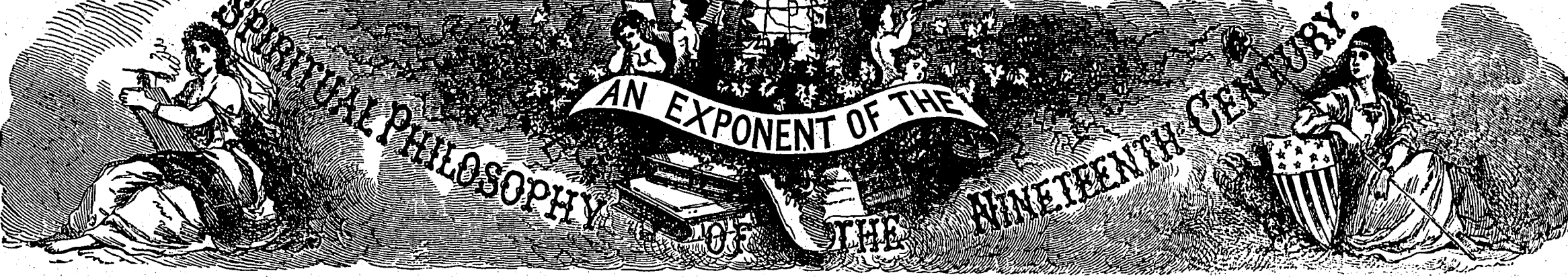


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 17, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 26.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. The Late Dr. Phelps and Spiritualism. Just Appreciation.
SECOND PAGE.—*Spiritual Phenomena*: An Experience with Dr. J. V. Mansfield; Séance with Mr. Pitton, Saratoga Springs and Lake Pleasant. Poetry: Compensation. Report of Michigan Camp-Meeting. Cassadaga Lake, N. Y. Grove-Meeting in Engleville, O. Annual Meeting at Schoolcraft, Mich. New Publications. "To Prevent a Swindle," etc.
THIRD PAGE.—*Poetry*: The Indian with the Dead Child. *Banner Correspondence*: Letters from Wisconsin, California, Massachusetts, Pennsylvania, New York, and Missouri. Healing by Laying On of Hands in the Nineteenth Century. Obituary and Meeting Notices. Book Notices, etc.
FOURTH PAGE.—*Enlargement of the Banner of Light*, Teaching Before Learning. The *Banner of Light* Message Department, J. V. Mansfield's Mediumship, etc.
FIFTH PAGE.—*Brief Paragraphs*. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shollman.
SEVENTH PAGE.—*Spirit Messages continued*. "Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—*Sunapee Lake Spiritualist Camp-Meeting*. E. W. Wallis's Meetings. Mr. J. William Fletcher. The Magazine. Spiritualist Meetings in Boston. What She Should Do, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the *Banner of Light*,
BY G. L. DITSON, M. D.

FRANCE.
Revue Spirite, Paris, for August. In the present issue I find a continuation of the account of those impressive phenomena accompanying the ten years of illness of the Princess L., recorded by Count Henry Stecki, Romanow (Russia). "I had been sitting up all night with the physician in an adjoining room," says the Count, "without being called upon to attend the invalid; but soon after sunrise, when I thought the predicted moment of another state of *ecstase* had passed"—his watch, not the lady, making a mistake in the time—"her husband came running in to us, saying that his wife had fainted. For two hours she remained in this condition, and during that period it occurred to me to further test her clairvoyant powers. Being deeply in love with a young lady in a neighboring village, I asked my aunt if she would hunt up the residence of this person and describe what she saw. I told her of the route she must follow, led her along from post station to station, then described the house, which she had no difficulty in selecting. Entering, she found the mother busy with her needle, and the daughter reading to her. After describing their dress, she was asked to ascertain the name of the book that was being read. This was apparently quite difficult, but ere long she announced it; and as I subsequently had an opportunity of verifying her statements, I can say that everything the somnambulist had described was perfectly correct. . . . One day the Prince said to us: 'A singular thing has happened. This morning, while taking my breakfast near my wife, she said that the wall of the room was transparent; that she saw the woman in the adjoining room ironing; then she saw the garden, the trees, villages, rivers, then—and always in a straight line—a sea in which there were many ships-of-war in actual combat. On board of some were people dressed in red, but the other ships were of a form such as she had never seen in Europe.' I requested the Prince to make a note of it, which he did, and the record was locked up in a secret drawer of an old bureau in the apartment. After some time came the news of a battle between the Chinese and English; and when the above-named account was consulted it was found to correspond with this event—the time being accurate as to the very day and hour, allowing for the difference of time between that of the Celestial Empire and ours. . . . The Princess, of a slight figure, with her lower limbs drawn up by disease, had for many years been unable to rise or turn herself without assistance; but one evening, reclining on one end of a long sofa, she was by her request placed near a window where the light of a full moon could fall upon her. She wished that all should be quiet. As she gazed upon the queen of heaven her eyes took an expression of ecstasy, and a blessed smile illumined her visage. At the expiration of about ten minutes she raised herself up, and without putting down her paralyzed limbs, with hands crossed upon her breast, she slid along to the other end of the *canapé*, as if to get nearer to the source of the light that was enveloping her. Terrified lest she should fall to the floor I seized her by the shoulders, and the strange spell was broken. . . . By a change of physicians and climate, little by little, the princess has been restored to health; but her clairvoyant powers have ceased."

Recently I had occasion to mention a new medium in France, Mlle. Honorine. A further account of her says that, placed upon a bed, in broad daylight, where all could see that she made not the slightest movement of her limbs, there came, apparently upon the frame of the said bed, a quick succession of violent blows, as if made by a hammer in the hands of some vigorous man; and, as before stated, tunes would be drummed out, the galloping of horses imitated, etc. When asked in Latin how many letters there were in certain Latin words, the correct answer was given. M. Tournier put a question in Italian and the reply came in Italian. Mons. Jaubert, at Mons. Leymarie's request, gives minute detail of these manifestations, and, as guile and deception are out of the question, the good angels make a clean sweep with the scepter of truth, and many adherents are garnered.

Still another medium with a strange phase of manifestation is attracting much attention in France. He can neither read nor write, yet upon a blank sheet of paper he reads the responses given by the spirits to questions asked. Mons. Leymarie himself records what he saw at Mme. Isobé's in Savian, and adds that the young man is a healing medium, and describes from the immaculate paper the plant, its color, etc., all in fact that is necessary for the disease brought to his notice.

From *El Buen Sentido* there is here reproduced a touching story: "Two young men married on the same day two young ladies who were great friends. One, Jean, went to live in the village C—, the other remained at home. In due time each had an addition to the family, on the same day and within four hours of each other. The two little ones were strikingly alike and as beautiful as angels. When about two years old they became inseparable, so that Jean decided to live in the same town with his former friend. Sometimes when the mothers would miss the children they would be found asleep, locked in each other's arms, in some arbor or quiet retreat. When Jean was about to move he received a telegram: 'At 8 o'clock this morning my son, just two years old, departed this life.' Four hours later the other little one died. In the village of C— two little crosses mark the spot where the material forms of these little strange waifs from a Divine Hand are turning to dust." The despair that now enshrouded these two families I will not attempt to depict, and relief only came through Spiritualism. "Poor human natures!" said a spirit to them, "you are so accustomed to obscurity that the most feeble light blinds you. Poor brothers! you do not comprehend that love is life. You could not retain by your caresses the two spirits that came to you at the same time and have departed at the same time. Do not be astonished at this phenomenon. Your atmosphere, charged with egotism, asphyxiated them. They did not find here those vital conditions of which they had need. They stopped here a moment on their way to awaken in you a new sentiment, . . . that you might see a light upon your earth."

