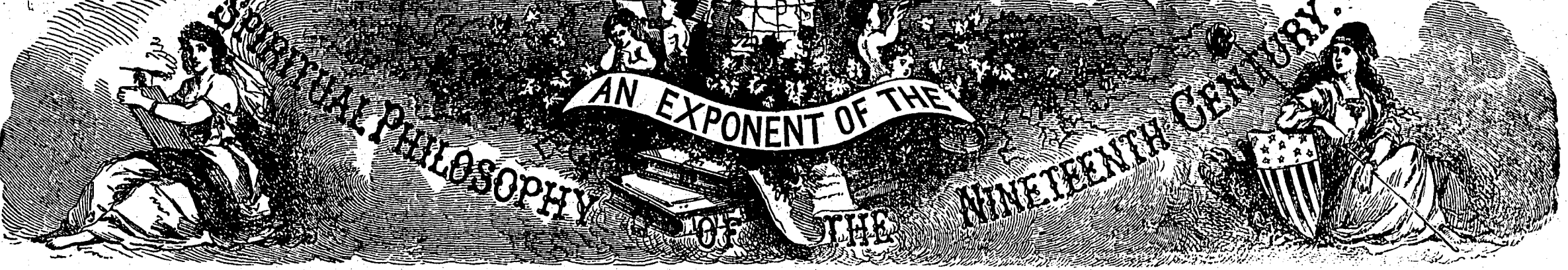


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 20, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 22.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. Original Essay: Mr. Emerson on Demonology.

SECOND PAGE.—*Poetry*: The Journalist. Free Thought: The Mytho-Zodiacal Theory of Religions.

THIRD PAGE.—*Banner Correspondence*: Letters from Massachusetts, California, Connecticut, Maine, and Michigan. *The Reviewer*: History of Woman Suffrage. The Foundation Rock of a Knowledge of a Future Life. A Faculty Lost with a Setting. Mind-Reading. Spiritualist Lecturers.

FOURTH PAGE.—*The Navajos*. The Philosophy of Spiritualism. What shall the Pulpit say? etc.

FIFTH PAGE.—*Brief Paragraphs*. By the Sea. New Advertisements, etc.

SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Sholhamer.

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

EIGHTH PAGE.—*Lake Pleasant (Mass.) Camp-Meeting*. Onset Day Notes. Cassadaga Lake Camp-Meeting Notes, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for July. In the present issue there is a continuation of that interesting narrative concerning the Princess H. L. which I was compelled to cut short in my last review. While yet in her trance, or somnambulic state, she said: "I see very clearly what ought to be done to cure me, but I am forbidden to speak of it, for God does not design that science shall advance without work. Seek and you will find." In her discussions she always preferred moral, philosophical or psychological subjects. She indicated when and how she should be awakened. Sometimes a little moist earth from the garden was brought, and on touching it she at once returned to her normal state: "Thus was her soul recalled, which was far away from the body; the earth still attracted her, and prevented her rising to that height she desired. Sometimes she saw spirits more or less luminous. Once she recognized among the angels her daughter, who had departed this life in infancy, and she exclaimed: 'Oh! how beautiful she is; non Dieu, how beautiful!' and this in 1840 and '43, before the question of Spiritualism had come before the public." Once she insisted strongly upon having every particle of light shut out from the room, for, she said, "It blinds me; I no longer see with the eyes of the body; the light of the soul is of a bluish color. The soul voyages, held to the body by a singleray, as it were, of light. I rise, I float away as if on a sunbeam; the horizon expands; I see everything." "One day my aunt," says the writer, "spoke of seeing the moon. I went out into the yard, but could discover nothing of it. 'You are blind,' she said on my return; and she pointed out through the ceiling of the room, where I was to look for it. Again going to the yard I discovered the faintest outlines of what she had been viewing through the walls of her chamber." Like Miss Fancher, she had also the power of seeing persons at a distance in the street. ("Further account in the next number," says the *Revue*.)

Immediately following the above is a lengthy notice of the death, after long suffering from a cancer, of the distinguished medium, Mme. Hugué d'Alési. She was born in Valladolid, Spain. She was an admirable poetess as well as seer. Excellent discourses were pronounced at her grave by Messrs. Chaigneau and Cochet and Mme. Rosen. Few persons have attracted so much attention in France as has Mme. d'A. for the last year or two; for she seemed to have been gifted with wonderful prescient powers and native graces and beauty of character exceptionally winning.

From Port Said, Egypt, comes the news of the sudden death of Mons. Louis Brest, "one of the most enlightened and zealous of Spiritualists." He was an officer of the Government, and though yet young, was widely known for his many attractive qualities.

The *Revue* has also the annual "Report of the Psychological Society" of France, from the pen of the distinguished astronomer and writer, Mons. Flammarion. It contains matter of absorbing interest, but it is too lengthy to court abbreviation. I will quote, however, a few lines: "We should thank Mme. Rosen for her little lectures on Magnetism, which she has given each week with so much lucidity, and in which she illustrated the property of fluids and showed how salutary was the action of noble and generous intentions." Quite a number of other ladies are named in this "Report," who, as healers and mediums, have won laudable distinction—Mlle. Veronique, for example, Mlle. Ramelot and Mme. Cochet. Mme. Leymarie is also complimented for her intelligent activity in behalf of the aims of the Society.

An extraordinary medium has been found at Agen. She is quite young—is a Mlle. Honorine—and when the spiritualistic phenomena occur through her her hands are tied together with a handkerchief and she is placed upon a bed. Cards are placed under her pillow or are pinned to the bed-curtains, and mental questions are asked, with the desire that the answer shall appear on said cards; and there, indeed, the correct answer is found. The "Marsellaise" is then drummed out, the "Dame Annot," the "Chant du Départ," the "Retreat"—in fact, anything called for. The sound of the horses' feet as the cavalry retreat is perfectly represented. Musical instruments are played upon and carried about the room. An officer of the army placed a ribbon under the pillow, and invisible fingers tied a knot in it. Money laid outside of a closed tobacco-box was found with-

in it. The bed was drawn across the room, or, as the child-medium said, "was pushed." The direct writing obtained manifested familiarity with the pen, whereas Honorine can scarcely write or read. Thus, as children often say, "The pot thickens," and cerebral ballooning is at a discount.

Another notice of Honorine's mediumship is to the effect that, being invited to the house of a Mons Guérin, a wealthy municipal councillor, the same phenomena took place there; and subsequently at Bordeaux, Toulouse and other places, where Mons. Leymarie took her, in part to verify what he had heard, and give others the advantage of a mediumship where no cabinet was required; where the medium was, in fact, at all times under the eyes of the attendants or sitters.

An octavo volume of 350 pages, by Eugene Bonnemere, published in France, and entitled "The Soul and its Manifestations through all History," is destined to make a profound sensation, else history must be stamped as the chimerical fog in which the learned of all ages have been playing "hide and seek."

"*Licht, mehr Licht!*" I have in hand four numbers—up to July 10th—of this excellent weekly, published in Paris in the German language. Its correspondents date from *Lohmen bei Pirna* (Sachsen), *Sprimmont*, *Scheveningen*, Belgium, Vienna, St. Petersburg and other central places. Its more important articles, are "Reincarnation," "Dr. Berthelen's 'Einheitliches,' &c.," "Über die Geister," "Theosophism in India," and "The Cross." These are interspersed with a host of minor items bearing the rich fruitage of our faith, and all having seemingly a high-toned character. The *Licht* must be seen and perused to be fully appreciated.

BELGIUM.

