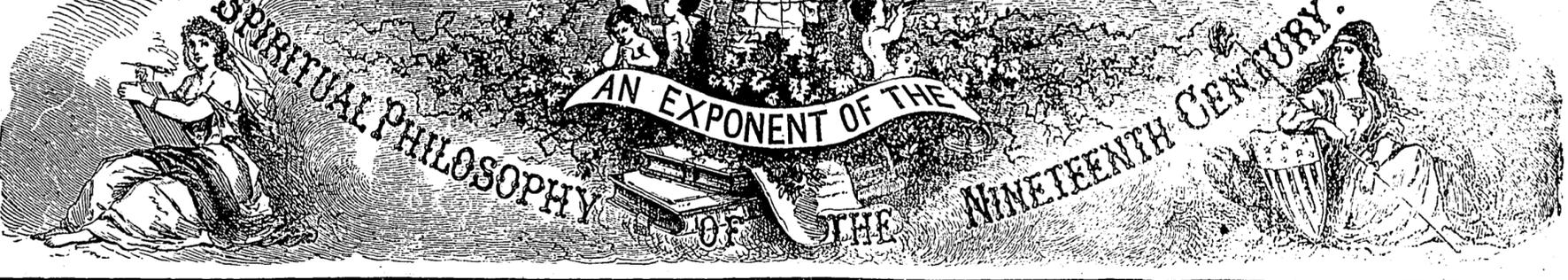


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## Foreign Correspondence.

### ECHOES FROM INDIA.

#### I.—WHAT IS HINDU SPIRITUALISM?

To the Editor of the Banner of Light:

Phenomena in India, beside the undoubted interest they offer in themselves, and apart from their great variety, and in most instances utter dissimilarity from those we are accustomed to hear of in Europe and America, possess another feature which makes them worthy of the most serious attention of the investigator of psychology. Whether Eastern phenomena are to be accounted for by the immediate and sole interference and help of the spirits of the departed, or attributed to some other and hitherto unknown cause, is a question which, for the present, we will leave aside. It can be discussed, with some degree of confidence, only after many instances have been carefully noted and submitted, in all their truthful and unexaggerated details, to an impartial and unprejudiced public. One thing I beg to reaffirm, and this is, that instead of exacting the usual "conditions" of darkness, harmonious circles, and nevertheless leaving the witnesses uncertain as to the expected results, Indian phenomena, if we except the independent apparitions of *bhuts* (ghosts of the dead), are never sporadic and spontaneous, but seem to depend entirely upon the will of the operator, whether he be a holy Hindu Yoga, a Moolam Suddhu, Fakir, or yet a Juggling Jaddugar (sorcerer).

In this series of letters I mean to present numerous examples of what I here say, for whether we read of the seemingly supernatural feats produced by the *Rishis*, the Aryan patriarchs of Archæology, or by the *Acharyas* of the Puranic days, or hear of them from modern traditions, or again see them repeated in our modern times, we always find such phenomena of the most varied character. Besides covering the whole range of those known to us through modern mediumistic agency, as well as repeating the medieval pranks of the nuns of Loudun and other historical *possessed* in cases of "dumb" obsession, we often recognize in them the exact counterparts—as once upon a time they must have been the originals—of Biblical miracles. With the exception of two—those over which the world of pety goes most in raptures while glorifying the Lord, and the world of skeptics grins most sardonically—to wit, the anti-helocentric crime performed by Joshua, and Jonah's unpleasant excursion into the slimy cavern of the whale's belly—we have to record nearly every one of the feats which are said to have so distinguished Moses and other "friends of God," as occasionally taking place in India.

But alas, for these venerable jugglers of Judea! And alas, for those pious souls who have hitherto exalted these alleged prophets of the forthcoming Christ to such a towering eminence! The idols have just been all but knocked off their pedestals by the parried hands of the forty divines of the Anglican Church, who now are known to have sorely disparaged the Jewish Scriptures. The despairing cry raised by the reviewer of the just issued Commentary on the "Holy" Bible, in the most extreme organ of orthodoxy (the *London Quarterly Review* for April, 1879), is only matched by his meek submission to the inevitable. The fact I am alluding to is one already known to you, for I speak of the decision and final conclusive opinions upon the worth of the Bible by the conclaves of learned Bishops who have been engaged for the last dozen of years on a thorough revision of the Old Testament. The results of this labor of love may be summarized thus:

1. The shrinkage of the Mosaic and other "miracles" into mere natural phenomena. (See decisions of Canon Cook, the Queen's Chaplain, and Bishop Harold Browne.)
2. The rejection of most of the alleged prophecies of Christ, as such, the said prophecies now turning out to have related simply to contemporaneous events in the Jewish national history.
3. Resolution to place no more the Old Testament on the same eminence as the gospels, as it would inevitably lead to the "disparagement" of the new one.
4. The sad confession that the Mosaic Books do not contain one word about a future life, and the just complaint that "Moses under divine direction" should have abstained from any recognition of man's destiny beyond the grave, while the belief was prominent in all the religions around Israel. "... is confessed to be one of those enigmas which are the trial of our faith."
- And it is the "trial" of our American missionaries here also. Educated natives all read the English papers and magazines, and it now becomes harder than ever to convince these "heathen" matriculates of the "sublime truths" of Christianity. But this by the way of a small parenthesis; for I mention these newly evolved facts only as having an important bearing upon Spiritualism in general, and its phenomena especially. Spiritualists have always taken such pains to identify their manifestations with the Bible miracles, that such a decision, coming from witnesses certainly more prejudiced in favor of than opposed to "miracles" and *divine* supernatural phenomena, is rather a new and unexpected difficulty in our way. Let us here that in view of these new religious developments, our esteemed friend, Dr. Peebles, before committing himself too far to the establishment of "Independent Christian churches," will wait for further ecclesiastical verdicts, and see how the iconoclastic English divines will overhaul the phenomena of the New Testament. Maybe, if their consistency does not evaporate, they will have to

attribute all the miracles worked by Jesus also to "natural phenomena"! Very happily for Spiritualists, and for Theosophists likewise, the phenomena of the nineteenth century cannot be as easily disposed of as those of the Bible. We have had to take the latter for nearly two thousand years on mere blind faith, though but too often they transcended every possible law of nature, while quite the reverse is our case, and we can offer facts.

