

ne into  
find all  
ring as  
at as far  
that the

of Spir-  
love to  
of God  
love to  
t accept  
I do not  
re there  
I would  
rest. If  
I would  
ices, the  
a I can-  
ide God

arge sub-  
pages of  
o God all  
God is a

said, last  
is strong  
through  
years as  
Jesus of  
ment she  
twenty-  
or a long  
he could  
at occurs  
y recover  
y relieved  
had not  
our hours  
s of Spir-

inspira-  
general  
this idea,  
han is the  
st insect.  
s and per-  
n individ-  
nd occurs  
inspiration  
like an in-  
eculation  
so that I  
to be un-  
d by this  
y to say  
t and idea  
ow I have  
spirit, and  
f this, and  
an explana-  
executive  
the more  
Something  
that which  
t. If I had  
cher soul,  
alter expe-  
mediation,  
I had greater  
a material  
y. They in-  
you have.

ting Sec.  
w York.

includes holds  
53 West 33d  
St. Secretary,  
cream meets  
William Hunt,  
Guardian.

He holds free  
at Professor  
in Secretary.

tings.

lists of New  
this month,  
in a month's  
we had a  
dience. Mr.  
"The Maid  
nition to her  
logical and  
at a major-  
Mr. H. to re-  
ning of this

vided, every  
g the whole  
not get into  
was, "What

r. Hull dis-  
of the New  
"Brains or  
Great Con-  
table it will  
into Fro-  
nialists.

names in big  
life; twenty  
up our jack-  
ers and care  
ows are in our

ive Pages.

IGHT:

THE WORLD

OPHY.

oston, Mass.

ctors.

MANAGER.

EDITOR.

iters.

Newspaper of  
MS OF INTER-  
bracing

Philosophical and  
d writers in the

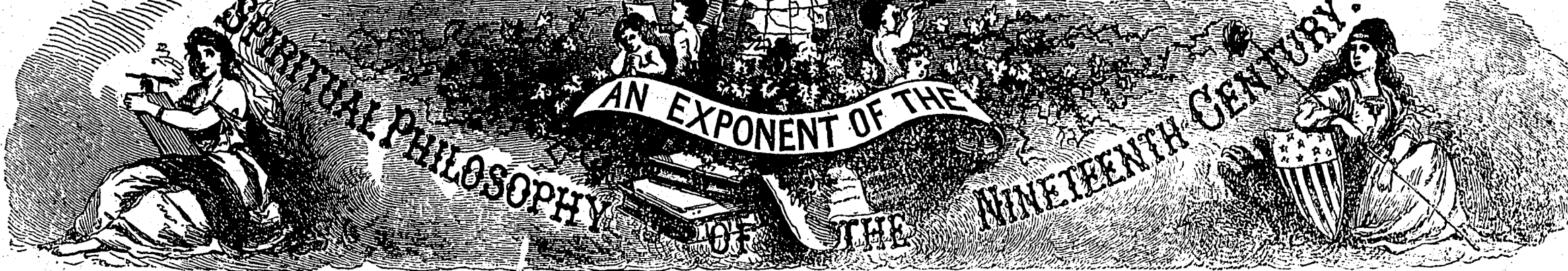
ADVANCE:

.....\$3.00  
.....1.50  
.....75

Order on Bos-  
in Boston or  
ay & Rich, in  
on rent us the  
the one and

ents per line for  
a subsequent in-  
tion of the time

# BANNER OF LIGHT.



VOL. L.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 19, 1881.

{\$3.00 Per Annum,  
Postage Free.

NO. 9.

## CONTENTS.

**FIRST PAGE.**—The Rostrum: The Antichrist of To-day. Truth on its Travels.

**SECOND PAGE.**—Poetry: Storm-Tossed. Prof. Phelps and Spiritualism. Boston Spiritual Conference Meeting. Poets Doctors and Better. Berkeley Hall: The World's Three Saviors.

**THIRD PAGE.**—Book Advertisements.

**FOURTH PAGE.**—Free Thought: Was the Christian Jesus a Person, or a Personification in the Poets? Theology: Foreign Correspondence: Spiritualism in France and Spain. Birthday Festivities. West Randolph, Vt.—Meetings and a Two Days' Convention.

**FIFTH PAGE.**—Banner Correspondence: Letters from Massachusetts, Maine, New York, Iowa, Missouri, Pennsylvania, Arkansas, Illinois, Ohio, Vermont, and Indiana. International Anti-Vaccination Congress. The Magazines. Obituary Notices.

**SIXTH PAGE.**—Falling into Line. Dr. Thomas's Trial. The Age of Spiritualism. The Southern Fair a Success. Col. A. B. Meacham on the Indian Character. Mr. C. C. Crowning Victory Won.

**SEVENTH PAGE.**—Brief Paragraphs. Movements of Lecturers and Mediums. The Secular Press Bureau. New Advertisements, etc.

**EIGHTH PAGE.**—Message Department: Invocation; Questions and Answers; Spirit Messages—given through the Mediumship of Miss M. T. Sholhamer from Thomas P. Abbott, Florence Adams, Capt. David N. Edwards, Controlling Spirit, H. W. Clemens, Emily Jones, F. B. Frothingham, David A. Brayton, Mrs. Katie H. Horton, and John Hayes; Spirit Homes, etc.

**NINTH PAGE.**—Poetry: The Hunter's Vision. Biographical: Calvin Tarbell. Taxation of Church Property in Michigan. Book Advertisements.

**TENTH PAGE.**—Pearls. The Success and Appreciation of Good Mediums in the Rocky Mountains. Providence Notes. New Publications. Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.

**ELEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.

**TWELFTH PAGE.**—Spiritualist Meetings in Boston. Meetings in Springfield. Spiritualist Meetings in Brooklyn. Brooklyn (N. Y.) Spiritual Fraternity; Brooklyn, E. D. Conference; Spiritualist Meetings in New York: Brooklyn Hall Meetings. Cleveland (O.) Notes. Evidence through Planchette, etc.

## The Rostrum.

### A SPIRIT'S REPLY TO PROF. PHELPS.

(From the Chicago Times, Nov. 7th, 1881.)

#### The Antichrist of To-day.

A DISCOURSE BY MRS. COLE L. V. RICHMOND.