The *Messageur*, of Liege (of June 15th and July 1st), has been received. The latest number bears a full "Index" of its last year's work, and few papers can boast of a better record. In a lofty and dignified spirit it has maintained its steady course, but has probably not met with half the encouragement it should. *Le Messageur* has towered above all, a beacon light on the shores of a stormy sea. The No. 1 of its 10th year appeals for new subscribers; and while it has such able and interesting writers as Messrs. René Caillé, Dr. Wahn, with its staff of erudite editors, every household should welcome it. Its "God and Creation," "Spiritualism in Antiquity," some charming reflections on "Morning Prayer," "Spiritualism in San Francisco" and "Fifty forms seen at one glance" (from the *Banner of Light*); "Mesmerism before the Court of Appeals," and the new book by "Father Curci," would certainly largely interest the mass of mankind capable of any rational reflection.

SPAIN.

La Luz del Porvenir, of Barcelona. Four numbers, with a "circular," have been received of this little brilliant pure "Light"—of the present as well as—"of the Future," dating up to July 7th. The first article by the editress which I encounter is "Studies of the Natural," in which is touchingly portrayed what a family had to suffer on account of a civil marriage and the non-baptism of its children. It was for a long time impossible to obtain a nurse for its little offspring, for as soon as it was known that the infant was unbaptized it was rejected with a kind of horror.

"The Woman is always Motherly," from the same pen, begins with "Padre German says in his Memorias: 'Let us listen to the wise priest who is so good that he knows how to harmonize sentiment and duty,'" but Mme. Soler's beautiful thoughts accompanying this introduction, and occupying several pages, must be omitted. "Charity," a communication from beyond the tomb, shows how infinitely happy the spirit is which in this life had made charity the pole-star of its pilgrimage. Mlle. Sans, and several other lady contributors, enrich the several numbers before me, writing up, "The Gallery of Illustrious Women," (Semiramis being now portrayed) elaborating the idea that "goodness is seed from heaven," etc., etc.

ITALY.

The *Annali dello Spiritalismo*, of Turin, for June, has thirty-one pages of attractive matter that can only be briefly noticed. Its XXXVth chapter of Viscount de Torres-Solanot's Catholicism anterior to Christ—embracing "Dufay (Dupuis?) views of the origin of Christianity"; "The Religion of Love"; "Symbolism and Science"; and "The Death of Religions will be the Birth of Religion"—this, with several lengthy extracts from foreign journals, and a few minor items which I will now here condense, make up the present issue: "The House of the Devil in Trieste" heads an article from the *Opinione*, which says that in the extreme southern part of the city there is a house in which, on the second floor, where a woman lives with several children, a spirit manifests himself by knocking, writing, &c. Under his direction an excavation was begun in search of buried money; but when about to reach it (?) they heard a cavernous voice saying, "Pray! Pray!" No treasure was found. Paper and pencil being placed in a certain locality, every day writing was found upon the paper—"a poor scribbling with little grammar and less punctuation; an evidence that in the other world they were lacking schoolmasters." So annoyed were these people they moved into another street, *via Martiri*, but did not get rid of this invisible tormentor. It was observable that when he manifested in the house in said Martiri, he was absent from the former residence—a Trieste exhibit of unconscious cerrebration or mind-reading!

"The Madrid *Orifero* reaches me too late for this review."

Under the heading of "An Apparition of a Soldier," occurs the following: "At Shornport, India, in 1858, a soldier, without saluting, suddenly appeared before an officer, a Captain O., who, seated in his tent, was busy writing letters for the mail, soon to start for England. The young man made a simple request to his captain about his mother, whose address he gave, and which the officer was desired to note. As Capt. O. was busy, the intruder was allowed to depart without a reprimand. Subsequently the captain inquired why this man was allowed to come as he did. 'That man died yesterday at the lazaretto,' was the reply. 'Impossible,' said the captain; 'for he was here, and here is the street, number, &c., he gave me as the place where his mother resided, and to whom he wished a dollar sent, as he was owing it to her.' 'That address,' said the respondent, 'is what we have been hunting for everywhere; for his effects having been sold this morning, we desire to send the money thus obtained to his family.'"

"The House of the Spirit in Rome," again attracts attention, for all the people of the city know of it. There have been rappings there, heavy blows upon the wall, a subterranean rumbling noise such as is made by a heavily-laden wagon, so that even the stability of the dwelling was feared; and, as an old infirm woman was found shut up somewhere in the neighborhood, all was attributed to her. A few days after her removal, however, the noises were renewed, and worse than before. The City Inspector was called upon, and it was he, I think, who heard the rumbling, saw the walls rock, and felt the ground move as if experiencing an earthquake. For twenty days this has continued. Cerebral freaks (!) again.

SOUTH AMERICA.

I have in hand two numbers of the *Revista Espiritista*, of Montevideo. The May number has for its first article a stirring appeal from its able editor, Don Justo de Espada, for a union of all spiritualistic societies throughout the world for the purpose of obtaining needed protection, and even securing legislative action that our common rights may be respected. That there may be no appearance of sectarianism in the matter, S. D. Espada proposes to call said union "The International Aid Society," an association that shall "become a Power, and in which charity shall abound, and fraternal regard and disinterested philanthropy shall make the word Spiritualism a hallowed one, one without a rival in the realm of benevolence and justice. And this *Sociedad de Socorros* (of aids) should be under the direction of a Congress, to yield its most potent and beneficent results."

The "Angel Guardian" has also over something good to say, something that "he who runs may read," and be edited thereby. "Man," says this gentle spirit "who lives fully convinced of his existence in the great future, holds the things of earth only of relative importance. That which is commonly called death is but a simple transformation in which the good will find their highest aspirations satisfied. The truly wise finds his felicity in the tranquility of his conscience. In earth-life we traverse a desert covered with a fog which conceals the innumerable secrets of infinite nature."

In one of his articles Don de Espada says that he sat daily for six months to get a spirit manifestation. The table then began to oscillate and soon to spell out sentences, promulgating sentiments that became, as it were, a balm to every one of his afflictions.

It is worthy of note that the Spiritualists of Montevideo have already practically entered upon the aims of the *Sociedad de Socorros*, and seventy dollars have been received; five associations or groups (*circulos*) having sent in a sum collected by each. Many individuals had contributed each from fifty cents to three dollars.

The June number of the *Revista* is the first of the tenth year of its existence, and its editor, Don de Espada, merits unqualified commendation for his perseverance, his good taste, discrimination, judgment; avoiding disputations, and penning ever words of love and charity.

La Constanca, of Buenos Ayres, for May, is quite a volume of varied matter, which I wish the readers of the *Banner of Light* could have entire; and it seems an impossible task to give in this little space accorded me any just conception of what is being done and said by our brethren of the far South—people of another language and land. In February there was a celebration of the fifth anniversary of the foundation of the *Sociedad "Constancia"*, whose work touches the periphery of the spiritual "circulos" of all nationalities. The "Disertation" read on that occasion by Don Cosme Marifio is an admirable survey of the field of our faith, especially its phenomena; noticing that "Jesus presented himself in a visible form to his disciples a few days after his death"; while Allan Kardec's and Swedenborg's writings, and D. D. Home's manifestations, are not eschewed. "The arms of Rome have been broken by the spirit of liberty," says the writer. "From the Bibles of all peoples, from the sacred and profane writings of each hemisphere, are gathered the stories of apparitions from beyond the tomb, and their communion with the living in material form."

Mesdames Domingo y Soler and Candida Sanz are among the appreciated contributors to the *Constancia*. The *Chaine Magnétique*, the *Cronica de Cataluña*, the *Comercio Gallego* and other periodicals of Europe are judiciously culled.

RUSSIA.

