

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 19.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Banner Correspondence.

New York.

BINGHAMTON.—N. H. F. writes under late date as follows: "A very interesting circumstance has recently occurred in this city, and it being of such an unusual occurrence, I am sure your numerous readers will be as deeply interested in reading an account of it as I am of it. It was on the occasion of the funeral of a lady, Mrs. Austin, of this city, who was a member in good and regular standing in the North Presbyterian Church—Rev. Dr. McVey, pastor. But for many years Mrs. Austin was a thorough and pronounced Spiritualist, yet so quiet and unobtrusive, and the Church question would not even entertain the thought of putting her out, though it did suspend her brother, Mr. W. Shaw, who is an elderly gentleman, and one of the finest mediums for physical manifestations in all the country. For example, we have a circle that meets every Wednesday and every Saturday night at the house of Mr. Hickox. When Mr. Shaw is present, a large dining table will not only tip and come near convulsing him—so much so that on retelling his story, I don't know but I shall come to be a Spiritualist myself."

Some time ago the Rev. Pastor called to labor with the brother and his sister, Mrs. Austin, and tried to convert the brother from the error of his ways; but they tickled the Divine (?) and came near convulsing him—so much so that on retelling his story, I don't know but I shall come to be a Spiritualist myself."

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guage when he says: 'Now there is a natural body and there is a spiritual body.' This language is not very philosophic, said the speaker, for the 'spiritual' body is as natural as the 'natural' body. But the poverty of human language and the superstitious errors of the past account for these unphilosophic statements. Man has a dual nature—physical and spiritual. The physical is a gross outside shell that the ken of human vision cannot detect it any more than it can the viewless air. It is this that St. Paul called the 'spiritual' body. This is the spirit-born body that Jesus speaks of, coming and going like the air in motion. In this body Moses and Elias appeared to Peter, James and John in the presence of Jesus, the medium of Galilee. In this body Samuel appeared to the medium of Endor, and the old prophet to John on Patmos, and the same is true to this day."

It was said by a gentleman who stood near the pastor of the deceased, that he was on his knees to such an extent that he was utterly unable to stand still for a single minute, but was in constant motion, and that his congregation should sit and listen so attentively to such a sermon; for he has been in great trouble in keeping them in the harness as it is. It was a grand and beautiful occasion."

NEW YORK CITY.—A correspondent writes: "Will you allow a late convert to the beautiful philosophy of Spiritualism a little space in your valuable paper?"

A few months ago I was bitterly prejudiced against Modern Spiritualism. Like many others, I followed the false light of current opinion on the subject, and was as satisfied as unreasoning faith in popular bigotry and prejudice could make me. But Modern Spiritualism was a grand delusion and humbug. I make this confession by way of contrition for the unrepentant enmity with which I scouted its philosophy and ridiculed its mediums."

One of my friends, who had received some very remarkable communications through the mediumship of Miss Lottie Fowler, while on a visit to London, England, so impressed me with the conviction that the tests through this lady, brought home to his understanding, were worthy of investigation, that I resolved to consult her. I visited a medium, then, through a skeptic never visited a medium than my correspondent. The modern 'Witch' of Endor proved to be an intelligent lady, and possessed of a power, metaphysical and psychic, which astonished me. I cannot accept any other theory to account for her wonderful knowledge of names of departed friends, character, incidents, &c., all pertaining to those that were once dear to us, than that of spirit communications from those who once existed on this plane."

I will not annoy you with a recital of the remarkable tests which opened to my vision an inspiring and hopeful view of the future of the human soul. Suffice it to say that every doubt has been removed from my mind by the mediumship of this excellent lady, and I feel it my duty to make public acknowledgment of it, so that others who are in the Egyptian darkness of skepticism may be induced to try her remarkable power as an agent of spiritual communication, and, like myself, be blessed with the light."

INDIANA.—Benj. F. Hayden writes: "We have been treated recently to a rich feast, in the way of a course of lectures on the Harmonical Philosophy. Mrs. Amelia H. Colby, of Chicago, an eloquent inspirational speaker, and Mrs. Olive Smith, a musical medium of California, through the exertions of the friends of the cause were induced to come among us and deliver two lectures. Despite the bigotry of a strongly orthodox community, considerable interest was manifested among the laity, and a great anxiety to hear what would be said upon the much-abused subject of Spiritualism."

Saturday evening, June 15th, found a large and quite intelligent audience assembled in the Christian Church, where, after listening to one of Mrs. Smith's beautiful songs, accompanied with guitar, the people were electrified for the space of one hour and a half by the inimitable eloquence of Mrs. Colby. This lecture was the principal topic under discussion upon our streets all the next day, many declaring it to be the finest discourse they had ever listened to."

Early Sunday evening the church was filled to overflowing by those eager to learn more of our beautiful philosophy, and anxious to hear every word she had to say upon the subject of Immortality viewed from a Spiritualist's standpoint. Her subject was in substance, 'Can death, extinction or annihilation be scientifically demonstrated? Is it a fact? or, an immortality, independent of the senses beyond the grave, be scientifically demonstrated to be a fact?' She negatived the former, and affirmed the latter proposition. All who listened to her unanswerable arguments, her reasonable assumptions and logical deductions therefrom, freely admitted that she clearly disproved the former, while she as clearly and forcibly proved the latter. Her perfect command of language, her penetrating profundity of logic, her inimitable eloquence, and her happy grouping of appropriate illustrations completely carried the audience, as it were, by storm, and at the conclusion of her discourse a good Methodist, (of an intelligent and liberal type) becoming enthusiastic, arose and announced another lecture for Monday evening, declaring that he would defray all expenses himself before it should fail for want of means of support. The necessary arrangements were soon secured, and on Monday evening a large audience were highly entertained beyond description for nearly two hours upon the 'Comparison of Bible and Modern Spiritualism,' showing their similarity; and that the argument used to prove the Divinity of the one could be used with all its force to prove the Divinity of the other. This effort was a grand success, and to-day Spiritualism is a better and truer light in this community than it ever did before."