But to return. If manifestations of occult nature and most various character may be said to abound in India, on the other hand the frequent statements of Dr. Peebles to the effect that this country is full of native Spiritualists, are—how shall I say it?—a little too hasty, and exaggerated. Disputing this point in the *London Spiritualist* of Jan. 18th, 1878, with a Madras gentleman, now residing in New York, he maintained his position in the following words: "I have met not only Shinghalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. O'Grady, of New York, informs the readers of *The Spiritualist* (see issue Nov. 23d) that there are no Hindu Spiritualists. These are his words—'No Hindu is a Spiritualist.' And, as an offset to this assertion, Mr. Peebles quotes from the letter of an esteemed Hindu gentleman, Mr. Peary Chand Mitra, of Calcutta, a few words to the effect that he blesses God that his 'inner vision is being more and more developed,' and he talks 'with spirits.' We all know that Mr. Mitra is a Spiritualist, but what does it prove? Would Mr. Peebles be justified in stating that because H. P. Blavatsky and half a dozen of other Russians have become Buddhists and Vedantists, Russia is full of Buddhists and Vedantists? There may be, in India, a few Spiritualists among the educated reading classes, scattered far and wide over the country, but I seriously doubt whether our esteemed opponent could easily find a dozen of such among this population numbering two hundred and forty millions. There are solitary exceptions, but exceptions only go to strengthen a rule, as every one knows.

Owing to the rapid spread of Spiritualistic doctrines the world over, and to my having left India several years before, at the time I was in America, I abstained from contradicting in print the great Spiritualist "pilgrim" and philosopher, surprising as such statements seemed to me, who thought myself pretty well acquainted with this country. India, unprogressive as it is, I thought might have changed, and I was not sure of my facts. But now that I have returned for the fourth time to this country, and have had over five months' residence in it, a careful investigation into the phenomena, and especially into the opinions held by the people on this subject, and seven weeks of traveling all over the country, mainly for the purpose of seeing and investigating every kind of manifestations, I must be allowed to know what I am talking about, as I speak by the book. Mr. O'Grady was right: No "Hindu is a Spiritualist" in the sense we all understand the term. And I am now ready to prove, if need be, by dozens of letters from the most trustworthy natives, who are educated by Brahmans, and know the religious and superstitious views of their countrymen better than any one of us, that whatever else Hindus may be termed, it is not *Spiritualists*. "What constitutes a Spiritualist?" very pertinently inquires, in a *London Spiritualist* organ, a correspondent with "a passion for definition," (see *Spiritualist*, June 13, 1879) and then, after asking, "Is Mr. Crookes a Spiritualist, who, like my humble self, does not believe in spirits of the dead as agents in the phenomena?" he brings forward several definitions, "from the most latitudinarian to the most restricted definition," as he expresses it.

Let us see to which of these "definitions" the "Spiritualism" of the Hindus—I will not say the mass, but even a majority—would answer. Since Dr. Peebles, during his two short visits to India, and while on his way from Madras, crossing it in its diameter from Calcutta to Bombay, could meet "hundreds of Spiritualists," then these must indeed form, if not the majority, at least a considerable percentage of the two hundred and forty millions of India. I will now quote the definitions from the letter of the inquirer, who signs himself "A Spiritualist," and my own remarks thereupon:

A. "Every one is a Spiritualist who believes in the immortality of the soul." I guess not; otherwise the whole of Christian Europe and America would be Spiritualists; nor does this definition, A., answer to the religious views of the Hindus of any sect, for, while the ignorant masses believe and aspire to Moksha, i. e., literal absorption of the spirit of man in that of Brahma, or loss of individual immortality, as means of avoiding the punishment and horrors of transmigrating, the philosophers, adepts, and learned Yogis, such as our venerated master, Swami Dya Nam Saraswati, the great Hindu reformer, Sankrit scholar, and Supreme Chief of the Vedic Section of the Eastern Division of the Theosophical Society, explain the future state of man's spirit, its progress and evolution, in terms diametrically opposite to the views of the Spiritualists. These views, if agreeable, I will give in some future letter.

B. "Any one who believes that the continued conscious existence of deceased persons has been demonstrated by communication, is a Spiritualist." A Hindu, whether an erudite scholar and philosopher, or an ignorant idolater, does not believe in "continued conscious existence," though the former assigns for the holy, sinless soul, which has reached *Swargya* (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one *Pratalay* to the next. The Hindu believes in *cyelic* transmigrations of the soul, during which there must be periods when the soul loses its recollections as well as the consciousness of its individuality, since, if it were otherwise, every person would distinctly remember all his previous existences, which is not the case. Hindu philosophies are likewise consistent with logic. They at least will not allow an endless eternity of either reward or punishment for a few dozens of years of earthly life, this life be wholly blameless or yet wholly sinful.