Prof. Alessandro Buttlow, writing from St. Petersburg to the *Psychische Studien*, of Leipzig, gives a lengthy account of those phenomena which took place in the presence of a poor little

girl in one of the charitable institutions of the Czar, and which I have heretofore given a brief notice of in the *Banner*. As such things are somewhat rare with Russians, or, more properly, rarely recorded, the present exhibit of a diabolical or mere spiritual potency which has become too notorious to be gainsayed, is seized upon with no little avidity. It seems that the first exhibit of spirit-presence was by rappings on doors, walls, and finally on the table where the governess was sitting. Two days later the manifestations became "singularly violent," and pieces of wood were thrown into the room—coming from a shed that was locked up. Two children in the room had water thrown upon them from a dipper, and later were twice showered without the use of the dipper—the innocent cause of all being the little girl Pelagia. . . .

MISCELLANEOUS.

Rothuggaren (the Radical), a Swedish journal devoted to the interests of the laborer, is published in Litchfield, Minn., at fifty cents a year.

Deutsche Zeitung, of Charleston, S. C., gives a column of its issue of July 18th to Messrs. Colby & Rich's publication of Prof. Zöllner's work on Spiritualism—to those wonderful manifestations which took place in the professor's presence and that of Mr. Slade.

Op de Grenzen van Twee Werelden, etc. This handsomely printed brochure of thirty pages devotes its present columns to Mrs. Harding Britten, though a lengthy notice occurs of Miss Laura Edmonds and a number of other distinguished mediums. Mention is also made of "The Night Side of Nature" and R. D. Owen's "Footfalls on the Boundary of another world."

La Chaine Magnétique, Paris, for June, is as attractive as usual; valuable indeed to every student of nature, to every lover of the marvelous. The present issue has a fair outline engraving of Mons. Adrien Peladan, son, with a short sketch of his life. He is commended for his industry and for his writings on Magnetism.

Regarding Mesmer, the French journals announced: "The banquet commemorative of the one hundred and forty-seventh anniversary of the birth of Mesmer will be celebrated at Richards' gallery of Valois"; and four hundred people were there. The *Posta* of Naples said: "Last evening, at the house of Prof. François Guidi, the *Cercle Mesmerique* celebrated the birthday of Mesmer. We had a learned discourse from Prof. Guidi relative to this great discoverer. There were some convincing psychological experiments through the seeing somnambulist, the Signora Louisa Guidi. Excellent music followed."

La Chaine has also a lucid exposition of psychometry, and says, "That in America several of the 'grand journals,' notably the *Banner of Light*, enregister from time to time the new revelations of the leading psychometrists of that country." . . . Dr. Buchanan is called "our seer," and is credited with the discovery of several "grand secrets of creation." Prof. and Mme. Denton are also credited with their noble work in this new field of science. And, while in America these studies were progressing, Mons. Reichenbach was experimenting in the same direction in Austria. Mons. Calagnet has translated his work on this subject into the French language. . . . In mentioning the demise of Leon Favre, *La Chaine* calls him a "confirmed and devoted Spiritualist."

Mrs. Cora L. V. Richmond.

It has been our happy privilege to be able to attend two of Mrs. Richmond's public readings and séances, at the residence of Col. S. P. Kase, this city; and we discharge a most agreeable duty in bearing our public testimony to the extraordinary merits of the "feast of reason and flow of soul" that poured in one unbroken stream from her spirit-inspired lips. We had heard much of these remarkable entertainments of Mrs. Richmond, and had the highest anticipation of pleasure and instruction in accepting the kind invitation to be present; but we had not the faintest conception of the real merits of the entertainment that was in store for us.

The answers to the various questions asked of the controlling guides, for sound and convincing judgment, beauty and perfection of diction, and for grand and soul-absorbing eloquence, can hardly be imagined. On the rostrum Mrs. Richmond shined forth with radiance of the noon-day sun; but the most wonderful attributes of her mediumship are only manifested in these colloquial interchanges of thought between mortals and the great spirit teachers, for whom Mrs. Richmond is so perfect and harmonious a medium.

We have sometimes wondered how it was that Mrs. Richmond had drawn to her such a host of warm admirers and friends. We no longer wonder, for she is truly the grandest oracle of supernatural wisdom that it has been our privilege to meet. We are only too sorry that we cannot lay before our readers, in detail, the high and glorious instruction to which we refer, but we were too much engrossed in listening to teachings, rarely to be heard even from spirit life, to be able to make even notes of the same.

But how shall we properly express our interest in the work of Quina, the constant friend and spirit-attendant of her cherished medium, Mrs. Richmond? If all the world could make the acquaintance of that gentle and genial spirit, they would see and realize life in the light of a new day. Such wisdom, such pathos, such natural and ready perception of the relation of all things engaging her attention, and such ingenious and beautiful illustrations of the thoughts she seeks to impart, we have rarely witnessed before. Long may Mrs. Richmond be spared to bless and instruct the world; and when the work we are called to do here is over, may we meet her wise and beneficent spirit guides in those realms of beauty and delight that they so grandly describe through her, will be our hope while life lasts.

Mrs. Richmond spoke on Sunday last to a large and highly appreciative audience at Nesaminy Falls Grove, winning golden opinions from all who heard her. As we go to press she is again speaking at the same place.—*Mind and Matter*, August 13th.

Russian soldiers are taught a trade, and are allowed, when off duty, to earn money by it.

Original Essay.

MR. EMERSON ON DEMONOLOGY AN ANSWER "OUT OF HIS OWN MOUTH."

To the Editor of the Banner of Light:

It passed into a proverb, as long ago as in the days of "the man of Uz," that "Great men are not always wise," and every generation since has doubtless furnished illustrations of the truth. Persons may become great and strong, and even "wise" in certain directions, may tower "head and shoulders" above their contemporaries in certain gifts of genius, and yet in other respects equally unhelpful to form a complete and well-rounded manhood, may be dwarfish, weak, ignorant, and the victims of foolish prejudices.

Among the ethical and philosophical teachers of the present century, no one has reached a higher point of vision and clear enunciation in a certain department of truth than has the renowned "Philosopher of Concord." For many years the writer, in common with thousands throughout the English-speaking world, has felt the profoundest admiration for many of his utterances—especially those of his earlier years—in the peculiar vein for which his genius is adapted. But it has long been obvious that outside of that vein his opinions and declarations are, to say the least, of no more account than those of ordinary men.

A glance at Mr. Emerson's head, as represented in an excellent portrait now before me, reveals great height in the coronal region, indicating a corresponding predominance of the spiritual and inspirational faculties, with narrowness in the basilar portions, and no special fullness of the lower frontal organs of the brain, which are supposed to indicate a tendency to familiarity with material things and practical affairs. Consequently, we should expect Mr. E. to dwell mostly in the higher regions of ethical and spiritual philosophy, and to have little interest in—perhaps a natural aversion for—the vulgar facts and realities which go to make up the most of ordinary lives. From that high region where he dwells in serene exaltation, like an Alpine summit, he in his pristine days reflected down upon this lower practical world some glorious beams of the rising sun of spiritual truth long before the dwellers in the valley were aware that the morn approached, or could comprehend the meaning of the strange phenomena he presented.

But Mr. Emerson has evidently never understood the needs or the operations of ordinary minds in arriving at truth. He is by organization a seer, and he simply sees and declares what appears to his perceptions as truth, on the plane in which his perceptions have been opened. He once said, if I recollect rightly, in reference to the proposal of some critic to argue with him the correctness of some of his utterances, that he did "not know the meaning of argument, as referring to a process for arriving at truth." Hence he never argues, but simply declares. As others grow to the same plane of perception, they may become capable of seeing the same truths; but our philosopher has no ability to meet the masses where they stand, and aid them by the presentation of either adopted facts or cogent reasoning over the intermediate steps. His genius is lofty, but not broad or all-sided.

