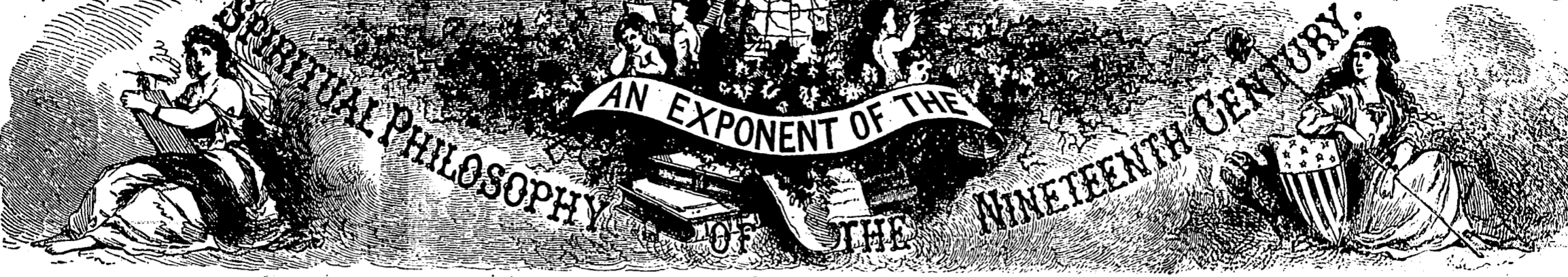


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Banner Contents.

First Page: "The Proof Palpable of Immortality," by Epes Sargent, continued. Second: "Baths of Kanakavarna," Poem—"Why?" "Items of Travel," by Warren Chace; "Associative Familism, or Grouping," Third: "Banner Correspondence;" "Spirit, Communication;" "A Ghost or a Fraud?" "Cul Bonny?" Fourth: Leading Editorials on "Europe and America," and "The Defence," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Spirit Messages; Poem—"The Leader of Angels;" "Outpourings;" Notices of Public Meetings. Seventh: Miscellaneous advertisements. Eighth: "Spiritualist Camp Meetings in Massachusetts," etc.

THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

The figure was within six feet of where Mr. Hazard sat, and he saw her lips move as distinctly and naturally whilst she was speaking as he ever saw them in earth-life. Overcome with joyful emotion he said, "Kiss me, darling!" whereupon her hand was twice raised to her lips as she threw him two kisses.

"It may be imagined," says Mr. Hazard, "what my emotions were, just as the last moment of my last trance was about to expire, to see my wife's face suddenly presented before me, as plain and distinct as I ever saw it in our own house—not as it looked in the last weary hours of life, nor even yet as it was in less material years, when the color had partially faded from her cheeks, but in the full bloom of health, and all the glorious beauty that so pre-eminently distinguished her early womanhood. Before this crowning proof, my experiences had banished all doubts from my mind as regards a future state of existence; but now, even belief that had passed into knowledge, was doubly confirmed. I had at last obtained all I sought for. I had looked upon the re-incarnated spirit-face of a loved one, the identity of whose features I am not only willing to affirm to, under the pains and penalties of perjury, before any assemblage of mortals or tribunal on earth, but, if need be, swear to it, on peril of my salvation, before the assembled hosts of heaven and the judgment seat of God."

In a letter, dated 1873, Mr. Hazard writes:

"For the last seventeen years I have been an investigator of the alleged spirit phenomena; during which time my leisure, as well as my inclination, has prompted me to hold converse, through the agency of many scores of those sensitive and peculiarly organized persons called 'spirit mediums,' with what I deem to be spirits of the so-called dead; and of the many hundreds or thousands with whom I have in this way communicated, all that have referred to the subject alike testify that there is a spiritual form involved in every human body, and that this form not only retains its natural life and identity on passing to the higher life, but is clothed in vesture more or less resplendent and beautiful, or otherwise, in accordance with its moral attainments or degrees of innocence or guilt, that attached to it at the period it passed from earth, or which it has since acquired in spirit-life."

"With like unanimity returning spirits allege that under mediumistic conditions they have, with the aid of some occult alchemy unexplainable to material senses, the power to extract elements from their surroundings, wherever they are enabled to present themselves in an exact resemblance to their earth body, together with its clothing and peculiarities, and thus enable their earth friends to identify them, and, in many instances, respond to their loving advances more readily than they otherwise would. Absurd as this seems to some, and once seemed to me, of the fact I have now no doubt; nor, with the many and varied experiences I have had, can I believe that anything will ever shake my belief and acceptance of it."

Mr. L. A. Bigelow, of Boston, an investigator who shrinks from no trouble in verifying a fact, and whose candor is beyond a question, was at Moravia, October 20th, 1871; and he relates the following as a part of his experiences there:

"As the circle was small, we were within eight feet of the opening, so that everything was visible. Very soon two delicate female hands, closed and then opened, as if in benediction, appeared at the window before us; a face was next seen, but indistinctly. When asked whose friend it was, a finger seemed to point to a lady at my left, and then moved toward me. I inquired if I were the one indicated, whereupon the whole hand was shown and shaken, as if for joy. I then requested the face to come more into the light. It did so, but not far enough to enable me to distinguish it clearly. I then said, 'Please present yourself fully in the aperture,' when I most plainly saw a man's face, with gray whiskers, gold spectacles and bald head. I recognized it beyond question as that of my father-in-law, the late Otis Tufts, of this city, and so remarked aloud. It bowed as if to give assent, and disappeared. I endeavored to recall it, that it might speak to me, but without avail. No one present knew my name or address till after the close of the séance."

Mr. Isaac Kelso, of Alton, Ill., writes to the St. Louis Democrat, (January, 1873), as follows:

"I saw many strange faces at the aperture—some days from ten to fifteen or twenty—the most of whom were recognized by some one or more present in the circle. At length two of my sisters succeeded in materializing themselves, and appeared side by side at the aperture. The recognition was undoubted, my sister at my side recognizing them at the same moment I did; and strangers present remarking upon the family resemblance. But the certainty was made doubly certain when the apparitions mentioned incidents in their earth-life and ours which we readily and vividly remembered."

"A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot."

"Six times during the three weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him; said much about his present condition, and its advantages over the former; tried to give me an idea of spirit-life, the pursuits, pleasures and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased."

"A few days before I left the place a gentleman came there, bringing with him two little girls—his own daughters—the elder perhaps eight years old, the younger about six. Before going into the séance room he said to me: 'When about leaving home my wife observed, "I would go too if I thought mother would show herself there;" but as she was always opposed to Spiritualism, I'm sure she'll have no desire to make any manifestation!" But lo! after the light séance began, who should appear first at the aperture but this same old grandmother! She bent her eyes affectionately upon the children. The little girls gazed a moment in mute astonishment, then both at once, clapping their hands in ecstasy, exclaimed: "Grandma! Grandma!"

"Keep still," said the father, in a low tone of voice, and evidently much moved; then to the apparition he said, 'You don't believe in this a few weeks ago?'

"No," replied the spirit; "but, thank God, it's true!" These words were uttered very distinctly and with a peculiar stress of voice, indicating earnestness and deep feeling. The old lady had been dead but three weeks."

Messrs. Daniel D. Bonnett and John Hayward, under date of New York, Sept. 26th, 1872, testify that in the light circle they saw several faces, arms and hands, and that the faces so closely resembled those whom they represented, that in nearly all cases they were readily recognized; that the late Rev.

John Pierpont came and was simultaneously recognized by many, and that he made a short address, concluding with the words, "Thank God, we live after death."

The following is a specimen of the addresses made by the spirits at Moravia:

"Friends, it is much better to say nothing, unless you can say something good. You will all be sorry if you have injured any one, but never for the good you have done. Be not ashamed, friends, to proclaim the truth of Spiritualism to the world. The time is approaching when you will be proud of it. Oh, how I long to speak to the hearts that are crushed when their loved ones are taken from them, and they think they have laid them in the ground! I long to say, 'Rejoice! they are all free. Be glad! they are all happy in the spirit-land.' And, friends, it is but a short time before you will meet them. God bless you all!"

All very simple this—very common place, you will say—language which a child might have uttered! And yet may it not be that the highest truths are ever the commonest, like the common sunshine and the common air? What more, after all, than this substantially, could the highest seraph have said in the way of saving truth?

Occasionally, in the dark circles at Moravia, the spirits would speak through a trumpet; and in one instance, a skeptic having blackened the small end of it with printers' ink the ink was found, as soon as a light was struck, on the mouth of the medium. Suspicions of fraud were raised, as usual, but there was no fraud in the case. The fact has been repeatedly proved that when an adhesive or coloring matter is taken on the hand or lips of the spirit, it may reappear on the corresponding part of the medium's person. The "nerve aura," "Psychic or electric force," or what ever it may be that is abstracted from the medium to form the materialization, carries back with it the foreign substance it has contracted. Innocent mediums have sometimes been unjustly condemned by persons ignorant of this curious fact.

At a sitting described by Mrs. Chester Packard, No. 83 Lancaster street, Albany, N. Y., as occurring Nov. 21st, 1871, at Moravia, a spirit with a white beard and long white hair came to the aperture, and said, "Friends, I am glad to see you here. You have come to Moravia to see strange things, but they will be seen in other places within a few years at furthest, you will meet your spirit-friends on the highway, and they will come into your houses, and you will recognize them without fear or doubt."

The first part of the prediction has been verified in a striking manner as we have already seen. This spirit, when about to leave, having been asked for his name, laughed and said: "You have been singing 'John Brown's body lies mouldering in the grave,' and you did not know John Brown when he was talking to you."

Mrs. Packard gives the following account of her recognition of the presence of three of her departed relatives:

"Among the floating lights was one, star-like in appearance, that seemed to work by itself, or for a purpose of its own. Finally it became detached from the rest of the lights, and floated away to the extreme corner of the room, when it began to cross and recross the room, coming a little nearer to me each time it crossed. It was nearly as high up as the ceiling. My whole attention was attracted to it. Soon it gained a position immediately over my head, and while I was straining my eyes to look upward, I was aware of a presence around me, and in a moment the sweet voice of my spirit-son said, 'Mother! mother!'

"He took hold of my left hand and patted it so lovingly; he seemed to have my hand between both of his, as I could feel a hand on each side of mine. He then raised his hand to my head, and smoothed my forehead. He drummed on the glasses of my spectacles, and then seemed to take hold with both hands and remove the spectacles entirely from my head, and then placed them back again—this operation being repeated three times. Just then the spirits called for a light, my son's manifestations at once ceased, and the star became invisible. The spectacles my son removed from my head were a pair that he placed there himself for the first time, some seven or eight years ago."

