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L. O. Draper

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ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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OUR EVIDENCES OF A FUTURE LIFE:

An Address Given by Capt. H. H. Brown at the Neshaminy, Penn., Camp, Sunday, Aug. 6th, 1882.

(Reported Specially for the Religio-Philosophical Journal.)

"If a man die shall he live again?" This is an old inquiry. It comes into modern thought in this form from the oldest book in the Bible, one probably older than the Jewish race, coming to them from the Arabic. And the inquiry now, as then, is like a sharpened sword, dividing the thinking portion of society into two divisions: those who assert and those who deny a life beyond the grave.

It is only when the reflective powers of man have developed, and we might say, not until he has crushed down his natural intuitions, that he asks this question, and it certainly is not till he has lost the evidence of that life that doubt can arise and give birth to the question: "Shall I live after death?" That there is no such doubt or questioning in the minds of savage or undeveloped man is evidence to us that he knows of that life. Prof. Huxley tells us that the belief in ghosts is universal among savage tribes, that though there are tribes so undeveloped intellectually that they have no word that can be translated "God" or "Deity," they invariably have words for ghosts or returning dead. They do not question the fact of a life beyond the grave any more than they do of fair weather after a storm, but are as equally ignorant of the philosophy of each.

Questioning, man begins to learn. The eternal "Why?" "How?" and "What?" have been the triune path to knowledge. The moment a man asks a question, he passes the boundary line between brute and man. Unquestioning, he has been like the brute, the unconscious and ignorant servant of law; he has now, he questions, begun to be the conscious and intelligent servant of law.

And the moment he asks himself this question concerning a future life, he is destined to become, if he continues thinking, either an Agnostic or a Spiritualist. If he answers the question from knowledge, "Yes," he is a Spiritualist. If he answers, "I don't know," because he can find no proof, he is an Agnostic; if he dare deny, he is a Materialist. And thus the moment the first man asked this question both Spiritualism and Agnosticism were born. They are the balance of each other. Spiritualism is thus old as man and is the positive pole of knowledge, and Agnosticism, the negative one of ignorance. Please understand me, I do not say Agnostics are ignorant, but I do say that the essence of Agnosticism is ignorance of the life beyond the grave. Ignorance on this point, however much it may seem a paradox, is the result of the general intelligence of the non-believer. As a class they average as high in intelligence and morality as any other class of people, but the fact of their being Agnostics, arises from the lack of knowledge on this point—i. e., ignorance of any proof of future life. Spiritualism asserts positively that there is a future life, and hence it has evidence. The two are as necessary to each other as heat and cold, odd and even, or any other of the bissexile facts of existence. Materialism asserting non-existence, asserts what is incapable of proof and hence is as dogmatic as theology and is only after all a belief.

All faith, hope and belief in every religious system is after all founded on the knowledge possessed or supposed to have been possessed by their founders. For instance, the Christian belief rests upon the testimony of those who saw Jesus. "Now is Christ risen from the dead," says Paul. The Mohammedans rest their hope on what Mahomet saw. "We testify what we have seen," say the founders of re-

ligious systems, and centuries after, belief faith and hope, flourish in the soil of the real or supposed knowledge of the early prophets of that religion. Hence the theological field occupied by these systems is that of belief alone. Spiritualism, however, deals in knowledge, and Materialism and Agnosticism in ignorance. Christians believe; Spiritualists know, and Materialists deny. Science is of necessity to-day materialistic, thus making great inroads into the old realm of belief, and by raising doubts in the minds of the votaries of the old, has greatly recruited the ranks of Agnosticism. But Spiritualism bringing its positive proofs, and these proofs being in the line of human love and hope, is still faster dividing the cohorts of belief by compelling each one to examine his or her evidences of immortality, and as belief has no evidence that can stand the test, the ranks of Agnosticism are faster recruiting than ever before, consequent upon the rapid increase of Spiritualism; and as general intelligence increases the ranks of each must be recruited till belief has not a soldier and there are but two classes in the world, Spiritualists who know, and Agnostics who don't know there is a future life for man, and as fast as proofs come to the "don't knowers," they will recruit our ranks. Thus as Spiritualists, we should remember that we owe it to those whose belief we unsettle, and by rational reaction drive from dogmatic assertion into negation, that we do our duty still further, and as fast as possible present to the world such evidences as shall develop in their minds a realization of the fact of a future life, and while we encourage Materialism and Agnosticism as worthy co-workers against theologic and dogmatic authority, we should never forget that they are still our antagonists from their lack of development, and should seek to develop them by improving the conditions for growth.

Spiritualism has, therefore, by its evidences and the doubt raised in the minds of believers been necessarily a disintegrating force to old organizations, centrifugal power being most prominent. But the field cleared of error, it will through its centripetal, crystallizing power of love, weld all who are equally developed into harmonious bodies for common work for the common weal, and I believe we are now entering that era of crystallization.

The first great work of Spiritualism then is to present to the world the evidences of a future life. To do this it must give that which is satisfactory to all natures, and I believe that when men learn to rightly weigh evidences, all that is needed is to be found in modern spiritual phenomena, and when they become sufficiently intuitive, enough will be found in each individual life. To-day the masses are not a capable jury. Negative evidence, that would be refused in any court, outweighs positive evidence. Three witnesses testified that they saw Pat seal the boots, and he said when about to be sentenced: "An shure yer honor will not commit me when only three saw me seal, for I can bring many more who didn't see me." Those who have seen and heard in this universal court, are too often set aside for those who have neither seen nor heard, and the culprit convicted by their negations.

The only witnesses that can testify are those who know, and all the evidence possible, is to the fact of the existence of man after death. The testimony of a man who don't know is the testimony of the home-staying Spaniard in 1492, against that of the discoverer of a New World. One knew and testified to the fact. Scorn and the negative evidence of ignorance, with persecution and death, did not weigh with coming generations against Bruno's, Galileo's and Gutenberg's knowledge. Ignorance is the only witness against Spiritualism.

Again, the long disuse of any member of the body, renders it incapable of use, and only by a system of movement cure, that by will power compels the vital forces thither, can it be restored to usefulness. In like manner do the soul and mind suffer in the disuse of any faculty. Under the sway of the question, all man's reasoning on the religious questions has been in a circle and especially has been interdicted from reasoning upon his premises and upon the evidences of another life. Not long enough has his mind been making efforts in that direction for the masses to yet correctly weigh or appreciate the evidences we have. The discussions we are forcing upon the world, and oftentimes as much by fraudulent as we do by genuine manifestations, are a necessary school of discipline, and by-and-by reason will not be so antagonistic to intuition as it is to-day.

In discussing the evidences of a future life they may be divided into the intuitional, the rational and the sensuous or physical.

The intuitional evidence is the highest man can have, and only a comparatively small number are sufficiently developed to possess this. It is of no value save to its possessors and to them, it is above all price. They know there is a future life, though they have not an argument with which to meet you, and may sit silently under any you may give; they cling despite of all the world may say or do to their interior evidence "Foolishly, fanatically and insanely," in the opinion of those less fortunate than themselves, and living happy and in blissful assurance of reunion beyond, pass through the dark valley. These are the poets, religious enthusiasts, the fanatic and hungry-hearted of the world, the misunderstood and sensitive ones who blessed above all others, are often found in the lowliest places, where they sing songs in that awoken the noblest aspirations of us and where they work deeds as kind, and live lives as holy as his of Galilee. No great soul ever held to Materialism. They all had the inspir-

ation of an immortal hope. "To pronounce the word man, is to say immortality," says Emerson. Did you ever realize that Materialism has no poet, and I assert that it never can have one. It may have rhymesters and didactic philosophers who write in metre, but a Homer, or a Shakespeare, a Schiller or a Walt Whitman could never come from out that tomb of negation. "In Memoriam" and "To Mary in Heaven," look beyond the grave. The poet is the true prophet, inspirational and intuitional, and listening nearer to the Spirit-world than the rest of earth's children he catches the coming thoughts which later are translated by others into sober prose.

