spiritual being. Be ye wise as serpents, then, may be interpreted as an allusion to the wisdom of the magical knowledge, abnormally derived by vision or divination, which was primarily attained by the Serpent-Worshippers. Be ye intuitive, knowing as the cunningest of the 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 communion through mediumistic means by the ancient worshippers of the Serpent-Symbol. It is a well-known fact that in every country the Serpent has been looked upon as a medium of communicating knowledge or wisdom more than mortal.

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

I used the term darkly derived, because they were groping after knowledge in the dark, by magic means and dark arts, and their religion of fear was a worship of the dark powers, or at least of powers that were but darkly apprehended. It was under the reign of the Serpent—which was one sign of the Star-Worshippers that became an universal Symbol—that letters were discovered, and the earliest art of healing was revealed. When the Israelites were warned by the fiery-fanged Serpents in the wilderness, they had to be cured by a return to the old worship of the Serpent in its milder shape; and the image was sacredly kept in the temple at Jerusalem for five hundred years. Surely, this goes to prove the Serpent-Worship to have been a familiar form of faith with them, and that in their time of need they had a greater belief in the Agatho-Demon than in the God of Israel. Also, their faith seems to have been justification. At first sight it appears somewhat strange and incongruous that the Serpent should have been held up as the cause of the fall and degradation and death and damnation of man in the Book of Genesis, the first Book of the Book of Books, and then that the Serpent-Symbol should have been raised aloft as the 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 Serpent as a god of healing, it could hardly be the same man who represented the Serpent as our mortal and immortal enemy, and made him who struck the Semite pair down in spiritual death the magic restorer of the stricken Israelites to physical health and life. The Hebrews had got their Serpents mixed. The Serpent, Divinity, then, is the Deity of Divination. The Serpent, the symbol of abnormal seership, the vision and the faculty divine of the trance seers and ghost seers.

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

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

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

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

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

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

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

The speaker proceeded to state and to give proof by citations that in several languages, including the Hebrew, Arabic, Algonquin and Dakota, the word for Serpent had various derivations, which signified the practice of magic, divination, the consulting of spirits, and said: "We frequently find the Serpent so inextricably entwined with the human form as to seem synonymous with it, and constitute one of the profoundest riddles of the unknown, propounded by a sort of Serpent Sphinx. This has raised the suspicion that, in its primal shape, the legend of the Hebrews and that of the Mexicans gave the Serpent form to both the Father and the Mother of the human race; one reason for this being that, in the annals of the Mexicans, the first woman whose name was translated by the old Spanish writers, 'The woman of my 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 genotype. The Serpent-Woman is not a Woman-Serpent. She is a Serpent-Woman because in the service of the Serpent. Eve was a Serpent-Woman or Woman of the Serpent, but not a Woman-Serpent. Alexandrianism says, according to the strict interpretation of the Hebrew term, the name Heva aspirated signifies a female serpent. But, we shall understand the Serpent-Woman better if we look upon her as the Pythoness. The damsel spoken of in the Book of Acts was possessed by a spirit of divination, or, as it might be rendered, Python. She was a Pythoness, and 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-Worship, Water-Worship, Star-Worship, Sun-Worship, as they are named, were all connected with the same facts as are alleged to underlie our Modern Spiritualism. And the devotees all made use of spiritual mediumship for their oracles, and believed themselves to be in communication with the unseen world. It was not the sun, or the tree, or the water, that replied through the mouth of the prophet or priestess. Each of these religions was founded on the theory that they were divinely, that was, spiritually inspired; and that a God-possessed Pythoness, and unfolded the past or foretold the future by means of her mediumship. This fact of Serpent-Worship, as connected with the oracles in that form of Spiritualism called Pythonism, will help us to explain many formations of the myths, although attempting to follow and arrest all the changes in the process is somewhat like trying to photograph the figure of a man ascending a ladder, and arresting a bit of him on several 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 uniting himself with a monster who was half a woman and half a serpent, by this illumination, meant that Hercules, the man, wedded a woman, who was a priestess of the Serpent-worship—a Pythoness; and that told of Alexander, who was represented as acknowledged by his father Philip, of Macedonia, to be the son of a Serpent or rather of a God, was to be fathomed in that Olympia, his mother, was a Serpent-Woman of wonderful enthusiasm—a Pythoness of extraordinary power, and was represented as being "remarkably ambitious of these inspirations." What more natural than such a fervent opiate than that the serpent god, the Controlling Spirit of the oracles, should appear in vision (as he reposed) 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 divinely, i. e., spiritually begotten?

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

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

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

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

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

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

You see the world turning to it out of the shadows of a miserable night of the past, and its face brightens upward and the reptile influence begins to fall in power and 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 defies the Destroyer of Serpents, primarily the sun.

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

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

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

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

The Sun-God derives from the Father of Lights, and is deified as the light of the world. He is born a tender child at the winter solstice, under the sign of the constellation of the celestial Virgin. The Romans celebrated this birth of the Sun-God with festivities and games on the 25th of December—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 Invincible."

"Oh Sun-King," he continues, "King of the Universe; thou whom, from all eternity, the first God produced out of his pure substance." In the Mysteries the God-Sun descends to the underworld in his death. If we take it as Balder, he descends to Hel, or the shadowy realm of Hela; 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 festival of election 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, Domiel, Sol, and Mithra, Lord of Light. The hold of the Sun-worship was so strong upon the early Christians, that as late as the fifth century, Leo the Great made complaint that many Christians, on entering the Basilica of St. Peter for early worship, would turn round and make their obeisance to the rising sun. The same thing existed in the English Church to-day, in the custom of turning and bowing toward the East when the name of Jesus occurs in the creed, thus actually making the identification geographical.

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

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

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

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

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

The lecturer here introduced what he considered the unwinding of the last coil of the Serpent, whose turnings he had followed through its primal convolutions of darkness and horror, its astro-logic aspect, and its spiritualistic signification of wisdom, and in so unwinding he proposed to show that in his opinion the last coil of the myth was phylloxera. In the myths saw with Darwinian instincts that what really and truly divided and differentiated them from the animals as a visible fact was the catenarian 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 catenarian period was the preparer for creation—the first form of prophecy to man—its duration was the first direct measure of time, and its methodical close marked the seventh day, the sacred season of rest. Arguments and facts in proof of his theory—in which Egyptian, Sanscrit and Hebrew writings alike were called in as evidence—were advanced by him with cogency and power, and in the light of this hypothesis he declared himself able to intelligently interpret any story related of the Serpent, "whether it originated in the theology that made it typical of good, or emblematic of evil." Orthodox theology, he said, has created its Satan out of the evil Serpent, and its Saviour out of the Procreator of the Sun-God, under various names, the natural opponent of the old Red Dragon and the 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.

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