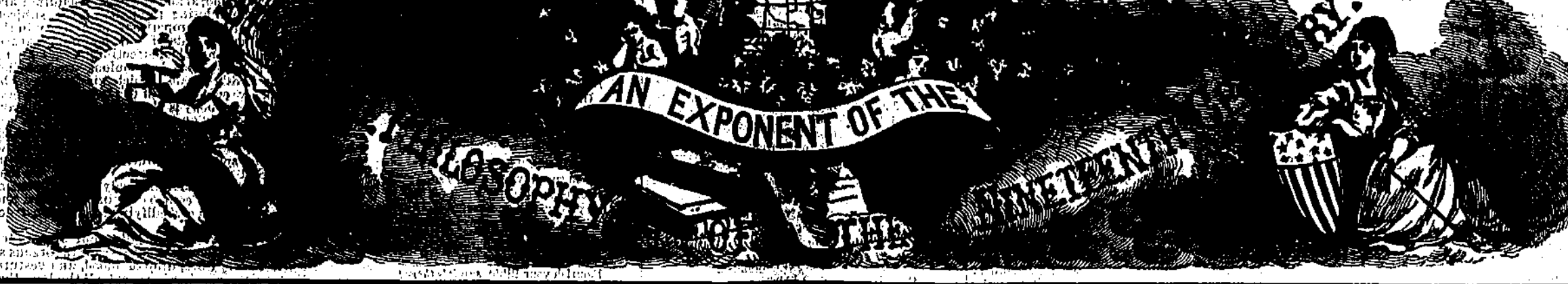


BANNER OF LIGHT.



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Lewis was of opinion that the Old Testament teaches, or at least recognizes, the existence of a spirit-world, and the possibility of intercourse with its inhabitants, both good and bad. So far, very good. But was it so liberally for Dr. Lewis to travel out of the record, and apply the opprobrious terms "witch" and "sorcerer" to this woman of Endor? As a scholar, he must have known that the word "witch" occurs only in the head-lines of the chapter and page in our English version, which are no part of the original record. The accounts represent this "woman" as kind-hearted, hospitable and self-sacrificing, indisposed to violate the laws of her country, yet willing even to risk her life to relieve the distress of the old king. She put herself to much trouble to provide him food, and urged him to partake, notwithstanding he had previously sought her destruction. She was doubtless a natural clairvoyant, and perhaps, what would now be called a "medium for materializations." There was nothing intrinsically wrong in the possession or exercise of these "gifts." If there had been, it is not likely that the "holy" prophet Samuel would have appeared in her presence, as the narrative says he did. This endeavor to throw obliquity upon a generous woman by calling her opprobrious names is a common trick of small minds, but is unworthy of a scholarly D. D.

capable of judging for themselves as to their associations. So of nations. The seclusion and isolation of the Jews, as a nation, has, as a matter of fact, long since come to an end. The harsh policy of Moses, intended for a hard-hearted and "stiff-necked" people, has been "done away," as Paul declared. (II. Cor. III: 11.) It was a yoke which neither they nor their descendants were "able to bear." (Acts xv: 10.) All Christians claim that Jesus the Christ introduced a new dispensation. This evidently was adapted to a more advanced stage of human progress than was the Mosaic system. Jesus, consequently, did not renege the Mosaic prohibitions against intercourse with surrounding nations; on the contrary, he enjoined his disciples to "go into all the world and preach the gospel to every creature." Neither did he renege the law forbidding communication with disembodied spirits, but, on the contrary, he set the conspicuous example of holding an interview with the long-departed Moses and Elias, to which interview he invited his three most favored disciples! (See Matt. xvii, and Mark ix.)