Mrs. Richmond, the trance speaker of the First Society of Spiritualists, delivered the following discourse, last evening, at Fairbank Hall, purporting to come from the spirit of William Ellery Channing:

"Not all who say, Lord, Lord, shall enter into the kingdom of heaven." "The fool hath said in his heart: There is no God." Prof. Phelps, of Andover, has written an essay in answer to the question: "What Should be the Relation of the Pulpit to Modern Spiritualism?" This essay has been published in the *Congregationalist*, of Boston, and in the current number of the *Banner of Light*. You will find it to contain that which is worthy of your perusal, since it is uncompromisingly a step backward four thousand years. As such, it is the only answer that the Evangelical Orthodox Church of to-day can give to the subject of Modern Spiritualism. In the first portion of the address Prof. Phelps proceeds to say that the Church should deal with Spiritualism as with a forbidden subject; consequently, that there should not even be investigation; that necromancy, witchcraft and such kindred subjects were forbidden in the Bible; and that the moral sentiment of the whole Christian community is as manifestly against Spiritualism as against Mormonism or any other of the beliefs that do not belong, he says, to the Christian thought. I do not profess to give his language, but I know that I do not mistake his ideas. He also states that during the anti-slavery agitation, one of its most prominent advocates said: "Separate the American Church from slavery and slavery is doomed." He might better have said: "Continue the allegiance of the American Church with slavery, and the Church is doomed," for such were the signs of the times, and such was the literal fact, that in the beginning of the anti-slavery agitation there was not an Evangelical Christian minister to be found in this country to protest against the life of slavery. William Lloyd Garrison was a non-resistant Christian, but no follower of any form of Orthodox Christianity; the Ballows were Universalists; we were all Unitarians, and the majority of the anti-slavery agitators were accused of infidelity. Wendell Phillips, reared a Presbyterian, took very good care never to say to what Church he belonged, since he was heartily ashamed of its course with reference to slavery. Theodore Parker severed his connection with the Unitarian Church on the sole ground of slavery, he being an abolitionist, and the Church defending the slavery side of the question. Now had Prof. Phelps been old enough, or had a sufficiently good memory, he would have omitted that portion of his essay as applicable to Spiritualism, for if the Christian Church is to kill Spiritualism in the same manner that it killed slavery, it will be by losing very many of its prominent advocates, and at last making that step forward in order to retain its existence upon American soil.

There are many pertinent questions which Prof. Phelps asks, one of which is: "Will it not be well for the church entirely to reopen the whole question of the Bible teaching on the subject of magic?" That is a question which is very pertinent, and if answered in the affirmative we have no doubt as to the result. He states that the closing of the discussion of this subject and the persecution of witches in Salem no doubt caused the reaction in favor of the supernatural that Spiritualism has brought about. But he omits to say that an

interval of time has transpired in which the reaction from the persecution of the Salem witches was that of infidelity and the drifting toward materialism, of which Spiritualism is again a reaction toward the Spiritualism of Christianity, but not toward the Orthodox evangelical creeds of Christianity. He omits to state that the spirit of the Church in every age has not been to favor in the outset any advanced thought or idea, but, on the contrary, to set the seal of its persecution so long as was possible, until the salvation of the Evangelical Church depended upon admitting the advanced steps of science one by one. He omitted to state that the Antichrist within the Church has steadily and constantly pursued all who were endowed with the gifts of the spirit of the old time, when Christ himself stated that these signs should follow those who believed, and when the spiritual gifts were early cultivated, before the primitive churches had been crystallized into the form of ecclesiastical government. He omitted also to state that the real Antichrist of persecution in the two thousand years that Christianity has been in the world has been found in the Church, and running parallel with the true spirit of Christianity, that has forced Christian men outside of the ranks of Evangelical Orthodoxy into more liberal forms of faith, under ban of fire and persecution; he omitted to say that every step in science, from Galileo to the present time, has been a step of persecution on the part of that Church that held it to be sinful to discover natural laws and their workings, sinful to attempt to analyze the elements of the atmosphere, sinful to avail man's self of the mechanical properties within nature, and sinful in any way to find out other knowledge than that which the scriptures contained; and to this day the Roman Catholic church forbids any science that the Church does not sanction; and to this day the Protestant church in its evangelical orders has attempted in every step of modern progress to set its ban and seal upon that progress as being the work of his satanic majesty.

Prof. Phelps is mistaken in the spirit of the times if he believes that his recommendation can either insure the security of the Christian Church or prevent the progress of spiritual truth in the world. He is mistaken if he supposes that a study of ancient magic will lead to the discovery that Spiritualism is necromancy. It is quite enough that the Church should think so, since in the absence of any genuine spiritual gifts for a period of nearly two thousand years, with rare exceptions, the Church is not competent to judge upon the matter of spiritual gifts, and is quite liable to mistake that which is genuine for necromancy; whereas in the Hebrew church, where witchcraft was punishable with death, and under the Christian dispensation where spiritual gifts were permitted, even if not performed in the name of Christ, there were two distinct and separate gifts, one spiritual and another as magic or necromancy—one the real, and one the imitation; and, doubtless, if the church open or reopen the whole subject for discussion, it may by accident stumble upon the reality that has been so long buried, and discover that that which they are vainly endeavoring to ascribe to necromancy is the genuine manifestation of the spirit. Certainly, there will be a sufficient number who will thus view the subject to deprive Prof. Phelps's suggestion of all its potency, and the Christian Church will learn, as it has learned with reference to slavery, to astronomy, to geology, and chemistry, that unless it keep pace with the time it is doomed, instead of any of the one gifts or any of the one discoveries that it has doomed. Happily for the Church of to-day, there are but very few of Prof. Phelps's opinion; very few so pronounced; very few who wish to go back into the Mosiac dispensation. While it is quite true that in practice, as well as in every form of teaching, the Christian Church emulates the law of Moses more than the law of Christ, and while it is quite true that the forms of Government of the present day are more fashioned upon the pattern of the Pentateuch than the New Testament, and while it is certainly true that Jesus came to reveal a higher light and love instead of hatred, of spiritual gifts instead of banishing them, it is also true that one of the characteristic qualities of Prof. Phelps cannot exist in the fullness of the Christian dispensation—and in the two thousand year, nearly, of that Christian epoch—without in some sense being animated by it, though his tendencies may be so far back in the ages of the past. But it was not to review this essay that this subject was announced; it was simply *apropos* that this essay should have been published at the present time, since it gives the animus of that kind of thought that rejects the only foundation upon which the Church can expect to survive the next two centuries. I mean by this that had Prof. Phelps said that unless the Church accepted the reality of spiritual manifestations it is doomed, he would have said a far more truthful thing and a far more prophetic thing than to intimate that, unless it is treated as necromancy, the Church is doomed. For he cannot have forgotten that persecution is that upon which every new religion thrives, and that nothing could sooner bring about a popular reaction in favor of Modern Spiritualism than any attempt to revive the old laws concerning necromancy. England is trying it, and see how each time there is a new wave of spiritual thought that creeps over even that slow-going and sluggish nation, revealing new interest, and bringing out of the Church such minds as Rev. Dr. Monk and Rev. Mr. Colley, the Rev. Morris Davis, and a score of others, who, when pressed too closely, choose to accept spiritual truth instead of wrong, even from the liberal orders of the Episcopal Church of England. If this is attempted here, under the se-

