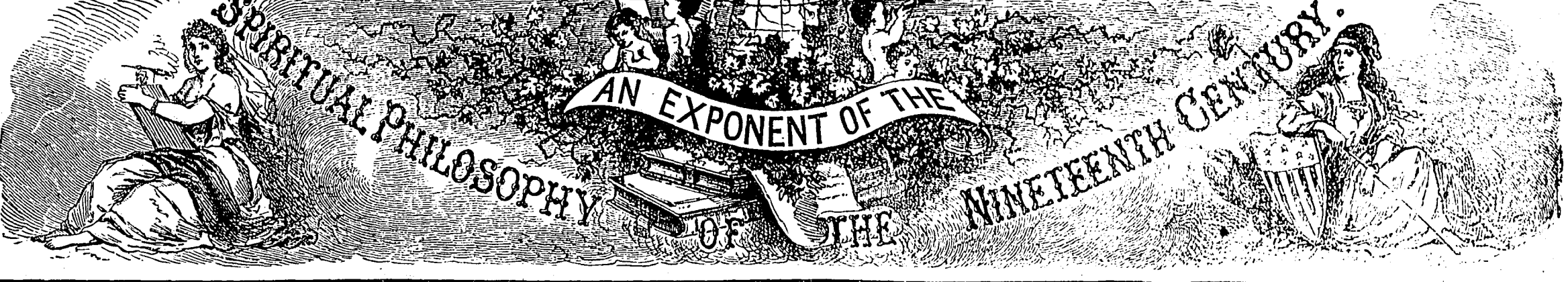


# BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 18, 1879.

\$3.00 Per Annum,  
In Advance.

NO. 4.

## CONTENTS.

FIRST PAGE.—*Foreign Correspondence:* Echoes from India. Original Essay: The Basilar Organs of the Brain.  
SECOND PAGE.—The "All-Right" Doctrine. Poetry: The Symbolic Colors of Joy and Love. *Spiritual Phenomena:* Manifestations in Presence of Miss Kate Cook; "The Angels are Coming to Stay." Camp Meetings—Comment and Suggestion. *Children's Department:* The Caterpillar's Rest; Whalebone: A Plea for Dumb Things.  
THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, California, Illinois, Nevada, Vermont, Maine, Wisconsin, Pennsylvania, New Jersey, Missouri, Maryland, Kansas, Michigan, Colorado, and Ohio. Spiritualism in Vermont. Poetry: Moke-ta-va-ta, the Martyred Chieftain. Resolutions. The Late Mrs. E. A. Parrell. Spiritualist Meetings.  
FOURTH PAGE.—What the Phenomena are Worth. The Utes and their Writings. Good Words from Our Subscribers. Spirit Before Matter, etc.  
FIFTH PAGE.—London (Eng.) Spiritual Notes. New Advertisements, etc.  
SIXTH PAGE.—The Free Office-Room: Replies to Questions given through the Mediumship of W. J. Colville. *Messengers Department:* Spirit Messages through the Mediumship of Mrs. Sarah A. Danckin. Napoleon on Sunday Laws. Obituary Notices, etc.  
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—The *Roskruza*: The Spiritualist Meetings at Parker Memorial Hall, Boston; W. J. Colville's Meetings. Brief Paragraphs, etc.

## 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 Suddhi, 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 *Adharyas* of the Puranic days, or hear of them from popular 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 Loudon and other historical *possessed* in cases of "bhut" 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 skepticism grins most sardonically—to wit, the anti-hellocentric 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 so 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 Shingalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. 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 Spiritualist 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 "pilgrims" 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 Brahmins, 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 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 transmigration, the philosophers, adepts, and learned Yogis, such as our venerated master, Swami Dya Nand Saraswati, the great Hindu reformer, Sanskrit 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 *Svarga* (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one *Pratalay* to the next. The Hindu believes in cyclic transigrations 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.

(D.) "Does not allow of Spiritualism without spirits, but the spirits need not be human." At this rate Theosophists and Occultists generally may also be called Spiritualists, though the latter regard them as enemies; and in this sense only all Hindus are Spiritualists.

lists, 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 unattained desires, and who, on account of their sins and earthly attractions, are *re-born* 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.