That evidence then that appeals to Reason comes next in value. Many are inclined to call her our highest tribunal. Extol Reason as high as you may, and I will endorse all you say, still I must reply with Tennyson:

Let her know her place
She is second, not the first.
A higher hand must make her mill,
It all be not in vain, and guide
Her footsteps moving side by side
With wisdom like a younger child,
For she is earthly of the mind,
But wisdom heavenly of the soul."

Nevertheless he who has evidence that satisfies his reason, should ask for none that appeals to his senses, i. e., evidence upon the physical plane. Make future life seem rational and no more should be asked. When a person says to me, "The arguments are all reasonable, but I want to see something before I accept the doctrines," he then convinces me that either my arguments are not to him reasonable, or that he is not willing to be led, as he claims, by his reason, and that he yet stands upon the lower plane of development and needs evidences upon that plane. For as I remarked above, the masses are not yet sufficiently long emancipated from theologic paralysis to get along without physical phenomena? Hence we must supply them with these, and the demand will keep up the supply; though I do not myself need physical manifestations, far be it from me to discourage them, for until men are educated off the plane of the physical, they will need even the crudest evidence the Spirit-world can give them through physical phenomena. But I do unhesitatingly condemn the use made of the science by many Spiritualists as a mere means of gratifying curiosity. I would condemn the degradation of the science to the level of the show room and the medium as the equal only of the stage performer. Let us consider sciences for physical phenomena as the kindergarten of Spiritualism, and not as is too often the case, regard them as the acme of the cause. Whatever the character of the manifestation, let the science be ever a sacred place; like the sacramental table of the church, a place of holy spiritual communion.

Now, briefly, I will offer the evidence I have upon these planes, without seeking to carry the analysis so far or to draw the lines of demarcation so close, that it becomes tedious. And first I offer love! I can not conceive of a love that terminates at the grave. It reaches beyond, and by that law of nature that gratifies thirst, so must the love nature find its demand met beyond the grave. In the tragedy of Ion occurs this passage, the reply of a young man about to die, in answer to the question of his loved one, "Shall we meet again?" "I have asked that dreadful question of the hills that look eternal, of the clear streams that flow forever, of the stars among whose fields of azure my raised spirit hath walked in glory. All were dumb! But when I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty, that cannot wholly perish. We shall meet again, Clemanthe."

An old and prominent Materialist once said in my presence, as he spoke of his wife long since passed to spirit-life, "If I could only know she was alive, and that I should meet her," and as tears rolled down his cheeks I said, "Those tears are an argument that confutes all your reasoning and by the fact you love her yet, I know she lives to be loved." As the needle would not point to the North were the pole destroyed, for the attraction would then cease, so did she not exist the spiritual attraction would cease and there would be no love in the heart of the one that remained, for the destruction of its object of love would have destroyed the power to love.

The intellect may hold to annihilation, but I cannot conceive it possible for one to stand by the coffin form of mother, wife, child, lover or friend, and not in soul cry for a reunion. Soul is not satisfied, and the desire which in defiance of the intellect will thus assert itself, is to me the highest intuitive evidence of the life beyond.

"Tell me not that these we cherish'd
In the happy years of youth,
Who have faded like the flowers,
Sleep in death to wake no more.
O, I cannot think them broken,
All the ties that were so fond,
For my heart ever whispers softly,
Hope beyond, there's hope beyond!"

Aspiration belongs to the same class of evidence as love. It is soul-hunger for more of "the good, the beautiful and the true," and because it is, the wherewith to gratify it must be. Never a demand without a supply, though in our ignorance we may be long in finding it. That "haunting dream of better forever on our side," our beautiful ideal, leads us through life, dropping upon us daily some of her own beautiful raiment, but only to become more radiant herself, and when she has led us to the grave, she is yet the unattained, and our desire for her is as intense as ever. She passes on, and must we remain behind? Oh! no; still following that angel of our better life, we shall pass through "the covered way that leads into the light," and still day by day unfold the God in us.

"E'en through our pity strife and strife
Gloves down the wished ideal,
And longing mood in clay, what life
Carves in the marble real."

and life, the sculptor, is eternal life, ever carving upon the marble of the spirit the design of the angel of Aspiration! O, had I no other proofs of immortality than love and aspiration, calmly would I float down the stream of earth-life, sure that the veil ahead would be by and rise upon a fairer stream, where love would again clasp heart to heart, its own, and aspiration ever beckon onward to grander endeavors.

All science to-day points to immortality and especially does the great law of evolution say "Life forever." It means upward forever. Life is an eternal progress. Before man brute was; after man something higher must be. Limit the law and you have a primal and a final result, and hence have creative power. Thus all law and all science is destroyed, and you live in the midst of miracles. But there can be no alpha nor omega to the alphabet of nature. Science, materialistic, says everywhere, "Evolution." Science, spiritualistic, says, "Progression." This meeting upon the same plane for the first time in history of these two, is the prophesy of a grand accelerated progress for man in the near future. For between the two all antagonism now shall cease. Science also tells me nothing is destroyed; developed matter never loses its development. Energy can never be destroyed and energy developed into memory, love, will and the thousand faculties that make up the human, can never lose that development, and where these are man must be, for these make him. The true deduction from these positions of science is, since life is one continuous line of existence, there is a link above man, and we call that link the angel. And thus it goes on forever. Says Festus:

"Ours' said God unto the soul
As to the earth 'forever' in it goes
A rejoicing nature of the infinite."

The universal belief in ghosts by the uneducated, or perhaps I better say the intellectually undeveloped, is strong evidence to me of its fundamental truth. Man gets all his ideas from phenomena. Intuitively thoughts come to him, but they take form and color from the phenomena around him. However great a man may be, he can never create a thought. It took a divine Shakespeare to retell old tales to coming generations. How much greater than Shakespeare must he be who would obtain a thought that is not. Thoughts are things and because they are, they are parts of eternal energy, and as the constituents of the rose enable it to absorb all rays but the red ones, and reflect these, so do the surroundings and constituents of the brain enable it to absorb or reflect thought. Invention is only the rearranging of things that are. It takes a great development to invent a bow or spear. Can you conceive of the grand development it would take to create an idea of that which is not? What a development it was who created the idea of ghosts, if ghosts are not. "Truth is stranger than fiction," because truth ever sits as the model for fiction, and she is natural while fiction is artificial. Now savage tribes who universally have tales of ghosts, must have had the natural phenomena of a returning dead man upon which to found a tradition, or the tradition had not been. Children and fools tell the truth," for they have never learned to deceive. It takes a deal of development to render one capable of telling a lie, particularly on an abstract subject. The Feejee Islander, who buried his parents alive before they became decrepit, that they might have serviceable bodies in the Spirit-world, could not have originated that idea. It must have been the result of seeing some one from that world in a perfect body, hence his conclusion that if buried old they would be resurrected old. Said the old Indian chief at Fort Fetterman a few years ago, as he sat by the body of his son: "This is not my son; it is only the *teepee* in which he lived. He is gone to the happy hunting ground." A sublime faith, the world says, but I would say, a glorious knowledge taught him by denizens of that same happy ground. In some tribes not till by long fasting, alone in the wood he has seen one of his ancestors, and from him taken his *totem*, does the boy become a brave, and the great change from boy to brave takes place in presence of that apparition. While I might doubt the tales of soothsayer, adept, prophet and magician, while I might find exception to the tale of priest and historian, I cannot doubt the tales of the intuitive children of nature, any more than I could the evidence of the artless child in court, or that of the young Pawnee brought to testify before the Quaker Commission, of whom the old chief, his father, said when they were about to administer the oath: "He no lie; he never see pale face before!"