"The house bewitched: shower of stones. From the *Independent*, 18th June, 1881." This is the heading of another article, which, with as much brevity as possible, I will translate: "The inhabitants of the street Folie-Mercurcourt have been for some days in frightful pangs. The house No. 18 of this street is bewitched. The spirits, more or less rappers, haunt it. In the cellar, night and day, are heard frightful subterranean noises. The window-glass is broken by a mysterious hand; a legion of workmen, it would seem, are sapping the foundations of the dwelling. Day before yesterday, in the morning, the neighbors saw with profound stupefaction an enormous cross, painted in red, upon its door. A brave woman, who essayed, with the sprinkling of 'holy water,' to drive out the spirits, received a stone upon her head which made a serious wound. An active surveillance of police has been organized about the premises. With Messrs. Munier and O'Sullivan (lately U. S. Minister to Portugal), we have been to see the master-johner, in whose house the windows are broken by stones; and after consulting others, we have come to this conclusion: No one, not even the police, see the stones fall; and if thrown from a height above the surrounding buildings, would fall at the base of said haunted house instead of entering it; but they come horizontally, as if from the opposite dwelling; and none of these hundreds of stones have ever wounded the master of the bewitched structure. They glance by him or fall at his feet. One would suffice to kill him." Where is Prof. Phelps?

The burial of the mortal remains of the Baron du Potet, who died on the first of July, was attended by a large concourse of people. Several discourses were pronounced at the grave, four of which are given in the *Revue* in hand. A long, a brave, a noble life, could not thus be extinguished by what we term death without calling out the eloquence, the fire of fraternal regard, the pathos palpating in partial memories, which this really grand new birth stirs to its utmost depths. For one I feel that he has a rejuvenated energy, and that a new impulse will be given to mesmerism such as his well-known powers and masterly teachings have firmly imbedded in France in spite of the opposition of the French Academy.

Licht, mehr Licht, Paris, in the German language. I have in hand three numbers of this excellent weekly (dating to July 31st), and I cannot quote from it a more important article than that given in the *Revue* as Prof. Jacobs's declaration concerning the "Davenport Brothers": "In spite of the assertions of both the French and English journals, and emanations of the stupid jealousy of ignorant prestidigitateurs," says Prof. Jacobs, "I do a duty in exposing the bad intent of the one and the charlatanism of the other. . . . As a well-known prestidigitateur, and as a sincere Spiritualist, I affirm that the mediumistic phenomena presented by the brothers Davenport were absolutely true, and appertained to Spiritualism proper (*à l'ordre spiritueliste*) in all the acceptations of the word. Messrs. Robin and Houdin, trying to imitate these same facts, presented to the public only a childish parody, nearly grotesque. . . . I could demonstrate publicly and establish nettement the line of demarcation immense which separates mediumistic phenomena from every species of legitimate prestidigitature. . . . Respecting magnetism and nervous hypnosis I will establish clearly that experimenters too often play with words to the detriment of the idea; that neither the *abbé Faria* nor Mr. Braid is in the truth in denying the existence of a magnetic fluid: I cite Dr. Charcot," etc. . . . These

statements, with much else to elucidate his subject, are signed, "Your brother in belief, E. Jacobs."

The more lengthy articles in the *Licht*, which, to do them justice, should be translated entire, are: "Joseph de Maistre's *Prophetie*," from the pen of Prof. Giustiniani, of Smyrna; also, Geo. Lenker's; J. P.'s: Philippe Hovois, Pastor's; S. F. W.'s: Dr. Berthelin's and Leruth's. BELGIUM.

Le Messager, of Liege, (16th July and Aug. 1st), enters upon its tenth year with the same vigor that has characterized it hitherto, though it has had to lament very recently the departure from the mortal of two of its staff. As indicated above in the record of the demise of the two little children, how little we know of those great psychological laws which like ocean waves break along the shore of our existence. "The Sensations of the Perisprit," in the July number of the *Messenger*, gives this envelope of the soul a more distinctive character than usual, and though I cannot follow the writer through his many observations, I will give a line or two of what seems to me the most salient of them: "The perisprit enshrines a mass of ideas and of notions about things that have not as yet been imparted to the corporeal senses; and man ought to know that his corporeal organization is as yet far from being complete"—hence, later, it will perceive or experience more. "Anterior to and surviving the body, it is natural that it should exercise a sovereignty over the latter. It is the agent of all those phenomena which escape the control of materialistic sciences, and for which reason they doubt its existence," &c.

In "Spiritualism in Antiquity" there is an interesting account of Buddha, not unlike that in the "Light of Asia"—quoting many of the Indian sage's sayings, or, more especially, his divine laws, which it is claimed are equal, if not superior, to those of Jesus, promulgated six hundred years later.

A healing medium had a dream, says the *Messenger*, on the 18th of June last, in which he was informed of the dreadful illness of a young girl, and that he must go and heal her—"trusting in the grace of God." The next day two ladies called on him, and as one of them narrated the sufferings of her daughter, who had some thirty or forty fits every twenty-four hours, and had been nine months in a hospital without being benefited, he recognized the subject of his dream, went and treated her, and she was restored to health. She was a Mlle. Marie Sanglier, but her place of residence is not given.

It seems, also, by the paper in hand, that apparitions of the Virgin, like those at Lourdes and at Salette, have appeared at the Gony Hospital, in Amiens. The Bishop of the Diocese, however, not having faith in the manifestations, has issued a letter forbidding priests and others giving any heed to them—"these pretended miracles, apparitions and prophecies making the holy Virgin play a rôle unworthy (*indigne*) and absurd. . . . all these common (*vulgaires*) rhapsodies being full of theological errors and flagrant inaptitudes." An article in *Le Messager*, reproducing the above, and also an account of the apparitions, has been copied into many of the liberal journals. A paper, *La Plume*, adds: "If there is a lie or illusion here, we are fully authorized to believe it to be so elsewhere."

The *Messenger* credits the *Banner of Light* with this notice of the wonderful manifestation vouchsafed to our distinguished countryman, Dr. B.

"Prof. J. R. Buchanan has lately obtained, through a private medium, several paintings in oil directly from the spirits. . . . One of the editors of the *New York Tribune* received also thus a portrait of Horace Greeley."

SPAIN.
I have in hand two numbers (June and July) of *El Criterio Espritista*, of Madrid. Under the heading of "We Continue the Same," a cutting article is directed against the priesthood, not only in Spain but in the Antilles. Following this comes a timely article on the Jews, recognizing them as "our brethren, as children of God," whose terrible sufferings in ages past can be laid at Spain's church-door rather than that of any other people. Under "The Devil as a Painter" are many able observations on what the church has countenanced of imposture and deception, and adds that "Those who believe that Spiritualism is a continuation of Catholicism—that it comes to explain its dogmas and clear away its errors—are completely in error." The introduction to this article (by Don M. Sanz Benito) is a startling announcement, viz: "In a place in Castilla there is a parochial church in which hangs a portrait of St. Peter in prayer, and on which is inscribed in large letters: 'THIS IS A COPY OF ONE WHICH THE DEVIL PAINTED IN MANTUA.'"

"There is Another Life," by Mme. Soler; "The Science," by Don E. Callejas y Garriga; "The Devil as a Prophet," etc., are very noticeable communications that I do not willingly abandon with this brief mention. There is a notice of the new periodical of Toledo, entitled *El Nuevo Ateneo*, devoted, disquisitely perhaps, to our cause. At Palma, it is announced, the publication of a *Revista* with the title of *El Espritismo*, has been inaugurated. *La Luz del Porvenir*, of Barcelona. Three numbers (up to July 25th), of this ever brilliant weekly are before me, and if our American ladies could read Spanish, I know of no one periodical of which they would be so proud; for every page bears the stamp of a superior genius, yet wholly feminine. Mesdames A. Domingo y Soler, Candida Sanz, Josefa Martinez, and Antoni Pagés are each a light of peculiar brilliancy. "Spiritualism which avoids the Light"; "Rich and Poor"; "God is Patient, for he is Eternal," as St. Thomas has said—here appearing under the heading, "For God no One is

Late"—"A Fortune well Administered," and *Se Fue*, would each nearly fill a page of the *Banner of Light*, and most creditably.