Our transcendental philosopher, having been privileged, through the advantages of an inherited favorable organism, or bent of mind, to be a seer of truths relating to the spiritual nature, relations and destiny of man which are quite satisfactory to himself, seems to have little appreciation of, or patience with, those of his fellow-beings who, being differently organized, require to attain satisfaction on this matter by a different process. Many years since, when sensible demonstrations of spirit-existence and presence began to be common in the primitive way of telegraphic signals, or "raps" on tables, wainscots, etc., and were by some attributed to mischievous rats, he gave vent to his intense disgust and annoyance at such undignified proceedings in the memorable phrase, "*This r-r-rat-hole philosophy I have no patience with!*" It appears that he has never been able to get over this early aversion to the modes which spirits have seen fit to adopt in accommodation to the needs of ordinary humanity. In a recent utterance on "Demonology," he says, "There are many things of which a wise man might wish to be ignorant, and these spiritual phenomena are such. Shun them as you would the secrets of the undertaker and the butcher."

It will be noticed that Mr. Emerson does not object to these phenomena on the ground that they are not what they claim to be. His language implies their reality; but they are to be shunned because repugnant, for some reason, to his peculiar ideas or to his fastidious taste.

The late Mr. Epes Sargent, in the preface to his last and most able work, "The Scientific Basis of Spiritualism," has very properly characterized this sentiment of the Concord sage as unworthy of a philosopher. "The sentiment," he says, "has no saving grace; it is hollow and spurious. Not by trying to make us shun the truth as something disagreeable will the philosopher deter any but the timid or weak from finding out all that is genuine and demonstrable in phenomena foreshadowing a continuous life for man."

Mr. Emerson, in this utterance, is entirely indiscriminate as regards phenomena of a spiritual origin. There may be, and doubtless are, some interpositions of spirit-beings in this world which a wise man may be none the wiser or better for acquaintance with, and may be excused for wishing to avoid. But our philoso-

pher would have us slam the door indiscriminately in the face of all, whether they be "spirits of grace," "trickey Pucks," or "goblins damned."

In doing this he seems totally oblivious to the fact that his own early writings give unmistakable evidence of a spiritual origin, and his own account of the mode in which they were produced, if true, makes it beyond question that they are a part of the "spiritual phenomena" of modern times! In other words, Mr. Emerson himself, by his own showing, has been a remarkable inspirational medium of the higher class, and his most valuable writings are communications from the world of spirits.

I will proceed to show this by some citations from his printed works, and thus "out of his own mouth" answer his sweeping and ill-considered imputations upon "these spiritual phenomena." My first quotation is from his essay on "Spiritual Laws," first published, I believe, in 1847. (Essays—First Series). I take the liberty in this, as in subsequent citations, to italicise passages worthy of special note:

"A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action, and in the calmness of contentment, do we become obedient to the divine. Belief and love—a believing love—will relieve us of a vast load of care. Oh, my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice; and when we struggle to wound its creatures, our hands are glued to our sides, or they beat out our own breasts. The whole course of things goes to teach us faith. We need only to obey. There is a guidance for each of us, and by lovingly listening we shall hear the right word."

The above may be thought to mean nothing more than the popular doctrine of God's omnipresence and guidance; but it is quoted here only as preliminary to the following, in which the philosopher's conception of "God," or the "Soul at the centre of nature," as well as of man and his function as an utterer of thoughts, is more fully developed. In his essay on "The Over-soul," printed in the same volume, occurs the following significant passage:

"Why do men feel that the natural history of man has never been written, but he is always leaving behind what you have said of him, and it becomes old, and books of metaphysics worthless? The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its chambers there has always remained, in its last analysis, a residue it could not resolve. Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no presence that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine."

As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water: that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

In this remarkable passage, written before modern mediumism was known (at least by that name), Mr. Emerson exactly describes the attitude and experience of the conscious medium, or inspirational speaker or writer, as his own. He emphatically declares that the streams of thought came to him out of regions which he saw not; that he was not their cause, but only a surprised spectator; and that the visions came from some alien energy or foreign source, on his putting himself in a receptive condition—precisely as is the case with thousands of mediums or inspirers at this day.

True, he does not recognize either individual or associated spirits as the source of these streams of thought and these visions. But at least he regards their source as spiritual. And they were phenomenal in Mr. Emerson's case, as in others. His experience as a writer, and his remarkable essays themselves, were singular phenomena at the time of their publication, of which the "metaphysics" of those times furnished no solution. They then were "spiritual phenomena," of evidently the same nature (and setting forth substantially the same ideas to some extent), as a large part of those of more recent days, which Mr. E. indiscriminately advises all people to "shun," as the orthodox theologians advised all to shun his writings thirty years ago!

But though Mr. Emerson did not distinctly perceive and announce the agency of exalted spirit-beings in communicating thoughts to his mind, yet when he comes to define what he had previously termed "God," and the "soul at the centre of nature," and which in this later essay he names "the Over-soul," he uses language which certainly must include all good and wise individual human souls or spirits that are in existence, whether embodied or disembodied. He says:

"The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with another." etc.

"We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but master of the intellect and the will; is the background of our being in which they lie—an immensity not possessed, and that cannot be possessed."

In all this, and much more to the same effect, Mr. Emerson makes it clear that, in common with communicating spirits in general and all intelligent spiritualists, so far as the writer is aware, he regards the *innest* of every human being (which he denominates the *soul*, and which some others term the *spirit*) as essentially one with or a part of the Universal Soul. But failing to recognize, or at least to give any hint of, the truth of discrete degrees in universal Being (which degrees are represented in man as soul, mind and body) his words leave the impression that he regards the sun and moon, the animals and trees, as just as much parts of the Universal Soul as is man's *innest* essence!—a species of pantheism which is not acceptable to discriminative minds. Intelligent and philosophic spirit-teachers, whom he would have us so carefully "shun," have given us more rational ideas on this subject, as also on the question, whence the streams of thought and vision pour into the receptive and inspired mind. If the departed of our race continue to exist, and to advance in wisdom and goodness, they must surely continue to be embraced in "the Over-soul," and from or through them these streams would naturally descend. But it is an open question, so far as appears from these essays, whether Mr. Emerson be-

lieves in an individual conscious future life for human beings. In fact, he deprecates all thought and inquiry on this subject as "low curiosity," which "we must check." He says: "Do not require a description of the countries toward which you sail." "To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated. Jesus, living in these moral sentiments, heedless of sensual fortunes, heeding only the manifestations of these, never made the separation of the idea of duration from the essence of these attributes, nor uttered a syllable concerning the duration of the soul. It was left to his disciples to sever duration from the moral elements, and to teach the immortality of the soul as a doctrine, and maintain it by evidences. The moment the doctrine of immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question, or condescends to these evidences. For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite."

Here, doubtless, is the explanation of our philosopher's strong repugnance to "spiritual phenomena." In so far as they give "evidence" of a continuity of existence, they minister to a "low curiosity," and evince that man "has fallen," and he will not "condescend to them!"

Well, it is very possible that a man so fortunately born and favorably organized as Mr. E.—free from childhood, from the ordinary bread-and-butter necessities which force the common millions into rude contact and competition with the world—able to spend his years in dreamy leisure and contemplation on the banks of the Concord—"living in the moral sentiments," far above the attainments, or comprehensions even, of common humanity—it is possible that such a man may rise into that conscious unity with the Universal Soul which enables him to feel that he dwells in an "infinite Present," which admits no thought and requires no evidence of a future. No doubt, the more fully any of us can rise into that plane of existence, the more free we shall be from care, anxiety or curiosity as to what is to be. But to the mass of humanity this is impossible—constitutionally and circumstantially impossible. Instead of having "fallen," they have not yet risen to that high plane of life. And what shall raise them out of sordid sensuality and materialism? what shall enkindle aspirations for that higher life? what console them for the miseries and toils and drudgeries of this mundane existence? What but the "evidence," rational and sensible, addressed to such faculties as they possess, that there is another and a grander life to which they may attain? Surely, the writing or preaching of such fine-spun sentimentalisms, and such transcendental philosophizings, and such (to them) unintelligible enunciations, however true, as our philosopher has put forth, if continued till doomsday, will never do it!