(E.) 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 Spiritualist 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 I have seen my good fortune to know, I met in Ceylon and India. And these were *not* mediums; for, indeed, they held converse with the *Pyas* and *Peaslings*, 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 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 Samaj, 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 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 Cawnpore, 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*, *Gasains*, *Saddhous*. 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 Shaktis (worshippers of the female power) for the performance of their *pyas*; 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 mulhly of 1857. During our sojourn at the former town, it happened to be the central railway point to which, on their return from Hardwar pilgrimage, flocked nearly twenty-five thousand *Sannyasis* and *Gasains*, 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

\*For the meaning of the word *Pratalay*, see Vol. II. of *The Unveiled*. I am happy to say, that notwithstanding the satirical criticisms upon its Vedic and Buddhist portions by some American "would-be" Orientalists, Swami Dya Nand, and the Rev. Sunamanga, of Ceylon, respectively the representatives of Vedic and Buddhist scholarship and literature in India, the first the best Sanskrit and the other the most eminent Pali scholar, both expressed their entire satisfaction with the correctness of my etymological explanations of their respective religions. *The Unveiled* is now being translated into Marathi and Hindi in India, and into Pali in Ceylon.

\*Yogues and ascetics are not the only examples of such protracted fastings; for if these can be doubted and sometimes utterly refuted by scientific science as void of any conclusive proof, for the phenomenon takes place in remote and inaccessible places, we have many of the *Jeetuns*—inhabitants of populated towns—to bring forward as exemplars of the same. Many of them fast, abstaining even from a drop of water for forty days at a time—and survive always.

*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 Yogues endowed with "infrasonic powers" that produced the manifestations, the astonished answer was invariably the same: "The Yoga himself having become one with *Ishtam*, 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 thaumaturgist. For nearly two months uninterruptedly our premises at Bombay—garden, verandahs and halls—were crisscrossed 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 us 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 Samaj, 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; nay, 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 Samaj.

But, as we explained the origin, development and doctrines of the spiritual philosophy to our friends, and especially the *makes-appeal* 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 *Dehatis* (white foreigners) find in communing with them?" This 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 estimate 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 science, 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 superstition. 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 unsatisfied 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 unwelcome 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 Texas 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 physiologists, 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, giving evidence of still retaining his earthly 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 spiritual, 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 physiologists "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 to, 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























## New York Advertisements

THE GREAT  
SPIRITUAL REMEDIES.  
MRS. SPENCE'S  
PAIN-EXPELLER.

**ONLY the Positive** for any and all manner of diseases  
except Paralysis, Deafness, Amnesia, Typhoid and  
Typhus Fever. Has the Reputation for Paralysis, Deaf-  
ness, Amnesia, Typhoid and Typhus Fever. This is a  
**Positive and Negative** (half and half) for Chills and  
ever.  
Mailed, postpaid, for \$4.00 a box, of 60 boxes for \$5.00,  
whenever of any U.S. or Foreign Registered Letter or  
a Money Order. Pamphlets mailed free. Agents wanted,  
add by Drugists.  
Address: **Prof.ington Spence**, 135 East 90th Street,

**DR. D. J. STANSBURY** Will Diagnose Disease, De-  
termine Character, and Give  
Brief questions on Health, Business, Marriage, etc.,  
with advice, and practical hints concerning the future,  
tell you how free the "Guide to Clairvoyance." Send  
name, age, sex and lock of hair, with 5 cents (stamps),  
"Consultations at office, 1 to 12 A. M. and 2 to 4 P. M., \$1.00,  
Address No. 164 West 42nd Street, New York,  
Oct. 1, '96

**Mrs. Lydia Myers,**  
 Reliable Finance and Est. Medium, at 12 Third Ave.  
 Room, between 72 and 73rd streets, New York.  
 Aug. 16, 1904.

**JUST PUBLISHED---SENT FREE.**  
 COMPLETE History of Wall Street Finance, containing  
 valuable information for investors. Address: BAXTER

**ANDREW STONE, M. D.,**

**TROY LUNG AND HYGIENIC INSTITUTE.**  
**Founder of the New Magnetic College, and**  
**Author of "The New Gospel of Health."**

**PARASITS** with remarkable success. Polymia, or Consumption, Anemia, Leucorrhoea, Bronchitis, Diphtheria, Catarrh, and all diseases of the air passages, by inhalation of EX-SYSTOL of cold or warm Medicinal Vapors, chlorinated vapors.

By this word is meant a patient who is ill, but, patients are usually treated at the time of illness, matters need blow away, without the necessity of what the mind and the body of cases are revealing the treatment of the body, with very simple directions for a mind and a body continue to independence

and the bird's urine, *coprology* *Sauvagnesi*, showing the condition of the blood, or perhaps later, examination by photograph and food, or better, urine, be described as initial, while peritard presence is not food.