ITALY.
The *Annali Della Spirittimo*, of Turin, for July, opens with the XXVth Chapter of "Catholicism before the Time of Christ," embracing the "Fundamental Idea of Religion"; "Spiritualism as the Vanguard of Science"; "Present Theology," &c., viewed from a highly intelligent standpoint, whence the clouds on the mountain-top of bigotry and superstition are rolled away. Sr. Rosina's able article on "The True Office of Spiritualism" follows, and is in turn followed by a learned scientific analysis of Prof. Crookes's "Radiant Matter," from the pen of Mons. Flammario, who seems to comprehend the full magnitude of this wonderful discovery; concluding his remarks with: "It is not through the study of the phenomena of Spiritualism." The *Annali* continues also its account of the St. Petersburg manifestations in presence of the little child, Polagia. I will recount only two of the many here given: "One day, leaving the kitchen, she passed into a bedroom, but she had hardly crossed the threshold ere all the bedding, mattresses, coverlets, &c., were heaped upon her, and she was thus thrown upon the floor. At another time, quite a large stone fell and struck her upon the head." Where is Prof. Phelps again?

SOUTH AMERICA.
The Rio de Janeiro *Revista da Sociedade Academica* has again reached me; only the second of the six, however, that have been published. "Science—its Genesis and its Evolution," is the first article that claims attention; but of this, as the subject is handled serially—in its "empiricism, as classified, and as to its theories"—no curtailing seems possible. "Space, Time and Matter" are then considered; also the "Origin of Good and Evil"; "Spiritualism in Brazil," accompanied by devout and cheering remarks, with the enumeration by name of ten different societies or *Grupos* in active operation; and many other entertaining papers succeed.

The *Constitucion*, of Buenos Ayres, for June, is quite a formidable magazine, and can hardly be condensed into a few lines. The "Conferencias" of the Society of this name are always instructive—discussing important questions—and show an earnestness worthy of imitation. "Phenomena," as viewed by Allan Kardec; the "Identification of Spirits," from the *Banner of Light*, and "Mrs. Richmond," from the *Chicago Times*, will interest all readers.

The *Revista Espritista*, of Montevideo, for July, though having only eight pages of matter, is enriched by its editor's "Human Happiness is in Human Union," and by the "Angel Guardian's" "Love Should be the Rule Governing the Actions of Man," in which the felicity of justice and rectitude is expressed; that the study of ourselves is of great importance; that all great ideas have had at first to endure a baptism of persecution; that many who have been deemed mad were simply men in advance of their age; that ignorance is the fount of infinite evils; that all that exists is the work of love Divine. . . . Lady Soler adds also the charm of her pen to this number of the *Revista*.

GERMANY.
Psychische Studien, Leipzig and New York. I have in hand seven numbers of this able magazine, in the German language, edited by the distinguished Russian, Alexander Aksakov, with such assistance as the most erudite of German scholars can afford him. As, however, one number alone (to say nothing of seven) would crowd all else out of the *Banner*, I may be pardoned for giving the faintest possible outline at present of what is before me. January to July (1881), inclusive, are the numbers referred to; and where diagrams are necessary in elucidating a subject—and they are often essential—this magazine has them. No little space is given to the manifestations through Wm. Eglinton in Vienna, and to C. W. Sellin's sittings in Hamburg; and, in fact, every feature of our faith is presented to the reader in the attractive form which learning alone can command. Some three or four pages are devoted to Dr. J. R. Buchanan's exposition of psychometry.

MISCELLANEOUS.
"La Chaine Magnétique," and the "Journal du Magnétisme," Paris, for July, are, as usual, overflowing with fresh thought and sterling research. In the latter high praise is bestowed upon Mons. Littré, author of the *grande Dictionnaire*, etc., and at whose side, when elected to the "Academy," the Christian Bishop Dupanloup refused to sit. This Mons. L. "has been taken away from science by a malady from which he has long suffered." Many good words are also bestowed upon Mons. Robillard, who has recently departed this life. "Medications suggested during sleep"; the "Death of Baron du Potet," with discourses pronounced at his funeral, and "Echos from the Press," relative to the Baron, are all worthy of perusal. "Op de Grenzen van Twee Werelden," &c., devotes several of its neat pages to our spiritual authors and workers—notably to Dr. J. R. Newton and his "New Bethesda."

Schiller's Complete Works are published by Mr. Kohler (111 Arch street, Philadelphia), in two elegant volumes, 1282 pages, with a striking portrait. The same publisher offers also a smaller work, finely illustrated, of "Schiller and his Times," by Johannes Scherr. His catalogue of German books sent on application. "Hommes Célèbres," is a neatly printed volume of 345 pages, and is from the pen of Mons. J. de Cazeuville. Such names as it embraces must necessarily attract attention: Mons. and Mme. Lamartine, Mons. Flammario and Mons.

Victor Hugo; and as the latter are prominent Spiritualists, those of our religion who read French will find here no little entertainment. Much stress is laid upon the significance of names. One page is devoted to a *face simile* of Baron du Potet's penmanship—plain but not elegant.

The editor of the *Banner of Light* may congratulate himself on being invited to attend, at Nantes, the wedding of Mlle. Emile Haeltiger and Mons. J. Lessard.

The Late Dr. Phelps and Spiritualism.

To the Editor of the *Banner of Light*:
I have been an interested reader of the various articles appearing in your columns relating to the belief of the late Dr. Phelps as regards Spiritualism. I am surprised that his son, Prof. Phelps, is a stranger to his father's firm convictions. I know Dr. Phelps to have been a firm and full believer in Modern Spiritualism. Let me explain:

In the summer of 1860 or '61, I think, while filling an engagement in Providence, R. I., Dr. Phelps called upon me, introducing himself. He was supplying an Orthodox pulpit. He called frequently while I remained there. He spoke to me of his early and mature life with the earnest frankness of friend with friend. His chief interest in me was that I was a Spiritualist; in addition, I had read some books prized by him, had met with and held golden memories of some people whom he highly esteemed. In these interviews the subject of Spiritualism was often introduced and dwelt upon, usually by himself.

Knowing his position—though I was well aware of the strange manifestations occurring at his home years before—I waited for some expression of misgiving as to the moral significance of the subject, or some doubt of its practical issues, or of its religious efficacy as an awakener of the spirit of man. But not a word of this nature did he speak. The expression of his interest in the subject was as pronounced and positive in the affirmative as long acquaintance and much thought on the subject would suggest; his convictions in reference to it seemed unclouded.

After listening to him again and again—for I am slow to censure any who are not convinced—I was aroused, for I felt that he who suppresses a living thought has robbed all men, and not enriched himself; I thought of Milton, who said it was not for him to refrain when he was commanded to speak; of Channing, who said, "So long as Unitarianism is misunderstood, I am a Unitarian" (for many years I had been more influenced by this profound and gentle soul than any or all others); how could I be silent! I said: "How can you, holding views so radically changed, still stand in the old place? still minister in the old way? You are not the same man you were."

He answered without evincing any displeasure: "I select such texts as allow liberty in their treatment."

I replied: "I don't know what you can do, I only know what I could not do."

These words I shall never forget. I feared to judge him, yet his position seemed impious to me.

I violate no confidence in publishing these facts. Years since I mentioned them both in public and private, as my friends know.

Dr. Phelps was a fine and eager talker, and what is more rare, a good listener—a gracious gentleman whom it is a pleasure to remember.
South Haven, Mich. E. C. WOODRUFF.

Just Appreciation.

To the Editor of the *Banner of Light*:
The world continually fails to receive the blessings it needs, because it is not fit to receive them, and is not fit because it cannot appreciate them. It stonifies the prophets, starves inventors, and hangs the patriots. Is not just appreciation one of our most important duties, and have you not, Mr. Editor, very often realized this truth?

Such a paper as the *Banner of Light* would have 200,000 subscribers if Spiritualists were appreciative and faithful to duty. No number ever appears that is not freighted with matter of deep interest. The single article of Rev. F. J. Briggs in your recent issues on the Astronomical Theory of Religion, is worth the year's subscription as an able exposition of a pretentious delusion. The able article of Mr. Choate on the Relations of Spiritualism and Christianity, will do much good in dispelling prejudice and mental confusion. The questions discussed in the *Banner* are really the great questions of humanity to-day; they belong to the foremost progress of thought.