This depreciation of "evidences" of immortality, this stigmatization of rational inquiry as "low curiosity," and this exhortation to a reliance on internal or subjective experiences, have been the cant of the church and the clergy for sixteen hundred years or more, ever since the so-called "age of miracles" is alleged to have ceased; and yet the world has been all the while sinking deeper in the slough of doubt, unbelief, and materialism, sordid or scientific, varied with spurts of fanatical superstition. Seeing this, and realizing that this downward tendency could be arrested only by a new and wide out-pouring of "evidences" from the supernatural realm, it would appear that the excommunicated souls of our ascended brethren who constitute that part (if one may so speak) of the great "Over-soul" which rules this planet, have determined to furnish fresh demonstrations that shall command the attention of even the most sordid. This they are doing, through the modern spirit-phenomena, in almost every nation upon the globe, despite the deprecations of creed-bound theologians, incredulous scientists, and fastidious transcendentalists.

Surely, the grand conception of the Over-soul, the Universal Spirit, the Eternal Unity, with which Modern Spiritualism supplements and supersedes Mr. Emerson's crude and vague Pantheism, is as rational as it is satisfactory. Recognizing all individual souls or spirits as offspring in some true sense of the Universal Father and Mother Soul; and as constituting gradations of associated being according to their degree of intelligence and purification, or submergence of the egoistic in the universal; it regards these harmonized human spirits as the actual agents or instrumentalities in their respective grades, in and through whom the Universal indwelling Spirit works for the government and perfection of the universe. Each acts as the Infinite Energy works in him "to will and to do." And from the higher grades to the lower, or from the inner to the outer, naturally flow the streams of thought and of energy which unitize and vivify the whole.

This makes it clear how "every man's particular inmost being may be 'contained in the Over-soul,' and 'made one with all other.'" It also shows whence come those rivers of thought and visions of beauty which descend into the receptive mind, out of regions which he cannot see—transmitted by or through ranks of exalted and wise intelligences till they reach this lower plane of being.

This view does not justify that attitude of serene indifference to society improvement—that effortless waiting for the Supreme Soul to bring everything right in this world without human aid—which has characterized the dreamy philosopher of Concord and his most ardent admirers. In treating of the Over-soul he wrote: "If we will not be mar-plots with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organize itself, as do now the rose, and the air, and the sun."

This sentiment, which doubtless may have a just interpretation, has been so construed as to throw a damper upon every earnest philanthropic effort for the organic improvement of society. "Let us not interfere," say these serene indifferentists, "and the heavenly state in due time will organize itself as does the rose!" They forget that the Over-soul is incorporated for executive purposes in the inmost of each individual man and woman, and only as these act in obedience to its divine and humane promptings is or can be the will of the Highest done on earth as it is in heaven. Indifference and inaction prove that though the divine light may have touched the intellect, the celestial energy has not yet reached the heart.

It seems plain, then, that Mr. Emerson, in wishing to be "ignorant of these spiritual phenomena," and in warning all people to "shun" them, in fact repudiates his own remarkable experiences and writings in his earlier years, and joins the cry of "orthodox" bigotry against them; while he proves himself less "wise" than ancient Paul, who said, "Now concerning the spiritual gifts, brethren, I would not have you ignorant." The context shows that Paul's reference to phenomena precisely identical with a large part of those of our own times. (See I. Cor. xii.).

Ancora, N. J.

THE JOURNALIST.

BY MRS. MARY CLEMMER.

Man of the eager mind and teeming brain,
Small is the honor that men do to thee!
They snuff the fragrance of thy years of pain—
Devour—yet scorn the tree.

What though the treasure of thy nervous force,
Thy rich vitality of mind and heart,
Goes swiftly down before thy Moloch's course—
Men cry: "It is not art!"

The poet, dallying with his fitful muse,
On lagging Pegasus, whose halting stride
Sometimes gives out—henceforth the man of "News"—
Cries: "See, we're parted wide!"

The novelist, slate from lofty crest
Of fiction's lovely palace of the air,
Looks down and sighs: "Only a journalist!
My height is his despair!"

The joys minute of feeble "Literature,"
Who lightly chatter on its outmost rim—
Of naught but of their small "position" sure,
I count scornfully at him!

Who takes the freighted journal, cool and damp,
And weighs its ceaseless toll on nerve and brain?
Nor morning sun, nor genial evening lamp,
Reveals its birth of pain.

"Only a newspaper!" Quick read, quick lost;
Who sums the treasure that it carries hence?
Turn, trampled under feet, who counts thy cost?
Star-eyed intelligence!

And ye, ye nameless! Best-beloved host!
My heart recalls more than one vanished face,
Struck from the rank of toilers, early lost,
And leaving not a trace.

Martyrs of news! Brave soldiers of the press!
Princes of giving from large heart and brain,
One leaf of laurel, strewed in tenderness,
Take ye, oh, early slain.

Though in the author's roll no line obscure
Your wandering names could find forever fast;
The seeds of truth ye sowed when new, are sure
To spring and live at last.

On lonely wastes, within the swarming marts,
In silent dream, in speaking deeds of men;
Quick with momentum from your deathless hearts—
Your thoughts will live again.

Whatever our prizes, or how far our crown,
Or deep our losses, only this is best—
The soul's great peace. Nor sneer, nor smile, nor frown,
Can shake it from its rest.

Exalt thy calling! On its spotless shield
Write truth, write honor—valor—first and last;
Crave no whit of flattery's oases, and you not yield;
Love them and hold them fast!

Defender of the people—of the State;
Kludier and quicker of majestic thought,
Sure of the finest triumph, thou canst wait
The crown thy patience wrought.

To serve thy generation, this thy fate:
"Vainly we strive," and still we fade thy name;
But he who loves his kind, does first, and late,
A work too great for fame.

Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.
JESUS NO MYTH—THE THREE CROSSES AND TWO ZODIAC CREATIONISMS.

BY F. J. BRIGGS.

PART ONE.

To the Editor of the Banner of Light:

Inasmuch as a persistent as well as a gratuitous effort is being made to revive and place before Spiritualists for their acceptance the doctrine of the astronomical origins of all religions, even to denying the personal existence of Jesus, John the Baptist, Mary, Jesus's mother, Joseph, and the apostles, as well as noted personages and reformers of other old religions, I have thought that a history of this solar Zodiac religion, and of the Zodiac, would impart information appropriately useful at this time, and practical in its results to reflective and inquiring Spiritualists. It is no theory that I am about to advance, but history and facts, practical in their influences on the religious status of Spiritualism.

Thus it has been stated that "The sun was the Jesus of Nazareth, who was born of a virgin," and that this virgin "is the constellation Virgo." "That the Lamb of God is no other than the Jesus of Nazareth mystically born of the virgin of the Zodiac," so "that Jesus of Nazareth is nothing more nor less than the sun, when passing through his annual course, personified." And such and similar theories are indulged in with regard to other noted personages of olden times, and of comparatively modern also.