C. "Any one is a Spiritualist who believes in any of the alleged objective phenomena, whatever theory he may favor about them, or even if he have none at all." This definition is a totally wrong one. Such persons are "Phenomenalists," not Spiritualists, and in this sense it answers to Hindu beliefs. All of them, even those who, aping the modern school of Atheism, declare themselves materialists, are yet phenomenalists in their hearts, if one only sounds them.

allists, though their ideas about human spirits are diametrically opposed to those of the Spiritualists. They regard "bhuts"—which are the spirits of those who died with unassisted desires, and who, on account of their sins and earthly attractions, are *reborn* and kept back from Swarga (the "Elementaries" of the Theosophists)—as having become wicked devils, liable to be annihilated any day under the potent curses of the Brahman exorciser. The "spiritual control" so much sought for and appreciated in mediums, the Hindu regards as the greatest curse a person can be afflicted with—possession and obsession by a *bhut*; and the most loving couples often part whenever a wife is attacked by the bhut of a relative, who, it seems, seldom or never attacks any but women.

(F.) G. "Considered that no one has a right to call himself a Spiritualist who has any new-fangled notions about 'elementaries,' 'spirit of the medium,' and so forth; or does not believe that departed human spirits, high and low, account for all the phenomena of every description?"

This one is the most proper and correct of all the above given "definitions," from the standpoint of Orthodox Spiritualism, and settles our dispute with Mr. Peebles. No Hindu, were it even possible to bring him to regard *bhuts* as low, suffering spirits on their way to progress and final pardon (2) could, even if he would, account for all the phenomena on this true Spiritualistic theory. His religious and philosophical traditions are all opposed to such a limited idea. A Hindu is, first of all, a born metaphysician and logician. If he believes at all, and in whatever he believes, he will admit of no special laws called into existence for men of this planet alone, but will apply these laws throughout the universe, for he is a Pantheist before being anything else, and notwithstanding his possible adherence to some special sect. Thus Dr. Peebles has well defined the situation himself, in the following happy paradox, in his *Spiritualist* letter above quoted, and in which he says: "Some of the best mediums that it has been my good fortune to know, I met in Ceylon and India. And these were not mediums; for, indeed, they held converse with the *Puffs* and *Peasants*, having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns."

Thus these "mediums" who were not mediums were no more Spiritualists than they were mediums, and the house (Dr. Peebles's house) is divided against itself and must fall. So far we agree, and I will now proceed further on with my proofs.

As I mentioned before, Col. Olcott and myself, accompanied by a Hindu gentleman, Mr. Mooljee Thacker, a member of our Council, started on our seven weeks' journey early in April. Our object was twofold: 1, To pay a visit to and report for some time with our ally and teacher, Swami Dya Nand, with whom we had corresponded so long from America, and thus consolidate the alliance of our Society with the Arya Samajes, of India (of which there are now over fifty); and 2, See as much of the phenomena as we possibly could; and, through the help of our Swami—a Yoga himself and an initiate into the mysteries of the *Yoga* (or secret sciences)—settle certain vexed questions as to the agencies and powers at work, at first hands. Certainly no one could find a better opportunity to do so than we had. There were, on a friendly relations of master and pupils with Pandit Dya Nand, the most learned man in India, a Brahman of high caste, and one who had for seven long years undergone the usual and dreary probations of *Yogism* in a mountainous and wild region, in solitude, in a state of complete nudity, and a constant battle with elements and wild beasts—the battle of divine human spirit and imperial will of man against gross and blind matter in the shape of tigers, leopards, rhinoceroses and bears, without mentioning venomous snakes and scorpions. The inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food—a handful of rice—to our Swami; and yet, whenever they came, they always found him in the same posture and on the same spot—an open, sandy hillock, surrounded by thick jungle full of beasts of prey—and apparently as well without food and water for whole weeks as if he were made of stone instead of human flesh and bones. He has explained to us this mysterious secret which enables man to suffer and conquer at last the most cruel privations; which permits him to go without food or drink for days and weeks; to become utterly insensible to the extremes of either heat or cold, and, finally, to live for days *outside* instead of *within* his body. . . .

During this voyage we visited the very cradle of Indian mysticism, the hot-bed of ascetics, where the remembrance of the wondrous phenomena performed by the *Rishis* of old is now as fresh as it ever was during those days when the school of Patanjali—the reputed founder of *Yogism*—was filled, and where his *Yog-Sankhya* is still studied with as much fervor, if not with the same powers of comprehension. To Upper India and the Northwestern Provinces we went; to Allahabad and Cawpore, with the shores of their sacred "Gangua" (Ganges) all studied with devotees; whether the latter, when disgusted with life, proceed to pass the remainder of their days in meditation and seclusion, and become *Sannyasis*, *Gasans*, *Saddhus*. Thence to Agra, with its *Tag-Mahal*, (the poem in marble," as Bishop Heber happily called it; and the tomb of its founder, the great Emperor-Adept, Akbar at Secundra; to Agra, with its temples crowded with Sakti-worshippers, and to that spot, famous in the history of Indian occultism, where Yama mixes his blue waters with the patriarchal Ganges, and which is chosen by the *Shaktias* (worshippers of the female power) for the performance of their *yugas*; during which ceremonies the famous black crystals or mirrors, mentioned by P. B. Randolph, are fabricated by the hands of young virgins. From there, again, to Saharampore and Meerut, the birth-place of the mully of 1857. During our sojourn at the former town, it happened to be the central railway point to which, on their return from Hurdwar pilgrimage, flocked nearly twenty-five thousand *Sannyasis* and *Gasania*, to numbers of whom Col. Olcott put close interrogatories, and with whom he conversed for hours. Then to Rajpootana, the land inhabited by the bravest of all races in India, as well as the most mystically inclined—the Solar race, whose *Rajas* trace their descent from the sun itself. We penetrated as far as Jeypore—the Paris, and at the same time the Rome of the Rajpoot land. We searched through plains and mountains, and all along the sacred groves covered with pagodas and devotees, among whom we found some very holy men, endowed with genuine wondrous powers—but the majority unmitigated frauds. And we got into the favor of more than one Brahman, guardian and keeper of his god's secrets and the mysteries of his temple; but got no more evidence out of these "hereditary dead beats," as Col. Olcott graphically dubbed them, than out of the