Two of these same disciples, Peter and John, according to the record, in their after, lives had repeated interviews with spiritual beings, sometimes called "angels [messengers] of God." (See Acts v: 19-20; x: 13, etc.; xii: 7; and the whole book of Revelation.) It may be urged that these "angels" were not human spirits, but a higher order of beings; yet one of them, when John fell down to worship him, declared: "I am a fellow-servant with thee and with thy brethren the prophets." (Rev. xxi: 9, revised translation.) And Jesus himself taught that "in the resurrection" human spirits become "as the angels" and "equal to the angels." (See Matt. xxiii: 35; Mark xii: 25; Luke x: 36.) And he further taught, as did Paul, that "the dead are raised"—in the present tense, that is, speedily after physical decease, instead of at some indefinite time in the far future, as has been imagined. Moreover, John, in a general epistle to the Christians of his time, takes occasion to refer to the matter of spirit-intercourse, which, it would appear, had become somewhat common then; but instead of requiring that Christians should have nothing to do with it, as Moses did, and as modern divines do, he gives the more sensible advice, "Beloved, believe not every spirit, but try the spirits, whether they are of God." (I. John iv: 1.) Of course there could be no trial of the spirits without giving them an opportunity to show their character, by listening to what they had to say.

to the spirit-world generally all the business and bustle of this. Even when there is a discarding of the exceedingly gross notion of our spirit-rappers, there is still cherished the favorite idea of a continual, restless progress which has taken the place of the primitive Old Testament and early Christian conception of the spiritual repose of the just.

This shows what is Dr. Lewis's idea of "rest," and it gives a thrust not only at "spirit-rappers," but also at all that intelligent class of Christians who hold that progress in the future life is desirable and possible. This scholarly divine regards "rest" as the opposite of progress—that is, it means eternal stagnation, idleness, stupidity, uselessness! And this he presents as the Old Testament and early Christian conception of the state of "the just" in the other life—the "excellency" of which Dr. Hawley commends as "apparent to the right-minded"!!

Original Essay.

"ESCHATOLOGY."

HEBREW, CHRISTIAN, PAGAN AND SPIRITUALISTIC.

BY A. E. NEWTON.

In a late issue of the *Saratoga Eagle*, the Rev. Bowditch Hawley, D. D., comes to the front with an article under the title of "Eschatology." ("The doctrine of the last things.") (Work) composed mainly of quotations from an essay written by the late Prof. Taylor Lewis, D. D., of Union College, and recently published in a learned Quarterly. These passages, the Rev. Dr. Hawley thinks, "bear so directly and justly on Modern Spiritualism, in the light of the Old Testament teachings in reference to the immortality and future condition of the soul and its relations to the present life," that he considers them worthy of transcription for the benefit of the *Eagle's* readers. He endorses Dr. Lewis as "one of the best Greek and Hebrew scholars of this age"—which may be very true; and he adds that "his literary labors, including this posthumous essay, vindicate his scholarship and wisdom," which is not saying very much for his wisdom, in spiritual things at least!

Besides, true "scholarship and wisdom" ought to have suggested to Dr. Lewis that the "prohibitions" and "threatenings" of the Old Testament against communication with spirits, are susceptible of a different explanation from that he has intimated, and are no more applicable to modern times than are numerous other prohibitions, threatenings and requirements in the Mosaic law, which no sensible person now thinks of regarding. For example, the picking up of sticks to make a fire on Saturday (the Jewish Sabbath) was forbidden on penalty of stoning to death (Num. xv: 32-36). A stubborn son was to be corrected by the same gentle treatment (Deut. xxi: 18). A prophet or dreamer who taught any other than the authorized religion was to be mercilessly put to death (Deut. xiii: 10). And not only was all communication with spirits sternly forbidden "on penalty of death" (Lev. xx: 27), but also all intercourse with surrounding pagan nations was strictly prohibited: "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show any mercy unto them; neither shalt thou make marriages with them," etc. (Deut. vii: 2, 3).

The reason given for this last savage requirement, which in our days would be considered unworthy even of Modocs and Apaches, was, "For they will turn away thy sons from following me [Jehovah, or Moses, who claimed to speak for him] that they may serve other gods." Doubtless the same reason dictated the stern policy of prohibiting all intercourse with spiritual beings (except through the regular priesthood), and of exterminating all who participated in it. The people could not be trusted to maintain their allegiance to Jehovah (or Moses) if allowed any communication with beings in or out of the body who did not worship him!