To make this Zodiac Christianity wear even a semblance of plausibility, as Jesus is figuratively twice called "The Lamb of God," John i: 29, 36, and "the Lamb," repeatedly in Revelations, and his death is compared to that of the paschal lamb as a figure, Acts vi: 32, 1st Peter, i: 19, it was necessary to make this mean the virgin of the constellation Aries, the Ram. So it has been assumed that Aries used to be called the Lamb; and Volney, in his Ruins, calls this constellation, "The Lamb (or Ram)." That is not candid; for the truth is it never was called the Lamb, *amos* or *anton*, the name given to the Jewish paschal lamb and to Jesus figuratively. This lamb of the Jewish sacrifice never had the most distant allusion to the sign of the Ram, called Aries, in Latin, as the translation of its original Greek name. The Jewish paschal lamb, *amos* or *anton*, antedates by many hundreds of years, the constellation *Krios* (in Greek), Ram, and which was never called *amos* or *anton*.

The truth is, there were no such constellations as either Archer or Ram till since 500 B. C., when Erostrotus of Tenedos grouped those stars into those constellations, and added them to the then unfinished Zodiac! He, a Grecian, named the first *Tozates*, in Latin *Sagittarius*, in English *Archer*; and the second *Krios*, Aries, Ram. See Humboldt's *Kosmos*, vol. 3, p. 100. Now Erostrotus arranged those constellations without any regard to the Jewish paschal lamb. And that pretty effectually disposed of this effort to resolve Christ into the Zodiac! The sun could not have been said to be in the constellation Aries till the constellation existed. Nor could the sacrificial lamb allegorize it before it was imagined and arranged.

Those ancient and medieval pictures of mother and child came from the Phallic religion—not from an astronomical religion or the Zodiac—the sun and the rays darting from the sun symbolizing the active or masculine principle in nature, and the female the passive or receptive.

It is true that one astronomical myth has been attached to Jesus, but not till more than three hundred years after his crucifixion, which has been made a pretext for turning all into myths. I mean the assigning of Christ's birth to the 25th of December, and instituting our Christmas festivities, which was brought about as follows:

The primitive Jewish churches had two, and only two, yearly festivals, which they brought with them from the Synagogue: the Passover and Pentecost. They adapted those festivals by transferring their application from Jewish legends to Christ and Christianity. The Gentile Christians, on the other hand, as they came out from Polytheism, which was so antagonistic to Monotheism and Christianity, had no yearly festivals. They first borrowed those of

their Jewish brethren. Afterward they arranged their Christmas from certain Pagan festivals that were observed about the time of the winter solstice. They were not arranged and publicly adopted into the church till about A. D. 350. The celebration of those autumnal feasts was in many ways closely interwoven with the whole civil and social life of the whole Roman world, so that those Christians must have felt a warm attachment to many of the solemnities and ceremonies of those festivals.

First came the *Saturnalia*, which represented the peaceful time of the Golden Age, or rather the longing and hope for such a time. During this festival all distinctions of rank were laid aside. Masters and slaves, the high and the low, the rich and poor, the old and young, those in power and those oppressed, all mingled together as companions and equals. So the Christian doctrine maintained the equality of all in the sight of God, and claimed to bring a true liberty of spirit to the freeman and the slave alike. This was followed by the custom peculiar to that season of making presents. This passed over into the Christmas festival, and the presents were called "Christmas gifts."

Next came the *Festival of Infants*, with which the *Saturnalia* concluded, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birthday of the new sun about to return once more to the earth. In the case of this last named feast, a transition to the Christian standpoint of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the natural.

Hence those celebrations were adopted and placed on the 25th of December for the double purpose of drawing away the Christians from participating in the heathen festivals, and gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration. This could be done the more easily as Jesus's birthday was unknown. Neander's Church History, Vol. I, pp. 229-301; Vol. II, pp. 310-312. This, then, is the historical fact—the world has not been without Jesus of Nazareth; his personal existence is no myth. But for more than three hundred years Jesus was without this Pagan Christmas, which has since been used to dissipate his person and history into solar myths.

Our next step is to disentangle the three distinct and separate crosses which this Zodiac-myth-theory has jumbled together in promiscuous confusion.

1. As this theory makes Jesus born zodiacally, it had to provide for his zodiacal crucifixion and zodiacal resurrection. His birth was when the sun passed the winter solstice, the ending of the shortest day of the year. And his crucifixion was the autumnal equinox. Now let us see how they make this out. Well, as the sun in its apparent course descends to the equator and crosses it, this apparent path does make with the equator a sort of St. Peter's cross, somewhat like a long condensed letter X laid horizontally. This is never called the cross (to my knowledge) only by these Zodiac-Christian theorists. Yet this is the cross that Jesus—that is the sun—was crucified upon! And his zodiacal resurrection was six months after his crucifixion, when, about March 20th, he crossed the equator again up into the northern hemisphere, making precisely the same cross as before, only at his death he was crucified down on the line of the ecliptic, and at his resurrection he was crucified up into life, or back on the same line as before. First he was crucified to death, into the southern hemisphere, and then was crucified to life, back into the northern hemisphere.

This Zodiac cross is purely ideal, being composed of a section of the imaginary line called the equator, and the merely apparent path of the sun where these ideal lines ideally intersect on September 23d and March 20th. And what analogy or allegorical representation can there be between the sun's crossing the equinoctial line into the southern hemisphere and the crucifixion of a man! But this cross of the imagination claims the credit of being a very scientific cross.

2. From very early times, wherever the ancient Phallic religion prevailed, the letter T became an emblem of the active or masculine principle in nature; and when made with a ring or oval at the top, by which it was carried in religious processions and ceremonies, it denoted the cooperation of the active and passive principles in nature which causes productivity. It was a religious emblem of all life as it springs up or is born, lives its time, dies, and reappears again in ceaseless rounds, and hence, figuratively, of future life. This cross was purely an emblem or symbol. Its origin was not astronomical, but Phallic, in which religion certain natural objects, pictured more or less conventionally, were emblems.

3. The Roman cross, which was an upright post with a cross-piece near the top; it was an instrument of capital punishment by a slow torture. It was called in the Greek *stauros*. This has no connection with the Phallic cross, nor the Phallic cross with it, any more than with our gallows, or the yard-arm of a man-of-war. These three crosses are forever distinct and separate; and one does not owe its origin to the other, only so far as this fanciful cross of the Zodiac was gotten up to get rid of the Roman cross of the Gospels. To sum up, the Zodiacal crosses were merely imaginary lines, which never figured anywhere in the ancient religions, or even ancient astronomies. These lines cannot be confounded with the Phallic or Roman cross. The Phallic cross was an emblem of life, but no astronomical allegory or sign.

The Roman cross was a barbarous instrument of death. That is the cross on which Jesus was crucified; and it is the only cross of the New Testament. It was a cross that was dreaded. The sentence was, "Thou shalt go to the cross," and it was never carried in the New Testament times as an ornament, badge, or religious emblem; and it is nowhere in the New Testament made an emblem of life, but of reproach, peril, suffering, death. It was centuries after the crucifixion before the apostatized and three-fourths heathenized Christians adopted the Phallic cross. I think that was first done in Egypt. It became an object of adoration with the Christians in the fourth century, when the Empress Helena, the mother of Constantine, claimed to have found the true cross in the sepulchre where Christ was buried—as if the cross was buried with the criminal! The crucifix did not come into use until the tenth century.

With regard to this zodiacal, allegorical interpretation of the New Testament narratives, whether true or legendary, a person cannot realize how far-fetched, sparsely-selected and labored they all are, until he has instituted

a comparison with the narratives themselves. If such comparison does not open his eyes to the fact that the whole scheme is a labored and studied after-thought, we greatly miscalculate.