*Sannyasis* and exorcisers of evil spirits, as to the similarity of their views with those of the Spiritualists. Neither have we ever failed, whenever coming across any educated Hindu, to pump him out as to the ideas and views of his countrymen about phenomena in general, and Spiritualism especially. And to all our questions *what* it was in the case of holy Yogs endowed with "intraocular powers" that produced the manifestations, the astonished answer was invariably the same: "The Yoga himself having become one with *both*, produces them;" and more than once our interlocutors got thoroughly disgusted and extremely offended at Col. Olcott's irrelevant question, whether the "bhuts" might not have been at work helping the *thamaturgist*. For nearly two months uninterruptedly our premises at Bombay—garden, verandahs and halls—were crammed from early morning till late at night with native visitors of the most various sects, races and religious opinions; averaging from twenty to a hundred and more a day, coming to see with the object of exchanging views upon metaphysical questions, and to discuss upon the relative worth of Eastern and Western philosophies—occult sciences and mysticism included. During our journey we had to receive our brothers of the Arya Samajes, which sent their deputations wherever we went to welcome us, and wherever there was a Samaj established. Thus we became intimate with the previous views of hundreds and thousands of the followers of Swami Dya Nand, every one of whom had been converted by him from one idolatrous sect or another. Many of these were educated men, and as thoroughly versed in Vedic philosophy as in the tenets of the sect from which they had separated. Our chances, then, of getting acquainted with Hindu views, philosophies and traditions, were greater than those of any previous European traveler; may, greater even than those of any officials who had resided for years in India; but who, neither belonging to the Hindu faith, nor on such friendly terms with them as ourselves, were neither trusted by the natives, nor regarded as and called by them "brothers," as we are.

It is, then, after constant researches and cross-questioning, extending over a period of several months, that we have come to the following conclusions, which are those of Mr. O'Grady: *No Hindu is a Spiritualist*, and, with the exception of extremely rare instances, none of them have ever heard of Spiritualism or its movements in Europe, least of all in America, with which country many of them are as little acquainted as with the North Pole. It is but now, when Swami Dya Nand, in his learned researches, has found out that America must have been known to the early Aryans, as Arjuna, one of the five *Pandavas*, the friend and disciple of Krishna, is shown in Puranic history to have gone to Patala in search of a wife, and married in that country Ellup, the widow-daughter of Naga, the King of Patala, an antipodal country answering perfectly in its description to America, and unknown in those early days to any but the Aryans, that an interest for this country is being felt among the members of the Samajes. But, as we explained the origin, development and doctrines of the spiritual philosophy to our friends, and especially the *mudras* and *mantras* of the mediums, i. e., the communion of the spirits of the departed with living men and women, whose organisms the former use as modes of communication, the horror of our listeners was unequalled and undiminished in each case. "Communion with *bhuts*!" they exclaimed; "communion with souls that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them and make them leave us quiet, but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the *Bhutat* white foreigners find in communing with them?" Thus I repeat most emphatically that not only are there, so to say, no Spiritualists in India, as we understand the term, but affirm and declare that the very suggestion of our so-called "spirit intercourse" is ominous to most of them—that is to say, to the oldest people in the world, people who have known all about the phenomena thousands upon thousands of years. Is this fact nothing to you, who have just begun to see the wonders of mediumship? Ought we to equate our cleverness at so high a figure as to make us refuse to take instruction from these Orientals, who have seen their holy men—nay, even their gods and demons and the spirits of the elements—performing "miracles" since the remotest antiquity? Have we so perfected a philosophy of our own that we can compare it with that of India, which explains every mystery and triumphantly demonstrates the nature of every phenomenon? It would be worth our while—believe me—to ask Hindu help, if it were but to prove, better than we can now, to the materialists and skeptical sciences, that whatever may be the true theory as to the agencies—the phenomena, whether Biblical or Vedic, Christian or heathen, are in the natural order of this world, and have a first claim to scientific investigation. Let us first prove the existence of the sphynx to the profane, and afterwards we may try to muddle its mysteries. Spiritualists will always have time enough to refute "antiquated" notions by the logic of their new theories, and spirits to measure their strength with the mythical "elementals" of old. Truth is eternal, and however long trampled down will always come out the brighter in the expiring twilight of superstitious. But in one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to *physical* phenomena as produced by the *bhuts*, or unassisted souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the continued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clairvoyance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice.

If agreeable to your readers I will devote a series of letters to the phenomena taking place in India, explaining them as I proceed. I sincerely hope that the old experience of American Spiritualists missing in threatening force against iconoclastic Theosophists and their "superannuated" ideas will not be repeated; for my offer is perfectly impartial and friendly. It is with no desire to either teach new doctrines or carry on an unwearying Hindu propaganda that I make it; but simply to supply material for comparison and study to the Spiritualists who think.

Bombay, July, 1879. H. P. BLAVATSKY.

Our papers are not as well sustained by Spiritualists as they ought to be. This is in many instances because parties do not feel able to incur the necessary outlay, but we fear it too often is the result of a species of selfishness. When one has fully demonstrated the fact of immortality, he is too apt to be content with this, without effort to extend the cause which cannot be better done than by sustaining and building up the papers that advocate the cause. A Spiritualist can do his children no greater wrong than to withhold from them such books and papers as will teach them the grand and all-important truths of our philosophy.—*The Theosophical Spiritualist*.