Mrs. Colby's advent among us has been the means of awakening a spirit of inquiry and investigation in the minds of the people that is destined to revolutionize the popular belief of this community, and we feel that the time is not far distant when Spiritualism will be the popular faith, where, but a short time ago, bigotry, superstition, ignorance and priestly intolerance wielded a dark influence over the minds of our people."

Colorado.

BOULDER.—Mrs. M. J. Wilcoxson writes, July 13th: "My health is very poor indeed. I have probably done with lecturing this side of the crystal river. You may please withdraw my name from the lecturers' list."

Mr. Walker, who, while an invalid, was contented to heal himself, has gone into the practice of healing in this stirring little city, with a large patronage and good success. Mrs. Ada B. Macky, of this place, is one of the finest personating mediums I have ever met, and has converted numerous skeptics to our philosophy by her truthful and generous mediumship. Without money and without price has she and her very worthy partner offered the refreshed and weary, anxious pilgrim with draughts of the living facts and tests from 'the dear departed,' thus throwing 'the gates wide open' to many a soul oppressed with the midnight gloom of doubt and the crushing fear of death. Heaven bless our faithful mediums! Angels bless our cause!"

Massachusetts.

SPRINGFIELD.—Mrs. J. Gibbs writes: "I have been a constant reader of the *Banner of Light* for eighteen years, and my faith in the good in humanity was never so feeble as at the present time. The determined raid against mediums by professed Spiritualists is heart sickening. The so-called frauds in my opinion, and in most cases, entirely the fault of the circle, but the poor helpless mediums have to bear all the misrepresentations reporters and others are dis-

posed to make. It seems to me that half the people in the world had rather believe in evil than good. Some one has suggested the plan of applying 'test conditions' to the sitters, and I second the motion."

And all this jargon it is good to know of one medium who has never been called a fraud. We have such a one in Springfield, in the person of Mrs. Angie Munn-Glover. She has been a test clairvoyant for twenty five years; has always given her services gratuitously till recently. Her husband's health having failed, she is obliged to take a small fee."

BROOKLINE.—Burnham Wardwell writes, July 23d: "I have seen two State prisons on fire, and in each case the convicts did all men could do to extinguish the fire and save the property of the State and contractors. As a friend of prisoners I wish to make this statement through the columns of your paper."

BOSTON.—A correspondent writes: "A letter from the Rev. A. E. Kittidge has appeared in the New York *Independent* in relation to the revival movement by Moody and Sankey; and in alluding to the 'terrible accident at Ashtabula,' he uses the following words: 'Our dear Brother Bliss and his wife are no more with us, for God has taken them.' In a moment, in the twinkling of an eye, the Master came and called for them to come up higher; and in a chariot of fire they ascended to glory to be forever with the Lord. Mr. Editor, does such language have a healthful influence upon the public mind? Why the need of terming the accident 'terrible' if such a great good was accomplished by it, and why blame the bridge-builders?"

Kansas.

BURLINGAME.—Hon. James Rogers writes, July 15th, as follows: "In the Message Department of the *Banner of Light* of Nov. 17th, 1877, I find a singular communication from Hiram Riley, formerly an old resident of Osage County. I knew him well for twenty years. From my first acquaintance with him he wanted to believe in Spiritualism. Up to five years before his decease he had been for many years an invalid, suffering with the worst form of periodic asthma. On application of his name to Dr. J. Newton, gratuitously sent him a magnetized letter. It reached him during an alarming attack, in which he had not lain down or slept for forty-eight hours. Upon reading the letter he immediately fell asleep and slept for nearly eighteen hours in his chair. When he awoke he was entirely cured, and so remained up to a few days before his death. He died of a fever about two and one-half years ago. Shortly before his death he told me that his belief in the 'great miracle' was never performed by Jesus Christ. 'I always doubted the truth of Spiritualism before this, but I know it now,' said he. His whole family and his own neighbors can testify to much more than I have written. They will tell you: 'How he was healed we do not know, but that for years he was an invalid and suffered terribly, and that he is now well, we do know.' 'He is of my age, he can speak for himself.' His family recognize the communication as genuine in every particular. It is as follows:

HIRAM RILEY. I feel like saying: 'I believe, I know, and oh God help any doubler which I may have.' I am a Spiritualist. I trust I shall ever be. I did my humble work here. I propose to do it in the Summer-land. My heart is rejoiced when I find that I am coming back, and I can come so far away from home, and send forth words of love and peace to those that I have left behind, and have them tell me that I am not gone, but that I am still with them; that I can have round me the bright and beautiful flowers which I loved to walk and smell, and have the greatest measure of my life, that all the things which I can do to be as active as I can; I can learn; I can understand; I can do as much as I can; I can be as good as I can; I can be as true as I can; I can be as pure as I can; I can be as holy as I can; I can be as wise as I can; I can be as strong as I can; I can be as brave as I can; I can be as generous as I can; I can be as kind as I can; I can be as merciful as I can; I can be as patient as I can; I can be as meek as I can; I can be as lowly as I can; I can be as gentle as I can; I can be as sweet as I can; I can be as pure as I can; I can be as holy as I can; I can be as wise as I can; I can be as strong as I can; 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