I have many incidents of little children seeing spirit-playmates, and have one in my own household. I will narrate one told me by a lady in whose integrity I have perfect confidence. Her little daughter has an unseen playmate, Lily, with whom she plays as freely and enjoyably as though she was in the form, but she complains occasionally to her mother that Lily don't play fairly, for while she has to go round by the doors into the parlor, Lily goes through the wall.

While in Philadelphia a few days ago, a gentleman told me that his little son, aged nine years, who had passed to spirit-life last fall, told his mother one day during his sickness, that he would not live over three weeks. Of this he was warned by spirit friends, and he would probably go sooner. He passed away on the eighteenth day after. His little sister often sees him now, and on a recent occasion said: "George is here," and her face

beamed with delight. Suddenly it changed to sadness, and she cried: "O, a man is taking him away!" Then again she smiled and said, "He is coming back to bid us good night," and then they both heard his voice in a "Good-by." Use this as you may, I accept the evidence as conclusive that George was there, and if he lives we all shall.

I have properly left till the last, the ordinary phenomena of Spiritualism as the positive evidence on the rational, and particularly on the physical plane.

Clairvoyance—clear seeing—has ever been one of the chief phenomena of Spiritualism, and to those who have not lost all faith in the truthfulness of human nature, its evidences should be conclusive of a life beyond. Seers have been developed in every age and nation, and modern Spiritualism owes to seership much of its remarkable progress, and a large proportion of its most valuable philosophy.

Instances of clairvoyant sight are not rare. We have the prophets of the Old Testament, and Jesus, John, Paul, Peter, James and Stephen, all clairvoyants in the New. The record of the Seers of Prevorst and the tales of nearly every fire-side substantiate the truth of clairvoyance in modern times. I will give two instances, and neither of the persons who saw the spirits were Spiritualists; and every spiritualist can readily give authentic tales of similar import.

A lady in a town in Iowa where I lectured, joined, after a long persuasion by her friends, the church, having previously declared she would not. When asked her reason, she replied that for three nights her mother's spirit came to her and urged her to do so, and though she would not accept Spiritualism, she was positive she saw her mother and talked with her, and it was evidently as real to her as the visit of her mortal friends.

A gentleman in that same town who had been a hard drinker, and had resisted all appeals for reformation, suddenly joined the Reform Club of that village and told them that he had promised his mother's spirit not to drink any more and to join the club and the church. She came to him several nights and pleaded with him, and at last he did as she requested.

The dying are clairvoyant and I am not disposed to doubt the evidence of those so near the other life, that they see and converse with those already there. I will narrate only one incident: In Fort Dodge, Iowa, a Presbyterian minister in a funeral discourse, told of a little boy who saw before he died his cousin come in at the door and he conversed with him, and the minister said, "I believe he saw his cousin."

But any one familiar with the phenomena of Spiritualism knows that such scenes are common in the presence of our seers and they are of the surest proofs we have of spirit identity.

Clairaudience—clear hearing—has been an accompaniment of clairvoyance, and the voice that came to Moses from between the Cherubim in the holy of holies, to the priest at his oracle, to the Quaker as "inner voice," to the medicine man in his dance, is only the hearing of voices from out that Spirit-world that "lies around us like a cloud," and is like clairvoyance, convincing proof to those who possess those gifts, and also to those who have not faith in the honesty of man. Many are the messages brought to us by psychics who hear these voices and repeat them to us. Lost in a wood one day while waiting for the train at a junction, and anxious lest I should wander about and miss it, and consequently my appointment, in the midst of my anxiety I heard a voice say: "This way, papa Henry!" It was the voice of a little spirit-girl, and three times she called to me and led me out in time to reach the station for the train.

But still this fact remains, that it is the phenomena of mediumship that furnish the evidence that will save the world from Materialism. Most of the above, valuable to the sensitive and the reasoner, is like water on a duck's back to the average man who must himself see, hear and feel before he will believe. Thus to the great mass of humanity, evidence must come through manifestations. These have so accumulated during the last thirty years, that were society fully emancipated from those hereditary conditions which prevent a complete use of the reasoning faculties, very few would question the fact of a future existence. The range of the evidence thus obtained extends from a little rap to that of full form materialization, and from the simple quickening of the intellect to that of complete entrancement. Appealing to every one of the five senses comes the evidence to prove that "angels are hovering near," and whoever will examine honestly will know that immortality is no dream. But those who think more of their own pet theory than they do of truth, and who to keep that theory from harm, shut their eyes to every thing which will not sustain it, will still cry, "It is all a humbug and a delusion."

I will not take up your time nor tire your patience narrating tales of phenomena with which our papers are full. Witnesses, whose characters are unimpeachable, live by hundreds in your city who can testify to their occurrence. They will tell you of undoubted communication through the entranced, through the hand of the medium by writing or by drawing, the answering of sealed letters and the translating of ponderable bodies, of writing upon slates by spirits with and without a pencil, of writing upon paper in locked drawers, of conversing with friends seen at cabinet doors and windows. They

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CHICAGO, ILL., Saturday, September 9, 1882.

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THE OLD STORY OVER AGAIN.

E. W. Sour Caught in the Act.

The Publisher and Editor of the Religio-Philosophical Journal Makes the Acquaintance at Cassadaga, of a Professor of Materia Medica and Therapeutics: Meets him again at Lake Pleasant Camp Meeting; Attends two Sances with the Professor as Medium, and at the Second Sance Detects and Exposes him in the act of Personating a Spirit. A Plain, Straightforward Account of the Affair.

In pursuance of duty to the truth and obligation to the readers of the JOURNAL to give them the truth however unpleasant it may be, I am obliged to announce that during the last week of the Lake Pleasant Camp Meeting, a medium whose professional card reads: "R. W. Sour, M. D., Professor of Materia Medica and Therapeutics, American Eclectic Medical College, Cincinnati, Ohio," was detected and thoroughly exposed in the act of simulating spirit materialization; this in the presence of twenty-one Spiritualists who had assembled in good faith to witness the phenomena which reports from seemingly credible sources, warranted them in anticipating as likely to occur. In order that the readers of the JOURNAL may be able to judge of the various issues likely to arise from this affair some preliminary remarks are necessary, also an account of the circumstances preceding the finale. Mr. Sour's name as a medium was first brought prominently before the public some two or more years ago by accounts published in the JOURNAL and elsewhere of successful experiments made with him for independent slate-writing by Prof. Denton, Giles B. Stebbins and others. Prior to that time Judge McCormick and others were familiar with various phenomena occurring in his presence, and subsequently from time to time accounts of most remarkable manifestations through his mediumship have been published. One of these recorded experiments of form materialization, occurring in Cincinnati, seemed to have been made under such conditions as to render the account of scientific value. Along with these favorable reports there came to me statements from equally credible sources that he would at times practice deception; notably so in one case where I was informed by a credible person well-known in Cincinnati as a fine medium, that Mr. Sour had been seen to trick in the slate-writing by my informant, who, upon informing others of what had been witnessed, was met with expressions of incredulity and vigorous assertions that the witness was mistaken. Whereupon the process was explained and the advocates of the improbability of deception on the part of Mr. Sour were advised to make their own observations; adopting this advice they were soon satisfied by ocular demonstration of the correctness of my informant's claim.