verity of the Congregational Orthodox Church, there will only be another crop of just such grain thrown into the spiritual ranks as was thrown into the anti-slavery ranks fifty years ago when Theodore Parker, stepping from the evangelical church, could no longer associate with it on account of slavery. Persecution yields its harvest, and it is truly said that the blood of the martyrs is the seed of the church; but is not the seed of the church that is past the church of the future? That humanity that rises above church and creed made Christ personified in the bleeding form of the slave, and revealed him in the presence of that humanity that longs for the higher and diviner love of Christ in the hearts of men to-day. A few such sermons as this, and the evangelical Christians will be flocking here; a few such sermons, and your media will be overruled; more than now, with seekers after the manifestations of Spiritualism. For, certain it is that people are prone to do that which they are forbidden, especially that which they are forbidden to do by Orthodox Christianity.

We now approach the real Antichrist that is in the church of to-day—that Antichrist that for two thousand years has, side by side with the spirit of Christ, contended for the possession of the world; that Antichrist that within the church has lighted the torch; has kindled the fires of persecution; has created the terror of the inquisition, the ear of Juggernaut, and has slaughtered the innocents; has fought the Covenanters; has driven the Puritans and Quakers from England; has, in its dealings with new orders of thought, been so severe as to drive men to the alternative of hating God, or believing in no God whatever—that kind of Antichrist that has driven out of the church into the so-called ranks of infidelity every leader of new denominations—John Murray, leading Universalism, the Quakers, the real Christians, who, under the benign influence of William Penn, brought peace to a country where the warlike Orthodox Christians brought war; that benign spirit of Christianity that would have civilized a nation of savages, but which the Antichrist of the Christian Church turned into a nation of avengers. Surely, parallel in the history of this nation is the spirit of the true Christ, stepping forth to serve the slave, to teach of the milder light and the higher hope of a Christianity born for mankind, and the spirit of bitterness, of hatred, of serving slavery and mammon that has held away side by side with this same spirit of Christ, the Christ that would rather lead Thomas Paine and William Lloyd Garrison than to dwell in the temples of those who held the lash for the Southern slaveholder, and those who cry "Crucify!" to the new form of thought that springs up in the world. This Antichrist I do not mean is the whole of the Christian church, nor that it includes all Christians; but I mean that Christians have made haste to escape from this kind of bondage, and have transferred their allegiance to the side of humanity, knowing that God and Christ would be there; that the elder brother of man would stand side by side with the slave, and that in the coming time there would be nothing on the side of persecution, slavery of thought and bondage of opinion, save a long record of blood-stained fields, prisons, inquisitions, and the slaughters of the innocents.

The church of to-day, fortunately, is neither powerful in state nor united in creed. Its differences are so many, its creeds so various, its denominational lines have been drawn so strictly, that, notwithstanding the attempted amalgamation in forms of unity, there still is wide difference, and we need have no fear, if driven to it, from the great prevalence of Spiritualism in the world. If the Evangelical Church is obliged to unite with the Unitarians and Universalists in dispersing Spiritualism, Spiritualism has little to fear. The battle has already been fought, since theological Unitarianism, Universalism and Spiritualism can scarcely draw a hair's line, the one between the other; and if the evangelical churches are willing to clasp hands across the bloody sea of vicarious atonement, across the various disputed problems concerning the divinity of Christ, the commentaries and the catechisms, for the purpose of destroying Spiritualism, the battle has already been won, and the next period would witness the gentle adoption of spiritual communion. While the history of the church affords evidence that from the very foundation of the Reformation to the present time there have been prominent clergymen who have advocated the communion and presence of departed spirits, this testimony will rise up for investigation, and like another recent church investigation, perhaps the Evangelical Orthodox Christians will be astonished to know how many spiritual manifestations have been in the world and they never knew it.

But the Antichrist does not prevail in the church alone. We have taken this form of the subject first, since it is the most ancient, and since it, also, is most prominent before your minds. But, understand us, the Christian spirit abroad in the world, within or without the church, that has proved itself to be on the side of humanity; that has followed in the footsteps of Christ; that has called upon all to emulate his example; that has freed the chains of the bondmen; that has been kind to the widow and the fatherless; that has established throughout the land the charities that appeal to the hearts of the nations—this spirit is the Christ, whether it be sanctioned by priest or no, whether it exist in evangelical orders or no. Christ's presence is manifest in its heart, and it is one with the spirit of his truth. On the same basis, and almost the result of it, following as closely as effect follows cause—born of its presence, existing because it has existed—materialism and doubt as to the immortality