It may well be doubted if any unscholarly "spirit-rapper" ever conceived a notion of the spirit-life more gross and puerile than this. True, there is evidence that such a conception was largely prevalent in Old Testament and early Christian times, and among "heathen" also. But this was not the only crude conception that then existed. Our scholarly divine might have gone further, and cited from the Old Testament scriptures passages to prove that "a man hath no preeminence above a beast"; "... as the one dieth, so dieth the other" (Eccl. iii: 19); that "there is one event to the righteous and to the wicked"; and that "the dead know not anything" (Is. v: 2, 3). These materialistic and pessimistic sentiments are set forth as the deliberate and mature convictions of the greatest king and "wisest man" the Hebrew nation ever produced—namely, Solomon; and what is more, the Christian world in general has professed to receive these notions of the debauched old king as divinely and infallibly inspired! Yet what intelligent Christian (save perhaps a few fanatical Adventists) pretends to believe them now?

It is our privilege to receive and to enjoy the ministrations of this angelic class if we desire them, and to cooperate in their work of mercy if we will. If we welcome them with honest and earnest hearts, and "try" them with righteous discrimination, we shall find that they are indeed "of God," and that they will aid in dispelling the shadows, lightening the burdens, and solving the hard problems of this rudimentary life. They will teach us "many things" which even Jesus found his disciples "unable to bear" (Jn. xvi: 12). They will throw a new light on what Dr. Lewis terms "the awful doctrine of Hades," and help us to more rational and hopeful conceptions of that "fearfully sacred region," than either Old or New Testament affords. But if we doubt and deny, turn our backs upon and repel them, mistake them for "seducing spirits" or the wandering ghosts whom they would fain reclaim, and choose to spend our energies in groping among the relics of "primitive" barbarism, that we may shape our opinions by the obsolete notions which then prevailed, we may expect to lose not only the blessings of angelic ministrations but even the power of discrimination between evil and good, between devils and angels. This seems to be the unfortunate condition of many scholarly divines at this day.

The whole article gives a most pitiable illustration of the mole-like tendency of our learned divines to grope and rummage blindly among the records of antiquity for dim "intimations," obsolete "prohibitions," and long-aperfected "teachings" about the future life, and its relations to this, instead of turning their faces to the open heavens of to-day and listening to the rational and truly "divine" revelations which are now coming to us from that life.

Many readers of these pages will recognize this Dr. Hawley as the venturesome champion of Orthodox bigotry, who, a few years since, indulged in a characteristic attack against Modern Spiritualism, which drew the attention of our friend, the late Prof. Brittan. It called forth in reply one of the most trenchant and powerful productions of the Professor's polished pen. It is hardly necessary to say that the reverend champion was completely unburied. A more thorough overthrow was never suffered on the field of dialectic. Since that day, till now, so far as I am aware, Dr. Hawley has never ventured even to "peep" out of the subject of his discomfiture. Now that Bro. Brittan is apparently out of the way, the reverend doctor ventures again into the field, but this time very prudently shelters himself behind the "scholarship and wisdom" of a defunct D. D., whose old-fashioned and worn-out "blunderbus" he re-discharges against the object of his puerile hostility.

No doubt, as the land of Canaan had been peopled for centuries by idolatrous nations, many spirits of the deceased Canaanites hovered over their native soil and around their former homes (as spirits do in all countries), and hence were ready to present themselves as "familiar spirits" to such of the invading Israelites as became capable, through clairvoyance or other psychical susceptibilities, of perceiving their presence. Naturally enough, these Canaanitic "ghosts" (as spirits often go now) would continue to hold and to teach much the same religious ideas that they had held while in the body, and of course free intercourse with them would tend to draw the unstable Hebrews away from the worship of Jehovah to that of the pagan deities. Hence if these folk and rude people were to be kept from the idolatries that prevailed around them, and made "a peculiar people unto Jehovah," it may have been necessary that they should be strictly prohibited from all intercourse not only with the neighboring nations, but also with surrounding spirits. Possibly the savage and sanguinary punishments prescribed may have been needed to deter them, though these seem revolting to modern ideas, and it is difficult to conceive that the "jealous" Jehovah who is said to have prescribed them was the same being as the loving Father of whom Jesus taught.