## Original Essay.

### THE BASILAR ORGANS OF THE BRAIN.

Are they of any less power in the spirit life than in this?

An article in the *Banner of Light* of Aug. 16th under the caption of "Soul and Body," affirms that the transition from this world to the next greatly lessens the evil in us, and makes the balance between the good and bad more equal than while the soul is inhabiting the body. I need not say that the writer, Prof. J. R. Buchanan, stands at the head of the list of intelligent thinkers and teachers in the ranks of Spiritualists. Still, I think he is a little astray on the point I am about to discuss, but if I am wrong, and can be shown to be, I will readily acknowledge it.

I think it can be made clear that the lower faculties, or the basilar organs of the brain, are just as positively identified with the spirit after death as with the body before death.

The animal, or self-protecting propensities, are located in the lower brain, mainly in the cerebellum. They are classified by phrenologists, and with a reasonable degree of accuracy point out by their presence the characteristics of the person. Leaving out the technical names, we may mention that of a love of the opposite sexes, parental love, love of friends, acquisitiveness, combativeness, and so forth. These, with many others that I have not time to name, are recognized by the anthropologist as the selfish feelings; in reference to which my brother, Prof. Buchanan, says they decline in activity, and to a great degree lose their force with the death of the body.

If this be true, then wherefore this throng of spirits that are constantly about us seeking the gratification of these lower passions? The spirit of miserly instincts, seemingly in full possession of his old love of gain, the drunkard's desire for liquor, the combative spirit, that so often thrusts himself into public and private quarrels, surely and defiant, determined to have his way, and turning a deaf ear to all appeals to the contrary; whence come these malevolent ones, if the animal passions lose their strength, and become greatly diminished in force by death?

I presume it will be granted that all the life forces centre in the brain. If so, then it must follow that the several propensities of the brain are the expression of the human character. Thus, if one is religiously inclined, and these forces predominate, he will be recognized among his fellows as a spiritually-minded man. If given to levity of conversation or action, that will be the impress that he will stamp upon the minds of his acquaintances. If revengeful, his vindictiveness will be his identity, and so on, through the entire list of the human passions. Now if these qualities of character are the reflex action of the spirit, it seems to me that one is no more likely to lose its force than another; that there is no more likelihood of amorous desires being diminished by the change of death than the spiritual inclinations. All are prompted by spirit-force primarily, and therefore all are alike spirit, and are not under the law of material decline.

And so I believe, if there is such a thing as individuality in spirit-life, that we must carry with us all the passions in the same force that they had here, in order that we may retain our identity as the same individual that was known here. Let us suppose, for a moment, that Prof. Buchanan's theory is correct: Then a person, known to us and distinguished for his sensuality, would turn up in the other life as an embodiment of saintliness, or at least with his passion so greatly modified that we should fail to recognize him. Think for a moment of the wide difference between the person of carnal desires and gross habits and one of pure thoughts and upright deportment. The company of one would be greatly desired, while the other would be repugnant, at least to those of refined and moral training. But with the leveling of all these lower propensities by death, there is scarcely a distinguishable difference!

Again, among the characteristics of the brain is that located in the cerebellum, I think, called by phrenologists "philoprogenitiveness," and to which I have before alluded, causing the parent to love the child, and the child the parent. If the basilar organs lose their force at death, don't it follow that the affection which formerly existed, and which is an anchor of hope to many a weeping soul, is destroyed or greatly modified by death? If it is correctly located, it is in the midst of the animal passions, the death of one of which would not take place without the others being similarly affected.

Again, if our learned brother's assertion be correct, of what particular advantage is self-restraint? What does it profit one, day by day and month by month, through great conflict and struggle of passion, strive to obtain the mastery over his evil inclinations? Surely, if death will diminish these, will it not be just as well to wait until the change comes? And supposing this idea to prevail, would it not make a difference in the morals of society? We are not such stoics as to be restrained for the sake of mere discipline.

But it seems to me that there can be no higher incentive to one than that which impels him to strive to keep his body in subjection; to have all the organs of the brain in perfect harmony, or as near perfect as possible. If the temper is irritable, control and train it until it is placid. If the disposition is revengeful, cultivate feelings of love and forgiveness until we are no longer vindictive. If lust is leading us captive, restrain the gratification of desire until it is

subdued. If we heard and grasp everything within our reach, cultivate benevolence, until cupidity is destroyed. And soon, it is a life-work, and nothing but the utmost diligence and the greatest amount of watchfulness will enable us to accomplish it. But it is a beautiful task—a task that will so repay us that we shall never cease to feel glad that we have won our material life in which to perform it.

Prof. Buchanan alludes to the antagonism of the spiritual and the corporeal. There should be none. There would be none if all our passions were under proper subjection. *What is the purpose of the body?* It is to be used as the temple of the soul. This is the place in which to do this work, and there is no other where it can be done to our good advantage. Remember, my dear friends, and don't be misled by the fact that the material passions are to be diminished in the last degree, say as they can be diminished by the same law that will bring them under control here in earth life.

W. G. GARDNER.

THE "ALL-RIGHT" DOCTRINE.

I have read attentively the review of my remarks on the doctrine of "What ever is right," by Mr. Taylor in the *Banner of Light* of Sept. 11th. While he says many good and true things, I do not dissent. I believe he will not consider it dishonest if I say somewhat freely in reply, that, in my view, his, and every other, review of my work, is a gross and deliberate misrepresentation of the truth. I should say, however, that the review is a gross and deliberate misrepresentation of the truth.