For example: we are told that "St. Luke first mentions the Virgin Mary as a virgin in the sixth month, which, reckoning March as the first month, can be no other than the constellation Virgo, of August, who, when the angel Gabriel visited her, was found at home—as she always will be found—in the sixth month." Here, to make August the sixth month of the year, the year is reckoned from March. But, to make another reckoning fit for another occasion, we are told by the same writer: "It so happens that the 26th of July, the day devoted to St. Anna in the calendar, was the New Year's Day of ancient Egypt." To make out these reckonings, the year must be made to begin on any month needed for the reckoning. And this can often be achieved approximately by selecting the beginning of the year with first one nation and then another. "It so happens" that the Egyptians began their year on the 20th, instead of "the 26th of July." The Romans began their year with the month of March. The Jews began their sacred year with the first new moon in April; and their secular year with the same in October. But, in this legend, "the sixth month," the time of the annunciation to Mary, is not reckoned from the beginning of any year, but from the commencement of the fulfillment of the promise made respecting her cousin Elizabeth becoming the mother of John the Baptist. The sixth month relates wholly to that; and what was the sixth month with Elizabeth was the first month with Mary. Queer materials for even a headstrong blunderer to manufacture solar-zodiac myths out of! Luke i: 24-27.

Again: "The blessed virgin is still more astronomically defined by the author of the Gospel according to Matthew, as being the Virgin of Bethlehem, which means the house of bread, or house of corn, a direct definition of the pavilion or astronomical house of the Virgin of August." But it so happens that Bethlehem was an ancient veritable city in Judea long before the Zodiac was thought of; and the author was penning a legend connected with this city, and not with the month of August. But what is worse, the month of August was not "the house of bread or house of corn," because in that climate the harvests were from about the middle of April to the middle of June! And the harvest-months, or "house of corn for Egypt—where Volney and others contend that this Zodiac-myth was gotten up and extended to other nations—were the months of March and April! August is one of the months of the river Nile's inundation. And the water gets so high right in about the middle of this "house of corn," that the dykes are cut, and all the country is submerged beneath the rising floods. So much for that Zodiac-myth, said to have been born in Egypt! Its birth was not in Egypt, nor from any heads that regarded the climate of Egypt, or the Orient.

One example more: Mary is represented "as standing by the cross, as we read in the allegorical gospel according to St. John. This is also astronomically correct, for the sun is crucified, or crosses the line, [in the name of wonder, what semblance even of crucifixion is there in the sun's crossing the equinoctial line?] not only in March, but in September; and the Virgin of August stands by his side as he passes through the constellation of the Balance." In the month of March the sun is crucified up to life, "into the hill country, the northern hemisphere." In September he is crucified down into the southern hemisphere. But why this skimming, this selecting Mary, the mother of Jesus, as if standing near the cross alone, when there were four other noted personages equally near the cross, i. e., the sun "as he passes through the constellation of the Balance!" "Now there stood by the Cross of Jesus his mother [i. e., the constellation Virgo], and his mother's sister, [what constellation is she?], and Mary, the wife of Cleopas [what constellation is that lady?], and Mary Magdalene" [another constellation, but what one?]. These four constellations are all equally near the cross, and they all or none belong in the Zodiac. "When Jesus, therefore, saw his mother [that is, when the sun threw his rays on the constellation Virgo] and the disciple whom he loved, [what constellation is the apostle John, that the sun throws his rays on him at the same time it does on Virgo?], he saith unto his mother, 'Behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her to his own home."

Yet Virgo has ever remained in her home in the Zodiac; but the constellation John has never appeared there near the cross, nor anywhere else in the Zodiac! And are we to receive this as "astronomically correct"? This leaving out three-fifths of the conspicuous persons of the narrative, and selecting only two to make up the allegory and turn it into myth, will not meet, by a long ways, the exigencies of the case. Those active prominent personages must all have a place in the Zodiac, or none.

Neither should there be an overstraining to get up an explanation of the assumed myths, as there is all through this Zodiac religion. As a constellation was needed for Joseph, and Bootes, a northern constellation rises and sets at the same time with Virgo in the Zodiac, that was enough: Joseph is Bootes, the husband of Virgo! Because John baptized people in the river Jordan, that would do to make him Aquarius, the Water Bearer, the sign the sun enters for the rainy season, in the East. So there never was a John the Baptist; as they say. John immersed people in the Jordan, and Aquarius sprinkles or profusely showers water upon the earth; and so they are both the same! John the Baptist is a Zodiacal myth, the constellation Aquarius.

Having disposed of a few rather miscellaneous preliminaries, my next will go vigorously into the merits and nature of the subject, by an account of the discovery of the (so-called) ancient Egyptian Zodiacs, the mytho-Zodiac religion built upon them, and the utter misapprehension of the age and design of those Zodiacs.

Verification of a Spirit-Message.

Helen S. Loup.

To the Editor of the Banner of Light: The communication published in the *Banner* of Feb. 19th, 1881, from Helen S. Loup, of Lowell, Mass., has been recognized by the family and friends, and by them pronounced true and characteristic of her.

E. W.

A man called out to his creditor, "Get out, you wretched hypocrite!" The man departed meekly. "Who's that?" inquired a friend of the speaker. "An orthodox hypocrite." "How's that?" "Well, Webster defines him as 'a beast with a bill.'"

That furred tongue, had tasting mouth and miserable feeling, says you need Hop Bitters.

By reference to her card on our 5th page it will be seen that Mrs. James A. Bliss, materializing medium, of Philadelphia, will hold two sances at 94 Pembroke street, Boston, previous to her temporary departure from the city.

We received on Monday last a pleasant call from Mrs. Mary E. Weeks; test medium, of Chicago, who is at present in the East seeking to recuperate her powers by a brief vacation.

BRIEF PARAGRAPHS.

Vaunt not of thy body, Bro. Seaver, because it is the house in which thou residest. Is not the master of the house more honorable than its walls? Is not thy soul the monarch of thy frame? Does the loss of thy body end all? Nay, nay!

The court of common pleas, London, granted Mr. Bradlaugh, Aug. 18th, a rule nisi for a new trial of the case of Clarke against Bradlaugh. The action was to recover from the defendant a penalty of £500 for having sat and voted in the House of Commons without taking the Parliamentary oath.

Thomas R. Hazard writes us, desiring it understood that in the second paragraph, fourth column, of his article, "A Defense of Mediums and Mediumship," printed Aug. 13th, "many" should read "man." Also that in the second paragraph, fifth column, of the same article, "elevator" should read "elevator." "Mythical," directly following, should also read "mythical." The author of "Living Forms and Living Faces," in the same issue, also desires us to state that the name printed "Robert" Kinsey should read Joseph.

Sitting Bull says he only surrendered because his women and children were starving. He don't place much faith in the promises of the government. And justly, too.

The treasurer of the Poor Children's Excursion fund acknowledges the total receipts to be \$3,245.30.

Verily, verily, travelers have seen many toils in many countries; but no human eyes have ever seen more daring, gross and shocking images of the Divine nature, than we creatures of the dust make in our own likenesses of our own bad passions. — *Little Dorrit*.

The business of the Erie Canal is so light this season that unless there is a great improvement soon, many employes will have to be discharged; and it is the intention of the authorities to make the Canal self-supporting. As an institution it is believed to be on its last legs.

One hundred and sixty is the pulse-beat of death. At one time President Garfield's pulse reached one hundred and fifty-six, within four beats of the death-rattle.

PUZZLE.

I'm found in lead, but not in tin;
I'm found in air, but not in fire;
I'm found in ear, but not in lip;
I'm found in plume, as well as dip;
I'm found in horn, but not in spring;
I'm found in spirit, but not in king;
I'm found in cane, but not in stick;
I'm found in Tom, but not in Dick.
Now, if my whole you're to read,
I'll name a certain quadruped.

Coaches were first let for hire in London in 1625.