ETES. For the first month, she, including *one* *bird* and *diagnosis*, or *bird* and *one* or *three* men for a month, separating in the, with which a few of the *bird* is *bird* and

Experimental, The Anti-Aminic, The Anti-Hemorrhagic, The Anti-Septic, The Marine Root, The Anti-Poison, Also, with effect to remedy for Gonorrhea, Night Sweats, Vital Tonic, Magnetic Embrocations and Poultices for Relief of Pain and Soreness, and a complete treatment of magnetic and psychical diseases, for the invalid patient. Thousands of patients are the grateful recipients of this magical *thetis* ointment.

The art of healing taught in this Code combines the

The Allying mercuric power of heating by Sun and Medicated Baths, imparting the needed *dosha* at pinpoints,

**to construct**, to build up, to nourish and develop the physical constitution to its highest standard of perfect health and strength.

**40¢** Analysis and full report of case made for \$5, independent of any treatment. Package transmitted free of all expense to the Institution, and stamps for return answers must be enclosed in all cases, or *no reply will be*

**NOTICE.**  
A WONDERFUL Diagnosis of Disease given at the wish of my Medical Board for seconds and stamp. Send lock of hair, state age and sex. Medicine put up in spirit all, sent at low rates. Magnificent Catarrh Such is spirit all.

**THE MAGNETIC TREATMENT.**  
SEND TWENTY-FIVE CENTS TO DR. ANDREW  
C. STONE, Troy, N. Y., and obtain a large, highly illus-  
trated Book on this system of Vitalizing Treatment.  
Oct. 1.

**18 ELEGANT New Style Chromo Cards with**  
name, address, postpaid, 100, 1, 100 and 500, Nassau, N.Y.  
A-100-26

HEALTH RESTORED AND MONEY SAVED  
BY THE USE OF  
**James's Vegetable Pills.**

Among the many medicines now being offered to the public, James' Vegetable Pills stand pre-eminent. Comparatively none others are worth buying. The proprietor of James' Pills will not recommend them above their real merit, by saying that they are a certain remedy for all the aches and pains to which man is liable, but feel confident they will not only feel better, but save a fortune of a doctor.

These pills have already gone into extensive use without  
advertising other than recommended by one friend to  
another.  
James's Pills consist of three different kinds, viz :  
**JAMES'S COUGH PILLS.**  
**JAMES'S ANTI-BILIOUS PILLS.**  
**JAMES'S ANTI-SPASMODIC PILLS.**

**James's Cough Pills.**

James's Cough-Pul is applicable in common Cough or Influenza, Coughs, whether recent or chronic, Asthma or Phthisis, Spitting of Blood, Weakness or Stagnation of the Lungs, Tightness of the Chest, Whooping, Shortness and Difficulty of Breathing, Chronic Inflammation of the Lungs, and Consumption, and likewise in Whooping Cough, and

**James's Anti-Dyspeptic or Liver Pills.**  
This Pill is peculiarly adapted to *bilious functions*, and will

rhoeo, Aethiops, and roots of *Periploca* and *Veronica* of Goodness; in Jamaica, and in the different kinds of *Dracopis*; Pain of the Head or Side, and the very troublesome some drowsiness common in the spring season; in Nervous Diseases, as Epilepsy or Falling Sickness, St. Vitus's Dance, and Hypochondriac, Green Sickness, Hysterics, Ague in the Breast, Swelled Lungs, &c.; and will cure the most obstinate disease of Holidied, Coughs, &c. From tea between

**James's Cathartic or Purifying Pills.**  
For the cure of all Fevers, as Intermitting, Remittent, Inflammatory, Bilious and Typhus; all the varieties of Fever.

general; Quinsey and common Sore Throat; Inflammation of the Liver, Spleen, Kidneys, or Bladder, and likewise Gout and Rheumatism.—These Pills should be used in all cases of Bilious Derangement, for Sick Headache, Acidity and Pain of the Stomach, Want of Appetite and Palpitation of the Heart, and in all cases of *Impurity of the Blood*.

CONVERSATIONS

**BY EDWARD D. LINTON and GEORGE V. DRURY**  
The question to be met and settled now is, Shall money  
continue to rule and curse mankind, or shall it be  
made to serve and bless?

“The most important function of money is to represent services rendered.” *Charles Macun.*

"The instrument of exchange now in circulation, metallic or paper, convertible or legal tender, does not possess qualities adapted to the purposes of justice. A dollar represents various amounts of labor-time in various departments of serviceable exertion, so that commodities are sold and services remunerated at the most disproportionate rates, and therefore most unjustly." *Thomas J. Durant.*



By Colby & Allen sent free.

For Publishers who insert the above Prospectus in the respective journals, and call attention to it editorially, we are entitled to a copy of the BANNER OF LIGHT year, provided a marked paper is forwarded to this o.