of man have followed the severe denunciation of the Evangelical Church. Prof. Phelps may charge witchcraft and the persecution of the witches and the severity of our fathers with having produced Spiritualism. He is quite right; but it has produced Spiritualism in a different manner from what he states. The direct reaction from the Antichrist of the church is the Antichrist of materialism, the denial of man's religious nature, the ridiculing of man's devotion, the wiping out of all possible records that shall reveal to man his relationship to the Infinite, and the scorning of such pursuits as Prof. Phelps proposes to restore as a portion of modern study. The materialism of the last hundred years has its sole origin in the severity, the scorn, the contumely and the persecution of the Christian Church; and the materialism of this day has its sole origin in the severity of our fathers, who taught such a rigorous faith, and such fear of God, that the present generation are prone to wander even from the love of him. I say Spiritualism may be the result of the persecution of the witches of Salem, and of other severities practiced by the Puritans, but it is the reactionary result of the materialism—materialism being the direct offspring of that severe rigidity of church discipline—that of horrible faith that would kindle the fires of martyrdom, hoping to receive the approving smiles of angels and of God in heaven. From materialism, because of this reaction and because of the great need that faith exist, *a priori*, in the mind, Spiritualism has come alike to answer the despotism of the church and the groveling despotism of materialistic unbelief. Growing out of this great need of humanity, and as if in answer to the very challenge that church and materialism alike have flung at the throne of God, his angels make answer, appealing through the senses of man confidently to the intelligence of man, and spiritually to his soul and life, knowing that he can not deny. While science, on the one hand, ignores the church, sets at naught her discipline, defies her miracles, sets aside her history as superstition, Spiritualism comes in with fact and intelligent evidence, with logic, testimony and inspiration, to prove that the spiritual records of the church are true, and to set aside that dull form, that blood-stained garment, that sceptre that has been a sword, that crown that has blinded the eyes of its rulers, and says the spirit of religion is now set free from the keeping either of church or creed, from ancient volumes or sacerdotal rites, from Vatican or catechism, and is in the keeping of the hearts, the lives, the intelligences of the people of God on earth.

The Antichrist of Spiritualism to-day is to be found in the extreme of the Church and in the extreme of materialistic servitude; that bondage that reason sometimes throws around the mind under the glamour of sophistry; that bondage that appeals to the senses of man to throw away the only part that possesses individuality—namely, the mind and spirit; that bondage that, professing to follow in the wake of Thomas Paine, has left his spiritual nature and teaching entirely unconsidered, and has left also the teaching of those philosophers unconsidered who grappled with the problem of the Middle Ages, and gave to reason its prominence and immortal power. I say if there be an Antichrist more immediate and more filled with the spirit of persecution and derision, it is this same materialism that, stalking into power on the basis of what it supposes to be facts, ignores the larger fact of the universe, the fact that has more records of history to sustain it, leaves the record of man's religious experiences, rejects the intuitions of the mind, offers nothing in explanation of the many mysteries that have occurred in connection with man's experiences, ignores the prophecies, ignores the forebodings, ignores the facts attested by thousands of witnesses past and present, and sets up a bare and barren standard of material science upon which there is nothing to be builded that is not in conformity with its tests and mathematical rules. These standards do not claim to touch man's mental or spiritual nature, do not claim to deal with that occult region and those forces that have so distinctly revealed themselves in all ages of the world; indeed, makes no claim to considering the region of the mind, and yet claims to turn aside from it, ignoring its very existence, when the basis of the mind is the only basis upon which science can rear her structure; ignores the foundation of her own creation, the mind of man, and rejects the testimony that she herself possesses, claiming all as the result of natural law that mind has discovered, that mind can trace in its regulations of cause and effect, and that mind alone can follow to its limitations and approach the region where spirit begins.

Such is the power of this Antichrist in the world of to-day that in high places of science and learning it sits, mockingly sneering at the evidences of the life of Christ and the working of spiritual gifts, while these very gifts are present in its sight; and it turns away from the evidence of the fact to the dull subterfuge of an occult and unexplained force in Nature, stultifying itself upon its own alters, and admitting its own blindness in the presence of its experiments. This spirit, of the two, I consider the worse, simply because it is the latest, and because it captivates the reason of man.

There is no danger that, for a very long period, religious unreason shall take possession of the minds of men. Fanaticism may do its work for a while, and religious bigotry may attempt to curb the progress of thought, but that which wears the garb of reason is so subtle and insinuating, assumes so much that the mind must grant, and takes the position of fairness in its premises, that it at first must deceive the mind; but when I remember that materialistic sci-

ence has no right to grapple with a realm of thought of which it professes no knowledge, and when we consider that that realm of thought constitutes by far the larger realm of human existence, that its facts compose the most of human history, and its records constitute the most valuable in human experience, then we must relegate science to her own department and say that while she may be capable of witnessing the external facts and appearances that occur in the domain of spiritual manifestation, she is not capable, until intuition and the faculties of the spirit are admitted to her own domain, of grasping them or dealing with them in any way whatsoever.

The speaker, after a little more elaboration of the same point, closed the discourse by saying that the fact of spirit-communion was the one fact that made clear the line of religious history from the past to the present.

### Truth on its Travels.

No better evidence of the rapid spread of a knowledge of Spiritualism is needed than that which the press of distant countries furnishes. *The Echo*, published at Otage, New Zealand, is a notable instance, its columns showing that thought is free upon its pages, and that progression is doing its "full and perfect work" in the measure of speed commensurate with the conditions under which its efforts are put forth. A writer in a recent number of *The Echo* discusses the verdict of a local jury in the case of a suicide, which was "temporary insanity." The writer maintains that the suicide was perfectly sane at the time of committing the deed, but that he thought it better to end his troubles at once than to live only to see them prolonged, having no faith either in God or a hereafter. The writer holds that suicide was a perfectly natural act in the light of such a belief. "Where, then," he asks, "are we to look for help to make men give up such perilous ideas?" To the Church? No, a thousand times. She says, "Believe, believe!" "Have faith!" forgetting that people cannot do this without evidence. To whom, then, or to what, are we to appeal for assistance? I respectfully answer, to the philosophy and facts of Spiritualism. If Nathan (the suicide) had explored this field by reading the works of Professor Zellner, Crookes, Wallace, Hare, Sergeant Cox, Epes Sargent, instead of cutting his studies short in the manner he did, it would certainly have made him entertain grave doubts as to whether his previous views were correct or not. And," he continues, "if he had investigated the phenomena practically, he would have found many things occur that are totally irreconcilable" with the views he entertained. And then, this writer adds, "If he had pushed the inquiry still further, he would probably have been led to a belief in man's immortality, and, believing this, he would never have perpetrated the act he did. If he had felt earnestly that he was to live again after death, and that his state there would be such as his conduct here made it, his every act would have been largely influenced thereby." And much more in amplification of this line of sound views and reasoning. Which goes to show that the vital truths of Spiritualism have effected a lodgment in minds far distant from the scene of their original modern manifestation, and are actively at work in the revision and correction of old beliefs, and in the substitution of actual knowledge for a blind and unwilling subscription.

Another writer in the same issue of the same journal replies to an assailant of Spiritualism, a Materialist, who conjectures that chemists may yet make a living, thinking man, calling his attention to the fact that "even those best acquainted with Spiritualism have been comparatively ignorant as to the best and most correct method by which its phenomena should be investigated." He affirms for himself, however, that he has had unmistakable evidence of spirit presence, and that he feels sure that he internally understands the natural laws by which the phenomena take place. "To my mind," he observes, "such experiences are most sacred and morally elevating. The principles of Spiritualism teach us to seek for and observe all natural laws; and in proportion to the increase of our knowledge do we learn to love good for the good it does." These things prove the pervading influence of and the progress making by Spiritualism.

A considerable portion of the reading world are looking forward with interest to the reply to Col. Ingersoll's article on Christianity, which is expected to appear in the next number of the *North American Review*. Meanwhile Judge Black has written to the Philadelphia Press a long letter, in which he uses very strong language against both Col. Ingersoll and the proprietors of the periodical in question. Of the right or wrong of the views taken by either of the writers implicated we have nothing now to say, only it should be borne in mind by Judge Black that nothing is gained by vituperation. To scold an antagonist is not to reply to him, and Col. Ingersoll's latest article, whatever be its faults and errors, was singularly free from bitterness. The true gladiator never calls names, whether he handle the sword or the pen. If he cannot demolish by his strength and wisdom he disdains to use invective. The argument in which these two gentlemen have recently been employed has frequently exercised intellects as keen and well equipped as theirs.—*The Evening Telegraph, New York.*

Sunday-school teacher (about to comment on St. Paul's direction for conduct of men and women during divine service): "Now, do you know why women do not take off their bonnets in church?" Small boy: "Cos they ain't got 'looking-glasses' but 'em on again'by."







personality becomes rounded out and completed by the experiences of life, and you can stand free in the spiritual state and become a co-worker with God and a factor with him in the production of the good and true, in the outworking of those wise and provident purposes of his which mean the ultimate perfection and freedom of the divine in humanity; the intelligent exercise of power on the part of the embodied soul, and the enjoyment of the fullest

business reasons, that Whirrsweeten you in the  
whole life, and that will cause you to be  
happy, and at the same time will make you  
earnest and conscientious and active in your  
efforts to bless humanity, and spread abroad  
the knowledge of truth that it may shine as a  
life-giving power to others who are in darkness.  
But the other Saviour is Love. Work is val-  
less, knowledge is of little effect save when Love  
inspires it. Oh! if you love the good, the true  
and the beautiful; if your soul is cultivated  
its perceptions of these; if your organs of sensi-  
limity, of ideality, of veneration, of conscien-  
tiousness, of spirituality, of hope, of benevo-  
lence, are all cultured; if you have striven  
unfurl the æsthetic talents of your body, your  
mind, your whole being; if you have done this  
then you will care not merely for the outw-  
semblance of art, and you will not only obt-  
a knowledge of its technicalities, but love it  
its own sake. Art is but cold and lifeless  
mere mechanical representation of the act-  
and real, unless it has a soul in it, unless it  
glorifies with genius, and expresses the love  
the artist's soul for the artistic.

you do on behalf of humanity, will react upon yourself; in the giving of blessing, and happiness, and comfort to those around you, your blessings, and happiness, and comfort return unto yourself a thousandfold. If you would be happy; if you would be angelic; if you would reach the celestial regions in the time to come; if you would gain the kingdom of heaven hereafter, let that kingdom of heaven dwell in your hearts now; let the will and the word of God be embodied in your lives and purposes, in your efforts to bless and benefit humanity. Recognizing no authority but truth, no church but humanity, no creed but duty and righteousness; bowing at no shrine but love, laying no purpose but to be and do good, then will the family of humanity be saved from the inconsistencies, and miseries, and curses of ignorance, error and selfishness of the present state being. Then will the debased and perverted appetites be held in subjection, and virtuousness used; reform, beginning with the individual, will extend from centre to circumference, until each will vie with the other in deeds of kindness and helpfulness, striving to dry the mourner's tears, to comfort the weak and the erring, and to strengthen and to bless them. Such aims will eventually, if not here, in the future be realized in the outworkings of those souls that have been slaves to time and sense; but can

Paper. Price 10 cents.  
For sale by COLBY & RICH.

For sale by COLBY & RICH

\_\_\_\_\_



## Free Thought.

## WAS THE CHRISTIAN JESUS A PERSON, OR A PERSONIFICATION IN THE SOLAR THEOLOGY?

BY C. B. PECKHAM.

To the Editor of the Banner of Light:

Some writers in the *Banner of Light* seem to think that the Jesus of the New Testament was in no wise connected with the Solar and Zodiacal theology, but that he was the veritable person of flesh and blood he is assumed to be. While not denying this, there would seem to be considerable room for doubt; and as the *Banner* has enlarged its borders, there will doubtless be fresh fields and pastures new for culture in the extension of its domain. Spiritualism has done much—we may say the most—in leading the people out of Egypt toward "the promised land"; and now, in the greater fullness of time, we may speak to the people, that they go forward in the glorious liberty of the sons of God, and that while there shall be much milk for babes, there shall be no lack of strong meat for men. Thus shall the yoke of the past be made easy, and its burden light.

It is well to ventilate the origins of all the religions, so that we may have them in their well-earned estate. It is well to know if the biblical theology in its groundwork and in its warp and woof is an evolution from the old Nature-worship in its personifications of solar, astral and physical aspects. Is there anything more than the smallest margin for historical Christianity apart from its esoteric and dramatic presentations? Is it anything more than the Nature-drama of those days—the "Theocratic Aspect of Nature," sometimes called the "Tragedy of Nature," in physical, moral and spiritual representation? In the language of Carlyle, "Worship, what we call human religion, has undergone various phases in the history of mankind. To the primitive man all forces of Nature were divine. Either for propitiation or for admiration, many things, in a sense all things, demanded worship." Since Dupuis, Volney and Taylor led up from the radical beginnings of all the religions, there has been additional progress from the primaries, and the communications from the ancients through the mediumship of Alfred James in *Mind and Matter*, would seem to confirm the solar and astral relations of the old religions, when astrology was the mode of showing how the heavens do rule. Of course, the Spiritualists blended therewith had much to do with gauging a thus saith the Lord. Whether the Christian Jesus, slain from the foundation of the world, is anything more than the dramatic personification of the Sun in the Essenic Mysteries, is the question to be settled. According to St. John, our Lord was crucified in Egypt.