After the lamp was lighted, the spirits began to show themselves at the aperture. Soon, in a full glare of light, she saw her deceased husband. She writes:

"He stood before me smiling; his lips were moving, as if holding an earnest conversation, although I heard no sound. As he seemed about to move away I called him back, saying, 'Do not leave; I want to see you again.' In a moment he was back again, and my mother stood beside him, looking so happy and smiling at me! She stood long enough for all in the room to observe that she wore a cap with a full border on each side, and plain across the top, with loops of narrow white satin ribbon in the border on each, and tied under the chin with white satin ribbon. She wore (as in life) a band of brown hair across the forehead. The band seemed pushed back a little too high, and showed some of her gray hair below the band—which was very natural. She looked precisely as she did when in the form."

"As she was moving away, I asked her to come back again that I might see her more. She nodded, smiled, and was gone, but did not return. My husband went out of sight, and returned five or six times at my request. Each time he came I looked at him closely; I saw a dimple on his cheek and a peculiar wrinkle in the outer corner of his eye—the same he used to have in earth-life when much pleased. All was so life-like! My husband looked as he used to in health, and very much better than he did for months before he passed away; his lips moved as if talking, but I did not see my mother's lips move at all. I looked after them until they were gone; I felt the great question answered—that the soul lived on, and, under proper condition, could return and look at, and be looked upon by, those left behind!"

Dr. A. S. Hayward, writing from Moravia, under date of Aug. 31st, 1872, after describing the phenomena, remarks: "In conclusion, I would say, that what occurs in the presence of Mrs. Andrews I believe to be done by disembodied spirits that have once lived on this earth. I could find hardly a person who has attended the séances who did not hold to the same opinion."

Testimonials similar to these could be multiplied to fill large volumes; but the time has gone by when they were needed. They are now corroborated by the larger and more conclusive phenomena to which I have yet to call attention.

CHAPTER IV.

Materializations in presence of Dr. Slade, Mrs. Hollis, and Mr. and Mrs. Holmes.—Proofs of Identity.

The phenomena of materialization have attended the mediumship of so many in the United States that I can only attempt to narrate a few well-attested cases.

In the presence of Dr. Henry Slade, of New York, remarkable physical proofs of spirit power have been repeatedly witnessed. Mrs. A. A. Andrews, of Springfield, Mass., (1873) testifies in regard to some of these as follows:—

"I have had a spirit-hand write a letter on paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in the white fingers, and remaining in sight, directly under my eyes until the writing was finished, when both hand and pencil disappeared; in a moment afterwards the latter was thrown upon

the table, close to our hands, from a point opposite to where the medium sat."

"I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and naturally upon me."

"I have had one among them, in compliance with a suggestion made from the impulse of the moment, turn away, showing me the back of the head, that I might recognize the naturally curling hair, falling upon the neck, as worn in life. I have watched the moving lips, and heard whispered messages of love and warning sent to absent friends."

Communications purporting to come from Mrs. Andrew's spirit-son were written upon a slate which was laid in full view, with a fragment of pencil beneath it; and sometimes this took place while the slate was held by herself. The mental proofs of identity were so strong, that after many repetitions and ever-recurring tests, doubt became more difficult to her than belief. A hand, in shape and size like her son's, came forth in broad daylight. She saw and felt it; it patted and caressed her; and played with her dress; it took out her watch by a guard which used to belong to him, and then the following words were written:—"Dear mother, always wear my guard; I love to see you have it."

The phenomenon of slate-writing in the light, independent of human touch, has been witnessed by hundreds at Dr. Slade's séances. Mr. Clarke Irvine of Oregon, Holt County, testified that he received a message which was written on a slate, placed on his own head, while Dr. Slade sat some yards from him, and the message was correctly signed, "Thomas Irvine, your grandfather;" "Mr. Irvine never having seen the medium before, or communicated with him in any way."

Mr. J. L. Barnard, of Minneapolis, Minn., a stranger to Dr. Slade, brought a folding slate of his own; a grain of pencil was put inside of it, and while no one touched the slate, and it lay before him in plain sight on the table, a message, purporting to be from Mr. Barnard's mother was written, which was so characteristic and apt, that he says of it: "I now have as good evidence of my mother's existence as I have of that of my brothers and sisters whose letters I receive by mail."

Many of the manifestations known to Modern Spiritualism have occurred in the presence of Mrs. E. J. Hollis, of Louisville, Kentucky. These include levitations of the medium, slate-writing independent of the human touch, the exhibition of spirit hands, transmission of messages through a common telegraph by spirit power, singing and talking by spirit voices, and, finally, the materialization of spirit forms.

For a period of thirty weeks, Dr. N. B. Wolfe, of Cincinnati, investigated the phenomena through Mrs. Hollis, sparing no expenditure of time, money or personal ease, in order to satisfy himself of their character, and engaging other persons of well-known intelligence to cooperate with him. He gives the result in a volume of 543 pages (1874). On the 27th of May, 1872, he received a test which could not fail to make a deep impression; he saw and heard his deceased mother under circumstances which he describes as follows:

"The table on which the music-box was placed, stood not more than two feet from the cabinet. I proceeded to wind it up, and was just turning to resume my seat in the circle, in doing which I had to face the aperture. As I did this, I felt my mother's hand in the opening of the cabinet door. 'Why, mother,' I exclaimed, 'is it possible?' I riveted my gaze upon her for twenty seconds, during which time she smiled, bowed, and pronounced my name. 'The curtain then swung between her face and me. All in the room saw and heard as I did. I was not more than two feet from the cabinet and aperture."

"I am not given to illusions, and rarely dream when asleep, much less when awake. I am a very cool, quiet man in emergencies, and was never more so than upon this occasion. Every person in the circle saw this face, but only I recognized it. It was my mother's face. She recognized me, and called me by my given name. To make assurance doubly sure, I said, 'Mother, please materialize your left hand, and present it at the aperture.'"

In a very brief space of time a left hand appeared at the opening, with the forefinger stuck at the middle joint. My mother had just such a finger on her left hand. When a child she received a burn which contracted the tendon, and fixed the forefinger of her left hand permanently in that position."

Instances innumerable could be named where peculiarities similar to that here described have been reproduced, in these extemporized representations of the mundane body. Quick as thought the communicating spirit seems to be able to show the bodily scars or malformations which are needed for identification.

On another occasion the spirit-representation of Dr. Wolfe's mother remained at the aperture two minutes, and was recognized not only by himself but by his nephew, a lad fifteen years old, who had never been at a séance before."

It is unnecessary to record the many explicit testimonials to the recognition of departed friends in the materializations through Mrs. Hollis. Mr. D. H. Hale and his son, Clinton B. Hale, from Indiana, being present, both recognized simultaneously, the one a daughter, the other a sister. A young lady appeared and wrote: "Dear Mr. Hale, how kind you were to me! Mr. Hale wept as he recognized the features of one whom he had assisted in her destitution."

Mr. F. B. Plimpton, associate editor of the Cincinnati Commercial, gives, under date of May 8th, 1873, an account of his investigations. In the autumn of 1872 he had studied the phenomena that take place in the presence of Mrs. Hollis, and, though thoroughly satisfied of their genuineness, was not quite sure that they could not be explained upon some other than the spiritual solution. But to this he was driven after prosecuting his inquiries further; and such has been the fate of nearly all the persevering investigators with whom I am acquainted. He concludes his Report as follows:

"Beginning these investigations as a skeptic, with a feeling almost of contempt for believers in Spiritualism, but at the same time determined to testify to the truth, regardless of the consequences to myself, to what other conclusion can I come, as one after another of my doubts have been vanquished, and my unbelief overcome, than that these manifestations are precisely what they profess to be? The conviction is forced upon me, that intelligences, invisible to us, save as they manifest themselves through the medium of persons peculiarly endowed, can and do communicate with the living; and that they have as absolutely a personal existence and identity as ourselves."

"They not only assert this, but assure us that they live in a world as rationally constructed for the development of their finite capacities, and for their progression to still higher conditions of being. In manifesting their presence to our grosser sense, they assure us they employ natural agencies; and as the world becomes more receptive of the truth, they anticipate still greater power to reveal themselves, and convince us that we are indeed compassed about by an innumerable cloud of witnesses, testifying to the immortality of man."

The 12th of May, 1874, a spirit calling herself "Katie King" appeared in a materialized form at a séance in Philadelphia, Mr. and Mrs. Holmes being the mediums. Dr. Henry T. Child, himself a "sensitive," and at the same time an expe-

rienced and studious investigator, was present. He writes that on the 5th of June, while he and Robert Dale Owen were among the witnesses, Katie King appeared in "a very beautiful shape, clothed in white robes." June 7th, they had a long conversation with Katie at the cabinet window. She allowed Dr. Child to count her pulse; it was about seventy-two per minute, and perfectly natural. She also permitted him to see her tongue, and asked if he thought she was "right well."

Mr. Owen is of opinion that the "Katie King," or "Annie Morgan," who thus appeared, was identical with the spirit who, for three years, communicated through Miss Cook, in London, as medium, acquiring the skill which "enables her to present herself in veritable human guise, as a messenger confirming to man the reality of another world."

There are some circumstances, however, that throw doubt on the identity. The features, according to Mr. Owen, differ from those in the photograph of the London Katie; the nose is straight, not aquiline; the expression is more intellectual; but the forehead is like. As Katie did not always present precisely the same features in London, these variations are not conclusive against identity.

Mr. Owen testifies in the strongest terms to the genuineness of the manifestations. He writes (July 1st, 1874):

"All my former experience in Spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums, to detect imposition had it been attempted, I have avowed my conviction that the phenomena are genuine; that I have again and again—on more than twenty occasions—seen, heard, touched forms to appearance human and material, and to sense tangible; that these forms have stepped up close to me; that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and adverted to; that I have received, written under my very eyes, by a luminous, detached hand, a communication of some length, purporting to come from an eminent English clergyman (the Rev. F. W. Robertson) who died twenty years ago; the style and the signature serving further to attest its genuine character. Finally, that I have seen the form which had spoken to me a minute or two before, fade away till it became a dim shadow, to reappear, a few minutes later, in all its brightness."

"I have seen, during a single sitting of an hour and a half, three separate forms, completely materialized, walk out from the cabinet to within a foot or two of where I sat, have touched all three, have conversed with all three; and this has occurred in the light, without any one in the cabinet, both mediums sitting beside me. Again, I have witnessed, on six different occasions, the levitation (that is, floating in the air) of a materialized form."