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against humanity; and all who willingly participate in it, and all who apologize for it, are guilty of this fearful crime!" It was this charge, persistently dinned in the ears of an unwilling nation by him and his co-workers, that at length roused its torpid moral sense, narcotized by the supposed commercial profits of the atrocious system; it was this that educated and quickened the dormant conscience of the people, and in three short years, from end to end, till the abettors of the assumed institution appealed to arms, and it went down in fire and blood.

I might refer to other of the world's great reformers, whose success in elevating their kind has been in proportion to the clearness of their conceptions of the distinction between right and wrong, and their ability to arouse the same in others. And the less I would endeavor, that if Spiritualists would be more practical reformers, and take the lead, as they ought, in removing any of the giant wrongs which still oppress humanity, they will not do it by either swallowing themselves or palming others for the leaders, but by really supervising the fallacies of the "all-right" doctrine.

I do not desire to be further added, that the time will come, sooner or later, in the experience of every individual, when he can look back and see and feel that all suffering and temporary evil, endured by him, all wrongs inflicted by others on himself, however grievous, have, under the wise and beneficent economy of the universe, wrought for good to him; and he will be devoutly grateful for them. But it is no means false that they were not wrongs on the part of those who willfully inflicted them; nor that they who inflicted them will not be held to account for the wrong they did, however good its results. Nor does it follow that each of us, in that future when our lives shall be weighed and judged to see all things as they are, will not be equally sensible of every wrong we have inflicted on others, and that if necessary to make full reparation for such wrongs before we can enter into the presence of the divine. Then, if not before, shall we be willing to confess that some human acts were meritorious, and others evil? A. E. NEWTON.

THE SYMBOLIC COLORS OF JOY AND LOVE.

The symbolic colors of joy and love are red and white. Red is the color of passion and love, while white is the color of purity and joy. These colors are often used in religious art and literature to represent these emotions.

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Spiritual Phenomena.

MANIFESTATIONS IN PRESENCE OF MISS KATE COOK.

Last week we cited a paragraph from the London *Medium and Dog's* (Sept. 19) where it was set forth that the editor of that paper had recently been visited from two gentlemen of the Hague, who were deeply interested in Spiritualism, and had made considerable acquaintance with its facts, viz., Mr. J. A. Jurriaanse and Mr. J. E. A. Cateau Van Rosvelt (Member of the Privy Council, Dutch Guiana). Mr. Rosevelt, it was announced, had had a sitting with Mrs. Corner (Florence Cook) while in London, on which occasion the manifestations were quite successful, indicating that this lady's material powers are in no wise diminished.

The material of an undoubted character. Mr. R. also had a sitting at the residence of Mr. Blackburn, near Manchester, with Miss Kate Cook. The same with this medium was most satisfactory in its nature, and, according to promise, we have appended that part of Mr. Blackburn's editorial which treats of its details: "The medium, Miss Kate Cook, was there at Mr. Blackburn's, on a visit with her mother. Though the experiments were strictly private, yet the most precautions against mistake were adopted. The doors were locked and the key given to the visitor, that he might be sure the room was free from the intrusion of any accomplices; other necessary test-conditions were scrupulously observed. In the dark scene the manifestation of placing an iron ring on the arm of the sitter, while he held the hand of the medium, was successfully accomplished. Mr. Rosevelt had adopted the precaution of having an iron ring made before he left The Hague. This ring he had with him; quite a heavy ring, about six inches in diameter and over half an inch in thickness. He observed that when it was placed on his arm he felt its cold touch on his knuckles, and other parts of his hand that held the medium's hand, all round simultaneously. This feeling was also experienced during a similar experiment with Mr. Williams, some years ago. It must be that either the ring or the hand is dissolved to allow the one to pass on to the other. A spirit has pronounced another theory, that in cases where there has been a union of two bodies, artificially made, the ring can be placed thereon, not only as a thin film of 'magnetism' divides the two bodies at the point of union, and this magnetic film is useful to the spirits, to enable them to pass the ring on. Of course this film exists in the case of two hands grasped in one another, and the same in case of a chair-back, which is frequently slung on to the arms of a sitter.

The spirits have material powers over matter than to use the magnetic properties to pass a thin film of dissolved bodies. Of this Mr. Rosevelt had evidence. The spirit, 'Lily Gordon,' it appears, has not only finger-rings, which may have been presented to her. These were handed to her when she was materialized, and she put them on her finger. Mr. Rosevelt said, might he hand them back to Mrs. Cook, as the spirit could not take them with her to the spirit-world? He accordingly took them into his right hand. He was told by the spirit to hold them tightly, and to be between the points of his fingers and thumb, but in spite of his endeavors to retain them, they dissolved away in his grasp, and he was left with only the ring. He then desired that his watch should be made visible also. He gave it to the spirit. Then the room was well lighted, and a search was made, but the watch could not be found anywhere. The dark circle was formed, and the watch was brought back. 'Lily Gordon' says she does not perform these manifestations; she has a band of spirits under her control of a lower grade. Laborers who do these material duties at her desire, she did not exactly explain how they are done. When we get on the other side we may acquire that knowledge after the necessary study.