I met Mr. Sour at Cassadaga Camp and held conversations with him on the sixth, seventh and eighth of August. He has a slight, lithe, wiry frame; is vivacious, active, rather loquacious but not offensively so; is impulsive and emotional, loves approbation and prefers that of people above his own station in life; nervous-bilious temperament; has quick perceptions and would excel in

any thing requiring delicacy of touch, skillful, rapid and exact manipulation; intellect very active within the limits of its powers; deficient in strength of character, and likely to be governed in his acts by his necessities rather than by any moral standard, but on the whole "not a bad fellow as the world goes;" has an ambition to rise in the world, but the lack of proper balance prevents this from holding him steadily to a straightforward manly endeavor; likely to be influenced by unwise friends, but not likely to have bitter enemies; has not the strength or qualities to engender hatred, though they might induce pity and if carried to the extreme a sorrowful contempt. Would not be likely to practice deception merely for the fun of it, as does C. E. Watkins at times, but has not strength to resist the temptation if the necessities of the case seem to require it in order to gain his point. He is a man who in some quiet walk of life, free from great temptations, would be considered a good-natured, well-meaning citizen, a pleasant companion, but exercising no weight in public affairs. Already by the circumstance of his mediumistic gifts driven beyond his depth upon the sea of public life he is in great danger of being wrecked.

This, in brief, was my reading of the man on first acquaintance, and it was confirmed in important particulars by those well acquainted with and very friendly to him. One of those most prominent at Cassadaga, a man of experience and standing, informed me he had not very long before advised Mr. Sour to cease the practice of his mediumship as a business and earn his living in some other way, or he would "go to the devil." Mr. Sour told me several times that he was on a pleasure trip and did not wish to sit for phenomena at the camps. Indeed, I inferred from the general tenor of his conversation, that he intended to take the advice to support himself by other business. His unreserved and correct opinions concerning those arrant frauds, Rothermel and Keeler, together with his general sentiments concerning men and things, and his cordial manner entirely gained my good will, and when I met him later at Lake Pleasant, it was with real pleasure. On Sunday, the 20th, Mr. S. B. Nichols, of Brooklyn, informed me that a sance had been arranged for with Mr. Sour, to take place at the cottage of Mr. A. T. Pierce, a member of the Board of Directors of the camp meeting Association, on the following Monday evening, and invited me to attend. As it is contrary to my custom to attend a sance unless there is to be an opportunity to verify the results by further sittings, I hesitated about accepting, but finally as a matter of courtesy and at the last moment decided to attend. At the appointed time, twenty persons, all Spiritualists, I think, and most of them of long standing and great experience, assembled to witness what might come. The little sitting room was completely filled, the chairs being placed in three or four rows diagonally across the room, facing the cabinet, which was made by suspending dark cloth curtains across one corner. Mr. Sour sat in the front row, immediately in front of where the curtains joined and within eighteen inches of them; the rest of the company took seats as best they could find them and were requested by Mrs. Sour to join hands. The light being extinguished, several verses were sung at different times. Mr. Sour did not become entranced as was seemingly expected, and shortly complaining of the heat, asked that a door into the hall be opened, and also requested the company to make themselves comfortable, stating further that they need not continue with hands joined; that formerly he had supposed it necessary for sitters to observe the conditions usually insisted upon in such sances, but of late he had found out it made no difference; so that the company was comfortable and harmonious; it was all he wanted. After the lamp was lighted, Mr. Sour repeatedly asked for more light, to which Mrs. Sour usually demurred, but a fair light was had. The manifestations were very scant; near the floor there was shown several times a white object, not larger at any time than a handkerchief. One lady sitting next to Mrs. Sour exclaimed several times that she saw faces as the curtains slightly parted. Upon one occasion a face and most of the head were projected through the parting in the curtains; the lady before referred to, declared it to be the face of her mother-in-law. From my position, to the left of the curtains I had a good profile view and quite distinctly saw the features of Mr. Sour, especially noting his moustache, but even this did not excite my suspicion, as I thought it likely that in accordance with a quite generally accepted assertion, the face might resemble the medium's without being his, and when after the sance, Mr. Sour laughingly called my attention to the episode, said the lady was mistaken, that it was the head of a man, whom he saw standing there, I thought no more of it then, except to still more strongly than ever before, realize how easy it is for some emotional natures to be self-deceived in such places, as was Mrs. H., who sitting not more than eighteen inches from the curtain, saw, in the moustached and masculine face, the features of her mother-in-law.

After further waiting, the medium still unentranced, the room being oppressively hot, I quietly arose and passed out of the room without disturbing the proceedings. From others present I learned that soon after my exit Mr. Sour seemed to pass into the trance state and what purported to be one of his spirit guides spoke in substance as follows: "The medium has been in such a nervous condition owing to his surroundings during the day, that we have been unable to control sufficiently this evening to show materi-

alized forms, but we will do so on the first evening this company will arrange to again be present. We care very little for the usual conditions. The spirits could show themselves were the medium in good condition, and will yet, so that all will be satisfied. The name of John Bundy will live and he will in the future be thanked by all for his work in elevating mediumship. We thank the friends for their kindness this evening; we feel great pleasure at their presence and desire to meet them again during the week."

Friday evening the 25th, was agreed upon for the next sance, and the sitting terminated with the most pleasant and hearty expressions of good will between Mr. and Mrs. Sour and the company. After leaving Mr. Pierce's, Mrs. Sour and Mrs. Bundy and Mr. Sour and I walked about the camp in couples for an hour; during this time I learned of the efforts made during the day by a faction to prejudice Mr. Sour against the company for whom he was to sit that evening. The fact that he had resisted their efforts, the words of appreciation for the work I am striving to do, purporting to be from his control, and his genial manner, produced both in me and my wife the most kindly feelings for the medium, and I feel sure we parted for the night with mutual good will.

During the next four days I was daily approached by numbers inquiring as to Mr. Sour's mediumship. To all of these inquirers I stated that the testimony in favor of his mediumship seemed conclusive. I also endeavored honestly and earnestly to prevent unfavorable prejudice, as there seemed, I thought, to be a tendency that way among some of the New England Spiritualists, including mediums. Not an hour before the sance which proved so disastrous to Mr. Sour I talked of him to Dr. Beals, and I give that gentleman authority now to state, if need be, all I said, and to bear me out in asserting that that conversation was a careful, friendly analysis of the man and his gifts, showing that I knew his weaknesses and his merits, and desired in every way to strengthen and assist him in keeping in the path of rectitude. I had arranged to leave the camp on Wednesday, but so many kind friends importuned us to remain longer that I put off the time to Friday, and then the solicitations to remain until the close of the camp were so numerous and pressing that I felt it discourteous not to heed them and so decided to remain. In the meantime amid the whirl of the camp, I entirely forgot the appointment with Mr. Sour until it was called to my attention, less than two hours before the time. I also found that President Beals had forgotten it. Mr. Nichols who was instrumental in making up the company for the sance, exhibited great enthusiasm in favor of Mr. Sour and his medial gifts and evidently had the most implicit confidence in them, looking forward with great faith that remarkable spirit phenomena would be witnessed. This feeling appeared to be largely shared by those who were so fortunate, as they thought, in being among those who were to attend.

The second sance, at Mr. Sour's request, was to be held at Mr. Dillingham's cottage where Mr. Sour was located. On Friday evening, August 25th, those who had attended the first sance, except three or four who had left the camp and whose places were filled by others, assembled at eight o'clock and were seated in the order named; beginning on the right of the cabinet curtain, in the first chair, being about one foot therefrom: Dr. Joseph Beals, of Greenfield, Mass., President of the New England Spiritualists Camp Meeting Association; Mrs. Stevens, mother of Mrs. A. T. Pierce; Mr. O. J. Willard, of Maysville, N. Y.; Mrs. J. C. Bundy; Mr. J. C. Bundy; Mrs. Mary Hawkes, daughter of President Beals; Mr. Rhynns, Brooklyn; Mr. Newman Weeks, Rutland, Vermont; Mrs. Newman Weeks; Capt. Baldwin, Brooklyn; Mrs. R. W. Sour; Mr. A. T. Pierce, member of the Board of Directors New England Spiritualists Camp Meeting Association, Providence, R. I.; Mrs. A. T. Pierce; Mr. J. B. T., Brooklyn; Mrs. J. B. T., Mr. Thos. Tice, Brooklyn; Mrs. Herty, Elmira, N. Y.; Mr. Herty; Mrs. O. J. Willard; Mr. L. L. Whitlock, Providence, R. I.; Mr. S. B. Nichols; Mrs. Griswold, an aged lady using an ear-trumpet and mother of Dr. E. A. Smith, President of the Lake Champlain Spiritualists Camp Meeting. Mrs. Griswold, it will be noticed sat next to the cabinet on the left side, where she was seated by direction of Mr. Sour. I may have incorrectly stated the order of seating between Mr. Tice and Mr. Nichols, but it is not material. The size of the room in which the sance was held is fourteen by nineteen feet. We found the curtain cabinet suspended in one corner and the chairs already placed around the room in a single row and in the form of an elongated horse shoe, the line on the right side being straight, that on the left curving outward in the vicinity of where Mr. Whitlock was afterward seated. The usual furniture of the room was placed in front, making a long narrow passage way through the center of the circle, probably about eight feet at the widest place and five at the narrowest. My knees were probably about six feet from those of the person opposite, possibly less. The company as seated were uncomfortably crowded and some one suggested that two should sit inside the circle to which Mr. Sour objected. As first seated Mr. Rhynns, a large muscular man weighing over 200 lbs., was at the extreme left, next the cabinet, but by direction of Mr. Sour gave his seat to Mrs. Griswold. Owing to the crowding of the chairs it was impossible for Mrs. Sour, who had charge of the lamp, to get her chair into the line, whereupon I suggested that there would be no harm in her sitting outside of and back of the circle, where she would be more comfortable; Mr.

Sour again objected and directed that she sit in line; with some difficulty room for her chair was made. The evening was quite warm and Mrs. Sour in common with other ladies had been perambulating the camp only a short time before the sance without any wrap. When we gathered in the cottage and closed the doors the temperature was oppressively hot, so much so that most of the gentlemen, by consent of the ladies, removed their coats. Mrs. Sour whom I had seen only a short time before on the street without a wrap, now wore a long, loose wool ulster, with large sleeves, known as a "Mother Hubbard Cloak," which in spite of the heat she did not remove. She was seated on the curve of the circle which, owing to the crowding of the company, pushed Mr. Pierce slightly to the front, so that later on after the light was extinguished, in changing his position slightly and without intent on his part other than to get into a more comfortable position his lower extremities were brought in front of those of Mrs. Sour. When Mr. Sour entered the room he shook hands with me and immediately took his position in the corner requesting that we get to work as soon as possible, to which all gave a hearty assent. He offered to have his person searched, as he had offered to have done at the first sance.

No one desiring to have the search made, Mrs. Sour requested the company to join hands and keep their feet square on the floor. These demands were several times repeated with earnestness and not objected to by Mr. Sour. After the experience of the previous sitting as herein before related, this request and Mr. Sour's evident desire that it be complied with, struck the sitters as rather strange and yet I hardly think it excited suspicion. All being ready Mrs. Sour extinguished the lamp and the room was in darkness; those who sat upon the side with me could see a streak of light over a door opening into another room; some one called attention to it but I said "Never mind that." Later on an opaque body was seen by some to pass between us and this streak of light. A dark circle was to be held before the time for form-materializations from the cabinet in order that the medium might become entranced and the spirits have an opportunity to prepare for the work. When all was ready on the part of the spirits then the lamp was to be lighted and the materializations to be seen thereby. Immediately upon turning out the light Mrs. Sour requested that "Nearer my God to Thee" be sung, saying that—, calling a spirit by name, would always come if present when that hymn was sung.

With commendable promptness the manifestations soon began; phosphorescent lights being seen and different sitters exclaimed that they were being touched by hands. About this time I began to hear the boards of the floor give, as though someone was stepping on them. In a few seconds Mrs. Bundy was touched upon the shoulder farthest from me. Again I heard, and this time felt, the board under my feet give way and come back to its place, and instantly some of the sitters to my right were touched. Again I felt the board move and Mrs. Hawkes, whose left hand was resting on my right hand was touched upon the shoulder farthest from me. I was now morally certain that Mr. Sour stood in front of us; the full sense of the sacrilegious outrage which was being perpetrated upon a company of earnest Spiritualists came over my mind, and I determined in an instant to prove to the company what I felt was the truth. I sensed his exact position on the floor, and releasing my left hand from Mrs. Bundy's right, I thrust it forward and with a spring threw it around the trunk of a human form; in the mean time the leap had released my right hand from Mrs. Hawkes's left, and I threw that arm around the form and held the struggling figure. The arms of the figure being extended at the moment I gave the spring, gave me the most fortunate opportunity to get a hold from which I could not be shaken.

The man struggled and attempted to move toward the cabinet, but I had swung around to his back and fearing he might drag me too dangerously near the cabinet before a light could be struck, for which I was vigorously calling, I settled back and dragged him to the floor with me where we lay struggling, with my right arm and leg over my captive. All this of course occupied but an instant of time, and with the first sounds of the struggle and my demand to "strike a light," Mrs. Sour sprang like lightning from those holding her hands, and with a loud shriek, "They are killing my husband," she grasped me by the shoulders as I lay upon the floor, partly covering the form, which, when the lamp was finally lighted, proved to be Mr. Sour.

In view of further developments herein after mentioned, her conduct tends to prove that when Mrs. Sour's quick ear caught the first sound of the struggle, she was in possession of knowledge which made her as certain that her husband had been caught, as I was that I held him in my arms.

We were found directly in front of my chair and about nine feet from the cabinet; all present having viewed the spirit "re-mains," I released my hold, and his wife conducted him to his chair, beside which Mr. S. B. Nichols and several others saw his boots, where he had placed them before leaving the cabinet in his stocking feet. As soon as the lamp was lighted he ceased struggling and was apparently in a trance, whether assumed or real, I am unable to state; the general feeling of the witnesses, with three or four exceptions, was that the trance was a sham.

Most of those present, full of disgust, sorrow and chagrin at the disastrous and unlooked for termination of their hopes, and ashamed to think they had sat there in the

dark and been imposed upon by the medium, turned to leave at once; so dazed and dumfounded at the audacity of the attempt as to be unable to give expression to their feelings. Seeing them about to leave, and seemingly with the belief that the man was an unmitigated fraud without any real medial power, I called them back and said substantially: "Notwithstanding the deception which this man has attempted to-night, I still credit the evidence that genuine form materializations have been witnessed in his presence, and must do so until that evidence is found to be untrustworthy. Every sance must stand on its own merits, as I have been declaring for years. Whether this man was entranced and unconscious as claimed, or in his normal condition matters not, so far as my position is concerned; which is, that every sitting for physical phenomena should be conducted under such conditions as to render deception by mortal or spirit impossible. I insist upon this as much for the protection of the medium as for that of the public."

During the melee Mrs. Sour declared that some one had dragged her husband from the cabinet, but the statement was too absurd for credence as he was found in my arms, and Mrs. Hawkes as well as Mrs. Bundy declared I had not stirred from my chair or released their hands until the moment of capture.