But if it be conceded that these stern prohibitions and the fearful penalties attached were wise and proper for that rude people and time, it by no means follows that they are obligatory upon all people and through all time. When children, boys, and girls, are supposed to become

And a spirit-communication which has fallen under my eye while writing these lines (in *Banner of Light* of June 18th) affirms that "Spirits who are inactive or idle are continually in a condition of dissatisfaction and unrest." These statements need no scriptural proof to the right-minded. No soul filled with divine love to its fellow-beings can "rest" except in active efforts for their benefit; and such efforts necessarily result in growth or progress.

But the Rev. Dr. Hawley adds a passage from Plato, "the divine" (as he styles him, in quotation marks), in order to set forth what he calls "the heathen notions antagonized by the Bible." Curiously enough, however, the alleged quotation from Plato is quite in harmony with the "intimations" of the Bible as set forth by Dr. Lewis—showing a singular confusion of mind in relation to the subject on the part of Dr. Hawley. Plato says, according to this quotation, that

The Eschatology of Modern Spiritualism, as partially indicated above, in contrast with that of Judaism and Paganism, and that of popular Christianity also, needs only to be stated to show its vast superiority in respect of reasonableness and probability. It is worthy to be true; while that which consigns "the just" to a "rest" of eternal stagnation, indifference or selfish bliss, and "the wicked" to either hopeless "restlessness" or endless fiery torments, is unworthy of rational credence and a libel upon the Author of the universe.

The purpose of these quotations from the scholarly Dr. Lewis, in substance, is that certain "strong intimations" and "prohibitions" in the Old Testament "prove the strength and reality of the common belief in a spirit-world," and that a tendency to intercourse with the inhabitants of that world was constantly springing up among the chosen people, which required to be held in check by the most severe threatenings. "If the spirit-world is treated as a most fearfully sacred region, to which human curiosity, or any feeling of worldly interest, or desire of knowledge for worldly purposes, should not profanely approach." "It was believed that souls might be evoked, and there were persons who claimed to have the power of holding intercourse with them!" As, for example, this "Witch of Endor." Dr. Lewis, however, thinks that men at that day would naturally sum up their conceptions of the condition of souls in the other world "in the two ideas of rest and restlessness." That is, the good were supposed to be in a state of rest—the bad in a state of restlessness.

But Dr. Lewis and his admirer, Dr. Hawley, are disposed to make much of the apocryphal Jewish conceptions of "rest and unrest" as pertaining to inhabitants of the spirit-world, and to judge of Modern Spiritualism by these. The good were believed to be "at rest." Only the wicked were restless, and ready to be "called up" by enchanters, or to become "familiar" to the mediums of that day. And we are, by implication, asked to believe the same is the case now, and hence that all modern spirit-communication is with this restless class. To quote further from Dr. Lewis:

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By demons he plainly meant, not evil beings, but the spirits of wise ancestors, according to the belief of his times; for Hesiod the poet had long before written respecting the men of the Golden Age, that

And again:

"Thrice ten thousand holy demons rose
This breathing world, the delegates of Jove;
Guardians of man, their glance alike surveys
The upright judgments and the unrighteous ways."
—Hesiod's Works, Elton's translation, p. 19, 22.

It was thought that this long controversy would culminate in an explosion on the above occasion. "The Rev. Joseph Cook was present, visibly loaded for the fray." But it appears that the address of the new Professor of Theology, Rev. George Harris, who is a disciple of the new views, displayed such ability, combined with gentleness and firmness, that it "carried a vast majority of his hearers with him," and the advocates of the old ideas did not venture a word in opposition. The following were his pregnant closing words:

"A theology which is chiefly concerned to be esteemed consistent, to trace the pedigree of an Orthodox succession, to trace the pedigree of an Orthodox succession, is decaying with dry rot, and it is certain that men will out it down and cast it into the fire."