The *Banner* is a great reservoir of spiritual facts, yet some Spiritualists who have more fastidiousness than appetite for knowledge, object to its Message Department. If the same space were occupied by advertisements, they would say nothing; but they begrudge the space allowed the departed to speak to their surviving friends, without paying advertising rates. If Bro. Colby had charged them fifteen cents a line, he would be quite rich in bills when he laid on the evergreen shore, and if not, he will be rich in tributes of gratitude.

But the Message Department is not an advertising page, neither are its contents wholly for the benefit of the departed; they continually demonstrate to us the truthfulness, the naturalness, and the reality of the spirit-world, giving us the uniform testimony of our departed friends as to the realism, and as to the progressive nature of that life. The reading of these natural and truthful messages is truly the inductive method of acquiring spiritual philosophy. My own views of this subject have been so well and so clearly expressed by Mr. Kiddle, that I can only say I fully endorse all he has said on the subject. There is more to be learned from many a brief spirit-message than from a whole volume of metaphysics.
JOS. RODES BUCHANAN.

THE CASH SUBSCRIBER.

A cash subscriber (may his tribe increase by a whole one night from a deep dream of peace, And saw, within the moonlight of his room, An angel, with a look of gold, Exceeding peace made the subscriber hold, And to the presence in the room he said: "What wilt thou?" The vision raised his head, And with a look made of sweet and glad, Answered: "The names of those who love the Lord," And a name—"The angel said: "Not so," The cash subscriber, speaking then more low, But earnestly still, replied: "I pray you, then, Write me a name, and I will be the printer men, The angel wrote and vanished. The next night It came again with a great awakening light, And showed the names whom love of God had blest: The cash subscriber's name led the rest.

Spiritual Phenomena.

An Experience with Dr. J. V. Mansfield.

The Brooklyn (N. Y.) Eagle of a recent date contains a long and interesting account of a visit made upon Dr. J. V. Mansfield. After describing the room in which he receives his visitors, the writer says:

"If one goes to his parlors to have a sitting, he asks that the question to be answered be prepared across the room from him. Then it is folded up and laid on his table sealed with mastic. A sifter may watch him with all the suspiciousness possible to arouse, and will be repaid indefinitely. He looks out of the window, waits quietly until the movement begins in his room, and then he has passed down the shoulder to the fingers. He writes, a slight tremor is apparent in his hand as he writes, but his pencil is held firmly and it travels fast. For nearly thirty years he has written for callers, and has given thousands of what purported to be messages from the world of spirits. His way of getting messages is so quiet and altogether devoid of ostentation that it is rather pleasant to sit in his office and watch him about his business. He is quiet and serene, and impresses a visitor agreeably. He promises nothing; warrants nothing as any one may read from the large printed cards over the drawing-room doors. You go into his presence, learn his terms, and suit yourself as to whether you will occupy his time. If you stay, you will be chatted with on many topics, and he shows that, in addition to the curiosities about you, and very likely hear some entertaining reminiscence of travel.

While his visitor sat watching him, the Doctor was writing, and the first message purported to be from a brother of the sifter, expressing thanks for the opportunity to recall himself and relating family matters that could not be known to Dr. Mansfield, or any other person in New York. It was stated by the right name of a brother, and the names mentioned were correctly given. One of them, that of another brother, was a singular one, because of the way in which it was spelled by the family, and strange to say, this name was not only spelled exactly right, but there was an allusion to another person and another circumstance connected with it in the life.

All this naturally excited curiosity, and the thought that instantly came was, "Does Dr. Mansfield know me?" If he had a knowledge of the personality of his sifter, he could not possibly have acquaintance with certain family facts to which allusion has been made.

Ten years before, Dr. Mansfield had given a sitting to two people, one of whom was his present sifter, and the other a woman, a niece of his, and too much absorbed in living cares and troubles to give time or thought to investigations. In the midst of a speculation on a worldly matter, he surprised his more absent-minded visitor by passing a paper across the table, saying, "There is a message for you." This message was a beautiful, flowing, and contained a loving message to his mother, then living.

It is useless to repeat the points of evidence between the paper of ten years ago and this one. What is proof to one is folly to another. The messages were alike in all respects, save that a different mention was made of the one person. The mother, to whom a message was sent in the earlier communication, was now spoken of as being with him. There was no word of love to her, but of sympathy to her child left behind. Dr. Mansfield may have originated both messages, but if he did he is such a magician that for the hour spent in his office contemplating the future that would reunite those separated, and for the sweet memories of a beloved one, he may have been a real seer, and a welcome bearer of messages from the best beloved of a household now scattered and dead, if those whose bodies are buried can be called dead. A strange fact about the messages from this brother was that he did not allude to a sister born after he died. Those who were associated with this brother in life were called by name, and communications, and his sister, though she, too, is gone, was not named. It reported the whereabouts of others, and made mention of certain facts which no person in New York could have written to the recipient. "Doctor, I do not understand this message," said by the sifter as the doctor passed over another long strip of paper upon which he had written something. "It reads all right, but it is clear, but the name is unknown. It is a request that word be sent to person, and both the sender and the person mentioned as the one to receive the message are unknown." "How's that?" cheerily he answered, "you do not know either? then there must be some mistake. Let me try again."

And after a little there was a message written, but again it was the brother's name that came, and other references to forgotten events and friends of long since. It was useless to deny that the unintelligible message was laid aside gladly, and the brother's account of father, mother, brothers and relatives read with interest. The assurance that "Our mother is higher in condition than all of her own household, came like sweet music to a homesick heart." Her place is beyond mine, but I see her often and she loves us all as of old. Were the windows of heaven opened and the angels to descend on ladders of light to bring messages of great joy, they could give no assurance that would be worth as much as this! Perhaps there was nothing in any of the many communications received—and there were several from persons in no way identified with home ties, and which to many would be more satisfactory as tests, in a letter which came to it, however, does not require that one shall be a believer to enjoy a letter that awakens thoughts of those gone before, and be it a brain delusion or a well-executed trick, it was heartily enjoyed.

Perhaps Dr. Mansfield is not in communication with the spirits; perhaps there is no such thing as intercourse with this world and the next, and may be it is all a brain delusion. Be it so; it was worth a great deal to a tired mother whose feet are often sore, as they press the stony highway to feel that it was possible to go into any place and live again for an hour with such memories as were stirred in that stranger's presence. To drop away for a little while from the busy work of life and the people about us, and be reminded of events that transpired long ago, of some beautiful memories connected with the past—this is enough; and the source of all this comfort is not considered. It is accepted for the pleasure it gives and is devoutly received. Dr. Mansfield did not know that the rejected message was carefully pocketed, or that it was sent on long journeys to see if it had any truth in it. The circumstances may have died out of his mind, but it was not forgotten by its possessor. Weeks after, its verification delighted the stranger who received it, and though the words it contained fell on stony ground, and the person who received it did not believe the dead friend yet lived and could and did send a reminder back, yet the evidence that a living and a person were correctly stated in a letter which came to a third party in this uncommon way was gratifying.

If no other ghost ever writes a line; no other name is ever sent through Dr. Mansfield or any other person selected for the purpose, the possession of present facts is worth all the disappointments of every kind that have heretofore attended the numberless attempts to peer

through the awful silences of eternity. And it will always be a pleasure to know that if the dead are dead, and the grave is pitiless, that memory triumphs over all things earthly, and though all else is error, that love is as immortal as is the soul. And if it is all powerful on earth, why should it not impel the souls out of the body to respond unmistakably at times and under right conditions and surroundings?

Seance with Mr. Fitton.

To the Editor of the Banner of Light:

On a recent Thursday evening, I was present at a seance for materialization, Mr. Joshua Fitton being the medium. After everything had been satisfactorily examined, Mr. Fitton entered the cabinet, when "Rosa," controlling the medium, asked that the light be extinguished. This being done, there appeared in the centre of the circle a spirit-light, and in a few minutes the form of "Dr. Scott" became visible. He walked about, conversed with the sitters, then drew aside the curtain of the cabinet, so that Mr. Fitton was seen, and a spirit-form in process of materialization on his knee. "Dr. Scott" then slowly de-materialized in full view of all present.