It is well to examine all the works that have light to shed in this direction, so that comparative theology or mythology may be clothed upon in the largest light; so that the Sun of heaven, or personated counterpart in shining apparel, may be seen in the open vision of to-day. This will be the square made of doing the Lord in the multifold relations of the "Ancient of Days." As we prize the Truth above all things, we are ready to receive Jesus as historical in flesh and blood, or as Solar, or in any other wise he can be shown to have been. In the language of Milton, "Though all the winds of heaven be let loose, so that Truth be in the field, we do injuriously to suspect her. Let her and falsehood grapple—whichever knew Truth put to the worse in a free and open encounter." The old theologies have been timid, afraid to stand forth in the sight of all Israel and the Sun. We must not forget that from the Orthodox point of view Jehovah and Jesus are one, with the Holy Ghost included in the One, or Trinity. The few Unitarians, or rationalists, with the one separated from the three, are but a handful in comparison with the Orthodox Christianity of the churches.

Mr. R. W. Mackay in "Progress of the Intellect," a very learned work of some thirty years ago, thinks there is a nucleus of an historical Jesus. Strauss, too, in his "Life of Jesus," thinks there is a glimpse of a veritable person in flesh and blood, and so the author of "Supernatural Religion." Mr. Charles B. Waite, in "History of the Christian Religion" of the first two centuries, finds a glimmer of a Jesus in person, but his basis of Paul, Josephus and Tacitus is very questionable. The author of "Time and Faith" finds Paul presenting the living Jesus from various points of view. Josephus was long ago ruled out of court as having been interpolated by Eusebius, who thought it right to use falsehood as a medicine. Tacitus is doubtful, not only as shown by the Rev. Robert Taylor in *Digests*, but by a late writer in the *Edinburgh Review*. Mrs. Annie Besant finds the solar aspect the apt one for Jesus. E. A. Hitchcock, finding Jesus rather lean in the clouds, sets up a subjective Jesus in "Christ the Spirit," and is thus doubtful of any historical Jesus in flesh and blood. He makes but poor work in his second volume of interpretation.

The Lord who was crucified, dead and buried, appears very aptly as a personification of the Sun, and so may be seen in Lundy's "Monumental Christianity," page 174, as in the sign of the Lamb slain from the foundation of the world, or as often as the Sun was in Aries to begin the new creation from the old things passed away. Along the solar walk he would thus take away the sins of the world, each sin his angel and ministering spirit of flaming fire. He was the Redeemer in the latter days upon the earth, before he descended into hell, and more than the twelve legions of the twelve signs were in the house of the Sky-Father. The Sun, impersonate, was the suffering Hero God dramatized in all the mysteries. As the Sun, or Son of God, there was a phallic or sexual counterpart in the Wisdom spoken among the perfect, the hidden wisdom of the New Testament. The swearing by the phallic Jehovah was by putting the hand under the thigh, practiced in early Hebrewdom, as in Genesis xlvii: 29. How far the sexual modes were carried into the Christian mysteries may be seen in Dulaure's work, showing more or less this aspect of the old religions in the church symbolisms to the present day. Payne, Knight and others are considerably at large in this aspect of Christianity.

The principles of interpretation in G. W. Cox's "Aryan Mythology" equally apply to the Semitic or Hebrew God-lessons; and when we read in the Pentateuch that the Lord came from Sinai, and rose up from Sin unto them—that he shone from Mount Paran, with his fiery law in hand, and with his ten thousand saints, however much he was clothed with the spirit, the visible Sun would seem to have been the God of Israel. When he looked from the pillar of a cloud and took off Pharaoh's chariot wheels, he would seem to be no less the Sun. As the Shekinah he abode in the clouds, among the high

ones on high. When Ezekiel says that the way of the God of Israel was from the East, and that the earth was full of his glory, he would also seem to be a personification of the Sun. When the seventy elders saw the God of Israel on the paved work of the sapphire stone, who could he have been but the personated Sun? When Daniel sees him as the "Ancient of Days," with garment white as snow and hair like the pure wool, as a part of the Lamb's golden fleece, and his chariot wheels as burning fire, he looks very like the Sun of righteousness with healing in his wings, or in fierce aspect like the devouring fire personified, who set on fire the foundation of the mountains, and burnt to lowest hell. When Habakkuk declares that God came from Teman, and the Holy One from Mount Paran, with his glory covering the heavens, and the earth full of his praise; his brightness as the light, with the horns or rays from his hands, and burning coals at his feet, riding upon his horses and in his chariots of salvation—the signs of Mazzaroth in the seasons—thrashing the heathen in his anger, he would seem to have been the living God in personification of the God-star, or the Sun, in the fullness of the Godhead bodily, a complete parallel to the Persian Sun-God as seen in Lundy's salvation chariot, with the quadriga, or team of four horses, the same as the chariot of Israel and the horses thereof, which traveled skyward with Elijah into heaven. Thrashing the heathen in his anger, there went up smoke out of his nostrils, and fire out of his mouth devoured. Having his tabernacle in the Sun, riding upon the cherub Tauros or the Bull, and flying with the wings of the wind, no wonder the heathen fled from the wrath to come. As the Sun or Lord of heaven, or Son of man, he was the Bridegroom coming out of his chamber, rejoicing like a strong man to run his race from one end of heaven to the other, for so was the coming of the Son of man to be. When he laid the beams of his chambers in the waters, he made the clouds his chariots; and so is his coming when he descends from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; for when he thundered in the heavens the Highest gave his voice. As a flaming fire with fiery law in hand, the starry angels and spirits were his ministers, so clothed with the Sun in shining apparel as to be in glorious liberty of the sons of God.

The Father and the Son being one, the Jesus of the New Testament is the same as the Lord in old Jewry, as dramatized in the mysteries of the Sun, the Saviour of the world. As Jesus and Saviour have the same meaning, the person in the role spake in parables, and without a parable spake he not unto them, having many things to say which the people could not bear, and so must only be permitted the milk for babes.

Dr. Inman's "Ancient Faiths Embodied in Ancient Names," and other works on symbolisms, give many definitions of the Jehovah and Jesus of the Bible, and thus we may see how Jehovah on Sinai, like Jove on Olympus, thundered marvelously with his voice.