This from the Professor of Systematic Theology at the very citadel of New England Orthodoxy! Verily, "the sun do move!"

UTICA.—"S. G. D." writes: "I can fully endorse what you say in the *Banner of Light* of June 30th."

1. About two years ago a lady residing in the village of
Union, twelve miles south of Oswego, placed one hundred
dollars in a red leather portmanteau, and laid it
in the corner of a drawer in the dining-room, intending to
go to St. Louis to visit her mother-in-law, and to
go to school (I believe) upon looking into the drawer
the lady found, to her amazement and surprise, that the
portmanteau was missing. Having placed in the house and
around it, where the missing article might possibly be
found, failed, but to no purpose. She certainly became
very anxious, but to no purpose. It was impossible to
find the money. The lady's friends, who were present
could remember of the dining-room's having been
washed once since the money was placed there, unless
both drawer and house were securely locked, while no
doubt, if a forcible entrance to either could be found
The lady, however, could not find the money.
The lady, however, was quite a success, and with
out explanation of any kind a sister was obtained.
Mrs. Drake informed the lady that a short time after
one hundred dollars in bills of twenty, ten and five
dollars was placed in a certain drawer on a certain
day, and that the money was missing. The lady was
very much surprised, but the money was not found.
The lady, however, said the pocket-book was of red
leather, and that one of the twenty dollar bills had
been changed, and some of the money used, but the woman
was not sure of that. She said the money would not
be so easily found, and that it would be found.

ELGIN.—William M. Bennett writes: "We are gaining ground much faster than I ever expected we would, and the day will come when our Spiritual Philosophy will be the universal religion of the people, as it is the most rational to the thinking mind."

To fortify your mission.
Your learning, travel, double etc.
Why should you have the first team?
That won't go where you wish? and beat

tion of the human body to the various parts of the universe and were none of them wondrous except in their narrowness and specialization. Each, other, and a true medical science could grow only by the concurrence of all these methods, because the body of man was the complex of all sciences when looked at in all its relationships. I felt that the key-note of all education was a last stroke, for I believe with Oken that the human body, when alive it does not mean the mere corpse, is the microcosm of nature, the great metaphysical principle of the universe, the material principle of the world, the principle of all material things, organs and inorganic organizations, and notwithstanding my eighteen years, which preclude the possibility of my learning to be a practicing physician, I felt that I must give myself the privilege of listening to your lectures on life.

And certainly I am indebted to the exhaustive manner in which you have by word and pictorial illustration described every organ of the body of man and every movement to the whole with all the changes to which it is subjected in its development and decay to the whole of their great bearing on the laws of the universe, the laws of the human body, and the laws of the human mind.

of 1857-58. *See* *the* *Atlantic* *and* *Pacific* *Coast* *Survey*, *Vol.* *1*, *Part* *1*, *Page* *100*.
A recent history of the Diamond Swamp in Virginia found it much reduced in extent compared to what it was formerly. It now contains some of the best farming land in the State. A railroad runs through it and it is on its way to final extinction. The drainage of Lake Drummond's central ponds of water lying higher than the average level of the swamp, would make the whole area fertile. This is a project of Gov. Benjamin F. Butler, who once was governor, made out at length and sent to the State Board of Agriculture in 1882. It was afterwards destroyed by small insects in the State of Virginia. It was made known to the State of Virginia and it was to be made known to the State of Virginia and it was to be made known to the State of Virginia.

43- The Connecticut Spiritualists' Council Meeting Association commenced its 1960-61 Annual Session at Meriden in the town of Lyme on Wednesday August 11 and will continue through the 14th of the month. The time and place of this annual gathering is saved from year to year. The particular months of summer and fall are chosen for the purpose of providing a pleasant climate for the participants.

44- The American Association of the Deaf and Dumb, Inc. held its 1960-61 Annual Convention at the Hotel New Yorker in New York City from July 29 through August 4. The convention was held in the city of New York for the first time in its history and the 40th anniversary of the organization.

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