A light was then asked for, and one being furnished, the stately form of "Betsey Tellow," a sister of an English friend of Mr. Fitton, came and walked about the room. She wore a head of dark hair, very thick and long; and being given a pair of scissors cut off a small portion and gave it to one of the sitters, and soon after de-materialized.

A delicate perfume then filled the room, which we were told was brought by "Madame Vine." Then came "Summer Blossom," an Indian maiden. She was very active and danced with one of the company. The light being diminished, it was said that "Madame Vine" was attempting to materialize. After waiting a short time it was found she could not succeed, and the seance closed, all being highly gratified with what they had seen and heard.

Boston, Mass. J. C. RICHES.

Saratoga Springs and Lake Pleasant.

To the Editor of the Banner of Light:

In your issue for August 13th you printed a communication from STEPHEN THATCHER, of Saratoga, N. Y. Desiring to know what his daughter would say of it, I called on her during a recent visit to that place with a paper containing it, and remarked to her: "I have a communication from your father." She being an Evangelical church-member had no faith in its authenticity as being from her father, and replied: "You know that I do not believe in any such doctrine. It is impossible for him to communicate. I asked her how old her father was when he was stated to be dead, and she replied that he had lived sixty days longer he would have been ninety-nine years of age. I informed her that her father said in the message that it was one week. She replied that he died on the 29th of February, and was born the 6th of March. I said she must reckon one day in February and six days in March; and to me it seemed that her father was not so far from the way, and was nearly correct in the matter as she was. She finally said: "Well, it is near enough."

After she had read the message she demonstrated her utter want of information on the subject of spirit-return by soberly asking me why I wished to disturb the old gentleman, assuming that I was not his kinsman. And that he came back from spirit-life of his own desire and choice.

The message awakened much interest in Saratoga, and was printed in full in the *Sentinel* of that place, under a recent date—the editor prefacing the communication with the following words:

"There is no death," Stephen Thatcher, who passed to a higher life in this village, February 28th, 1880, aged nearly ninety-nine years, was well known as a Spiritualist, having seen the new light and recognized it as harmonizing with ancient Spiritualism as mentioned in the Bible.

The following communication, spoken through the lips of a young lady in Boston who probably never heard of Mr. Thatcher while in the material form, was taken down and printed in the *Banner of Light*, and is published in a recent issue of the *Banner of Light*. Persons acquainted with Mr. Thatcher will not question but what the words are characteristic of him.

After the message the editor further fortified his confidence by the insertion of the subjoined: "Who is able to say that the above is not from the noble spirit of this good man?" To me Mr. Thatcher's communication seems pronouncedly sensible, and characteristic of him in a marked degree. A skeptic in the matter of spirit-communication, on reading this message, stated unqualifiedly to my knowledge that he knew Mr. Thatcher, and that it was a letter from him, the most satisfactory evidence he had yet received. The message is evidently destined to do much good in Saratoga.

Saratoga Springs were never better patronized than during this year. The Spiritualists have but little time to attend to promulgating their doctrine in the busy season; but there is a growing demand for mediums during the fall and winter months. Mr. Thatcher is given credit by visiting ministers, of sectarian views, during the summer.

Lake Pleasant Camp-Meeting can well be called such, and grows in many ways from year to year.

As there are now two well-established camp-meetings in this State, Spiritualists can during the season of their confidence go from the sea-side to the mountains, and vice versa, and their physical system requires the adapted recuperating elements in these different localities; and Onset and Lake Pleasant will no doubt work in harmony, showing to the skeptical public grand results in their gatherings in coming time.

I found, during my recent visit to Lake Pleasant, that mediums for all phases of manifestations were present in great numbers, and a large number of tests and manifestations were given. I will not go into details, as your reporter has already made your readers familiar with what transpired, but will say that the majority of the mediums gave general satisfaction to their patrons. I often think of Mrs. H. W. Cushman's musical seances as being particularly satisfactory to skeptics, as they are held in daylight. Why her manifestations are not sought for more generally by investigators, is a question with me not readily solved.

I saw the "Allen Boy," concerning whom D. D. Home spoke in such a denunciatory way, and inquired of him about the seance he held with Mr. Home. Mr. Allen informed me that he had held but one seance with Mr. Home, and that he sat side by side with one another, and not a materialization occurred while they were together. The question might be asked without impropriety, was the fault with Mr. Allen or Mr. Home—both being mediums for physical manifestations? Mr. Allen did not accuse Mr. Home of being a "humbug," because nothing occurred at this seance; and it seems to me that it was unwise for Mr. Home to accuse Mr. Allen, on such limited acquaintance, of being one. I have no hesitation in saying that Mr. Home is mistaken in his remarks, also that the "Allen Boy" is a genuine medium.

Boston, Aug. 30th, 1881. A. S. HAYWARD.

Written for the Banner of Light.

COMPENSATION.

BY MRS. C. L. SHACKLOCK.

Fair shall thy mansion be
In life immortal, and thy life more fair;
For all the graces that adorn thee here
Shall cluster round thee there.

The sunshine thou hast shed
On many a pathway, filling hearts with light
Where shadows gathered, and thy kindly deeds
Shall be thy jewels bright.

The tender sympathy
In joy or sadness, making life so bright
It seems but one remove from heaven, shall be
Thy robe of spotless white.

All that thy heart desires
In art or nature, now denied to thee,
In that fair mansion, in that blissful home,
Thy heritage shall be.

There fadeless flowers shall bloom,
"Pansies for thought"; the lily and the rose;
Thy gentle thoughts, gliding with pearls of dew,
Thy tears for others' woes.

The seed which thou hast sown,
The work which thou so patiently hast wrought,
Shall bring abundant harvest, and shall be
With endless blessings fraught.

La Porte, Ind.

Report of Michigan Camp-Meeting.

To the Editor of the Banner of Light:

The second Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Creek, on the banks of Gage Lake, one of those beautiful sheets of clear crystal water for which the State is noted, and on whose bosom two small steamers are plying, besides an almost infinite number of sail and motor boats of various shapes and sizes, with seeming variety enough to gratify the aquatic desires of the most versatile in attendance. The beautiful rolling grounds lying adjacent to the Lake gave evidence that the hand of Nature had been true in contributing its proportion to the attractions requisite for the occasion. The costume and seating were well arranged, and a large tent, owned by the Association, was pitched in close proximity, to be used as occasion might require. A swimming pavilion was another attraction to those who "trip the light fantastic toe."

The primitive condition of the grounds precluded the admission of carriages, which proved a detriment to the local attendance, while the attendance from the State at large was good.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, many familiar faces from various portions of the State are encountered on this opening day of the camp, which augurs well for the future of the meeting, for they are hewers of the temple and all the paraphernalia of camp-life.

Aug. 15th.—Campers continue to arrive on all trains, so that before night the grounds are well dotted with evidences of a fixed purpose to make this a time long remembered. At 2 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 7 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

millions have died who never saw it? Mrs. Babcock then read a poem entitled "Eternal Justice," by Gerald Massey. Song by S. Bigelow. Second lecture by Rev. C. A. Andrews, of Elmbridge, Mass., who took for his subject, "What Should Be Eternal Justice?"

Everything that is true to the condition that produced it is justice. A man created half animal must live out those conditions, and evolution is but the working out of the law of justice, if it only brings better conditions.

Sunday, Aug. 21st.—Conference at 9:30 A. M. from 10 o'clock, song by S. Bigelow, when S. B. Bigelow, of Detroit, took for his subject, "The Organization of Spiritualists and Liberalists—what value do we place on it?" He advocated taxation of church property, and spoke against enjoying chaplains in Congress, Legislatures, and armies. The second lecture of the morning was by W. F. Jamieson, of Minnesota, his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could have, if it was not for the man who fears to live in it, in doubt about his own position. If Spiritualism be true he could not argue it out of existence. He differed with Moses Hurl, but Moses should have an unwillingly to defend himself, and people who were unwilling to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock. Song by S. Bigelow. Address by C. A. Andrews, in favor of Spiritualism, and the highest criticism of science has failed to account for certain phenomena—never dispelling them, but always trying to explain them. If someone has not witnessed them, it should not invalidate the testimony of those who have.