The New Testament is remarkable in its parallels to the old mythologies. The New Testament is so dove-tailed to the Old as not to be separated in the wisdom of the Serpent from Alpha to Omega. We can only touch and go at the present time, lest we occupy too much space. We can barely allude to Gabriel's hailing Mary as highly favored in the times and seasons with the advent of the Son of God or man-child from the East. We must move on with only glimpses of the Word as understood by the initiates of old time. St. John's Jesus, as the Son of man, was born of the woman clothed with the Sun, and the Sun himself was clothed with a garment down to the foot, and girt about with the girdle of the Zodiac. His countenance was as the Sun shineth in his strength, etc., more or less in every part of the New Testament mythology, or what was known to the initiated as the "Theocratic Aspect of Nature," the latter killing, but the true reading giving life and light to find the Kingdom of Heaven, with its King, Jesus or Sun enthroned as the Saviour of the world. Having the Day-star in the soul, one might read his title clear to mansions in the skies. In one of the formulas there were three mother letters, seven double, and twelve single in the make-up of the Godhead bodily—"the world, the soul and the year. All things are ordered by one on three, three on seven, and seven on twelve," so that it is somewhat difficult to open the Book written within and on the back side, and sealed with seven seals, unless considerably expert with the Key of David. Lundy's work has much light for those who sit in the dark valley and shadow of death. He is a Protestant clergyman of much learning. The "Keys of the Creeds" is an excellent little work by a Catholic clergyman, showing the solar aspect of Christianity. It makes an excellent beginning to the study of the Solar Word, and its price brings it within the means of all.

But the most remarkable of all the learned works we have seen bearing upon God's Word, as set forth in the Bible, is the work entitled "VENTAS—Revelation of mysteries, biblical, historical and social, by means of the Median and Persian Laws," by Henry Melville. Those who study this astro-masonic work will find the Father and the Son very much submerged in the heavens as rolled together as a scroll. The song of Moses and the Lamb as sung out on the sky to the measure of the Median and Persian Laws, with Miriam sounding her timbrel over Egypt's dark sea, is very curious in its apt music of the spheres.

The author of this work was forty years with his labor in embryo, and in pain to be delivered, "voyaged some fifteen thousand miles expressly to lay his discoveries before the Earl of Setland, the Grand Master of England." But the author's work was so much beyond what Mason's plummet had ever sounded that the Brotherhood stood aghast before one who could show the truth from the depths of Jacob's Well and from many other fountains. The heavens above, the earth below and the waters under the earth, reveal their treasures to this scribe, instructed into the kingdom of heaven. Only the first volume has appeared, "interpreting, according to the Median and Persian Laws, all the most remarkable and important facts of the heavenly personated Patriarchs as recorded in the Old Testament, from Sunset in Tizre (Libra) to Sunrise in Nisan (Aries)." The second part, by using the same laws, will interpret the miracles attributed to his Solar Majesty, as personifying the Saviour of the world from Sunrise in Nisan (Aries) to Sunset in Tizre (Libra).

The third part will be the celestial interpretation of the Buddhist mysteries, showing that the astronomical creed of the Buddhists is the most ancient recorded by man, and that all other doctrines are directly, or indirectly, derived therefrom.

The fourth will elucidate the mysteries of cosmogony as known in ancient times, showing, as the ecclesiastics insist on the world being only some six thousand years old, that they have thus shut the door to the investigation of truth, whereas "VENTAS" will produce evidence that the Buddhist creed is correct, and that the earth's motion is eternal.

There may be those who, to save themselves from study, would desire practical demonstration of the working of the laws as regards passages in the Old and New Testament; those so desirous can receive instruction by applying to the publishers of "Ventus," Paternoster Row, London.

Thus at the last are the windows of heaven opened, so that we may see the beginnings of the old theologies. With open vision we may now see this letter that has killed us from the foundation of the world, so that now we read our titles clear to mansions in the skies, and read understandingly how holy men of old spoke as the spirit gave them utterance. Thus, too, we may walk side by side with Sir G. W. Cox on Semitic, as he on Aryan ground, and see, too, how the New Testament Marys were the last at the cross and the first at the sepulchre to mourn the setting, and to greet the rising sun.

Thus may we trace the Trojan war on the sky, and the Hebrew Exodus on its winding way to Sinai, the bed-rock and the sky-rock of our salvation to the promised land. In the Homeric mythology the shield of Achilles, having the twelve signs of the Zodiac, is a very clear indication of the war in heaven. Milton uses the ancient sky-machinery for his *Paradise Lost*, or conflict of God and Satan, the Day-star against the Prince of Darkness—the Sun and his forces against hell, hades or the underworld, when old Scorpio held the keys of the bottomless pit, and Michael, the archangel, contended with the devil for the body of Moses. In this contention, the gates of hell, or adverse signs, could never prevail, except when the night was extended over the domain of the Sun in the times and seasons, or when the Sun, merging to the winter solstice, is crucified, dead and buried—thus descending into hell as the nocturnal Sun, but soon to rise again in the resurrection and the life, being the King Jesus, the king of glory and the living God, who opened the everlasting gates. Thus could he furnish the bread from heaven in seven or twelve baskets, and the fragments be gathered up, so that nothing was lost from that tree of life which produced the twelve manner of fruits, as per St. John. Thus was the Lord's table furnished at the supper of the great God, to which we are invited by the angel standing in the Sun, and the Spirit and the Bride say, come.

## Foreign Correspondence.

## SPIRITUALISM IN FRANCE AND SPAIN.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

The whole of September last I spent in Paris. I found the rate of time rather slow, as I had but little to do in the line of my mission. My spirit-guides had advised me beforehand that it would be so; and for the second time (in Holland and France), they proved to me that they are exactly tested, and know how far we can go. No wonder that materializing mediums from across are not pushed on by guiding influences to come over. First, it won't pay; and next, but very little good could any one of them do in the way even of convincing believers as to the genuineness of the apparitions. I am the truth to our dear readers, and must state things as I find them.