Upon comparing notes later in the evening, Mr. Pierce stated that shortly before the seizure he had felt hands fumbling about his pants' legs, his limbs being in front of Mrs. Sour. There is strong circumstantial evidence tending to establish the theory that Mrs. Sour had concealed on her person, the paraphernalia necessary for the performance, thereby allowing her husband the chance of offering to be carefully searched, when of course nothing would be found; the darkness of the first part of the exhibition affording him in the average sance, complete immunity from detection in approaching his wife and securing the needed articles. Indeed she often sits so near the cabinet that the toggery could be taken by the operator behind the curtains by simply reaching for it.

When the struggle on the floor began and I cried for a light, Mr. Thomas Tice who had up to this time thought the manifestations genuine, took in the situation at once and rising placed himself between us and the cabinet; Mrs. Sour continuing to repeat, "You are killing my husband." After the light was struck, Mr. Tice replied: "He ought to be killed if he is trying to deceive us in this manner."

Tremendous excitement at once prevailed all over the camp, as soon as the sance broke up, the news of the exposure flying on the wind. After the exposure it came to be known that attendants upon other nights had detected fraud, but knowing of the sance to be held on Friday evening had waited to see what our verdict would be. Mrs. S. S. Brown, of Burlington, Vermont, attended on the Sunday evening preceding our first sance; she sat next to Dr. Walker, of Cincinnati, he sitting next the cabinet. Dr. Walker is known to those familiar with published accounts of Mr. Sour's mediumship, to be an enthusiastic patron of this medium. Upon this Sunday evening Dr. Walker recognized his daughter in a figure which showed at the side of the cabinet and very near him; Mrs. Brown declares she reached behind and over Dr. Walker's back and taking hold of the curtain drew it a little so as to get a better view of the beautiful spirit which was making Dr. W. so happy; and to her intense disgust she distinctly and unmistakably saw that the "lovely spirit" was nothing but a white handkerchief around the hand of the medium and she followed the arm with her eye, to the body of the operator standing close to the curtain. When the sitters were asked to see the medium sitting in his chair, Mrs. Brown declares she saw that no one was in the chair, but Mr. Sour's coat was arranged to give, in the shadow, an impression to the audience that it was the medium. Mrs. Brown relates other incidents almost equally as important.

From another trustworthy and experienced Spiritualist, whose name I withhold by request, who attended Mr. Sour's sance the evening before the exposure, I learn that the same creaking of the floor boards was heard, and the odor of cigar smoke pervaded the hands which caressed my informant—Mr. Sour smokes. This witness says: "I felt unsatisfied with results." A highly respected and credible person who attended the circle held the evening following the exposure, says: "There was no change in the form of the circle, and in seating, the medium's wife was so stationed as to sit with her dress fairly hitting the curtain (of the cabinet) on the right hand side or longest end of the horse shoe. The medium showed a cheerful willingness to be examined, taking off his coat, also his collar and cuffs with the laughing remark that he wished to save his linen." He requested that if the "Judge" (one of his spirit controls) took him out in the dark circle, no one would grab; then asked his wife to inquire of the "Judge" who stole his money." Here I will say, that after the company present at the exposure had dispersed, Mr. Sour claimed he had lost during the time of holding the circle, about \$190 in money. The story of his loss met with no credence so far as I could learn.

I again quote from the last witness: "Some five minutes elapsed before the 'Judge' controlled the medium, when he was quickly questioned by some present, 'Was the medium out of the cabinet?' Answer, 'No! he was dragged out by Mr. Tice.' 'Was it a pre-arranged plan?' Answer, 'Yes, it was.' But before the money question was referred to,

'The Judge' said: 'I heard the request of my medium to tell him who took the money, but I will not tell, for to him that took it shall come a constant reproach, while to our medium it shall be a crown of glory.'

The fifth lecture session of the United States Medical College, New York City, will begin Wednesday, September 27th, 1882, and continue until March 10th, 1883.

Roberts Playing Bluff.

In order if possible to lessen the tremendous force of the resolutions adopted by the Directors at Lake Pleasant Camp, and also that he may have a color of plausibility for the vicious slang-whanging and bravado which he is sure to indulge in, Roberts, last week, swore out a warrant at Greenfield, Mass., and caused the arrest of President Beals and five Directors.

The Exposition.

The Chicago Exposition opens Wednesday evening, Sept. 6th, and continues till Oct. 21st. This season's exhibition promises to be the best one ever held in the building.

Current Items.

The King Oak in Windsor Forest, is over a 1,000 years old. A large deposit of nickel ore has recently been discovered in Southern Oregon.

Mr. Colville's subject on next Sunday morning will be, "The True Gift of Healing, and how we may all Possess and Exercise it." In the evening the subject will be chosen by the audience.

The arrival of emigrants during the fiscal year ending June 30th, 1882, were 789,003, which was 119,572 more than the previous year.

The MSS. of the physician Galen, which were supposed to be lost, have been discovered in Salonica by a M. Papageorges. They date from the fifteenth century, and appear to have originally formed 254 sheets; 141 are in good condition, 24 are mutilated or worm-eaten, and 89 are missing.

Submarine experiments in Havre, France, with submarine telephones laid from the shore to a ship have been entirely successful. Cables were laid to a vessel a mile distant from the shore, and the communications were distinctly conveyed.

The Senate passed, July 28th, the joint resolution introduced by Mr. Flower, authorizing the President to invite delegates from all nations to meet with American delegates in Washington, for the purpose of fixing upon a meridian proper to be employed as a common zone of longitude and standard of time-reckoning throughout the world.

The statement that grain absorbs enough moisture in a sea voyage to pay the freight charges has been to some extent confirmed by experiments made at the California Agricultural College. Various kinds of grain were placed in a moist atmosphere and the increase in weight was noted.

Miss Marianne North has recently presented to Kew Gardens a gallery erected at her own expense and filled with her own paintings of rare flowers from almost every part of the globe. There are represented probably of not less than a thousand species, and include members of nearly every natural order in the vegetable kingdom.

The manufacture of peach baskets has become an important industry. Years ago the baskets were made by hand, costing from 25 to 30 cents, and the loss of any considerable number of them was a serious matter.

The enormous glacier, Fion or Svartisen (60 degrees 25 minutes north, 35 degrees 15 minutes east), on the Senjen island in Norway, is the northernmost of the kind in Europe.

George William Curtis in 1855 became a silent partner in the business firm of Dix, Edwards & Co., the publishers of Putnam's Monthly. He invested \$100,000 in the concern, but had no part in its management.

Mr. C. S. Watkins, Davenport, Iowa, read an interesting paper before the National Conference of Charities and Correction, at Madison, Wis., on Pauperism and its Prevention.

As it is quite popular to quote the remarks of noted men for or against any particular enterprise, it will be quite in place here to say that that much traveled, observant and skillful officer of the United States Army, Major General Irvin McDowell, in passing over the Chicago & North-Western Railway, on his way to San Francisco, was pleased to say of it: "It is the finest road I ever traveled on, either in Europe or America."

Congress has appropriated \$20,000 to erect electric lights at Hell Gate. There will be two skeleton iron towers 200 feet high, and each tower will have a light of 20,000 candle power.

An addition has been made to the list of long bridges in the bridge of the Pensacola and Atlantic Railroad across Escambia Bay, Florida. It is five miles and a quarter long, and was opened for use August 5th.

The ladies of Tibet before appearing in public, make themselves hideous by daubing their faces with a mixture of various colors. The custom was established by royal decree about 260 years ago. Most Oriental women cultivate fatness.

Harry V. S. Seymour, the venerable artist of Buffalo, has discovered and restored a portrait of Peter Stuyvesant, painted in Holland on a block of wood in 1643, and colored over to avoid the English import tax of 250 per cent.