At 7 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

At 10 o'clock, Mr. J. H. Burdick, of the grounds, presiding, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

"Eternal Justice," by Charles Mackay, Dr. Severance proceeded to give one of her solid, deep, thoughtful, and practical lectures on "The Evolution of Man from the conditions of matter, his Spirit by the laws of law being evolved from the physical." She showed the effects of physical conditions upon the spirit; explained at length the law of evolution here and hereafter, and urged the necessity of active work to better the conditions of society in every department of life. She pleaded for a better system of treatment of criminals, who are the result of our ignorance of the laws of heredity, and urged that Spiritualists throw aside all narrow, sectarian bigotry, and join in all humanitarian movements, or some broader, more advanced system of thought and action would supersede Spiritualism. Her lecture was listened to with rapt attention. She closed by reciting "A Woman's Conclusion," by Phoebe Cary.

This closed a day long to be remembered by those in attendance. ALBERT BURNSON, Manager.

New Publications.

LIFE OF COLLEGE-WORTHY GRANT, Founder and Late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Animals. By Peary Chandra Mitra. Calcutta: I. C. Bose & Co., 249 Bow-Bazar street.

As the founder of one of the most beneficent institutions in India, Mr. Grant needs no other biography than the records of that institution, and no other monument than exists in the memory of his good works and the impress those works have left—the improved treatment and condition of dumb animals—throughout that broad domain. But as it was thought expedient to give some account of his life and labors, as an incentive for others to follow his noble example, no better person could have been chosen for the task than Baboo Peary Chandra Mitra, whose own life has likewise been devoted to the advancement of the best interests of all. Mr. Grant's attention was first directed to the condition of animals in 1849. For thirteen years he labored nearly alone, at the end of which time, a society was formed, with which he was connected, and its most efficient member until the day of his translation, a period of thirty years. His valuable services and untiring devotion to the cause were recognized by all similar societies throughout the world. His benevolent labors were not confined to dumb animals, but he sought to do good to the working classes of the community and to live a life of complete usefulness. By profession Mr. Grant was an artist, and at the time of his decease he held the professorship of drawing in the Presidency College. This work contains two illustrations: a portrait of Mr. Grant, and an engraving of a drinking fountain, of beautiful design, to be erected in commemoration of his life and services in one of the principal squares of Calcutta.

THIS SCHOLAR IN A REPUBLIC. Address at the Centennial Anniversary of the Phi Beta Kappa of Harvard College, June 30th, 1881, by Wendell Phillips. Boston: Lee & Shepard, publishers.

This brilliant and scholarly effort of his eloquent author has attracted much attention and been the cause of considerable discussion throughout the country. It is strongly marked with the peculiar characteristic that distinguishes all of Mr. Phillips's writings—a boldness in the utterance of what he considers to be the truth regardless of the consequence, that made him a co-worker with Theodore Parker and reformers of his class. It is here presented in an excellent form for reading and preservation.

AMERICAN JUVENILE SPEAKER AND SONGSTER. For Schools, Church Exhibitions and Parlor Entertainments. By C. A. Tyke. Cincinnati: F. W. Helmick, Publisher.

An excellent collection of bright and enlivening songs, including in connection with them gymnastics for the little folks; selections of poetry never before used in a work of the kind; short paragraphs in prose and verse imparting valuable lessons, for memorizing, and some short and pretty dialogues and pieces for declamation. The compiler evidently does not believe in dull hours or the cultivation of "the blues." The book is full of brightness, and well suited to the requirements of Children's Lyceums.

"To Prevent a Swindle."

To the Editor of the Banner of Light:

In your issue of August 6th, third page, fourth column, is a letter from Fraudulent Claims, signed J. E. Wood; it should be J. E. Wool. He was commandant of the Pacific forces in 1834, and objected to employ the military against the Indians because, he said, "There was proof that the war was got up by a set of white rowdies, unworthy of the name of men."

When his despatches were presented to Congress, it was moved to lay them on the table, followed by an amendment to lay them under the table. They contained the clearest proof of his assertion; nevertheless, about half the claim referred to was paid; and in February, 1835, the other half was demanded. The subscriber caused a copy of a correspondence between himself and Gen. Wool to be laid upon the desk of both Houses of Congress, and thus prevented the payment at that time, for doing which he has been denounced and threatened. A movement for its payment is again on foot. The sum claimed is considerably over \$3,000,000, three million dollars. Believing that its payment will add unworthy parties to do more mischief, the subscriber respectfully asks honest Congressmen of both parties to look at Senate document No. 16, 33d Congress, and the House of Representatives document No. 88, 35th Congress, and thus have the facts to disprove unjust war on the Indians, and prevent a swindle upon the tax-payers. JOHN BESSON, Asiland, Oregon, Aug. 20th, 1881.

*The Oregon war claim.

Verification of a Spirit-Message.

J. P. SIMMONS.

To the Editor of the Banner of Light:

It affords me much pleasure to convey to you and the great number of the readers of the *Banner of Light* a verification of a communication published in that paper of the 20th of August, under the name of J. P. SIMMONS. It should have been Simmons—one in only. The communication states that he resided in Philadelphia, and "passed on early in March, 1870," and "if memory serves me right it was upon the 6th of March that I passed over." My departure was very sudden; I had been at a store in the morning, attended to my duties and returned at noon to my home for my family meal. "After partaking of which," the communication further states, "I passed into my sitting-room after partaking of that family meal, where in a few moments I was found lifeless."

These statements are all corroborated by the Records of the Health Office, as well as an adjoining neighbor, and by a daughter of the departed. The latter, living in the Orthodox faith, while she admitted the facts of the case, utterly repudiated or ignored the spirit origin of the message. The neighbor accepted the message, and ordered the purchase of the *Banner of Light*. JOSEPH WOOD, No. 1506 North 11th street Philadelphia, August 25th, 1881.

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exists the vestiges of all our acts—silhouettes of whatever we have done.—Prof. John William Draper, M. D., LL. D., in *History of Conflict between Religion and Science*.

THE CHURCH MILITARY.—The Rev. Mr. McKeechness opened a business meeting with prayer, in the Argyle Free Church, Glasgow. He had got no further than "Our Heavenly Father" when he was knocked down. A fight between two factions of the congregation ensued, and the house was at length cleared by the police.—Ez.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

Grove-Meeting in Eagleville, O.

To the Editor of the Banner of Light:

Believing in the old adage, "Better late than never," I take the first opportunity to write the proceedings of the first grove-meeting held by the Spiritualists of Eagleville and vicinity, on Saturday and Sunday, July 23d and 24th. O. P. Kellogg and Miss E. M. Gleason, two well-known gifted lecturers of this county, were the speakers. The meeting was held on the premises of the late clairvoyant, Dr. Charles Woodruff. The spot was a desirable one. Good seats and a platform were provided, and the speakers were seated with wreaths, notices, pictures and bouquets. The weather on both days was all that could be desired. After opening the exercises Saturday at 2 o'clock with music from the choir, Miss Gleason gave a discourse on "Truth," which was well received. Each made some appropriate remarks. O. P. Kellogg then made remarks, which, with music from the choir, closed the meeting for that day. On Sunday morning a large crowd gathered. At 10 o'clock a conference meeting was held, after which Miss Gleason offered an invocation. Mr. Kellogg then addressed the audience on the subject, "What is the meaning of Spiritualism as an Educator?"

After which Mr. Kellogg gave a discourse on "Does Death End All?" After music from the choir, the meeting closed with singing. At 8 o'clock Miss Gleason gave an able discourse—one of the best ever heard by us. She having finished, Mr. Kellogg spoke upon "Spiritualism and its Teachings." The congregation then joined in singing, and the meeting which closed a very pleasant and successful meeting. The church did not hold any meeting on Sunday, the members attending our meeting. All seemed interested and desirous of the speaker's remarks. O. P. Kellogg is a young lecturer, and will in a short time rank with the best trance speakers in this country. Every one present was well pleased with his discourses, as they also were with Mr. Kellogg's. There seems to be a desire to have another meeting this fall. There were two grove-meetings in this county last year, and there have been three this year, and one then being held in the same place as last year. Thus the truth is marching on in old

For sale by COLBY & RICH.