The French character is too highly spiritual to be practically spiritual. Here and there are to be met a few endowed with the proper spirit for work; but the great majority are satisfied with talk simply. And were it otherwise, the Spiritualists of France would have long ago been blessed with scores of mediums of every kind. The spirits can do for us only so far as we do for ourselves. Now and then a medium of mark is signalled out, and much is said about him or her; but the apparition is sure to pass away soon. The Zastave Jacob is one instance, and the same may be said of the Honorable, who was sent back home from Paris—where her mediumship failed utterly. I consulted my guides as to that last case, and was told that strong mediumship, to be made available, must find proper sustenance, not quibbling and suspiciousness, but a healthy, vigorous, and untroubled life. It is necessary to bring out quality, not quantity, by my guides when I arrived in Paris that the French Spiritualists would have to be made ashamed of themselves, by the example set them by their neighbors on the Continent, before they would go to work in earnest. My new acquaintance in organizing circles, and the different parts of France have convinced me of the truth of the above saying.

Twice I went, with Mr. Leymarie, to Vincennes, near Paris, to organize circles, and although advised in advance each time, the number of Spiritualists who responded to the call was so small as to be of no account; so the attempt had to be abandoned. Mrs. Babelin, in Paris, is the best trance and test medium that I have met in France. Hugo Dalezi, as a drawing medium, is very good, but no one remunerates him for his services. I saw him once give a gentleman two capital tests, the like of which only rarely occur. His daughter (dead) and of his wife (living)—for which the receiver did not even thank the giver. Miss Huet, 173 Rue St. Honoré, still goes on receiving callers twice a week. This refined lady and gifted medium gives communications by raps altogether. Miss Orléans, a well-known writer of travels, &c., often publishes short articles in her weekly paper "Le Papillon," concerning our cause, to which she is thoroughly devoted. She also delivers lectures on that subject and on Woman's Rights.

The regular weekly meetings of the Psychological Society at No. 5 rue Neuve des Petits-Champs, had not yet commenced when I left Paris. At that headquarters, where the offices of the *Revue Spirite* are situated also, are to be met, almost daily, many foreigners interested in the cause. I happened one day to see there a New Jerseyman, who came to inquire about Mr. Godin, of the celebrated *Familliere* at Guise. That great philanthropist is in our ranks, and publishes frequently in his weekly paper, devoted to social organizations, articles of interest on the question. I intend visiting the *Familliere* next year. Before leaving Paris I met Mr. Lewis, a young lady, who had been furnished with a rather long list of names of places, where I was to stop, and that kind friend had given me also the names of the leading Spiritualists in each designated locality. He had also written to many of them to introduce me, and so gave an easy way for me. Further still, he presented me, at parting, with a hundred franc note, about twenty dollars, to enable me to pay a part of my fare on to Marseilles, &c.—that amount, he said, came from the fund of the *Revue Spirite*.

At Nantes I was warmly greeted by a Mr. Lessard, and addressed, next day, some forty people, who formed the main nucleus at this place. I spoke for about two hours, and afterward tried to engage a certain number chosen to form a regular permanent dark circle, so as to obtain the development of physical mediums. The number of those willing to form a circle (who would have to attend at least twice a week regularly) dwindled down to three. So the attempt had to be abandoned. A larger number were willing, or promised, to form a light circle, under the conditions advised by me; but my clairvoyant powers enabled me to foresee that most of them would soon become lukewarm and fail to do practical work. Mr.

Lessard, a rather young man, is the mainspring at Nantes of our doctrine, but he has to contend against too much apathy—the deadliest power coming from friend and foe—to be able to take any step. My hotel bill was paid by the society.

At Tours I was unable to see Mr. Denis, an advanced Spiritualist, recommended by Mr. Leymarie, or any one else. I had to be satisfied in going over the old and fine town, and leave next day for Bordeaux.

At Bordeaux, where I was expected and had to be the guest of Mr. Comera, a leading pharmacist. Notwithstanding that in this go-ahead city I expected to find good conditions, experience soon taught me that Spiritualism in France exists simply, but does not thrive. Years ago there were three thousand Spiritualists in Bordeaux; but now it would be hard work to bring about twenty together. That backward change, I was seriously told, had been brought about by the fraudulent practices of mediums—as if that charge carried any value, or rather served to hide the real one, which lies in the flippancy of character of the people throughout. I had to be content with a starting fact, by personal cognition and wounded feelings, before I could be brought about to see and know the utility, for the present at least, of working on such barren ground. Otherwise I would have gone on through my programme, not only wounded but through my good humor, the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good humor, of the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I







If At  
 human  
 Dlo L  
 shepher  
 vation I  
 then, w  
 dog the  
 part of  
 "The  
 should I  
 Barnab  
 A waj  
 choirs v  
 singers.  
 Harri  
 to be st  
 tells the  
 weeks I  
 thinks I  
 does n't  
 capers I  
 holy hys  
 A Lo  
 that "C  
 room w  
 tall in a  
 and ever  
 in there  
 The C  
 tion to  
 heal a c  
 are abou  
 anything  
 Courant  
 Thiers  
 ing." A  
 spirital  
 the cou  
 earth, o  
 little, I  
 dreams:  
 "Prett  
 Fogs to  
 "Yes?"  
 up with  
 my leadi  
 "Or per  
 Bungton  
 pound o  
 Nicest t  
 The En  
 gineer: "V  
 sionable  
 a face the  
 key, of c  
 the perso  
 alope wit  
 hereponde  
 "What  
 margin of  
 lying for  
 ment to it  
 He:  
 TI  
 Said the  
 to office ke  
 a blunde  
 explain  
 Hear m  
 and you  
 infinite w  
 it the en  
 the leadi  
 st. Can  
 en." "Vo  
 If the st  
 affed the  
 right res  
 publicless  
 it is stat  
 main. E  
 peders?  
 An' the  
 lifted her  
 of his  
 w witty J  
 o Zola's  
 what do  
 poor w  
 w, "repl  
 ight ho  
 DEED I  
 & Co. h  
 & you n  
 shiners  
 that G  
 ers of G  
 rd and  
 re Resol  
 !  
 ous ch  
 This w  
 ury W  
 and in F  
 their bi  
 Bright  
 a chu  
 ow to s  
 It start  
 edated  
 out pat  
 face t  
 the ff  
 and a  
 the mas  
 ALEX  
 on hav  
 A CO  
 New  
 retren  
 "No  
 tions:  
 ma as  
 ng the  
 cence  
 ions v  
 ligato:  
 The  
 one o  
 es ha  
 es ma  
 of J  
 olong,



\_\_\_\_\_

This image shows a vertical strip of a document page. The right side is a dark, textured binding edge. The left side is a white page area with faint, illegible text. A small, dark, irregular mark is visible near the bottom center of the page.



