"The power of spirits to reproduce simulacra of persons who have passed from the earth-life suggests the question, How far can we be assured of the identity of any spirit, let the tests be what they may? We have not yet arrived at that stage of enlightenment that would enable us to reply confidently to this inquiry. The John Kings and the Katie Kings who have come in the full form, and conversed with mortals, have not yet given proofs of their identity, that can be substantiated by documentary evidence. In claiming to have been Sir Henry Morgan and a contemporary of Raleigh, John King does not give us such minute corroborative proofs as must be had before his declaration can be accepted."

There is much that is yet a puzzle. In the language and action of this class of materialized spirits. How far they are limited in their mental operations and in their recollections by the act of materialization, or how far by the intellectual horizon of the medium, is still a question. In other cases, proofs of identity, both mental and physical, satisfactory to the recipients, have been given, as Mr. Hazard, Mrs. A. A. Andrews, and others from whom I have quoted, testify."

It is satisfactory to discover that the further we proceed in investigation the more apparent does it become, that if there are deceptive, frivolous, immature spirits, there are also those who are sincere, intelligent, affectionate and earnest in their efforts to do good. The great majority, as in this world, are of the unimpeachable sort. Perhaps the development of a spiritual sense in ourselves is needed before we can have a confirmation, that can be conclusive, of identity. Perhaps, under mortal and spiritual limitations as they now are, we can have only an approximate assurance. The science of Spiritualism being still in its infancy, we may hope for more light on this question."

As for the Orthodox notion that "the devil is the only spirit authorized to communicate with the living," and that all spiritual communications that do not come through certain prescribed channels are Satanic, this will hardly weigh with people of common sense engaged in a strictly scientific investigation."

"Nothing is so brutally conclusive as a fact," says Broussais; and, therefore, facts must win in the long run. The truth itself, and not our mere conceptions of what ought to be true, must ultimately prevail."

Meanwhile we see the significance of the caution to us to "try the spirits;" to try them, not by conjuration through this or that name, however sacred, but by our reason, the purification of our motives, and the singleness of our aspirations for the truth."

Plainly it is not the proved law of our being, that we should surrender to any one, mortal or immortal, the custody of our individuality, our reason, and our self respect. Every earnest and rational spirit, whether in the flesh or out of it, at the same time that he has relations to the universe, and the universe to him, would seem to be impelled by the environments, the restrictions, and the varied experiences to which he is subjected, and by the fallacies with which he soon finds that all human teachings and interpretations are mixed, to exercise his own reason, to discipline his own powers, and to develop his own individuality; and, while courting all good influences, to resist the dictation of those who would constrain him, by ought else than appeals to his sense of right, to adopt their opinions or walk in their ways."

"Think as I do, or drink the hemlock," embodies in words the monster sin that is not confined to mortals or to ancient Athens. As there were spirits of old who would try to force a way for their authority by a "Thus saith the Lord," so there are spirits now who claim a divine infallibility when they can find dupes to heed them."

Spiritualism enforces upon us the fact that in being loosened by death from this exterior husk we call a body, the veritable man is not greatly changed. With a corresponding organization of subtler elements, he starts on his new career from the vantage-ground, low or high, which he has attained to here. Condition follows character; and the spiritual environments which our prevailing thoughts and affections, our nobleness or our meanness have created for us in this life, will impart their beauty or their deformity to our objective surroundings on our entrance into what is now to us the unseen world."

BUTRA OF KANAKAVARNA.

A LEGEND GIVEN BY THE BUDDHA SAKYA-MUNI, AND RECORDED IN THE BUDDHIST SACRED BOOKS.

Translated from the French of E. Burnouf, for the Banner of Light.

BY GEORGE LELAND.

This is what I heard: One day Bhagavat was at Cravase, in Djéjavana, in the garden of Anātha pindika, with a large assembly of disciples, with twelve hundred and fifty disciples. He was respected, honored, revered and adored by monks and devotees of both sexes, by the Brahmins, by the Brahmins, by the ascetics, by mendicants, by the Devas, the Nagas, the Asuras, the Garudas, the Gandharvas, the Kinaras and the Mahavogas. After having collected numerous and excellent supplies, divine and human, both clothing and food, beds, seats, and medicines for the sick, Bhagavat was no more attached to all these things than is the drop of water to the lotus leaf. Likewise the glory and renown of his immense virtue was spread abroad even to the farthest horizon, and in the intermediate points of space. Such is he, this blessed Tathagata, venerable, perfectly and completely Buddha, endowed with science and with government, welcome, knowing the world, without a superior, controlling man, instructor of men and of the Devas, Buddha, Bhagavat! Such is he, who, after having by his own power, and at once, recognized, seen face to face, and pervaded this universe with his Devas, his Miras and his Brahmins, as well as the assembly of beings, Crannas, Brahmins, Devas and men, makes known all this, and teaches the good law! He expounds the religious course of life, which is virtuous from the commencement even to the end, the meaning of which is good, each syllable of which is good, which is absolute, which is complete, which is perfectly pure and beautiful!

Then Bhagavat thus addressed his disciples: "If beings, oh, my disciples, knew the benefit of alms-giving, the benefit and the results of the distribution of alms, as I know the benefit and results of it, certainly, were they reduced actually to their least, last morsel of food, they would not eat without first giving a part of it, without sharing it with the hungry. And if they should find a man worthy to receive their alms, no thought of egotism would enter their minds to eat its shadows there. But because beings, oh, my disciples, do not know the benefit of alms-giving, the benefit and the results of the distribution of alms, as I know the benefit and the results of it, they eat selfishly, without giving aught, without distributing aught, and the egotism which is born in their heart, casts its dark shadows there. Why is this? I will tell you."

Formerly, oh, my disciples, in times past, there lived a king named Kanakavarna, noble, agreeable to look upon, amiable, endowed with supreme perfection, with illustriousness and with beauty. The King Kanakavarna, oh, my disciples, was rich, the possessor of great wealth, of great opulence, of unlimited authority, of an immense fortune, of a plentiful supply of precious things, of grain, of gold, of Suvarnas, of jewels, of pearls, of lapis-lazuli, of Cangkhaela, of coral, of silver, of precious metals, of elephants, of horses, of cows, and of numerous herds; he was owner, finally, of a treasury, and of a well-filled granary. The King Kanakavarna, oh, my disciples, had a principal city named Kanakavati, which was twelve yojanas in length, from east to west, and seven yojanas in breadth, from south to north. It was rich, prosperous, fortunate, plentiful in all good things, pleasant, and filled with a great number of men and of people. The King Kanakavarna possessed eighty thousand cities and eighteen thousand Kōtis of market-towns, fifty-seven Kōtis of villages, and sixty thousand chief towns of the district, all rich, prosperous, fortunate, plentiful in all good things, pleasant, and filled with a great number of men and of people. The King Kanakavarna had eighty thousand counselors; his interior apartments contained twenty thousand women. The King Kanakavarna, oh, my disciples, was upright, and exercised royalty with justice.

One day when the king was alone in a retired spot, and was lying in an attitude of meditation, the following thought and reflection came to his mind: "What if I should exempt all merchants from all duties and taxes? If I should absolve all the men of Djambudvīpa from every assessment and from every tax? Then, having called the receivers, the grand counselors, the ministers, the guardians of the gates and the members of the different councils, he spoke to them in this wise: 'From this day, my lords, I exempt merchants from every duty and from every tax; I absolve from every tax and from every impost the men of Djambudvīpa.'

He reigned thus for many years, when one day there appeared an ominous constellation which announced that the god Indra would refuse to bestow rain for twelve years. Then the Brahmins, understanding the signs, knowing in what way to interpret the omens, skillful in the prescribed forms which operate upon the earth and in the air, having recognized the announcement of this event in the motions of the constellations of Cakra (Venus) and of the planets, proceeded to the spot where the king, Kanakavarna, was, and when they had come into his presence they addressed him in these words: "Know, oh, king, that there has just appeared an ominous constellation, which announces that the god Indra will refuse for twelve years to give rain." Having heard these words, the king began to weep, exclaiming, "Ah, the men of my Djambudvīpa! ah, my Djambudvīpa! so rich, so prosperous, so fortunate, so plentiful in all good things, so pleasant, so full of men and of people! It will soon be a desert and deprived of inhabitants!" After having thus lamented, the king made the following reflection: "Those who are rich and possessors of a great fortune and of great opulence, will be able, by all means, to continue to live; but the poor—but those who have little wealth, little food, little drink and other good things, how will they be able to subsist?" Then this reflection came into his mind: "What if I should collect all the rice and other means of subsistence which can be found in Djambudvīpa; if I should take account of and measure the whole; if once this thing accomplished, establishing a single granary for all the villages, towns, market-towns, chief towns of the district, principal cities in Djambudvīpa, I should cause to be distributed an equal portion to each man in Djambudvīpa? Directly the king called the receivers, the grand counselors, the ministers, the guardians of the gates and the members of the various councils, and spoke to them in this wise: 'Go, my lords, collect all the rice and other means of subsistence which can be found in Djambudvīpa; take account of and measure it all; and once this thing done, establish a single granary for all the villages, towns, chief towns of the district, principal cities in Djambudvīpa.' "Yes, my lord," replied all those whom the king had summoned, and immediately they obeyed his commands.

They returned afterward to the place where the king Kanakavarna was, and when they had come into his presence they spoke thus unto him: "Know, oh, king, that all which was to be found of rice and other means of subsistence has been collected, counted, measured and deposited in one granary for all the villages, cities, market-towns, chief towns of the district, principal cities of Djambudvīpa." The moment appointed for that which the king desires to do is at hand."

Then Kanakavarna, having called all those who knew how to count, to calculate and keep the writings, spoke thus unto them: "Go, my lord, count all the men of Djambudvīpa, and when you have counted them, give to each an equal portion of food." "Yes, my lord," replied those whom the king had summoned, and immediately they began to count the men of Djambudvīpa, and, making known to them the will of the king, they assigned to each of the inhabitants of Djambudvīpa an equal portion of food.

The people lived thus during eleven years; but there was nothing left to live upon for the twelfth year. Scarcely one month of the twelfth year had elapsed when a great number of men, women and children died of hunger and thirst. At this time all the rice and other means of subsistence in the country was spent, excepting only one little measure of food which remained to the king.

Now at this time there came into the universe Saha, a Bodhisattva, who had attained to this dignity forty Kalpas before. * * * Then the blessed Pratyeka Buddha (this Bodhisattva) reflected thus: "I have accomplished, in the interest of a great number of creatures, difficult works, and I have not yet done good to any being what ever. To whom shall I show compassion to-day? Who is he of whom I shall ask, in charity, food to nourish me?" Then the blessed Pratyeka Buddha, with his divine sight, pure and superior to that of man, embracing the whole extent of Djambudvīpa, saw that all the rice and all the other means of subsistence in this continent were exhausted, save one little measure of food which remained to the King Kanakavarna. And immediately he made this reflection: "Why should I not show my compassion for the King Kanakavarna? Why should I not go to his palace, to seek in charity some food to nourish me?" Then the blessed Pratyeka Buddha, taking his flight miraculously through the air, proceeded, by virtue of his supernatural power, his body appearing like a bird—toward the palace where was situated in the principal city of Kanakavati.

Now at this time the King Kanakavarna had gone up on the terrace of his palace, and was surrounded by five thousand counselors. One of the grand officers perceived, afar off, the blessed Pratyeka Buddha, who was advancing, and at this sight addressed the other ministers thus: "See, see, my lords, that bird with red wings which is coming this way." But a second counselor replied thus: "It is not a bird with red wings, my lords; it is the Rākhasa, the demon ravisher of the energy of men, who hastens hither; he comes to devour us." But the King Kanakavarna, passing his two hands over his face, thus addressed his grand counselors: "It is neither, my lords, a bird with red wings, nor the Rākhasa, ravisher of the energy of men, it is a Rishi who comes hither out of compassion for us."

At this moment the blessed Pratyeka Buddha stopped on the terrace of the palace Kanakavarna. Directly the king arose from his seat, and went to meet Pratyeka Buddha, saluted his feet by touching them with his own head, and, causing him to be seated, thus addressed to him these words: "From what motive, oh, Rishi, hast thou come hither?" "To seek for food, great king." At these words the King Kanakavarna began to weep, and he cried out in the midst of a torrent of tears: "Ah, misery! Ah, what misery is mine! Can it be that I, monarch and sovereign master of Djambudvīpa, am unable to give to a single Rishi a portion of food?" Then the divinity who resided in the principal city of Kanakavati, greeted, in the presence of the King Kanakavarna, the following stanza:

"What is grief? It is misery. What is worse than grief? It is still misery: misery is the equal of death."

Then the King Kanakavarna sent for the keeper of the granary, and asked: "Is there anything to eat in my palace that I may give it to this Rishi?" The keeper replied: "Know, oh, King, that all the rice and other means of subsistence throughout Djambudvīpa are exhausted, save only one little portion of food which belongs to the king." Kanakavarna then made this reflection: "If I eat it, I shall preserve my life; if I do not eat it, I shall die." Then he said, to himself: "Whether I eat it, or whether I do not eat it, I must still die; I have enough of this life. How, indeed, shall such a Rishi, a sage replete with morality, and raised to a high rank through his virtue, go out, to-day, from my palace, with his bowl as empty as when he came?" Directly the king, having called together the receivers, the grand counselors, the guardians of the gates, and the members of the various councils, spoke to them in these words: "Listen with satisfaction, my lords: this is the last alms of a portion of food which the King Kanakavarna may make. May, in consequence of this root of virtue, the misery of all the inhabitants of Djambudvīpa cease!" Immediately the king, taking the bowl of the great Rishi, placed in it the last measure of food which remained to him; then holding up the bowl in his hands, and falling upon his knees, he placed it in the right hand of the blessed Pratyeka Buddha. It is a rule that the Pratyeka Buddhas should teach the law by the acts of the body, and not by their words. Accordingly, the blessed Pratyeka Buddha, after having received from the King Kanakavarna his portion of food, took his flight through the air, from the place even where he was. And the King Kanakavarna, clasping his hands in token of respect, remained motionless, gazing upon him, without closing his eyes, until he could no longer discern him.

Then the king thus addressed the receivers, the grand counselors, the ministers, the guardians of the gates, and the members of the various councils: "Retire, my lords, each into your own house; even so, remain not in this palace; you will all die here of thirst and of hunger." But they replied: "When the king was living in the midst of prosperity, of happiness and of

opulence, then we gave ourselves up to joy and pleasure with him. To-day, when the king draws near to the close of his life, how can we abandon him?" But the king began to weep and to shed a torrent of tears. Finally, wiping his eyes, he addressed himself thus again to the receivers, the grand counselors, the ministers, the guardians of the gates, and members of the various councils: "Retire, my lords, each into your own house; even so, remain not in this palace; you will all die here of thirst and of hunger." And as they heard these words, the ministers and all the counselors began to weep and to shed a torrent of tears. Then, having wiped their eyes, they drew near to the king; and when they were come unto him, saluting his feet by touching them with their heads, and holding their hands clasped in token of respect, they spoke thus unto him: "Pardon us, lord, if we have committed any fault; to-day we see the king for the last time."

Meanwhile, scarcely had the blessed Pratyeka Buddha eaten his portion of food, when immediately from the four quarters of the horizon there arose four curtains of clouds. Cool winds began to blow, and chased from Djambudvīpa the corruption which infected it; and from the clouds there fell rain which laid the dust. The same day, in the latter part of the day, there fell a rain of food and of viands of various kinds. This food consisted of cooked rice, of the flour of roasted grains, of rice gruel, of fish, of meat; these viands consisted of preparations of roots, of stalks, of leaves, of flowers, of fruits, of oil, of sugar, of candy, of molasses, finally of flour. Then the King Kanakavarna, gratified, joyous, delighted, enraptured, full of joy, of satisfaction and of pleasure, thus addressed the receivers, the grand counselors, the ministers, the guardians of the gates, the members of the various councils: "See, my lords, see at this moment the bud, the first result of the alms which have just been given of a single portion of food; there will very soon spring forth another fruit." The second day there fell a rain of grains, namely: of sesame, of rice, of beans, of Māchaps, of barley, of wheat, of lentils, of white rice. This rain continued for seven days, as well as a rain of clarified butter, of oil of sesame, and a rain of cotton, of precious fabrics of various kinds, a rain of the seven substances of value, namely: gold, silver, lapis-lazuli, crystal, red pearls, diamonds, emeralds. Finally, thanks to the power of the King Kanakavarna, the misery of the inhabitants of Djambudvīpa ceased entirely.

Now, oh, my disciples, if there should arise in your minds any doubt, any uncertainty which should cause you to say: 'It was at that time and at that period another [than Bhagavat] who was the King Kanakavarna who must not look at this subject in that manner. Why so? It is because it is I who at that time and at that period was the King Kanakavarna. Behold, oh, my disciples, in what manner this subject must be regarded. If beings, oh, my disciples, knew the benefit of alms-giving, the benefit and the results of the distribution of alms, as I know the benefit and the results of it, certainly were they reduced actually to their least, last portion of food, they would not eat without first giving a part of it, without sharing it with the hungry. And if they should find a man worthy to receive their alms, no thought of egotism would enter their minds to eat its shadows there. But because beings, oh, my disciples, do not know the benefit of alms-giving, the benefit and the results of the distribution of alms, as I know the benefit and the results of it, they eat selfishly, without giving aught, without distributing aught, and the egotism which arises in their hearts casts its dark shadows there."

A previous action does not perish; it does not perish, whether it be good or evil; the society of the sages is not lost; that which one says, that which one does for the Aryas, for those grateful personages, never perishes.

A good action well accomplished, a bad action wickedly done, when they have arrived at their maturity, bear equally an inevitable fruit."

Thus spoke Bhagavat; and, transported with joy, the disciples of both sexes, the devotees of both sexes, the Devas, the Nagas, the Yakshas, the Gandharvas, the Asuras, the Garudas, the Kinaras, the Mahāragas, and the whole assembly approved what Bhagavat had said.

Written for the Banner of Light.

WHY?

BY AGAPE.

You ask me why my songs have ceased,
And why my pen now idle lies,
For 'mong the song-birds, e'en the least,
The tiny chip-bird's note is missed,
When to the Southern clime he flies,
Nor to our Northern blasts replies.

But not in Southern land of flowers,
Nor in a happier world than this,
Whose peaceful shades and fragrant bowers,
Through all the music-freighted hours,
Seem throbbing with a conscious bliss,
Learn I sublimer melodies.

The stormy March draws near again,
So sad, funeral and lone;
The year rolls back the sad refrain,
And, through these lonely hours of pain,
Steals only from my lips the moan:
"With thee, dear love, all joy has flown."

A grave, made 'neath the bleak March sky,
Is now earth's dearest spot to me;
There all my earthly hopes low lie,
I can but grieve—and this is why,
Oh, friend, my voice must silent be
Till Death's kind hand shall set me free.

Yet hush, my soul! begone thy fear,
Nor long thy pilgrimage to close;
Be patient; lo! he hovers near,
He seeks thy aching heart to cheer,
He all thy grief and longing knows,
He feels the pain of all thy woes.

And is it so? Can this, my pain,
Leave weight upon an angel's breast?
Or mar the sweet, angelic strain,
That in its high and glad refrain
Re-echoes through those mansions blest?
Thus do I grieve my Angel Guest?

Forgive me, Love! for thy dear sake
I'll strive for patience here below;
And while thy strong, true hand I take,
I'll seek my inner sense to wake,
That I God's holy will may know,
And find his blessing in my woe.

Thou, waiting in thy heavenly home,
Preparest there a place for me;
When may I hear thee bid me come,
No longer for thy side to roam?
When shall re-union, endless, free,
Bring back my soul, dear love, to thee?

ITEMS OF TRAVEL.

BY WARREN CHASE.

The United States signal office for the eastern terminus of the Union Pacific Railroad, is in the top of a very high school-house, located on the top of the highest hill in the hilly city of Omaha, Nebraska. Saturday, July 26th, the thermometer in that airy region, out of reach of reflected heat and heated dust, stood at 105°, and down in the city, in the most shady places, at 112°. We can generally keep cool under any and every form, fire and attack, but this time we utterly failed with the aid of iced water and ice cream; but in answer to prayer, with faith, put up by ourself, and Gen. Easterbrook, the angel who holds the wind in the northwest corner of the earth, where John the Revelator saw him, slackened up his lines in the evening, and such a blow, with such clouds of dust, we never saw out of St. Louis, where everything turns to dust of which it is made. No rain, hail or snow fell in the blow, although we prayed (in our way) for it, and although the vegetation was so nearly dried up that the swarms of grasshoppers gave the city a pass and went over to Iowa, where there are plenty of green things, besides gardens and cornfields.

Sunday was cool, and enabled us to talk to large audiences, both morning and evening, and in the afternoon to meet with the Free Religious Association, with a liberal Unitarian preacher in it, to hear some of the most radical discussion we have met with in our travels. They have not the fear of the Lord before their eyes, nor even of the devil, nor of spirits nor Spiritualism, but are evidently seeking for the truth and trying to follow wherever it may lead, which we assured them would never be into a church, but would be into Spiritualism. Many of the members are now Spiritualists, but not all. The Association has highly interesting meetings for all who are not afraid of being caught by Infidel truth and rescued from the "salvation by grace."