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SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Return \$2 and three-cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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Spiritualist Camp Meeting.

The 3th Annual Solomon Valley Spiritualist Camp Meeting will be held under the direction of the Baptist Society at Dr. P. S. Otway, Kansas, from September 22nd to October 14th inclusive.

WE use 32 miles from the main line of the Pacific Railroad at Solomon City, where persons will take the Solomon River Branch Railroad. Local rates have been provided. We hope all our friends who anticipate visiting Kansas, will do so at our meeting. With our friends who expect to be present write us at once. Our crops promise an abundance, and we anticipate a glorious meeting.

GEORGE B. BLANCHARD, President. GEO. KNOWLES, Secretary.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meet regularly in Martine's Hall, No. 53 South Ada Street, between Madison and Washington Streets. Services at 10:15 A.M. and 7:45 P.M. Lecturer: W. J. Colville.

The Chicago Progressive Locomotives at 12:30 each Sabbath at Martine's Hall, 53 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 53 South Ada Street, each Sunday at 8 o'clock P.M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Barnard Rooms on Sixth Avenue, opposite Riverside Square, every Sunday from 2:30 to 5 P.M. The public invited.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meeting held in the lower hall of the Broadway Institute every Friday evening, at 7 1/2 P.M. sharp. All Spiritual Papers sold at all our Meetings.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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FROM THE SCIENTIFIC AMERICAN. The wonders of the Planchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

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These pamphlets were written through the mediumship of Charles S. Follen, the spirit control purporting to be the late Professor M. Faraday of London. They are clear, thoughtful and popular.

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IMMORTALITY,

AND OUR EMPLOYMENTS HEREAFTER. With what a hundred spirits, good and evil, say of their dwellings in places.

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Science and Art.

To remove smoke stains from ivory, immerse the pieces in benzine, and go over them with a brush.

Usually the Atlantic ice fields have ceased to be a peril to navigation before midsummer. This year is an exception, not less in the long continuance of the ice floes and icebergs of Newfoundland than in respect to their early beginning and abundance.

The Senate passed, July 28, the joint resolution introduced by Mr. Flower, authorizing the President to invite delegates from all nations to meet with American delegates in Washington, for the purpose of fixing upon a meridian proper to be employed as a common zero of longitude and standard of time-reckoning throughout the world.

The Willimantic (Conn.) Linen Company has posted the following notice in its mills: "No person now in the employ of the Willimantic Linen Company will be continued in their service after July 4, 1883, unless they can both read and write. And on and after this date no person will be hired by the company who cannot both read and write."

During a recent heavy thunder-storm in the Shelburne Islands, which lasted several hours, a hill three miles from Lerwick was struck by lightning, and large masses of rocks and debris, estimated to weigh 400 tons, were thrown down on to the public road immediately below and stopped the traffic. At the spot where the lightning struck there is a deep rut extending down the face of the hill.

The judgment of American engineers with respect to the superiority of earthworks over masonry for defense, as demonstrated during our late war, has been confirmed by the bombardment of Alexandria. A council composed of Admiral Seymour and the leading English military authorities at Alexandria, after a careful investigation of the effects of the bombardment, decided that masonry is useless against modern guns, while earthworks turn every shot.

At a recent scientific meeting in San Francisco an announcement was made of the discovery in Southern Oregon of a large deposit of nickel ore, resembling that discovered in New Caledonia in 1851. The development of which by the French has so greatly extended the economical use of this metal. The New Caledonia minerals are known as garnierite and nonniete, both hydrated silicates of nickel and magnesia, occurring with chrome iron, stearite, and other minerals found only in serpentine. There are, likewise, two of the Oregon minerals, one dark, the other pale apple green, like those of New Caledonia, and closely corresponding with them in hardness and specific gravity.

Arrangements have been completed for furnishing the American Museum of Natural History in Central Park, N. Y., with a complete collection of the mammals and birds of North America, and of the quadrupeds of the world. The mammals and birds will be the gift of Mr. Morris K. Jesup, and the specimens of the monkey kingdom that of Mr. Robert Colgate, both well-known as public-spirited residents of New York. Prof. Henry A. Ward, of Rochester, has taken the contract to secure the specimens and ship them, mounted in the best manner, to the museum. The Jesup collection will include seven or eight hundred specimens, to cost in all \$10,000. The Colgate collection will include about three hundred monkeys, apes, baboons, and lemurs, to cost \$7,000. Prof. Ward thinks that the collections can be completed in three years.

In the Scientific American of December 20, 1879, there was figured for the first time the large lizard known in Arizona as the gila monster, and to science as Heloderma suspectum (Cope), or horridum. Among the Mexicans this reptile is supposed to be venomous, and marvelous stories are told of its pestilent breath. Our naturalists, however, declare the animal to be harmless. From the account of the specimen that has recently reached London it would appear that the naturalists of the Zoological Gardens there are satisfied that the reptile has a mouthful of teeth all supplied with venom. The evidence given in support of that view, however, is not at all convincing. It is to be hoped that the matter will now be more fully investigated. It is barely impossible that our American naturalists have prejudged the case.

It is said that Arabi, the General of the Egyptian revolutionary forces, is going to be very circumspect and hold his ground quietly, expecting that the English army will soon be disabled by ophthalmia, without the need of fighting. The glare of the sun and the fine sand that floats in the air have been found to play the mischief with foreign soldiers. It is affirmed that during the Egyptian campaign of the great Napoleon two-thirds of his men were at one time distressed with eye diseases. According to the English papers, every precaution is to be taken to save the British troops, now pouring into Egypt, from such maladies; and among other speculations, 25,000 pairs of blue spectacles have been purchased at five cents per pair. Probably Arabi will laugh at the spectacle of an army in spees; but blue glass is held to possess various healing virtues, and if the British expectations are realized, they will yet laugh at Arabi.

The vestry of Clerkenwell have decided to give trial to a new system of gas illumination, introduced by Mr. J. Lewis, of 12 Clerkenwell Green. In this system the old gas burner is discarded, and its place is taken by a thimble or basket of platinum wire gauze inverted over the end of the supply pipe. The coal gas is mixed with compressed air by means of an air-pump, and the mingled gases pass to the platinum gauze, and escape through its meshes. They are lit on the outside, and the wire speedily becomes white-hot. The total combustion of the gas is further assisted by the draught up two side pipes branching from the main supply pipe below the burner and curving downward. The appearance of the incandescent thimble is very pleasing, and the light is brighter, softer, and steadier than a gas flame. No flame is seen above the incandescent wire, and there appears to be a total combustion of the gas. The lighting power of the system is said to be 5 1/2 candle power per cubic foot of gas consumed.

A Lady's Wonder. It seems to satisfy a family want, and I wonder how we ever got along without Parker's Ginger Tonic. It cured me of nervous prostration, and I have used it since for all sorts of complaints in our family.—Mrs. Jones, Albany. Prof. John Stuart Blackie has recently retired from the Greek chair of the University of Edinburgh, which he occupied for thirty years. LADIES WISHING A PERFUME that combines novelty and richness find Floreston Cologne entirely satisfactory.

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Continued from First Page.

will tell you of Foster, Slade, Conant, Andrews, Phillips, Mansfield, and many more mediums...

To the bereaved, lovingly seeking to know if their dead yet live, a single rap, unexplained by any other hypothesis than that of spirit power...

And mediums, co-workers, this is your mission: To make rainbows in the tears of grief; to lay your hand upon the harp of life...

Nature everywhere supplies the needs of her children, and the demands of all classes are met in these manifestations. To many of us there are things that are puerile in the science, and circles oftentimes disgust us.