The materialization took place in sufficient light to distinguish the features of the spirit, 'Lily Gordon,' quite well. We showed Mr. Rosevelt a photograph of the spirit taken in London, and he recognized it as a portrait of the spirit he saw at Mr. Blackburn's. He says that the spirit and that of the medium are quite distinct. 'Lily Gordon' is gray, and the other is dark. But 'Lily' is only a head; the body is not visible. The hair is long and wavy, and the face is pale. The body of the lower jaw were not visible, a vacancy—one tooth wanting, being apparent on the side; but the medium has all her teeth, still could not be the mouth of the medium, we were examining. Again he explored the upper jaw, putting his finger behind the teeth as well as in front of them. He perceived that the teeth of the spirit were quite regular, while the teeth of the medium had a projecting tooth in the center of the row. The ears of the medium are pointed, those of the spirit were not. The drapery was profuse and loose, reaching to the ground. Mr. Rosevelt desired that he might be permitted to feel the feet of the spirit, upon which she said they had not been materialized, but she would perfect them further on. He, however, was so well satisfied that he did not put her to this additional trouble. The head of the spirit was covered with white fabric, and Mr. Rosevelt made a remark as to her hair. The spirit said that she had not supplied her head with hair. She then went back to the medium, and soon returned with a profusion of hair hanging over her face like a veil. This hair she parted, and allowed her face to appear through it. Mr. Rosevelt also felt this hair. It was much longer and coarser in texture than the hair of the medium, which is particularly soft and silky. After the hair had been properly examined, the spirit returned once more to the medium, and shortly afterwards presented herself in her hair, and with the original form of head-dress.

Miss Kate Cook appears to be an all-round medium. States-writing was also obtained. There was a dim light. The table-cloth was removed from the end of the table. Mr. Rosevelt placed his own slate thereon, with a fragment of slate underneath. The medium's hands were placed on the top, and the writing was heard to proceed, and when the slate was turned up the writing was duly found thereon.

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'spirit-materialization,' which may explain why the mediums are generally obliged to occupy positions in the dark while sitting for that phase of the spirit-manifestations. So heavily is the materiality of the medium sometimes drawn upon in perfecting spirit-forms, that in some scientific experiments recently conducted in London, it was found that by seating the lady medium in a scale that her weight diminished proportionately as the spirit-form became more and more perfected and compact, from over one hundred and forty pounds their weight when in a normal condition successively to some eighty, sixty and less than forty pounds, thus showing, in the latter instance, that more than two-thirds of the elements of the medium's body had become absorbed by that of the spirit present. If in such a state of proceedings the spirit-form had been roughly grabbed and its mortal clothing of flesh and blood held firmly in the grasp of a strong, grossly organized man, it may be readily conceived how low the shock might be to the attenuated, sleeping medium, were it not that his or her guardian spirits always present on such occasions seem, in most instances, to possess the power to transfer the minor mortal elements that remain with the medium, quick as a flash of light from the cabinet to the spirit-form, and thus save the life of the medium, though at the expense of his or her being regarded by inexperienced observers as 'frauds.' Under such circumstances the health of some of our best materialized mediums has been permanently injured and I think, in some instances, entirely destroyed. Notably was this phase of spirit-mediumship exemplified in the instance of Mrs. Markoe, of Rochester, N. Y. (formerly Mrs. Compton) wherein a fully materialized spirit, clothed (probably with one-half or more) of the elements of the sleeping medium's material body, was violently seized by a strong man in the circle and held firmly in his grasp. This necessitated the reuniting of the two parts of the medium's dissolved material body by the sudden transfer, through spirit-power, of the sleeping medium from the cabinet to the counterpart withheld in the grasp of its captor. The shock caused by this sudden and unnatural transition, and blending of the two parts, was so violent that the medium's face was suffused with blood, and her vital organs and powers so impaired that when added to the disarrangement and prostration of a delicate and intensely sensitive mental and nervous system, caused by the outrage and the unjust comments of the public press, the poor sufferer's health, as I am informed, was entirely destroyed, and she remains to the present time a mere wreck of her former self.

In the future adjustment of our accounts, well may it be if the perpetrators of such outrages on the instruments the angels are using for the enlightenment and good of mankind, can enter the plea of ignorance to shield themselves from the anathema pronounced by him who said to his lowly, illiterate, mediumistic disciples: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. And again: 'It is impossible, but that offences will come, but who unto him through whom they come?' It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones; viz.: the spirit mediums of that day, and of all time past and to come. Where the conditions have been harmonious, I have on several occasions known spirits to stand just within the cabinet, the curtains being drawn apart, and gradually clothe themselves with mortal elements, find almost an imperceptible vapor, without form and void, enveloping them, which by degrees solidified into a tangible human form; and again I have seen the same forms when fully materialized stand directly in front of me and disappear as gradually as they came."

As we were not furnished an account of the last séance held at Mr. Hazard's house, we copy the report published in the *Journal*: "Sunday, Sept. 8th, we held the last séance, this time in the presence of the evening being overcast and unpleasant. Twelve or more spirits materialized, a majority of whom had not been seen by us at any of the previous sances. Among these my brother Isaac, recently deceased, showed his form just within the curtain, quite plain, dressed in a dark brown suit. The late Lloyd Miltoun, my wife's brother, came out of the cabinet so thoroughly materialized in every particular that it would seem no one who ever knew him could mistake his identity. His features, dark hair, attitude, dress and style of hair, were altogether absolutely unmistakable. He wore a complete dress suit of black broadcloth, apparently of the finest material and most approved cut, and the sparkling white bosom of his shirt being widely exposed to view, which was a striking characteristic of his when in full dress on *dinner-out*, or an evening party. The perfection of his identity was absolutely startling, which seems the more remarkable as he had never materialized before in the presence of any of us, and so far as I am aware, but once before in the case of any other—when he came to me as distinct and unmistakable as on the present occasion, clothed throughout in a cross-barred Broadway promenade suit, that I perfectly recollect seeing him wear more than forty years ago. Lloyd was by nature a very strong-willed, decided character, which may account for his vivid materialization."

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hour of our time, and are healthful and natural in that way, yet in a camp-meeting the leading nims should have due place and not be made secondary to sensuous enjoyments. Less time and cost devoted to these, in some cases, were better. We need not be troubled about numbers in attendance, for we have now quite as many as can be cared for and kept in fit order.