We closed our lectures at Council Bluffs, Iowa, five miles from Omaha—across the river and lands only—Sunday evening, July 19th, with the best audience we ever saw in that city; and after spending two hot weeks at the pleasant home with our kind friends, Mr. and Mrs. Childs, we left what we thought was the hottest place on earth, in this high latitude; but Omaha beats it, and is certainly either near the comet's tail or some other hot place.

Sunday evening the text given us was "Catching at straws," and we thought the poor, ignorant, pious devotees of superstition, constantly sinking into the river of death, had been catching at pious straws, or pious frauds, long enough, and now, as science had showed them a plank, and spirits had let down a rope to them, they had better turn away from the church and Christianity, and lay hold of something that can save them from despair, and even from doubt. We had several of the most popular and distinguished men in the city to hear us, and found Omaha one of the most liberal cities in the West.

STORY OF BARBARISM IN KANSAS.—We had hoped the terrible murders and escape of the Bender family had ended the sad and bloody record of Kansas, which suffered so much in its early history by raids of border ruffians, bushwhackers, and horse-thieves and murderers; but a recent tragedy at Wathena betrays a state of barbarism that would disgrace Texas, or any people claiming to be civilized. A negro man had committed the horrible crime of rape on a white girl, a crime for which we have no apology under any circumstances, and which we have long contended should be punished the same on black men and white men, and when committed by a man on his wife, or any other female, whether of the same color of himself or not; but a crime which is allowed by law, and not condemned by Church when committed in wedlock bands, and which a few years ago, and even now in some places, is not noticed when committed by a white man on a black female. Such was the crime of poor Grubb, who was unfortunately black, and had been in the State prison of Missouri for an assault on a female before, which enhanced the fury of the mob that murdered him this time. A negro man was skinned alive in Georgia, a few months ago, for a similar crime, where white men commit it on black women with impunity still. Harrison Grubb was the Kansas negro's name, and he was arrested and bound over for trial, and on his way to jail, the St. Joseph Gazette says:

"At the conclusion of the examination, the prisoner was placed in a wagon by the constable, and two men detailed to ride with him as guards, while the constable mounted his horse and rode by the side of the wagon. Thus it was that Hamilton Grubb left Wathena for Troy. An excited crowd on foot, on horseback and in wagons, followed the prisoner, composed of forty or fifty men, all prominent citizens, and fully the same number of ladies of the highest respectability. The men were armed with rifles, shot-guns and revolvers, and not a few of the women carried ropes, which they brandished in the air as they clamored for vengeance. Seldom, if ever, has such a cavalcade been seen. There were quiet Christian gentlemen with trusty guns; fair and otherwise timid women, whom the terrible nature of the crime committed against their sex had rendered insensible to danger or pity; young boys, through whose veins the hot blood surged wildly, all rushing blindly on, led by a common impulse, in pursuit of the demon who had done the damning deed."

The wagon, followed by the eager populace, had proceeded but about a mile on the road to Troy, when, near the slaughter house, Grubb sprang from his seat, leaped to the ground, and ran directly into the crowd, evidently thinking thus to avoid their shots and make good his escape. A rattling volley greeted his foolhardy escapade, and he fell dead, pierced by a dozen bullets.

If the tragedy had ended here scarcely anyone would have regretted aught that had transpired; but it did not, for two serious and perhaps fatal accidents resulted from the discharge of firearms. Mr. McPherson, father of the constable, who was in the crowd, was struck by a ball just back of the right ear, and it was thought mortally wounded. He was at once taken back to his home in Wathena, and was still alive at last accounts. A lady riding on horseback towards Wathena had just met the party at the time of the firing. Her horse became unmanageable and threw her violently to the ground. She was taken up bruised, bleeding and insensible, placed in a farmer's wagon and conveyed to Wathena. Our reporter failed to learn her name."

All prominent citizens," this account says. "Christian gentlemen with trusty guns"—not the first Christians that depend on guns to break their God's command; "timid women with ropes," &c. If these were really the prominent, respectable and Christian citizens of Wathena, it is no place for decent people to go to locate. This whole transaction is a libel on Kansas, and a disgrace she should at once repudiate. No one who reads our articles on woman's rights will accuse us of apologizing for the crime, but we know there are scores of white men who actually tor-

ture innocent women to death with the crime, and go utterly unpunished and unchastised by Church or State; and we ask that equal justice be done to all criminals, both black and white, in marriage and out, and that women be fully protected by law, and not by such mobs as are described as the best citizens of Wathena. We have many friends in Kansas, and we know its population generally are intelligent, respectable and civilized—far more so than many of their neighbors—and we know they will not sanction this horrible mob law butchery, nor justify it, as the enraged and outraged citizens of Wathena did, because the aggressor was a black man.

Free Thought.

"On earth Peace, Good-will." "Love one another."

ASSOCIATIVE FAMILISM, OR GROUPING.

BASIC ELEMENTS OF A NEW SYSTEM OF LIFE, PROPOSED AS THE FOUNDATION OF A PEACEFUL CIVILIZATION.

SEC. 1.—INDIVIDUAL.

Item 1. *Eternal Self-Sovereignty*.—Each person his her own king. Absolute right and freedom of each person to do whatever does not infringe upon the equal right and freedom of every other person. Absence of political government, written law and external authority—armies, navies, forts, arsenals, scaffolds, military schools, etc. *Human life sacred*. "The right to life inalienable."

Item 2. *Internal Self-control*.—Self-regulation of the bodily appetites and passions by the spiritual faculties. Rule of the "Higher Law"—Do as you would be done by; Do not as you would not be done by. Authority and government of Principles, not persons. Reverence for and obedience to Nature's Laws of physical health and mental harmony. Each person his her own physician.

Item 3. *Spiritual Communion*.—Present Inspiration. Guidance by the "Inner Light." *Individual Religion*. Each person his her own priest and prophet.

Item 4. *Food from the Plant Kingdom*.—Fruits, nuts and farinacea. Absence of domestic animals (except, at present, the horse and sheep). Non-use of stimulants, narcotics, condiments, minerals. [Item. The principal reasons for adopting the vegetarian (or fruitarian) principle may be classed briefly as anatomical, physiological and hygienic, phrenological and moral, psychological, pathological, chemical, agricultural, economical and laboratorial, gustatorial, intubational, historical, eventual. "Every fact connected with human organization goes to prove that man was originally formed a fruit-eating animal." Thomas Bell, F. R. S. "Man resembles no carnivorous animal." Baron Cuvier. "Man resembles fruit-eating animals in everything, the carnivorous in nothing." Shelley. "I am astonished to think what appetite first induced man to taste of a dead carcass." Pater. "Man is out of all fitness." "The opposite of spiritual food." Bronson Alcott. "I have no doubt that it is a part of the destiny of the human race to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized." Thoreau. See various works on the subject, published by S. R. Wells, 389 Broadway, New York.]

Item 5. *Rational Dress*.—Permitting free and full action of every organ and muscle, and offering no impediment to out-door labor to either sex; covering evenly and loosely all parts of the body—essentially the same for both sexes, and without "skirts" for either. [Item. A form of dress which is comfortable or uncomfortable, convenient or inconvenient, healthful or unhealthy, for one sex, is equally so for the other.]

Item 6. *A separate apartment* for each single person (except the very young), sacred to individual uses, and free always from intrusion.

SEC. 2.—CONJUGAL.

Item 1. *Harmonious Monogamic Marriage*.—Based always on mutual affection, respect and adaptation. Soul-mate, whose core and main-spring is spiritual love (which "worketh no ill"), whose balance-wheel and regulator is wisdom, whose atmosphere and inspiration is purity and peace, and whose outflowings are ever blessed. Such marriage is perpetual. [Item. Any other sexual union is not (true) marriage, and cannot form the basis of a happy home and a normal social state, (and if by mistake entered upon, it should be at once discontinued).]

Item 2. *Sexual Self-control*.—Conjugal commerce only for divine uses.

SEC. 3.—PARENTAL.

Item 1. Parents have the special care of their own children.

Item 2. A nursery-room for each mother, sacred to (conjugal and) maternal uses. A room adjoining, for the husband (and wife).

SEC. 4.—DOMESTIC.

Item 1. *A separate dwelling* and premises for the exclusive use of each family, containing, besides individual, conjugal and maternal rooms, one or more family rooms for the general use of the whole—but no kitchen, pantry, dining-room, food-cellar or wash-room.

Item 2. Each family has the special care of its own dwelling and grounds—"keeps its own house in order."

SEC. 5.—FRATERNAL. (THE GROUP.)

Item 1. *(Description)*. (a).—Six domestic families form one fraternal family, or group. (b). The group-domain is hexagonal in form—six-sided—like the cells of the honey-bee. At its centre are the six private dwellings, so placed as to form a circle around another building which is devoted to general group-uses. (c). The group-house is circular. It is surrounded by a yard (for shrubbery and flowers) and a circular street or pavilion. There are six straight streets, radiating at equal angles from the pavilion, and passing through the domain toward the centres of surrounding groups. (The streets may be lined with fruit, nut or shade trees, roadside fences unnecessary.) (d). Each dwelling is hexagonal in form (or circular), and has three fronts which face respectively the pavilion and group-house and the two adjacent streets and dwellings. (e). The diameter of the group-house, the width of the yard, the pavilion and streets, and the distance of dwellings from pavilion and streets, may be 60 feet; depth of each family-lot, 120 feet. Width of group-domain, 1320 feet (¼ mile); sides and radius (each), 762½ feet; area, 34.64 acres. (f). All the cooking, eating, washing and ironing is done in appropriate rooms, in the group-house. The latter has also a waiting-room, a sitting-room or "parlor," a reading and school-room, and an inner sanctuary; also, perhaps, two or three sleeping rooms for cook, janitor and transient visitors. (g). Work-shops, tool-shops, etc., will stand back from the centre, between the radiating streets.

Item 2. *Mutuality of interests*.—Practical "Fraternity." The members of a group work with and for each other, as one fraternal family; holding material possessions in common, for the general benefit, like unto the domestic family of the Isolate System Corollary; absence of distinctions of rich and poor—of retail stores, etc.

Item 3. *Equality*.—All members, male and female, share equally all privileges, advantages, comforts and opportunities.

Item 4. *Affairs administered by means of group-meetings*.—Each in its appropriate room—for business purposes, for social interchange and enjoyment, for intellectual culture and for spiritual advancement. [Item. In matters of importance, unanimity should be sought before action is taken. Majority vote may decide unimportant matters.]