Thursday, Mrs. Allyn gave an address from questions by the audience, confining herself mostly to the one of "Revelation," and drawing a brilliant contrast between "the thus-saith-the-Lord revelation" and that of our present humanitarian revelation.

Friday, J. M. Peabees, M. D., gave an address in which he said substantially: "It is as natural for man to worship as it is for water to flow or birds to sing."

"For Death is but another name for change. The weary shuttle of their mortal coil, And think to slumber in eternal night."

And thus— "Death with solving rite, Pours life into infinite."

And it is the mission of Spiritualism through its phenomena and philosophy to bear this message to those in the darkness of sorrow and the blindness of grief!

"The boundless universe is life; There are no dead!"

"On the shores of hills immortal, Just beyond Death's rushing river, When we've passed the grave's dark portal We shall meet to sunder never."

"Loved ones will come in garments white, Waiting in heaven's radiant light To welcome us where is no night, And we no more shall sever."

"They're watching from some heavenly hill, Waiting till Life's mission we fulfill, Then in our good Father's will Love binds us forever."

"Ah! this we know! O Father, thanks, That Thou hast heard our earnest prayer, And taught us life is everywhere And love and life eternal."

"That when we drop these mortal frames, Then will give us angel names, And love in fields supernal."

"Ay, this we know for we have seen These fields beyond in living green, Through clouds by angels lifted, And oft they come in radiant bands, Dear spirit friends from summer lands, And doubt's dark cloud is fled."

"Ay! I see them now on their beautiful hill, And their odor of flowers floats over fields away, And my eyes now catch their welcoming smile, A greeting to those who have just come home."

"It falls on each heart with a 'Peace be still.' In joy we place our hands in yours, Dear angel friends, and with you sing, 'The grave has now no victory, And Death has lost his sting.'"

The Neshaminy Camp Meeting—Sixth And Last Week.

(Specially Reported for Religio-Philosophical Journal.)

Sunday, Aug. 20th, was a beautiful day and the usual crowds resorted to the camp by carriages and by rail. The addresses were given by Mrs. C. Fannie Allyn, of Boston.

Tuesday, Mrs. Allyn again answered questions, dwelling for a portion of the time upon psychometry, and urging all present to develop this power of their own spirit, and thus have in life a protection, for by this power they can come en rapport with the soul and know each other.

Wednesday, P. M., Mrs. Adeline M. Gladden, under the control of a wise spirit, "Hoolah," gave an address upon "What body shall we have hereafter?"

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Saturday, P. M., Capt. H. H. Brown gave an address upon the question, "Why have the angels come?" or "The Mission and Purpose of Spiritualism," defining it as the lever in the camp of human life, spiritualizing the individual, and through this individual development redeeming the race from ignorance, want, vice and crime.

Sunday dawned very stormy, and all day long it rained and great was the disappointment in camp. The hall was filled with an interested audience, and Dr. J. M. Peabees, the well known Pilgrim, gave addresses in the forenoon.

In the afternoon his theme was "Ingersoll's Mistakes," and he said the most important question man could consider is, What is truth—truth in relation to Deity, future life and known destiny?

A large party from camp joined an excursion to Ocean Grove, on Tuesday. An impromptu social gathering was held in the hall, Tuesday, A. M., at which were songs and recitations by Messrs. Mayberry and Oertel.

The evening of the 27th, Fred Heath, the blind medium of Boston, occupied the platform acceptably to a fine audience, President Crockett presiding.

Sunday evening at 7 1/2 o'clock there was a social séance at Sidney Howe's Hall on Onset Avenue, some thirty persons present.

Several of our campers had a little cosy private picnic up Neshaminy on Monday.

Mrs. J. R. Beals, whose face has been seen constantly in camp ever since its inception, and who is mother to all the young people, they having named her tent, "Home, sweet home," has been compelled to return to the city by sickness.

A surprise party at Mrs. Ball's tent Wednesday evening.

The camp meeting is over. Of the large throng that filled the grounds on Sunday, but a solitary few remain. The grounds have a deserted and somewhat desolate appearance.

were taken by Mr. W. W. Mayberry, Jr., Miss Gertie Mayberry and Mr. W. Oertel. Mrs. Newcomb, of Baltimore, appeared as an old Salem witch; Phantoms, by Mr. Samuel Wheeler and Mrs. A. M. Gloding.

The Neshaminy Boat Club gave a reception to a few of its friends Thursday evening, which is reported as a very enjoyable affair.

The society and the campers are under many obligations to Miss Lena Whitton. The Chairman wishes here to publicly acknowledge his obligations to her in making the meeting a success.

Resolutions were presented, and they were passed, at the last meeting by campers and visitors, to the Superintendent, Capt. F. J. Keifer, and Mrs. Lynch, Matron, for their efficient services and kindness to all on the ground.

The last dance of the camp, Saturday evening, was a very pleasant one. Mr. W. W. Mayberry, Jr., has proved himself a most efficient floor manager.

Notes from Onset Bay. Another week of quiet rest has been enjoyed by the dwellers here at Onset.

There has been a steady tide of pleasure seekers coming to the grove since the close of the camp meeting.

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The evergreens and golden rod which festooned the trees at many doorways, rendering them so attractive, hangs crushed and faded.

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social chats occurring in the quietness of your cottage are like bright spots in a cloudy day.

It is astonishing how quick this little city in the woods becomes depopulated. On Monday morning every tent and cottage of the four hundred were occupied by the usual number.

The interest in the meeting here during the last week was fully as marked as any preceding it. The attendance was greater. The rostrum was occupied during the time by Dr. H. B. Storer, Mrs. Helen L. Palmer, Ed. S. Wheeler, Mrs. Fannie Davis-Smith, and J. Frank Baxter—Wheeler and Baxter speaking on Sunday.

Mr. Baxter took for his subject in the morning, "Spiritualism and the Church." He said it was a discourse to the churchists and not to the Spiritualists or Liberalists, and from the stand-point of the church.

He noted the progress of Spiritualism from its beginning to the present time, and said the people are to be congratulated on the great advance made during the last twenty-five years, not only in Spiritualism but in every thing almost except theology.

Mr. Wheeler spoke on "Spiritualism, its Facts and its Phenomena." He noted the progress of Spiritualism from its beginning to the present time, and said the people are to be congratulated on the great advance made during the last twenty-five years.

Mr. Baxter gave some fine tests at the close of Mr. Wheeler's address.

Considerable excitement was caused the other evening by the exposure of Dr. Sour, the materializing medium.

In view of this affair a petition was circulated among the campers, praying the Directors to let no medium hold a séance for material or physical manifestations for money, without first having passed certain conditions to be under the direction of a committee.

L. A. GREENWOOD, Lake Pleasant, Aug. 29, 1882.

Notes from Onset Bay.

Another week of quiet rest has been enjoyed by the dwellers here at Onset. The continued dry weather somewhat disturbs the pleasure of the promenade, but that is very pleasantly offset by the sail and row boats.

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early years of their mediumship it was my privilege to meet them in my own home. I have met them in the public hall and under various conditions, and they were always ready to grant investigation to the skeptic.

But I must not use your valuable space to report our séance in full; suffice it to say that our sitting was a pleasant, and I trust profitable one.

House lots are selling rapidly at advanced prices.

Thomas T. Dean, of Sandwich, Mass., has bought four lots and intends building cottages for rent.

Cottage building this fall has already commenced and promises to exceed last season.

President Crockett is at his post looking after the interests of the grove.

W. W. CURRIER, Old Pan Cottage, Aug. 29, 1882.

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Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm.

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POEMS OF THE LIFE BEYOND AND WITHIN. Verses from many lands and centuries saying, "Man, thou shalt never die."

Edited and compiled by G. S. STEBBINS. "It begins with old Hindu poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

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