THE CASH SUBSCRIBER.
A cash subscriber may his tribe increase
Awake one night from a deep dream of peace,
And saw, within the moonlight of his room,
An angel writing in a book of gold.
Exceeding pearls and rubies on her bold,
And to the presence in the room he said:
"What writ'st thou?" The vision raised his head,
And with a look made of all sweet accord,
Answered: "The names of those who love the Lord."
"And thou?" he asked, and she replied: "Not so."
The cash subscriber, speaking then more low,
And cheerily still, replied: "I pray you, then,
Write me as one who prays for thee, and I will
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed:
The cash subscriber's name led all the rest."

Spiritual Phenomena.

An Experience with Dr. J. V. Mansfield.

The Brooklyn (N. Y.) Eagle of a recent date contains a long and interesting account of a visit made upon Dr. J. V. Mansfield. After describing the room in which he receives his visitors, the writer says:

"If one goes to his parlors to have a sitting, he asks that the question be answered by him. Then it is folded up and laid on his table sealed with mummage. A sitter may watch him with all the suspiciousness possible to arouse, and will be repaid intelligently. He looks out of the window, waits quietly until the movement begins in his arm, and then when it has passed down the shoulder to the fingers he writes. A slight tremor is apparent in his hand as he writes, but his pencil is held firmly and it travels fast. For nearly thirty years he has written for callers, and has given thousands of what purported to be messages from the world of spirits. His way of getting messages is so quiet and altogether devoid of ostentation that it is rather pleasant to sit in his office and watch him at his business. He is quiet and serene, and impresses a visitor extremely. He promises nothing, warrants nothing as anyone may read from the large printed cards over the drawing-room doors. You go into his presence, learn his terms, and suit yourself as to whether you will occupy his time. If you stay, you will be chatted with on ordinary topics; he shows the latest addition to the card-table about you, and very likely hear some entertaining reminiscence of travel."

While his visitor sat watching him the Doctor was writing, and the first message purported to be from a brother of the sitter, expressing thanks for the opportunity to recall himself and relating family matters that could not be known to Dr. Mansfield, or any other person in New York. It was signed by the right name, and together with the name of the sitter, was correctly given. One of them, that of another brother, was a singular one, because of the way in which it was spelled by the family, and strange to say, this name was not only spelled exactly right, but there was an allusion to another person and another circumstance connected with that brother in life.

All this naturally aroused curiosity, and the thought that instantly occurred was, "Does Dr. Mansfield know me?" If he had a knowledge of the personality of his sitter, he could not possibly have acquaintance with certain family facts to which allusion has been made.

Ten years before, Dr. Mansfield had given a sitting to two people, one of whom was his present sitter, and who was a looker-on on that occasion, and too young to be in the line of affairs and troubles of the time or thought to investigations. In the midst of a speculation on a worldly matter, he surprised his more absent-minded visitor by passing a paper across the table, saying, "Here is a message for you." This message, but a brother's signature, and contained a message to his mother, then living.

It is useless to repeat the points of evidence between the paper of ten years ago and this one. What is proof to one is folly to another. The messages were alike in all respects, save that a different mention was made of the one person.

The mother, to whom a message was sent, is the sister of the brother, and was spoken of as being with him. There was no word of love to her, but of sympathy to her child left behind. Dr. Mansfield may have originated both messages, but if he did he is such a magician that for the hour spent in his office contemplating the future that would reunite those separated, and for the sweet memories it awakened of a once happy household, real gratitude is due him, though she is no longer a name.

It reported the whereabouts of others, and made mention of certain facts which no person in New York could have written to the recipient. "Doctor, I do not understand this message," was said by the sister as the doctor passed over another long strip of paper upon which he had written something. "It reads all right, that is, clearly, but the names are unknown. It is not a message from a brother, as both the sender and the person mentioned as the one to receive the message are unknown." "How's that?" cheerily he answered, "you do not know either? then there must be some mistake. Let me try again."

And after a little there was a message written, and again it was the brother's name that came and other names of unknown persons and friends. It was useless to deny that the unintelligible message was laid aside gladly, and the brother's account of father, mother, brothers and relatives read with interest. The assurance that "Our mother is higher in condition than all of her own household," came like sweet music to a homesick heart. "Her place is beyond mine, but see her often and she loves us all as of old." Were the windows of heaven opened and the angels to descend on ladders of light to bring messages of great joy, they could give no assurance that would be worth as much as this! Perhaps there was nothing in any of the many communications received—and there were several from persons in no way identified with home life, and which to many would be more satisfactory as tests—than would contain a kernel of truth. However, does not require that one shall be a believer to enjoy a letter that awakens thoughts of those gone before, and be it a brain delusion or a well-executed trick, it is heartily enjoyed.

"Perhaps Dr. Mansfield is not in communication with the spirits; perhaps there is no such thing as intercourse between this world and the next, and may be it is all a brain delusion. Be it so; it was worth a great deal to a tired mortal whose feet are often sore as they press the stony highway to feel that it was possible to go into any place and live again for an hour with such memories as were stirred in that while from the busy work life and the people about us, and be reminded of events that transpired long ago, of some beautiful memories connected with the past—this is enough; and the source of all this comfort is not considered. It is accepted for the pleasure it gives and is devoutly received. Dr. Mansfield did not know that the rejected message was carefully pocketed, or that it was sent on long journeys to see if it had any truth in it. The circumstances may have died out of his mind, but it was not forgotten by its possessor. Weeks after, his verification delighted the stranger who received it, and though the words it contained fell on stony ground, and the person who received it did not believe the dead friend yet lived and could and did send a reminder back, yet the evidence that a living and dear person were carried away in a letter which came to a third party in this uncommon way was gratifying."

If no other ghost ever writes a line; no other name is ever sent through Dr. Mansfield or any other person selected for the purpose, the possession of present facts is worth all the disappointments of every kind that have heretofore attended the numberless attempts to peer

through the awful silences of eternity. And it will always be a pleasure to know that if the dead are dead, and the grave is pitiless, that memory triumphs over all things earthly, and though all else is error, that love is as immortal as is the soul. And if it is all powerful on earth, why should it not impel the souls out of the body to respond unmistakably at times and under right conditions and surroundings?"

Science with Mr. Fitton.

To the Editor of the Banner of Light:

On a recent Thursday evening, I was present at a séance for materialization, Mr. Joshua Fitton being the medium. After everything had been satisfactorily examined, Mr. Fitton entered the cabinet, when "Rosa," controlling the medium, asked that the light be extinguished. "This being done, there appeared in the centre of the circle a spirit-light, and in a few minutes the form of "Dr. Scott" became visible. He walked about, conversed with the sitters, then drew aside the curtain of the cabinet, so that Mr. Fitton was seen, and a spirit-form in process of materialization on his knee. "Dr. Scott" then slowly de-materialized in full view of all present.

A light was then asked for, and one being furnished, the stately form of "Betsey Tellow," a sister of an English friend of Mr. Fitton, came and walked about the room. She wore a head of dark hair, very thick and long; and being given a pair of scissors cut off a small portion and gave it to one of the sitters, and soon after de-materialized.

A delicate perfume then filled the room, which we were told was brought by "Madame Vine." Then came "Summer Blossom," an Indian maiden. She was very active and danced with one of the company. The light being diminished, it was said that "Madame Vine" was attempting to materialize. After waiting a short time it was found she could not succeed, and the séance closed, all being highly gratified with what they had seen and heard.

Boston, Mass. J. C. RHODES.

Saratoga Springs and Lake Pleasant.