Item 5. *Systemized Industry*.—Group affairs may be arranged in Departments. Each Department has its Clerk, Agent or Chief, who reports progress to the group from time to time, and receives suggestions and instructions. [Item. The Department Chief is chief servant, not masters or rulers.] *Motives*.—A place for everything

* Viz.: All ranks of human beings and of spiritual beings.
† A species of shell or mother-of-pearl.
‡ A Rishi is equal to ten millions.
§ Phascolus radiatus.

and everything in its place. A time for everything and everything in its time.

Item 6. *Speak well, or say nothing of the absent.*—Personal criticism always in the presence of the criticized, and in the absence of the criticized, is equally bad. (Cultivate the art of thinking pleasant thoughts.)

Item 7. Families should be acquainted with each other before entering upon the group relation, and the desire for the union should be unanimous. (Removal of a family, or individual, from one group to another, may be made at the mutual desire of the parties concerned.) [General remark.—The plan of hexagonal grouping preserves marriage, the privacy and refinement of domestic life and all the endearments of "home, sweet home," at the same time superadding a new element, the fraternal family, brotherly, yet equally compact and unitary, and entirely harmonious with the more limited domestic relations which it overlaps and embraces.]

SEC. 6.—SOCIAL. (THE GROUP VILLAGE. INTER-GROUP RELATIONS.)

Item 1. Descriptive. (a) The situation may sometimes require that groups should be disconnected; but where practicable, it will be found convenient and advantageous for them to touch each other, like the cells of the honey-comb, arranging themselves in, perhaps, three consecutive circles, of six, twelve and eighteen groups (increasing in number as you proceed outward) around a central hexagon—of the same size as the others—which may be termed the *Central Park*. Thirty-six groups will thus constitute a complete group village. (b) The *Normal University*. At the center of the Park may be buildings corresponding in position to those at the group centers; viz., first, a Temple of Science (circular), with six smaller lecture rooms below, for theoretical instruction (by familiar lectures mainly) in the different departments of abstract and concrete Science; and a Temple of Art, or Village Sanctuary, above; second, surrounding the Temple of Science, six buildings used as Temples of Art—the same being model workshops, on a small scale, for practical illustration of the various mechanical movements and instruction in the arts, or "Science applied." Surrounding these are "Academic Groves," for out-door, pleasant-weather instruction, with village meetings and festivals, celebrations, religious meetings, etc. (c) A hexagonal street, or "Boulevard," may surround the village, touching a corner of each group and forming the village boundary line. (d) Next within the Boulevard are eighteen triangular spaces, of about five acres each, and six (at the corners), of about two acres each. The larger may be set out to groves of forest trees, which will be useful as wind-breaks, drought-preventers, air-purifiers, suppliers of fuel, etc.; the smaller may serve as cemeteries. (e) Width of village, 1.65 miles; diameter, a little less than two miles; sides and radius (each), a little less than one mile. From each group-center to a corner of the Park, from each group-center to the center of the village, and from the center of the village to a corner of the Park, the distance is 1/2 mile; in the second circle, 1/2 mile; in the third circle, 3/4 mile; number of families in village, 216; population about one thousand. (f) The Central Park and its buildings and apparatus, the forests and cemeteries, and the Boulevard, are held in common by the village, for the general use and benefit; each group contributing its proportion for the maintenance thereof—as also for the University lectures and Art instruction. (g) The few village Agents, or "Chiefs" of Departments, necessary to the administration of the affairs in which the whole village are conjointly concerned (as above), will report progress to the village and receive instructions, from time to time, at meetings held for the purpose. [They, as well as group agents, will be responsible servants, rather than "officers" or "rulers." They will be selected by all the adults of the village (of both sexes), on such a plan of majority or unanimity as may be found best, and may retain their positions during "good behavior," or until others are chosen.]

Item 2. *Groups maintain Separate Interests.* (except as above and in Item 1, Sec. 7.—Each Group forms a distinct body, in and of itself a sort of miniature "Temple," democratic-theocratic, without Constitution, Statutes or "Rulers," managing its own internal affairs without "let or hindrance" from without.

Item 3. *Equitable Commerce.*—Exchange of products between groups on the basis of cost to giver, instead of value to receiver. Cost, expressed in hours of labor, limit of price. Absence of "commercial cannibalism."

Item 4. *Industrial Justice.—Labor Checks.* issued by groups, in cases where labor or its product is received by one party, for which the equivalent is not rendered at the time. Absence of political Money and Interest. [Item. (a) All kinds of labor (continued throughout time) may, perhaps, be best considered equal; but the equality of the same kind of labor may vary with different persons and at different times—and Labor Checks should stand "Good for" (a given number of) hours of Average Labor, or its equivalent Product. (b) Each check should be numbered, dated, located, by stating the No. of the group issuing it, the name of the village, etc.; should state the total amount, in hours, unredeemed at date, and be signed by the Check Agent. The latter keeps a duplicate record of each check issued and redeemed. When that for which a check stands good, is rendered by the Group which issued it, the check is destroyed.]

SEC. 7.—UNIVERSAL AND GENERAL.

Item 1.—Descriptive. (a) Villages, like groups, may touch each other, or not, as is most practicable in any given case. Land between villages (or groups), considered "common" or "wild," and used, if needed, as pasturage for sheep, or for other purposes. The highway leading from one village, or group, to another, where they do not touch, should be maintained jointly. (b) Railroads and telegraphs may be conducted as now, by private enterprise—i. e. by groups; but on the basis of the Cost Principle and Labor Checks, which will "check" all monopolies and "ring" operations. Item. Railroads should touch, but not pass through villages. (c) Mail facilities may also be secured somewhat as at present, except that the "Post Master General," and his/her Assistants, will be chosen directly by the whole people (male and female), and each village Post Master by the people of that village.

Item 2.—Land, mines, water-courses, and other natural wealth, considered as the property of the Great Spirit, and not subject to barter and sale; being rightfully held by mankind only for use. ("The land belongs to man in usufruct only.")—Thomas Jefferson.

Item 3.—Scientific Notation; embracing 1st, one uniform, universal, scientific (or "natural") Alphabet, with rational Spelling, all words being spelled without "silent" letters, and just as they are pronounced; "for all nations, tribes, kindred and tongues,"—needful stepping-stone to a universal scientific Language. 2nd, A scientific, simplified system of Numbers and Music. 3d, Decimal weights and measures.

Item 4.—Education Perpetual; a practical life-work, involving the harmonious development and right use of every organ, function, and faculty. Physical, social, intellectual and spiritual culture and rational enjoyment the leading life-long object and pursuit, rather than the accumulation of wealth and the indulgence of the perverted appetites and passions. Group-Life a continual Home School and Normal University, for both sexes and all ages.

The above Plan attempts a peaceful solution of the problem of Civilization. It makes no war upon existing forms and institutions. It seeks simply to build anew on a basis which leaves out the causes of human ill, and associates human beings in a chain of Brotherhood, by practicable methods of Universal Co-operation.

Persons interested may address (with stamps), HYGIENIC HOME SCHOOL ASSOCIATION, MATFIELD, PLYMOUTH CO., MASS.

Item 5.—The king's cheese is half wasted in paring; but no matter, 'tis made of the people's milk.

Item 6.—Nothing but money is sweeter than honey.

Banner Correspondence.

California.

SAN FRANCISCO.—"Veritas" writes, under date of July 16th, speaking encouraging words concerning the work accomplished by the Spiritualist Societies in this city, and bearing witness to the good effects flowing from the mediunistic efforts of Ada Hest Foye and other instruments for invisible control. Mrs. Foye, she states, has, during her experience, not only given the incontrovertible oral tests of spirit presence and identity, but has also been controlled to write, automatically, in ten different languages, while she herself is conversant with but one—her native tongue.

In addition to the regular Spiritualist Societies, he states that "a new liberal meeting has been organized at Grand Central Hall," before whose audiences Mrs. F. A. Logan has appeared with marked favor. The Logician has been the subject of much interest, so that his correspondence, in the gradual expansion of liberal sentiment among the credists, whereby San Francisco has recently been made the scene of the organization of three Universalist Societies, where nine months since not one existed. Said churches are presided over by Rev. Mr. Snow, late of Auburn, Me., Rev. Miss Chapin, and Rev. Mr. Van De Mark (Independent), which latter speaker meets the approbation of the writer in a high degree. He closes his letter by a reference to the labors of C. Fannie Allen on the Pacific slope. "She reached San José last October," spoke there a month to crowded houses, and then went to Santa Cruz, where she gave two lectures, and took a severe cold. She next made her appearance in San Francisco, giving two lectures to crowded houses; but her voice and health gave way, and for seven weeks she could not speak a loud word. Her voice has now commenced to improve, yet has not fully recovered its power. She filled a successful engagement in Stockton for two months after that, then returned again to San José for another month, although her health was not as good as it might be. She has been lecturing successfully for the last six weeks, in San Francisco, for the Spiritualists' Union, at Mercantile Library Hall.

She will next visit Sacramento; from thence she goes, by request of the citizens at large, at Napa, to that city, to give a course of lectures, as the one address she gave there, on temperance, was liked so well. She intends to stay on this coast until late this fall, or perhaps until next spring, lecturing and working in the field of reform, and hopes by that time to have fully recovered her health as well as her voice. As a speaker she has given universal satisfaction wherever she has appeared. May she be spared yet for many years to come, to strive for the elevation and enlightenment of humanity.

Iowa.

MOINGONA, July 18.—For some time past I have been an occasional reader, dear Banner, of your columns, and gradually, yet surely, have you elevated yourself to a position of prominence in my estimation. Your fearless efforts in the cause of truth I now fully recognize; your clear elucidation of the principles by which you sever the shackles of theology which for centuries have bound the souls of men, prompt me to make known to every lover of truth that there is one more for whom the night of error is fast passing away, and the dawn of truth finding its way into the innermost recesses of my soul. Perhaps I ought here to mention the prominent feature instrumental in prompting this communication:

Recently a Spiritualist Convention was held in Fort Dodge in this State. I was informed by some friends of mine, who attended the same, that one of the subjects there handled by Captain H. I. Brown was, "Down Brakes." This I thought rather a novel subject, and a few evenings subsequent to the Convention the novelty of the subject again took possession of my mind, and subjecting the matter to a mental test, the following features presented themselves:

I saw it was susceptible of two general applications. First, I saw an immense train of churches on the railroad of life, bearing onward a great freight of human beings under the guidance of conductors and engineers of strict orthodox stamp. Onward they rush, regardless of the sublime instructions given on the way; blind to every object of beauty which free, unshackled minds could duly appreciate; in fact, utterly ignoring the grand objects of their travel, until, finally, inevitable destruction looms in the distance when the unerring voice of truth is heard, "Down Brakes." But is this faithful warning productive of good results? Are minds which have been utterly oblivious to every appeal from the same faithful monitor in the past likely to heed the final warning? I am afraid not. The pernicious teachings of which they have been the recipients for many years have poisoned all aspirations to profession and rendered them deaf to the call of truth.

The second general application of this subject—"Down Brakes"—seemed to me the most feasible. In this case I am passenger in a train freighted with human beings, traveling rapidly at a fearful rate. Passing through the cars ahead, I heard a fearful commotion. Stopping to learn the cause, I heard the conductors (orthodox clergy), deprecating in language no way reputable to the shrine of morality, those ungodly individuals or passengers occupying the last car of the train. Wishing to ascertain the true character of those individuals occupying the last car, I hurried to reach it. When about to enter, I saw over the car door the unmistakable motto, "Magna est veritas et prevalebit." Once entered, I was favorably impressed with the social character and gentlemanly deportment of the passengers, and solicited information as to the cause of the dissatisfaction in the cars ahead. In the group to whom these words were spoken, I recognized Tyndal, Huxley, Spencer, Darwin, Proctor, and others of the same scientific stamp, together with a number of professors of modern spiritualism. I was informed that those conductors in the cars ahead were orthodox preachers, and because, in their fanatical career, they were checked by those scientific individuals in the last car, letting "down brakes," they were ready to find fault with anything calculated to elevate human character and promote human happiness, and banish from our midst all such pernicious teachings as would have us believe that the God of the universe is a cruel, capricious being.

I was satisfied that such was the case, having ample proof of the feelings of dismay which pervaded the breasts of those conductors (preachers) of the different churches, by their incessant howlings against the truthful principles of science, and their advocates. However, they find their ground untenable; the old theological theories are fast receding, and soon, like their old progenitor (Moses), no man shall know their final resting-place.

If science, so far as it relates to matter, in the truthful demonstration of all the phenomena in connection therewith, has revolutionized mind and removed all obstacles in the way of human progress, how much more will it accomplish when the very existence of spirit, and the manifestations peculiar to it are accounted for on purely scientific grounds? But these defenders of the fast falling edifice of theology repudiate everything which has a tendency to ennoble the human mind. They tell us that spiritualism is all a humbug. What an absurd assertion! We ought not to condemn without proof. One hundred years ago, had some one asserted that science would enable us to send news to a friend one thousand miles distant almost instantaneously, along a wire, he would have been considered a lunatic, if not possessed of that imaginary being—the devil.

All scientific researches which eventually result in promoting human happiness by keeping in motion the great wheel of eternal progression, were generally denounced as diametrically opposed to the will of the orthodox God, and consequently retarded. In like manner Spiritualism is assailed, but its friends expect to find in opposition the same spirit that at all times has characterized those religious fanatics—even back

to the days of Galileo, Copernicus and others whose minds were long in advance of the age in which they lived. But science, nevertheless, has been victorious. Although for centuries it was trampled under the foot of the church bigot, yet it came forth with renewed energies, and has established its priority of claim upon the human race; and in no better way can it endorse itself to humanity than by its proof of the existence of the spirit and faithfully introducing us to a knowledge of the phenomena pertaining thereto. It is by means of science man interprets the universe in its laws and adaptations, and in its scientific religion he sees mirrored the glory of that Creative Power which brought him into existence and which he ever reveres. A LIBERAL.

Maryland.

EASTON.—J. F. Haskell writes: Cannot some good test medium be induced to visit this place, of about three thousand inhabitants, and diffuse among us the glorious light of the nineteenth century? I think such an one would be compensated.

Michigan.

MATAWAN.—F. W. Suidman says, in a business note: This year is the first time I have subscribed for the Banner of Light, although I had read it for some years, and liked it well. I now think it one of the best journals I have ever seen. The circulation of your paper and books must do much good.

Spiritual Phenomena.

[From an Occasional Correspondent.]

Spirit Communication.

At Mrs. Nickerson's, (trance medium), March 9th, 1869, (Worcester,) Mass., A—came and said: "I am happy as I can be. I want to speak of velocity. This country has not arrived to the end of velocity in mechanics and locomotion yet. Lightning follows veins in the atmosphere which causes it to crinkle so. The veins cross each other above and below. A thunderbolt is condensed electricity, created, generally, by excessive heat, but not always. It can pass through our (spirit) bodies and not hurt us, because we are so long to an element something like unto electricity, only more refined, which cannot be destroyed. Spirit is in everything; it is the life and motion of everything. The earth is in the spirit-world, and is permeated with it."

We have cities here like yours, only more beautiful; we have trees, shrubs, flowers, vegetables, clothing, and everything you have; if we desire it, and we are clothed and retain all our earthly faculties. When I left my earth-form I was born again; it was my second birth. I was tired at first, but I could see everything that was going on about my body; and you do not know how anxious I felt to tell you that I still lived. Oh, it was so glorious to open my eyes, after such suffering and sea-sickness, and bending over me, and see their arms stretched out to receive me. And, oh, the ecstasy, the delight, the joy that they manifested, and that pervaded my own being. I seemed to be electrified! But, father, I was amazed, too, to see that I had lived in such close proximity to that beautiful spirit-world, yet had not realized it more than I did. While we live on earth, father, we also live in the spirit-world, too—a dual life—possessing both material and spirit bodies at the same time.

I want to tell you something about the origin of spirit. The term spirit means the individual person. The individual spirit tells and cares for its outside shell—the material body—while in the material world. The origin of spirit is this: When the child is brought into the world, and at the same time the elements from their spirit bodies that forms or creates the spirit. Hence, from the moment of conception, there is life given that must, by its laws, exist forever, and always retain its identity. That spiritual conception grows with the physical body, which must be formed in likeness to the spirit body—which always retains its identity and individuality—and when we leave our natural body, we retain every faculty of body perfect in form. If in Nature there is any deformity it is not in the spirit form, but it occurs through the mind of the mother, whether it be of the intellect or member of the body. From some defect in the mother's mind, or otherwise, the natural body did not grow to cover certain spiritual parts of the body—it may be a limb or brain. The mind is always present, but cannot always act through dead or incompetent organs. Amputated limbs have sometimes to be replaced to relieve pain in the spiritual limb. So, father, I continue, up in my spirit room, the same individual I ever have been from the beginning; but my intellect has been cultivated, and I have more knowledge of it. We have always existed, as spirit germs, from eternity, and always were and always will be, but not conscious, and handed down through countless generations, until the elements of consciousness in an individual being is formed. So I woke up to a consciousness of my spirit existence and met friends; and I could stand and hear what you said, and knew what you felt and thought, very soon after I passed away. I had, of course, to learn to be happy. Everything was so beautiful and harmonious, so far beyond anything I had ever conceived or heard of, that I was in raptures of delight; I felt such a freedom; I had thrown off my burden; I had no longer to suffer or toil for the body. It was very hard for me to leave you to grieve. Oh, how I wanted to open the door and let you look in; but, no, we have to obey the laws of our being. This life is only a prolongation of earth-life; the leaving our bodies is the bursting of the old chrysalis—the new birth. Yet there are all grades here, father, retaining the exact cultivation of all the organs just as they had been cultivated in the earth-life. But, father, there is a dissimilarity in all organisms. The difference consists in the development previous to birth, and after, also. But there are different grades of society in spirit as there are in your world. These grades consist in the development of organizations in the life that has been lived. It seems very hard, father, when we contemplate an individual who is crude, and a burden to himself and to all with whom he is associated; it seems very hard that he could have had no voice in his organization, on creation, and yet must suffer the consequences of his misdevelopment, however early it may be.

But when we take into consideration that our existence is a progressive existence—that we climb (as it were) the ladder that Jacob saw, and in order to make the ascent we must step on the first round of the ladder—when we consider this, then we must feel that it was in wisdom, and is well; that if all had been created perfect, then they would have had nothing to do. But now all the diversity in color, caste and organization is but the carrying out the plan of the great Creator, and is in wisdom. How natural it is when we obtain an object, to begin to look around for another. This is the natural instinct, often called forth by coming in contact with other organisms. Some new idea is thus called up—this, or that! Each individual has a distinct atmosphere of its own, and when we come in contact with their atmosphere—perhaps no word spoken or touch of the forms—yet often there are new ideas awakened in one or both individuals through the uniting or stimulating of some unseen germ; like the raindrops, as they wake into being, so do these spirit drops, in consciousness, wake up and stimulate new ideas. So as I pass from one state of growth to another, I can retain my individuality. We are students here. We do not learn from books, but things, here. We do not learn and nature to learn geology; botany—plants, flowers, etc.; physiology—we study the human form; phenology—the brain; if psychology, then we take the spirit-form, as it dwells in its earth shell, though we can take it in spirit-life also. For the study of astronomy we have the heavens. We visit other planets. When you plant a flower in your world it fades, but the spirit of the flower lives. We partake of its spirit aroma for the gratification of our sense of smell, as we do of that of the earth vegetable

for food, though this is not a necessity, as we have our own spirit-plants and flower gardens, and fruit, and everything in spirit that you have in the material, which we can eat if we desire, but not necessarily, as we can live as long as we choose without eating at all. We can talk small, as you do, and enjoy music infinitely more than you do. But there is another thing we do that comes right from the heart, and is more beautiful than anything I have told you. It is this: The whispering of words of peace, of comfort, of joy, of love, to the dear ones that are still groveling on earth, groping behind us. Oh, father, there is a great, a beautiful mission that we have to perform, the soothing, and the comforting of those we love, who are still in doubt and uncertainty with regard to the future. A realization of this life wipes all tears away; it fills us with joy and gladness, and one of my greatest joys is the privilege of being near those I love, who are still sojourners on earth. We can move with great rapidity through the spirit-world, and in any direction, this element being just as natural to us, and more so, than water is to fishes, and we can float through it as they do. Our world is not solid, and yet it is a real and tangible world. All material worlds float in the spiritual world, and were it not that the spirit-world is more positive and real than the material world, all would be chaos and confusion with the planetary systems, for the spirit-world nourishes every plant and gives through its emanations to every one of them their life and motion. This is what keeps all the planetary systems so steadfast in their movements and places, and establishes and maintains such exact order in the universe.

[Correspondence New York Times.]

A GHOST OR A FRAUD.

"KATIE KING," A SPIRIT WHO REVISITS THE WORLD.

PHILADELPHIA, July 20th, 1874.

Next to the interest felt in the Ross abduction mystery, the Philadelphia mind is most exercised about "Katie King" and her associate. This lady, of whom we have all heard some very extraordinary but not remarkably lucid accounts, purports to be the latest crowning wonder and most complete development of the occult science of Spiritualism. An inhabitant of spirit-land these two or three hundred years, she has "progressed" sufficiently to be able to revisit middle earth in a nineteenth century garb, and whisper bad grammar and nonsense in the ears of the privileged ones admitted to her séances.

My own opinion, derived from several interviews, is that she is one part Spiritualism and two parts humbug; but as that opinion is quite at variance with the belief of her noble army of followers, numbering several hundreds in Philadelphia, and I know not how many in England, permit me to lay before you the most authentic account obtainable of this newest and highest development of our "knowledge of a future state."

Katie, then, to begin with, is neither a Faerie Queen, nor a "noble dame of high degree," though both these classes of ladies were in the past, and are at present, the commonplaces of a bad lot altogether. Her father, who is even yet obliged to follow her whenever she visits earth, and keep a strict eye on her movements, is "John King," better known as "Henry Morgan," one of Capt. Kidd's worthy successors in business in the days before the laws of *meum* and *tuum* had been extended to the Spanish Main. Whether he died as "John King" or "Henry Morgan" I do not know, nor does it matter; he is "John King" now, and Katie is his daughter. Many spirits, we are told by those deepest in their confidence, have aspired to reappear in robes of flesh and filmy mesh; but Katie is the only one who has presented a counter-attraction to one so unimpaired and qualified to use it, and receiving in return a gentle pressure from fingers which have lost none of their magnetism by being laid away since the time of Cromwell. "It is to me," says Dr. Child, Katie's chief apostle to the Philadelphians, "the strongest possible evidence of the immortality of the soul." But why not of men in dresses and hot-house bouquets as well, Dr. Child does not seem willing to explain.

The first appearance of this remarkable young woman was in London, a short time ago, where and when she used a Miss Florence Cook (I think her name was Florence) as a medium, and set some of the most learned scientists half wild with another. Among others, Prof. Crookes, F. R. S., went to investigate and scoff, and remained, believe and champion. After a successful session with Miss Cook, Katie announced that she would appear no more; "her mission was ended, and she was going to a higher sphere,"—referring, it would seem, to the United States, for she presently turned up as the familiar spirit of Mr. and Mrs. Holmes, mediums of long standing and wide experience, where her manifestations during the season just closed have been spiritually most extraordinary and financially most successful.

There was no furore about the business; no hall was taken up or public entertainment given; but the medium's narrow sitting-room at No. 60 Ninth street, was crowded nightly, and sometimes twice of an evening, at a dollar a head, and this, too, in spite of the fact that the public was not only not invited, but not admitted. Only those who could present good testimonials, or were introduced by mutual friends, could gain admission. Among these was your correspondent, who paid his dollar, like the rest, and therefore feels at liberty to tell all he knows. The house is an old-fashioned three-story brick, occupied, as to the first floor, by a music store, and as to the rest of it, by the Holmes family and the spirits. The *seances* are held in the second-story front room, an ordinary apartment, perhaps eighteen feet wide by sixteen deep, with two windows looking out on Ninth street, and with nothing unannoying about it except the "cabinet," which is made by stretching a dark partition across one corner, thus cutting off a triangular space. The partition reaches to the ceiling, and contains a small door, with a threshold about six inches high. Over the door, and about seven feet from the floor, is a small pentagonal opening, while another of similar shape, but larger size, is about a foot lower on the right. This is the aperture at which Katie usually appears. It is about a foot in greatest width and height. The cabinet is hung with loose dark curtains, and a door at one end, leading to a back room, is boarded over in a manner apparently secure.

The audience sits in semi-circles, facing the cabinet, the inner circle being composed of the most faithful Spiritualists. On one end of this row sits the principal medium, Mrs. Holmes, her husband sometimes taking a chair at the other end, sometimes entering the cabinet and going into a "mesmeric sleep." When your correspondent was present, both mediums remained in full view of the audience during the entire performance. They did not go into a trance, but sat firmly themselves, and laughed and joked with the audience. One window was closed and the other remained open. The door was locked and the room dimly illuminated by a coal oil lamp, with a red shade, which threw upon the scene that roseate tinge so much affected in the spectacular drama. The company being seated, without joining hands, the spirits were invoked through the agency of a small music box; and when this did not seem to "fetch 'em," the audience sang some familiar melody. It did not appear to matter much what the melody was; sacred or secular, it was all the same, and they passed from one to the other with the greatest readiness. The only requisite seems to be that the melody should be in a mi-

nor key, and tolerably loud—"the better," said some sceptic, "to conceal the creaking of invisible machinery."

After a short overture conducted in this way, Katie appears at the little window above mentioned. She usually begins by thrusting out a white and shapely arm, speedily followed by a pretty face, framed in a mass of black ringlets, and set off by a jaunty Spanish veil, which lies lightly on her head. There is profound silence until she says, in a ghostly whisper, "Good evening." The salutation is courteously returned, and then ensues a dialogue of the smallest kind of small talk, interrupted by frequent disappearances and reappearances on the part of the spirit lady. The tenor of this important communication from the land of the hereafter is about as follows:

"Good-evening, Katie."
"Good-evening."
"Are you alone this evening?"
"No. Father is here, and General Rawlings; but they can't materialize to-night."
"Katie, Mr. Owen (Robert Dale Owen) is here; don't you want to speak to him?"
"Why, of course, stooped. Good-evening, Father Owen."

Mr. Owen hovers, and says: "Will you have this bouquet, Katie?"

"Of course I will," says Katie, and reaches her hand for it. It is given her, and she disappears with it, but presently returns, and gives it to somebody to hold for her.

"Katie, can you come out for us to-night?"
"I'll try, but it's very warm, and very hard to materialize."

Katie accordingly disappears, and the singing is resumed. Presently the door of the cabinet opens slowly. I sat directly opposite the opening, but could see nothing until it was well ajar; then a white figure seemed to grow out of the darkness within, and Katie stepped forward gracefully, took two or three steps into the room and retired, closing the door after her by lifting her hand to the latch. She was dressed in a somewhat theatrical costume of pure white, which flowed to her feet, and seemed to be of a fine kind of muslin. The sleeves were loose and flowing, and as she waved her hands in the stereotyped style of the stage sylvan, the sleeves fell away to the shoulder, displaying a pair of perfect arms, which might well arouse the envy of any earthly belle. Her figure was full and round, and her face was beautiful in outline and expression, with a complexion so clear and transparent that it either seemed to, or actually did, shine with a mild radiance. In her hand she held a fresh bouquet, and a dagger-fan, gliding at some former *seance*, was stuck in her girdle, while on her neck sparkled a silver cross, also a present, as she came again, and said to be a necklace of diamonds. She came and went several times, touching with her hand a number of the audience—among them your correspondent. It was the soft, gentle, magnetic touch of a woman; but the hand that gave it was cool and dry, notwithstanding the furnace-like heat of that closed cabinet. She reclined her bouquet, kissed a young lady who was one of her dearest followers, and on one occasion seated herself, with much apparent difficulty, and remained for some time in full view of the audience.

But the most wonderful part was still to come. "Katie," said Mrs. Holmes, "can you disappear with the door open to-night?" "I'll try," said Katie; and presently she came again, and while the door stood open she gradually faded away, seeming to retire slowly into the depths of a space only just large enough to hold her at the first. The bouquets, and all other material substances about her, disappeared at the same time, and when nothing was left but the hem of her white dress shimmering on the floor, she came again, seeming to gather herself from thin air, like a forming cloud, more and more distinct, until she again stood in mortal guise before a red-lighted audience.

Naturally, you will ask for a solution of the mystery. I have none to give. There are, or seem to be, a solid floor beneath, a solid ceiling above, a solid wall on one side, a solid closed door on the other. She has taken the cabinet to pieces, committees, including some of the faculty of the University of Pennsylvania, have investigated in every way; none would think that no mortal could disappear, even through an acknowledged opening, as readily as Katie King does, without being seen by some of the audience, gazing, as they do, point blank through the open door. Both mediums are ignorant people, of low ideas, and seemingly of quite too little intelligence to play a trick as delicate as this, and yet this counterfeited presentment is a wonderfully accurate imitation of flesh and blood, and I'll vow that the bouquet of flowers and the brown paper wrapped round their stems, and the brown paper wrapped round their stems, and in spite of the music and of Mrs. Holmes's sudden cough, we did hear what sounded very like the creaking of secret machinery on two occasions, and we did see, last Saturday night, the petals of flowers lying in the hall on the third-story stairs, and the petals were wonderfully like those which adorned a huge bouquet which was that evening handed to Katie King, and disappeared with her. It may be that this is all right. It may be that the noise of the machinery was only the groaning of John King's guilty conscience. It may be that Katie chose to take her return flight by way of the attic stairs and the trap-door in the roof. It may be that we have been entertaining and entertaining by angels' avatars. But if it is so, if spirits may revisit the earth only to talk nonsense, if they can do nothing but prattle and look pretty, and can impart no information of man's state, either present or future, then it seems to me that Spiritualism is a fraud of the biggest kind, and that the spirits would do much better to stay at home and let us form for ourselves other views of the hereafter than that which must regard it as simply an asylum of feeble-minded ghosts.

Cui Bono?

To the Editor of The Golden Age:

Prof. Huxley has said of Spiritualism and its manifestations, that "Supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and 'curates' at the nearest cathedral town, I should decline the privilege, having better things to do." And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.

In these few sentences he has expressed the feeling of a great many intelligent people. It is a feeling of profound indifference. They ask, What use is there in looking into the subject at all? What if it is true? Perhaps it is of no use in a scientific or financial way. But the point of special value and benefit is the confirmation of the phenomena give to the doctrine of immortality. The poetry of the medium may limp very badly, and the prose may resemble the chatter of old women more than the polished phrases of Arnold or the splendid rhetoric of Ruskin. It may be impossible for spirits, even like Wordsworth and Webster, to get such complete possession of our living organization as to utter their ideas with any fullness or make themselves any more intelligible. Admit the poverty of literary and scientific merit in spiritualistic communications. It is perhaps wisest and best that men should learn most and get most of their ideas and impressions from this world while they are in it. But these facts do not detract from the importance of our having such satisfactory and convincing proofs of immortality as shall enable us to feel in our inner souls that our departed friends are still alive, and that we shall live to have a world superior to this. Is it nothing to have the tangible evidence that the intelligence which animates the body will survive its dissolution and live forever? Is it nothing to know that those who have gone before can whisper syllables of consolation and assurance to loving hearts, that all worlds are one; and that what we call death is resurrection? And this is the good in Spiritualism.

J. H. COOPER.

New York, June 29th, 1874.