As to speakers, the managers aim to be careful and critical touching quality and character, which is well, and fewer and better would be well, perhaps, those engaged to speak more and get more *en rapport* with the people. The wide freedom of speech in conference meetings and the excellent speaking of volunteers are well, and those who attend can learn how to use their liberty and to express their views with earnest frankness, yet with reverent feeling and not in a spirit of controversy.

As to mediums, it is not easy for the best committees to test them, in the brief time given, and while such as may be notoriously unreliable may be excluded, and the many who are good and competent encouraged, the people must learn wisdom by experience. If they choose to pass by the excellent and true, and be cheated or perplexed by the poor and unworthy, the consequences are theirs. So far as I can judge, I have enjoyed excellent and genuine mediumship at the camp-meetings—such as is precious help and benefit to me.

I have been told of poor and dishonest mediums, but have had no such personal experience at these meetings, and think nobody need to if they will use a little wit and wisdom to choose the sances they attend.

Much more might be said, but these brief words substantially cover the ground. Let us keep the idea and spirit of these good efforts high and clear, and we shall not sacrifice it to any sensationalism or to any attractive amusements to call thoughtless pleasure-lovers together, but shall keep up and even increase our numbers, and have dignity, decorum, religious earnestness and good order, with cheerful, social life and innocent recreation filling fit place.

Truly yours, G. B. STENNIS.

Detroit, Mich.

Children's Department.

THE CATERPILLAR'S REST.

A poor little caterpillar, trudging along,  
With slow but even tread,  
Said, "Oh! it's no use for me to try;  
I wish I could run fast, I wish I could fly!  
I might as well be dead."

"I am getting fatter, I can hardly crawl,  
My legs are weak, and my head is light,  
I'm afraid I must stop and rest to-night,  
To-morrow I'll go on my way."

To-morrow has come, and to-morrow has gone,  
And the worm quite still is lying;  
His poor tired feet are wrapped up now,  
He swarms with the wind on the rose-bush bough,  
He's slowly—slowly dying.

But ah! he will trudge no more on the ground,  
A little crawling thing!  
He has had his wish—and in beauty so bright,  
Over our heads in curves of delight,  
He'll sweep on tireless wing.

—Youth's Companion.

WHALEBONE.

Few persons know what the whalebone of commerce represents in the living animal. A writer thus describes it:

Whalebone, in fact, represents an enormous development of the gum of the whale, and exists in the living animal in the form of two rows of plates, which, like a great double fringe, hang or depend from its palate.

From one hundred and fifty to two hundred of these plates exist in the mouth of a whale, and the largest plates may measure from eight to ten or twelve feet in length. The inner edges of these whalebone plates exhibit a fringed or frayed-out appearance, and the whole apparatus is adapted to serve as a kind of gigantic sieve or strainer.

Thus when the whale fills the mouth with water, large numbers of small or minute animals, allied to jelly-fishes and the like, are engulfed and drawn into the capacious mouth cavity.

The water is allowed to escape by the sides of the mouth, but its solid animal contents are strained off and entangled by the whalebone fringes, and when a sufficient quantity of food has been captured in this way, the morsel is duly swallowed. Thus it is somewhat curious to reflect that the largest animals are supported by some of the smallest beings.

A PLEA FOR DUMB THINGS.

"Mamma," says the average little girl to her mother, as, suddenly reminded of a great moral question, she pauses in the loving squeeze which she is administering to the fine pet in her arms—"mamma, do all good people go to heaven?"

"Certainly, my child," responds the average mother, with cheerful confidence, although all the time conscious of a little dread as to what question may come next.

"But what if they can't read, mamma? and can't study Sunday School lessons, and read good books? Will they go to heaven just the same, if they are good?"

"Surely," replies mamma, a little reassured, "some poor people never have a chance to learn, as you do—they cannot go to school, or learn to read, perhaps; but if they do as well as they know how to do, and are never unkind or wicked, the Lord loves them just the same. He is no respecter of persons; he doesn't love the wisest man in the world any better than the poor ignorant little child, so they both alike try to live an innocent life, and are as good as they know how to be."

"The child's face brightens, and she finishes the interrupted squeeze with—

"Good! then my white kitty can go to heaven, can't she?"

"A kitty go to heaven? No, indeed! Kitties, and puppies, and chickens do not go to heaven. But why?" with sudden disappointment clouding the puzzled face. "I am sure my kitty does as well as she knows how to do; she never steals nor scratches, and is just as good as she can be. You said it was no matter about reading and being wise; and every other way my kitty is as good as anybody can be."

"But kitties have no souls, and it is the soul that goes to heaven."

"What is the soul?"

"That is deep water. And the mother makes another plunge.

"The soul, dear, is the part of you that loves and knows and remembers; the part that does not die when the body dies—the immortal—"

"But, mamma, my kitty has something to love with, too; and she loves me, and knows me from all the other girls, and remembers where her milk-saucer is, and has learned lots of things; and why isn't that her soul just as it is mine? And why must she all die when her body does, if I die?"

"But why? and many a little child never gets a satisfactory answer to this question. The mother generally finishes by alluding in a vague way to the Bible; but she cannot, for the life of her, think of a passage therein which would prove her position; and though adroitly changing the subject for the present, she inwardly determines to have a little private consultation with Cruden at her first convenience. She is much disappointed and disquieted afterwards at the unsatisfactory result of the conference.—*Er.*

"How old are you, sissy?" said a Brooklyn car-conductor recently to a little girl who was trying to ride for half fare. "Nine at home, sir, but on the cars only six," was the ready reply.