To the Editor of the Banner of Light:

In your issue for August 13th you printed a communication from STEPHEN THATCHER, of Saratoga, N. Y. Desiring to know what his daughter would say of it, I called on her during a recent visit to that place with a paper containing it, and remarked to her: "I have a communication from your father." She being an Evangelical church-member had no faith in its authenticity as being from her father, and replied: "You know that I do not believe in any such doctrine. It is impossible for him to communicate." I asked her how old her father was when he died, and she replied in return that if he had lived six days longer he would have been ninety-nine years of age. I informed her that her father said in the message that it was one week. She replied that he died on the 29th of February, and was born the 6th of March. I said she must reckon one day in February and six days in March; and to me it seemed that her father was not much out of the way, and was nearly correct in his matter as she was. She finally said: "Well, it is near enough."

After she had read the message she demonstrated her utter want of information on the subject of spirit-return by soberly asking me why I wished to disturb the old gentleman. I assured her that I was not, and that I had come back from spirit-life of my own desire and choice.

The message awakened much interest in Saratoga, and was printed in full in the *Saratoga* of that place, under a recent date—the editor prefacing the communication with the following words:

"**STRANGE AS TO DEATH.**—Stephen Thatcher, who passed on to a higher life in this village February 29th, 1880, aged nearly ninety-nine years, was well known as a Spiritualist, having seen the new light and recognized it as harmonizing with ancient Spiritualism as mentioned in the Bible." The following communication, spoken through the lips of a young lady in Boston who probably never heard of Mr. Thatcher while in the material form, was taken down by me, and is a most interesting and is published in a recent issue of the *Banner of Light*. Persons acquainted with Mr. Thatcher will not question but what the words are characteristic of him."

After the message the editor further fortifies his conclusions by a quotation of the above, and says: "Who is able to say that the above is not from the noble spirit of this good man?" To me Mr. Thatcher's communication seems pronouncedly sensible, and characteristic of him in a marked degree. A skeptic in the matter of spirit-communication, on reading this message, stated unapologetically to my knowledge that he knew Mr. Thatcher well, and that it was to him the most satisfactory answer he had ever received. "The message is evidently destined to do much good in Saratoga."

Saratoga Springs were never better patronized than during this year. The Spiritualists have but little time to attend to promulgating their doctrine in the busy season; but there is a growing demand for mediums during the fall and winter months. The place is given over to visiting ministers, of sectarian views, during the summer.

Lake Pleasant Camp-Meeting can well be called such, and grows in many ways from year to year.

As there are now two well-established camp-meetings in this State, Spiritualists can during the season of their continuance go from the seaside to the mountains, and vice versa, and their physical system requires the adapted recreationing elements in these different localities; and Onset and Lake Pleasant will no doubt work in harmony, showing to the skeptical public grand results in their gatherings in coming time.

I found, during my recent visit to Lake Pleasant, that mediums for all phases of manifestation were present in great numbers. Many fine tests and manifestations were given. I will not go into details, as your report has already made your readers familiar with what transpired, but will say that the majority of the mediums gave general satisfaction to their patrons. I often think of Mrs. H. W. Cushman's musical seances as being particularly satisfactory to skeptics, as they are held in daylight. Why her manifestations are not sought for more generally by investigators, is a question with me not readily solved.

I saw the "Allen Boy" concerning whom D. D. Home spoke in such a denunciatory way, and inquired of him about the séance he held with Mr. Home. Mr. Allen informed me that he had held but one séance with him (Home), and they sat side by side with one another, and not a manifestation occurred while they were together. The question might be asked without impropriety, was the fault with Mr. Allen or Mr. Home—they both being mediums for physical manifestations? Mr. Allen did not accuse Mr. Home of being a "humbug" because nothing occurred at this séance; and it seems to me that it was unwise for Mr. Home to accuse Mr. Allen, on such limited acquaintance, of being one. I have no hesitation in saying that Mr. Home is mistaken in his remarks, also that the "Allen Boy" is a genuine medium.

Boston, Aug. 30th, 1881. A. S. JAYWARD.

A CLOSE CONFESSION.—Prof. Huxley does not disguise his sentiments. He says: "It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was molded from one of his ribs; and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Ararat after a universal deluge, all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become Negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught the Adamite doctrine as if it was an established truth, and believe it. I do not; and I am not acquainted with any man of science or duly instructed person who does."

Written for the Banner of Light.

COMPENSATION.

BY MRS. C. L. SHACKLOCK.

Fair shall thy mansion be
In life immortal, and thyself more fair;
For all the graces that adorn thee here
Shall cluster round thee there.

The sunshine that last shed
On many a pathway, filling hearts with light
Where shadows gathered, and thy kindly deeds
Shall be thy jewels bright.

The tender sympathy
In joy or sadness, making life so bright
It seems but one remove from heaven, shall be
Thy robe of spotless white.

All that thy heart desires
In art or nature, now denied to thee,
In that fair mansion, in that blissful home,
Thy heritage shall be.

There fadeless flowers shall bloom,
"Fancies for thought," the fly and the rose;
Thy gentle thoughts, abiding with pearls of dew,
Thy tears for others' woes.

The seed which thou hast sown,
The work which thou so patiently hast wrought,
Shall bring abundant harvest, and shall be
With endless blessings fraught.

La Porte, Ind.

Report of Michigan Camp-Meeting.

To the Editor of the Banner of Light:

The second Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Creek, on the bank of Gogswade Lake, one of the most beautiful bodies of clear crystal water for which the State is noted, and where some two hundred small steamers are plying, besides a number of boats of various sizes, with seemingly every variety of gratifying and desirable desires of the most versatile in attendance. The beautiful rolling grounds lying adjacent to the Lake gave evidence that the hand of Nature had been busy in contributing its proportion to the attractions requisite for the occasion. The rostrum and seating were well arranged, and a large tent, owned by the Association, was pitched in close proximity, to be used as occasion might require. A dancing pavilion was another attraction to those who "try the light fantastic toe." The primitive condition of the grounds precluded the admission of carriages, which proved a detriment to the local attendance, while the attendance from the State at large was good.

Arriving at the grounds, many familiar faces from various portions of the State are encountered on this opening day of the camp, which augurs well for the future of the meeting, for they are there with their tents and all the paraphernalia of camp-life.

Aug. 12th.—Camps continue to arrive on all trains, so that before night the grounds are well dotted with evidences of fixed purpose to make this a fine long week-end. At 2 o'clock, the President, Dr. J. H. Kenyon, of Wisconsin, took the chair, and faithfully discharged the duties of the position at every session. The afternoon was devoted to a conference.

Aug. 13th.—At 10 o'clock a conference of one hour was held, at which the President, Dr. J. H. Kenyon, of Wisconsin, presided. The subject was "The Phenomena of Modern Spiritualism," with which Mr. Kenyon, of Wisconsin, speaking on the "Origin of Mind," Singing by H. C. Andrews, of Bridgeport, Mich.

Sunday, Aug. 14th.—At 10 o'clock a conference of one hour was held, at which the President, Dr. J. H. Kenyon, of Wisconsin, presided. The subject was "The Phenomena of Modern Spiritualism," with which Mr. Kenyon, of Wisconsin, speaking on the "Origin of Mind," Singing by H. C. Andrews, of Bridgeport, Mich.

Tuesday, Aug. 15th.—Mediums' meeting at 10 A. M. At 2 P. M. Mrs. M. C. Gale, of North Lansing, Mich., gave an address on "On the Law of Mediumship." The second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The tenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eleventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twelfth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fourteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventeenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The nineteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twentieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The twenty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirtieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The thirty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fortieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The forty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fiftieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The fifty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixtieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The sixty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The seventy-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eightieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The eighty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninetieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The ninety-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundredth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-tenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eleventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twelfth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fourteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventeenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-nineteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twentieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twenty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirtieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fortieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-forty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fiftieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixtieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventy-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eightieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighty-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninetieth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninety-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundredth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-first lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-second lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-third lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fourth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-seventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eighth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-ninth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-tenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-eleventh lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-twelfth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-thirteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fourteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-fifteenth lecture by Mrs. M. C. Gale, of North Lansing, Mich., was on "The Law of Mediumship." The hundred-sixteenth lecture by Mrs. M. C. Gale

year, provided a marked paper is forwarded to this