WANTED TO BE A CHRISTIAN.—The following anonymous epistle, says the *Traveler* of Aug. 10th, enclosing a ten-dollar bill, was received by an Andover shoemaker yesterday:

"Der sir some time ago I hot som luts offen you when I paid you ten dollars to mitch send I bak beuz I wish too be honest on a kishun." This is a fair offset to the late student-burglar case at Andover. Andover is considered the seat of learning of a peculiar, ancient type.

The pious *Traveler* says this: "The genial Secretary of the Boston Board of Trade is receiving congratulations. It is a daughter; no puny affair; weighs 11½ pounds."

Buckle, Spencer, Huxley, Tyndall and others, all sought spiritual truths, but retreated because answers came not according to the empirical demands of their pet theories. They never do. It is useless to begin investigation by detaching to God, which wards of a hospital, shall receive his blessings to the exclusion of those equally worthy. — *Mrs. Britten*.

Official information has been received at the Indian Office of the killing of the noted chief, Spotted Tail, by Crow Dog, at the Rosebud agency, on Friday, the 15th inst.

The following ingenious notice, it is stated, is prominently posted at the door of a ready-made clothing establishment in one of the poorer quarters of Paris: "Don't go somewhere else to be robbed; walk in here."

The Boston *Herald* remarks that "it is always a little suspicious to see a man's—and especially a politician's—pleats too well advertised. Such a one is apt to need watching, however ill he may bear it."

A little girl was recently eating green peas by gnawing it from the cob, when, her teeth becoming entangled in the corn-silk, she said impatiently: "I wish, when they get the corn made, they would pull out the basting threads!"

Death is another life. We bow our heads at going out, we think, and enter straight another golden chamber of the King's. Larger than this we leave, and lovelier. — *"Festus"*

August 17th was the 43d anniversary of the release of Abner Kneeland from the Leverett-street Jail, Boston, where he was imprisoned sixty days in the year 1838 for the alleged and imaginary crime of "blasphemy."

A Vermont shoemaker being asked if he had any religion, made answer, "Jist enough to make good shoes, glory to God I and with an extra pull he drew the waxed thread thrum to its place. Let us endow his bench as a new chair in the divinity school. — *Christian Register*.

Aid for the Holmes Media.

Since our acknowledgment, Aug. 6th, of \$5 contributed by Mrs. Susan P. Carpenter, of Foxboro, to this worthy object, we understand that a friend in Rhode Island, who declines the use of his name, has forwarded direct to Mr. Holmes at Vineland, N. J., the sum of \$20. The purpose in view is commendable, and others should follow where these generous ones have led the way.

At Bradlaugh's latest attempt to occupy the seat to which the votes of his constituents clearly entitled him, he was forcibly ejected by the police from even the lobby of the Parliament House, and Mr. John Bright and other members who protested against the act, were silenced by the chair for "irrelevancy"—whatever that may mean to the "conservative" British mind. The aristocratic London *Morning Post* calls the legal constituents of Mr. Bradlaugh "the rabble," "who are always ready to throw up their greasy caps in favor of a congenial spirit!" How do the free (?) people of England like the picture?

Letters from President Garfield, Don Platt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

We are in receipt from a most reliable source of further evidence of the fraudulent practices of D. McLennan in San Francisco. Our informant suggests the probability of his next move being that of an "exposer" (?) of Spiritualism.

The Boston *Herald* of Monday, Aug. 15th, thus speaks of Onset and its prosperity: "The last Sabbath exercises of the Spiritualists of Onset Bay for 1881 occurred on the 14th, and attracted the largest gathering of the season, fully five thousand people being present. The exercises have been successful financially." The exercises have

By reference to the third and fifth pages of the present issue, the reader will find announcements of Spiritualist camp and grove meetings which promise to be of interest to all participating therein.

THE MANHOOD OF SPIRITUALISM.—We shall print next week an eloquent discourse on the above topic, as delivered through the media instrumentality of Mrs. Cora L. V. Richmond, in Chicago, Ill.

By the Sea.

To the Editor of the Banner of Light:

The function of a correspondent, like that of a fisherman, is to drop his lines in the best places he can find. It matters not where I was when I last addressed you, and on this point I am somewhat oblivious. You may be anxious to hear from some one else; hence I may be the wrong man to realize your wishes; but I am at least intensely conscious of the fact that I have found the right place at last. If one cannot recover his health in this cool and breezy retreat it is useless to send for the doctor. There is nothing left but to call in a notary, execute his will, report of his sins and accept his passport to the only better country.

Altogether the Ocean House is a delightful family institution. It is about one hundred yards from the shore; the beach, which stretches away for miles, is in all respects admirable, and the sand is so fine that the most delicate foot is not likely to be wounded by contact in chasing the waves. A way to the east we look far off over the deep blue sea, out of whose depths the sun seems to rise in the morning and the moon in the evening.

There is life and health in this air. It is so very bracing that men are able to live without stimulants and women may dispense with corsets. What an atmosphere; what a help to the temperance cause and to the natural development of the race! The gaudy dews of fashion and the gay butterflies that suck the honey-dews of perfumed nonsense, are not here. There is little display in dress, and no inconvenient devotion to ceremony. Everybody is affable and so is his wife, while the young girls are happy as little birds at the matinee season. I have not yet been here one month, and what a change! I was sadly demoralized; did not eat much, and scarcely strength to speak the truth. A photograph taken on my arrival resembles a steel-trap. I expect to get the hatchet out of my face very soon and to develop something like a full moon instead.

Among the late arrivals I may mention that the afternoon train yesterday brought Mr. Luther Colby of the *Banner of Light*, and Dr. S. B. Brittan, of the *Secular Press Bureau*.

The ceaseless murmur of this everlasting ebb and flow is music to sense and soul for both saints and sinners. With this

"Great harmony that does not of the seas";

with the ocean stretching away before us beyond the limits of vision; with cloud and sky like a curtained, star-lighted canopy above us—like a brooding spirit that shelters a world—we are not wanting in natural sources of inspiration. The Editor-at-Large observed that if he remained here long, he should be obliged to set up for a poet from the necessities of the case. Mr. Colby having been here before, is already developed, and your readers know that the Muses have more than once touched his pen with Promethean fire.

Yours cordially, JOHN,
Ocean House, Hampton Beach, N. H.,
Aug. 15th, 1881.

W. J. Colville's Meetings.

[From our Reporter.]

On Sunday last, Aug. 14th, W. J. Colville delighted his auditors at Republican Hall, New York, by an effective delivery of two lectures, which displayed great evidence that he is inspired in his utterances. His subject at 10:45 A. M. "If Spiritualism be True, why do Spirits Differ in their Teachings?" was handled in a masterly manner, a large portion of the audience refusing to leave the hall until they had congratulated the speaker. The argument was in support of an assertion that because Spiritualism is true, therefore spirits must differ in their statements, as all enter the other life as they leave earth, and all go to their own places and engage in their own work. While making no attempt to gloss over the blots which disfigure the spiritualistic page, the lecturer emphatically declared that the very lowest spirit ever able to return was capable of teaching such useful lesson to earth and that where we were not to follow, we might profit by being warned of the results of crime.

In the evening the largest audience was present which we have seen in Republican Hall for a long while, very little space being unoccupied. "The Restoration of the Devil" proved a very interesting and instructive theme. Mr. Colville's inspired spoke upon the origin and history of belief in the devil, and traced the development of the idea showed that Jesus failed to discourage belief in evil spirits, and even taught his disciples to pray "Deliver us from the evil one." When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

When giving their own views they said that the work translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of the old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not go on the ship of life, and the devil, the crosser, overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the evils they come across, as they are amenable to God, and to leave the lower realm obliterated. An original poem, "The Death of the Devil the Birth of an Angel," ended the exercises. Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two lectures in the same hall, at 7:30 P. M. "The Gods of the Past, and the Gods of the Future." His future engagements are at South Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 510 Columbus Avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept

