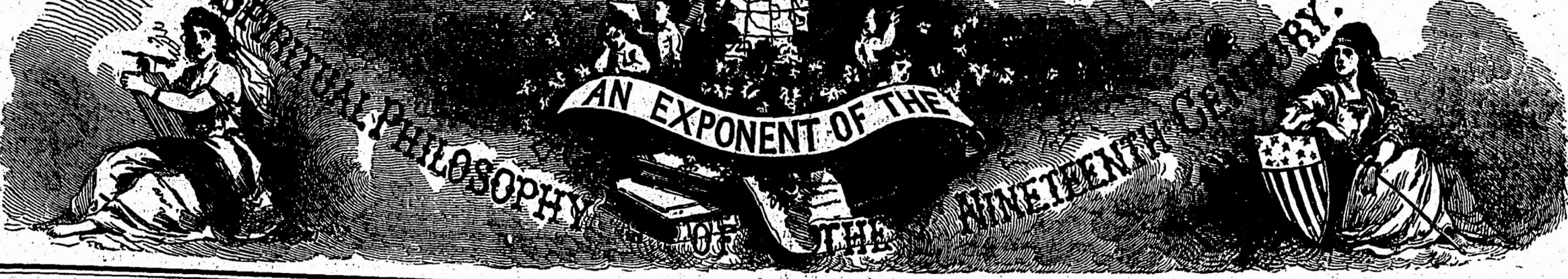


BANNER OF LIGHT.



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Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER THIRTY-THREE.

BY J. J. MORSE.

Special Correspondent and European Agent of the Banner of Light.

Many unforeseen events, and some few difficulties, have caused me to keep silence for so long. Mr. Editor, that possibly yourself and readers may have considered my interest in the *Banner of Light* had waned, and that old-time friends had, being absent, slipped out of mind. Such is not the case; the *Banner* is ever a welcome visitor, and old-time friendships are still green, and likely ever to so remain, as in the great Republic the writer found many friends, whose kindnesses are still a warm remembrance. Our path in life is not marked, just now, with any special feature, taking matters as a whole. The event of importance during the past few months was the seizure of Miss Wood, whom it was alleged was caught personating the spirits at a materialization séance. The writer has personally known Miss Wood for a number of years, has sat at her circles on numerous occasions, and tested her mediumship in various ways, and on no single occasion has he ever seen any approach upon her part toward willful and deliberate deception. She is, without exception, the most remarkable medium for form phenomena we have in this country, and it does seem more than strange that she should descend to imposture, as alleged. There are so many admitted difficulties in the matter of materialization that "grabbing the ghost" seems to be about the worst way to resolve them.

Yet within three days of the alleged exposure Miss Wood gave a séance here in London, in which she was entirely attired in dark clothes and securely fastened, and yet a form plentifully draped in white appeared! As further evidence of her bona fides it may be recorded that she has just concluded a series of six consecutive sittings at the rooms of the Central Association, at which she sat in the light and outside the cabinet, and though in full hopes of success it is to be regretted that, beyond raps, no results were obtained. But at the close of the series Miss Wood made offer of six more circles, free of all charge to the Association, which offer was accepted.

The Peterboro' affair created quite a mild sort of scare among some of our friends here, and there was a manifest inclination in some quarters to stamp out paid mediumship entirely—while in other directions, walls and warnings against dark circles were deep and profuse. Mediums who devote time and strength to the cause must be supported, and if the spirits need dark circles, rest assured such circles will be formed. I see no greater impropriety in paid mediums than there is to be found in paid editors, doctors, lawyers, or any other professionals, who, in return for pay, render service of any kind.

It is announced that Mr. Harry Bastian, the well-known physical medium, is proposing to devote himself to mediomistic healing in future, and there seems every reason to believe that he will achieve success. He is located with Dr. T. L. Nichols, and in conjunction with Mrs. Nichols, is ministering healing and comfort to the diseased.

While on the matter of healing let me record the departure to the higher life of Joseph Ashman, the healer, who was so well known to English Spiritualists. The writer knew our ascended brother for many years, and can truly say he was ever active and zealous in the good work in which he was engaged. None were turned away if too poor to pay, but as freely as he had received so freely did he bestow. The most appropriate memorial to him is "He is missed!"

With regard to our speakers there need be but little said except that each one is as active and hard working as circumstances will permit. Mrs. Britten, truly "the good woman eloquent," frequently addressing crowded and delighted audiences in our largest towns, and everywhere creating the utmost enthusiasm. Mr. E. W. Wallis is kept actively employed, and finds acceptance as a sterling and earnest advocate. Mr. J. O. Wright is now with you in the United States in search of change of scene and rest,

while your correspondent is as actively engaged as ever.

Miss Lottie Fowler is still in London and meeting alike with fair patronage and success. The writer recently saw a couple of very satisfactory "sittings" with her, and obtained advice that was well-timed and useful.

Commencing with the New Year, "Light" began the third year of its existence, and again reduced its price. It is meeting with increased support, is critically edited, and treats all topics in a calm, undemonstrative manner that is eminently suitable to the class of readers for which it caters. It frequently records some very thoroughly attested case of phenomena, and reports, from time to time, the doings of the Society for Psychical Research.

It is with regret that the fact has to be announced that the *Psychological Review*, edited by Mr. John S. Farmer, has not met with that financial support which would warrant its continuance. It has, therefore, ceased to exist, so far as the public are concerned. Subscribers are to receive the series of papers upon the materialization phenomena by M. A. Oxon, and with these, when completed, will terminate the existence of one of the best magazines we have had since the *Spiritual Magazine* of years ago. Mr. Farmer's enterprise deserved a better fate.

The *Herald of Progress*—our north country weekly—still pursues its course, and lately has exhibited signs of marked improvement in the matter of freedom of discussion in its pages. It may yet become a truly popular and useful adjunct to our cause.

The *Medium and Daybreak* is still alive and as strongly flavored with the peculiar individuality of Mr. James Burns, its editor, as ever. Mr. Burns is a strenuous champion of anti-vaccination, and this week has contributed a letter of over a column length—set in small type—to a leading Cornish weekly journal, upon his favorite subject. Mr. Burns is a Felix Holt in real life.

The Central Association—late British National Association of Spiritualists—has just held its annual meeting, and the report presented was quite up to the average. Its rooms are comfortable, its curiosities numerous, its bookshelves well stored, and its Secretary, Mr. T. Blyton, the embodiment of attention to all callers. American friends should make a point of calling at the "abode."

The latest phase of work, in connection with Spiritualism in London, is the formation of the Metropolitan Spiritual Lyceum, for the purpose of instituting Sunday services for Spiritualists. A comfortable and commodious hall—St. Andrew's, Oxford street—has been secured, and the services were successfully inaugurated on the first Sunday in January by Mrs. Britten, who delivered a brilliant oration to a large and enthusiastic audience. The writer has been retained for the first term of three months, and his trance addresses are gathering a cultivated and intelligent auditory. The Metropolitan Spiritual Lyceum also undertakes what may be best understood by your readers as the foundation of a "Ladies' Aid Society," which is the first attempt, by Spiritualists, at charitable work in London. It is to be hoped that the undertaking indicated above will meet with support sufficient to ensure its permanency; the President, Mr. Sandya Britton, is indefatigable in his exertions, and as the affair is calculated in every way to command respect, it is but a matter of time and perseverance to ensure the desired success.

The *Banner of Light* still enjoys undiminished popularity on this side of the Atlantic, and the subscribers to it steadily increase in number. As an exponent of the Spiritual Philosophy it justly ranks high in the estimation of all who persevere in it, and it is to be hoped that it may long continue to exist, as it deserves to do, in the full confidence of its readers the whole world over.

There! space has gone, and this must perforce be closed without a word as to our cause in the Provinces being added. However, in my next contribution some particulars of provincial proceedings shall be given, by which it will be discovered we are neither dead nor sleeping over here. May our trust in truth, and reliance upon angel guidance, grow stronger daily, and as we pass upon our way may each and all of us try to do some little good to those who need it, that when departing this life we may have but few regrets for the past, and fewer fears of the future. Then, indeed, our end will be peace, and our memory respected.

The Progressive Literature Agency and
The European Depot of Colby & Rich,
4 New Bridge street, Ludgate Circus,
London, E. C.

WASHINGTON.

Soldier and statesman, rarest union:
High-poised example of great duties done
Simply as breathing; a world's honors worn
As life's indifferent gifts to all men born.
Dumb for himself, unless it were to God,
But for his barefoot soldiers eloquent.
Tramping the snow to coral where they trod,
Held by his awe in hollow-eyed content.
Modest, yet firm as nature's self, unbowed
Save by the men his nobler temper shamed.
Not honored then or now because he bowed
The popular voice, but that he still withstood.
Broad-minded, higher-souled, there is but one
Who has all this, and ours and all men's—
Washington.
—J. R. Lowell.

There are eleven States in which women can vote at the election for school directors. "Women for these offices," says Susan B. Anthony, "are particularly appropriate, since a large proportion of the school-teachers are of the same sex. I find that they show more interest than men, as, of course, they do in every position." In those eleven States the qualifications for voting are in nearly every instance similar to those of men. In Kentucky, however, a woman has to be a widow, to poll, and in Michigan a tax-payer.

Blamark thinks the New York Sunday law "is a terrible form of tyranny."

SECULAR PRESS BUREAU.

Organized under the direction of the American
Spiritualist Alliance, 61 Irving Place,
New York.

(From the Washington Chronicle.)

THE OTHER SIDE.

A Reply to Rev. W. D. Faunce's Attack on
Spiritualism.

BY PROF. HENRY KIDDLE.

The modern clergyman, usually, can see no religious or spiritual truth beyond the theological system to which he is bound. Notwithstanding the absolute rejection of that system by so many millions of good and thinking men, he still clings to his dogmatic formulas of belief as the only means of salvation. Believe these or you must be damned; for I know that God will do nothing more to enlighten his children. So said the Jews when Christ came; Moses and the prophets are sufficient for us. Take away your false Christ and his heretical teachings. We believe in the ancient revelation, and in nothing else. We will accept no other.

Such is the spirit manifested by the Rev. W. D. Faunce, who, in an article against Spiritualism published in the *Examiner*, pronounced a sweeping condemnation upon all that is held to be true by those who, to use his words, "miscall themselves Spiritualists."

I herewith present a reply to Mr. Faunce's dogmatic strictures on the faith of the Spiritualists. His argument seems in brief to be the following: "Jesus Christ rose from the dead and thus gave a palpable, tangible, physical proof" to mankind of their immortality. No one else has ever come back to tell us of his "safe arrival on the other shore"; though, it is true, Lazarus and the son of the widow of Nain were brought back from that shore, but they never told what they had seen. "If the spirits could, or do, come back, they are not to be believed because they cannot know what we want to know, namely, the way to be saved." Whether there is an eternal heaven and an eternal hell, and when the day of judgment will come, "They may have fallen under some spell of evil, and their honest report be unreliable through Satanic deceit." "Jesus Christ is the only immortal coming back whom I can trust." "He could fall under no spell of evil in the world beyond." And, moreover, he is omniscient. Good spirits cannot be "called from their allegiant service to God"; hence, if any spirits come they are all wicked and not to be trusted. "They are false when they are not silent, and silent when they know anything I need to know."

I have copies of this, an argument; but it is in fact a collection of propositions, but loosely related, and with few exceptions, untrue or based upon erroneous views.

I would ask Mr. F. how he knows that Jesus actually "came back" or was "resurrected." Suppose we accept the record as unimpeachable, and thus give the prophet, in due way, to know that the spirit of Jesus was not "under some spell of evil," as he says the spirits are liable to be? While Jesus was in the flesh the Jews said: "He hath a devil and is mad"; and they believed it for the same reason that Mr. Faunce believes the spirits of these times are Satanic. Certainly, if we are to accept the general proposition that "good spirits cannot leave their allegiant service to God, and show themselves to men," then what purported to be the "spirit of Jesus" must have been a bad spirit. It is true he did not, by word or deed, give any indication of an evil purpose; and neither do the great majority of the spirits who are now manifesting themselves. Indeed, some come in the name of Jesus, enforcing his precepts. But this is nothing with such persons as the Rev. Mr. Faunce; and, by parity of reason, should have been disregarded by the apostles when they saw what they believed to be the "spirit of Jesus." And Jesus himself should have observed the same principle when the spirits of Moses and Elias "came back," having left their allegiant service to God, to show themselves to Jesus and his disciples. Were these spirits summoned by Jesus, Mr. Faunce? It will probably be said that these spirits were in the service of God when they thus appeared; and how dare any man say that the spirits who, in these days, come bringing the light of immortality to mortals, affording consolation to the bereaved, and the most ethical and spiritual principles, as many of them do, are not in the service of God?

But, says Mr. Faunce, Jesus is omniscient, and therefore is the only one who can be trusted; "his glance alone goes through the eternal ages." Where is the authority for this? Jesus said to his disciples: "But I that day and that hour knoweth no man, neither the angels in heaven, but my Father only." Did he not here disclaim having any such "glance through the eternal ages?"

"Jesus Christ," this divine says, "is the only immortal coming back whom I can trust." But, if Jesus Christ is God, how does his resurrection prove that we, who are not God, or gods, are immortal? We are, according to the theological dogma, a different order of beings; and it is certainly a non sequitur to allege that, because the physical death of the "only begotten Son of God" did not terminate his existence, the life of finite beings shall be continued to all eternity. Jesus, if true, said: "Because I live, ye shall live also"; but was that not an attestation of his humanity in communion with those whom he addressed? Was it not the assertion of a common nature and a common destiny?

Mr. Faunce seems to think that no spirits of a finite nature can be believed, whatever statements they may make. But did Jesus, in any of his apparitions, manifest any other than a finite nature? "I am Jesus, whom thou persecutest," etc.—by no means indicative of anything supernatural.

So, when the "spirit of Jesus" appeared to Paul and Timothy in Asia, it was with no attributes except such as are manifested by the spirits in these days. It will be readily seen that if the Apostles had applied the principles of the tests which he considers indispensable. They would have demanded a categorical reply to the questions concerning the way of salvation, an eternal heaven and hell, and the day of judgment; but none of the kind is recorded. The apostles had faith in spirits, according to the Rev. Mr. Faunce, if Jesus should appear to him now can we wonder what he would do? Would he not say: Away with this lying spirit?

I would remind Mr. Faunce that the spirit of Samuel, though not finite or omniscient, told Saul the truth, prophesying correctly the issue of the impending battle. And yet this learned divine denies that the future is hid from every eye save that of God. He falsifies the scripture record in any respects. "No one

ever comes back," he says; while here is historical proof that he does not deny that Samuel came back; and, moreover, did not Moses and Elias—finite spirits—show themselves to Jesus and his disciples, and were trusted, too?

Mr. F. says: "The Lord gave his disciples power over evil spirits, not to summon them from the abyss, but only to cast them out of human bodies." If he were better informed, he would know that this is the power which many Spiritualists possess and exercise in these days, and that they lay no claim to be able to summon evil or good spirits from the abyss (wherever that may be) or anywhere else. Spirits exercise their own will in coming or refusing to come; just as the "spirit of Jesus" did.

Furthermore he ought to know that the spirits are not required to be omniscient or infallible, or even advanced in knowledge and spirituality, in order to be able to give important and valuable—and trustworthy—information to mortals. If Mr. Faunce's father, for example, should manifest his spirit-presence to him, and acquaint him with his condition and surroundings in spirit-life, would that not be an important revelation? And if ten thousand spirits were to identify themselves and do the same, should we not have the materials to form an estimate of the spirit-world, and the requisites for happiness therein? We receive information from the spirits as we do from mortals; we compare it, weigh it, judge it, and accept or reject as our reason dictates. We take nothing on mere authority—no, not on the authority of Jesus; and he never asked any one to do so.

The spirits in these days have shown themselves in a manner and degree satisfactory to thinking people, quite as good and intelligent as Mr. F. to be truthful and honest, proving themselves to be the still surviving relatives or friends of those to whom they manifest; and as they were not under any spell of Satan in life, so there is no reason to believe that they have fallen under that spell in the spirit-world. There is neither sense nor logic in any such position. We make the same error to this insinuation or allegation as Jesus made to the ecclesiastics of his time, who charged him with using the power of Beelzebub or Satan: "A kingdom divided against itself cannot stand." If the emissaries of Satan preach the precepts of Christ, they are fighting against Satan; and we are left to wonder how he shall destroy his kingdom. This dreadful twaddle about the evil spirits is unworthy of any man of reason or common sense; it can proceed only from ignorance or the desire to misrepresent. The facts of Spiritualism are utterly opposed to it.

But listen to the mournful cry of this benighted theologian: "Oh! how we long for something from the spirit-world that our eyes can see, our hands touch; something that our bodily faculties can seize upon which really belongs to that world beyond; something that is to us the physical proof of immortality! How the poor heart beats against the bars of the grave, longing for a palpable evidence of something from the spirit-world that our eyes can see, our hands touch; something that our bodily faculties can seize upon which really belongs to that world beyond; something that is to us the physical proof of immortality! How the poor heart beats against the bars of the grave, longing for a palpable evidence of something from the spirit-world that our eyes can see, our hands touch; something that our bodily faculties can seize upon which really belongs to that world beyond; something that is to us the physical proof of immortality!"

For three days he has been in the eternal home beyond the stars. We know that he is there. I would give the learning of all my books, all that my life-study has taught me, to know what our dead friend knows now.

The Rev. Prof. Hitchcock is eminent as a theologian and a scholar, and may therefore be supposed to have said what he meant and to have meant what he said on this solemn occasion. But let us scrutinize his declarations, and see how they will bear the analysis of common sense.

In the first place, he declares that his "dead friend" is "in the eternal home beyond the stars." One cannot help inquiring, Why locate the "eternal home" so far away? Did the learned Professor stop to think how far that really is? Astronomers inform us that the nearest fixed star whose distance has been approximately measured is so far off that its light, traveling at the enormous velocity of 180,000 miles per second, requires three and a third years to reach us! A few evenings before the funeral referred to, Prof. Young, the distinguished astronomer from Orthodox Princeton, stated in a lecture in one of the churches in New York that "there are stars whose light must be hundreds or thousands of years in coming to us." In this he only voiced the current scientific testimony on that point. Only think of it! The number of miles representing such distances could be expressed only by an array of figures the value of which would be literally incomprehensible to ordinary minds. (The reader, if quick at figures, may cipher them out, at his leisure if he chooses, but I have not time to-day.) And yet Prof. Hitchcock would locate the "eternal home" of his friend even beyond these stars!

Nay, more. He tells us that his friend Dodge had already been there "for three days." As that was the time, probably, which had elapsed between the parting of the spirit from the body and the funeral rites, the words must mean that, in the Professor's view, the journey to that inconceivably far-off home took place in a few moments, or at most within a very few hours. Such "rapid transit" is absolutely staggering—utterly bewildering to ordinary conceptions. The movements of electricity even—the quickest of all known things, which is credited with a speed of one hundred and ninety-four thousand miles in a second, or nearly seven hundred millions of miles in an hour—are utterly inadequate to such travel. Again, I ask, Why locate the "eternal home" at such an inconceivable distance? and why insist

on such an inconceivably rapid transit in getting to it?

But our Reverend Professor goes further yet; and adds, with all the positiveness of the theologian and confidence of the man of science combined, "We know that he is there!" But he does not condescend to tell us how he knows this important fact. When we reflect that to communicate with that far-off home, with the speed even of electricity, would require thousands of years, in either going or coming, we may be justified in thinking it just possible that the Reverend gentleman is a trifle extravagant in his language, and does not appreciate the difference between *know* and *think*. He perhaps thought his friend took himself off to that inconceivable distance, in an incredibly short space of time, and had been there "three days" when he spoke of him, but it is quite another thing to *know* such an extraordinary fact. Why will clergymen persist in teaching such absurd and incredible things about heaven and the future life? Can they reasonably blame common-sense people for becoming utterly skeptical in regard to another world, while they insist on giving it such inconceivably distant locations, and pretending to such impossible knowledge about it?

If they must regard it as a material or space-world, why not be content to locate it within some accessible distance of this planet, instead of beyond the inconceivably distant stars? But why not, rather, drop, or rise above the materialistic conception of space, and regard the spirit-world as a state, in which sympathy or likeness is nearness, and antipathy or unlikeness is distance? Then all who love each other, or love the same truth, are near to each other, and all who dislike each other or each other's beliefs are far apart. Then it is not necessary to imagine our excommunicated friends transported by some inconceivable means to an incomprehensible distance, so that it is impossible for them to communicate with us, or for us to know anything of their experiences. On the contrary, we may conceive, with Mrs. Stowe, that

"It lies about us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be."

And then, with Longfellow, we may reasonably ask:
"Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence;
Sudden as inspiration, are the whispers
Of disembodied spirits, speaking to us,
As friends who wait outside a prison wall
Through the barred windows speak to those within."

Had the distinguished clergyman and professor whose words have been quoted above been able to entertain these rational and cheerful conceptions, and had he put himself in the proper attitude to receive a message from his deceased friend (either through his own faculties or those of some other more acutely strung than his own), he would not have given utterance to the longing, despairing wail which came from his lips. He would have no need to sacrifice "the learning of all his books, all that his life-study had taught him" (except that portion of it which is false on this subject); to know something of what his "dead" friend had learned in those three days. It would, no doubt, so far as practically, have been freely and joyfully communicated to him.

The writer is not speaking theoretically or at random on this matter. Only a few days previous to the decease of Mr. Dodge, another prominent citizen of New York, a personal friend of the writer, was called upon to exchange worlds. Within a week afterward, while sitting quietly, in the hush of evening, in company with a friend whose eyes are sometimes opened to supernatural realities, this departed friend, most unexpectedly and without a previous thought of him, presented himself, in company with other friends longer deceased, and after appropriate greetings, proceeded to give a most interesting account of his experiences in passing the transition, and in the new life upon which he had entered. As his communication was mainly of a private character, it is not proposed to report it here; but suffice it to say that he had nothing to tell of a marvelous transit to a "home beyond the stars." On the contrary his experience was more in accordance with the conception of Mrs. Stowe—"the sweet closing of an eye may bring us there." Since then, repeated interviews have taken place with this friend, of increasing interest, though chiefly of a personal character, but proving beyond a doubt the possibility and reality of communication with those who "wait outside the prison-wall," some knowledge of whose post-mortem experiences Professor Hitchcock considers so extremely desirable. This, however, is only one of many similar instances of unmistakable communication with excommunicated friends which the writer has enjoyed during the past thirty years. And the same privilege is equally open to Prof. Hitchcock, and all others who desire it, on far easier terms than those he has offered—namely, laying aside his materialistic and theological misconceptions, becoming teachable, and sensitive to "the whispers of disembodied spirits," or availing himself of the aid of some one who is thus sensitive.

A. E. NEWTON.
2210 Mt. Vernon street, Philadelphia.

Mr. George Darwin, who has been made Professor of Astronomy in Cambridge University, is said to possess more than his celebrated father's versatility, all his father's love of thorough work, and no little share of his father's power of exposition. Though he is only thirty-six years of age he is a Fellow of the Royal Society. He is not merely an astronomer—he is a geologist, a biologist and a chemist, and is distinguished in all.

peculiar to woman, Lydia E. Pinkham's Vegetable Compound is the sovereign remedy.

**CLAIMS OF SPIRITUALISM: EMBRACING THE
EXPERIENCE OF AN INVESTIGATOR.** By a Medical
Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....	\$3.00
Six Months.....	1.50

80 According to the San Francisco Bulletin, Rev. Mr. Kalloch (formerly of Tremont Temple, Boston) has announced himself "A Christian Spiritualist."

Boston and Cile River

Boston and Cile River

[illegible]

Banner of Light.

ALL SORTS OF PARAGRAPHS.

The Materialist lives in the quagmire of the earth; the Theologian in the fog of superstition; the Spiritualist in the knowledge of a brighter world beyond, where all the human race, whatever their beliefs or unbeliefs, are destined to reside in happiness forever.

John G. Whittier, the poet, is having a gay time in Boston this winter.

Some of the Boston Sunday papers contain columns of "Sundry Sports." Instead of religious news, "Cari-cous, is n't?" remarked Quilp.

At Springfield, Mass., a revivalist named Fowler has been rendering services for a term at Grace Church. A careful footing up of the results of his mission shows that he has made one convert. The question now open for discussion is whether or not this one convert could have been won from his wicked ways by the ordinary course of effort on the part of the pastor of the church without the aid of the revivalist.

The French call the Salvation Army "The Anglican Plague."

THE HOWARD ATHENEUM.

One sees nothing untoward
When he visits the Howard;
But all sorts of funny things;
He'll remember hereafter
Why he heard so much laughter,
Which good acting always brings.

It looks now as though the star-routers are to be routed.

Boston needs an elevated railway. The horse-railroads do not half accommodate the traveling public, and it should have one.

Secretary Teller asks Congress to provide an officer to see to the payment of money to Indians under treaty stipulations. He says the Indians pay from five to fifty per cent. to outside parties for collecting money honestly due them. In five years \$250,000 of their money has been expended in this way. The disbursement of the Indian fund should not cost over \$5,000 a year. He also asks for \$14,100 to compensate Red Cloud's band for the horses Gen. Crook took from them.

Railway accidents are altogether too frequent of late. More stringent laws should be enacted for the protection of the travelling public.

Female suffrage is bound to succeed. It is only a matter of time.

There is a Church quarrel going on among the members of the New Haven (Ct.) Bethel Methodist Episcopal Church, wherein mutual charges of dishonesty by pastor and trustees is alleged. It is this shocking to the moral sensibilities of all true Spiritualists—and others perhaps, as well. How the "notes" are flying around!

France has got back on to terra firma once more, a vote of confidence in the Government having been passed in the Chamber of Deputies by the vote of 368 yeas to only 13 nays.

When a merchant becomes fully wise,
The first thing he does is to advertise—
In the Banner of Light.

A ministerial brother who has been listening to Rev. Joseph Cook is reminded of the way in which J. R. Lowell characterized a certain Boston orator: "After hearing him I felt as if I used to when a boy, I was permitted to attend the old election dinners, and came away with my ears full of snare-drum and my stomach full of watermelon."—*Christian Register.*

The Detroit Free Press has a dialogue fiction factory attached to its editorial department. It goes on two legs.

Dr. Miner is still pelting Mr. Cook in the Ditty Advertiser, and the latter is fending off the blows in Tremont Temple. The public as a matter of course are enjoying the fun.

Dig. says the great floods at the West and elsewhere are owing to the perihelion of the planets.

A Boston lady, recently deceased, bequeathed to Susan B. Anthony and Lucy Stone thirty thousand dollars, to be used by them in aid of the Woman Suffrage Movement.

Ten days ago the mercury of the thermometer in the northwest of the United States stood from ten to twenty degrees below zero, while at the same time in Charleston, S. C., it was seventy-four above, in the shade. Railroads were blocked in the former section by snow; in the last strawberries were ripening and roses in full bloom. This is a large country.

When a rich man dies his surplus files, and the next of kin handle "the tin."

Joseph Cook's knowledge of the property, the educational equipment and the tax rate of the old free States, says the Boston Herald, must be very superficial, to lead him to say that these States "need" national aid in order to give common school instruction to all their children. There is no State wherein the per cent. of illiteracy is less than ten, that is not abundantly able to educate all its children. And this includes all the former free States.

A "wicked" Secularist says the Church people called Christians pray for the people and prey upon them at the same time.

The New York Sun has a great fun.

Jay Gould, the millionaire, says he has to take a good many kicks and cuffs, but they only make the sweets of life the sweeter. Sensible man!

Gentle women,
Never slanning,
Glide along so sweet,
That most all men
(When'er they can)
Take measure of their feet!
And when they find
Such women-kind
As have their pedis small,
They bow polite,
Which is quite right—
To others not at all!

—(DIBX).

The flood is abating in the Ohio valley, leaving terrible devastation in its track, which it will take many months to overcome. Want is staring the poor of that region in the face, and it is to be hoped all those possessing pecuniary means will speedily render the assistance so much needed at this time.

The half bear and half man at a New York museum owns up to the name of David. He is bear inside the cage, and human outside. This only shows that New Yorkers like to be cheated. It is all right if they can bear it.

The man who got drunk on tick pawned his watch.

It is said a perpetual motion machine is an impossibility. Not so. The gas meter registers all summer when the house is closed at the beginning of beach vacation.

Numerous gulls are flying over New York City. This proves the adage true that "birds of a feather flock together."

The Senate of the United States is composed of rich men, whose property amounts in the aggregate to \$200,000,000!

At the funeral of Wagner, the eminent composer, at Bayreuth, on Sunday, Feb. 18th, two carriages in the procession were filled with wreaths sent from theatres and musical societies in Germany, Austria and London.

"When did George Washington die?" asked an Albin teacher of a large boy. "He died?" was the astonished reply. "No, it is only a little time ago that they were celebrating his birthday, and now he is dead. It's a bad year on children."—*Stranger.*

A Church and State are in conflict at Fort Smith, Ark. The Mayor forbade all public assemblies on account of the prevalence of scarlet fever. The Protestant

Episcopal and Roman Catholic pastors disobediently opened their churches for the usual services, and were promptly arrested.

There are large ice fields on the Atlantic Ocean.

The steamship Glamorgan, running between Boston and Liverpool, was wrecked in midocean on Feb. 10th. Capt. Court and five seamen were lost.

Letters have been received by the Russian authorities containing threats to blow up the Kremlin Palace at Moscow, where the Czar is to be crowned in May next.

Priests are not good financiers, and generally fail when they try the business of banking, as many poor people now know to their cost.—*Boston Herald.*

Suggestions for Paraffine Moldings of Spirit Hands, Etc.

To the Editor of the Banner of Light:

Other materializing mediums—or rather the sitters at their séances—are likely to repeat the attempting to obtain paraffine molds of the materialized hands or heads of spirits, now that that phenomenon has recently reappeared in New York and revived attention to it. Having had so much experience with Count de Bulle in thus obtaining not only faces, but even whole busts of materialized spirits; I venture to offer to my brother Spiritualists a few suggestions on the subject:

1. It is not necessary to raise the paraffine to the boiling point of water (212°), as was recently done in New York, and as we in Paris did at first. It will melt at a lower temperature, and then, being less thin and watery, deposit at each dipping a somewhat thicker film of paraffine. I do not remember whether it was at 60° or at 40° Centigrade that we found it to liquify, that is to say, 140° or 104° Fahrenheit. A temperature of 15° or 20° higher than its melting point will be quite sufficient.

2. We found it improved by mixing with it about ten per cent. of wax or stearine, which makes it a little stronger. We were also advised by a chemist in Paris to use amorphous paraffine in preference to crystalline.

3. Our directing spirit ("John King") told us also not to do as we did at first, namely, to have the melted paraffine floating on an under body of hot water, but to use the melted paraffine alone. Though the quantity of paraffine is greater, none of it is lost. He gave as a reason for this, that when the materialized object to be dipped and molded by the spirit (whether a hand or a head) passed down through the stratum of paraffine into the hot water beneath, it was apt, on the return movement, to bring with it particles of water, which would make the mold less perfect than when it should come into contact with the paraffine alone.

4. We always found the directing spirit ready to comply with our wishes when possible. I recommend that when hands are to be molded; the directing spirit be requested to give, not merely a single mold to yield a plaster cast, but two molds at the same séance, the one a duplicate, as far as possible, of the other, so that when the plaster cast is then made from one of them, the other shall be preserved for exhibition together with the cast. This will demonstrate the method in which the cast was obtained, beyond cavil on the part of the incredulous and hostile, that is to say, from a paraffine mold in one single piece, bearing microscopic inspection. This would be even better than the photographs of the molds which we used to have taken before taking them to the plasterer to have the liquid alabaster poured in. With a great deal of ingenious and patient labor an ordinary mold might be conceivably made upon the hand of a living man or woman; but it must in that case necessarily be in a score of small pieces or sections, which would leave a corresponding number of lines or sutures visible on the cast taken from it. But when a duplicate paraffine mold should be exhibited side by side with the cast, it would be manifest that it was only by dematerialization that the hand which had served for producing such a mold could have vanished out of it. It is true that the unbroken continuity of what may be called the grain of the skin apparent on the surface of the cast would be in itself proof enough to the same effect. But the duplicate mold, in a single piece, would be still more simply conclusive and impressive; and the two proofs, each cumulative to the other, would be irresistible to the most obstinate incredulity.

5. Some years ago there was an excellent medium in this city who used to obtain this same manifestation of spirit-hands molded in paraffine, Mrs. —. And she obtained not only single hands, but the two materialized hands of spirits clasped together with complicated interlocking of the ten fingers. I possess one of these casts, kindly given me by my friend Mr. — Leach, engineer of the Singer Sewing Machine establishment, New York. The persons present were allowed to put their hands and fingers, in the dark, into whatever arrangement they pleased, and to request that the spirit-hand to be molded should present the same arrangement of the fingers. Mr. Leach and another gentleman present assured me that this request would always be complied with. I recommend further experimentation in this way. The effect would be doubly impressive when the molds thus obtained should be in duplicate as above suggested. I do not doubt that the *Banner of Light* would publish engravings taken from photographs of them.

6. There is no reason why the crowning phenomenon obtained by us in Paris of entire busts of materialized spirits molded in paraffine, so as to yield casts in plaster or alabaster of angelic beauty, should not be reproduced here. Not long ago, when communicating with the controlling spirit of our séances, "John King," I asked him if he would attend and assist for that purpose with his experience and his "fluidic force." He answered that he would willingly if the controls of the medium should desire and request it. Will not some wealthy Spiritualist, with a good materializing medium, take up this suggestion, reproducing as closely as possible the conditions on which we obtained them? One of them is, that not more than three or four persons, in perfect harmony together, should take part in the séances. I do not see why molds of entire full lengths should not be obtained in the same way, with sufficient drapery to meet the requirements of propriety. I am sure that our "John King" could do it as easily as in regard to a bust or even a hand. If ever able to afford it I shall certainly try the experiment at some future day.

7. The easiest and best mode of getting casts out of the molds is not by cutting or tearing off the paraffine, but by melting it off in water hot enough for the purpose, as the melted paraffine rises to the surface of the water and is easily skimmed off.

J. L. O'SULLIVAN.
New York, 229 West 23d Street.

Letter from Rev. M. J. Savage.

To the Editor of the Banner of Light:

My attention has just been called to the editorials in your issues for the 17th and 24th insts. My present purpose is not at all to reply, but only to make a brief explanation.

I hardly know how to begin; for I may find it difficult to make plain to your readers why I have not spoken before. Not only the *Banner of Light*, but also *Mind and Matter* in Philadelphia, and the *Religio-Philosophical Journal* of Chicago, have started out on the war-path against (what they suppose to be) me. And yet it is not me at all, for the most part, that is being attacked. The case is just here:

A gentleman connected with the *Globe* of this city called and held a long conversation with me. He took no notes, but relied on his memory. Then he wrote out the "Interview," putting long paragraphs into quotation marks, as though I had used just the words thus reported. I have no reason to suppose he intended to misreport me; but, as a matter of fact, a large part of the report failed to express either my words or my ideas. It could hardly be otherwise. It was not his personal fault so much as it was the fault of that method of reporting. I shall respectfully decline to be interviewed in that way again. The result, however, is that I now find I am being abused chiefly for things I did not say.

But why did I not correct the *Globe* report in that paper? I was out of the city when the article was published; and did not see it at all (and indeed had almost forgotten the matter) until my attention was called to several very severe, not to say abusive, articles by way of reply. I am willing to be abused, if need be, for what I really say. But any man who writes for the papers ought to know that an *if* is always in order when treating of what another is reported to have said.

I did not answer then, because I had neither time nor inclination to reply to public abuse from persons I did not know. I see false reports of what I say or do almost every week in some paper, and I pass them by for the simple reason that life is not long enough to follow up such things, and do my regular work besides.

So much in explanation of this late notice of the matter. I speak briefly now because (to my surprise) so much has been made of the affair that justice seems to require it.

But even now I have no time to properly review one-half the points that you have raised. I will only try to say enough to make my position clear.

1. You insinuate that I may be timid, afraid of unpopularity, or daunted by the opposition of friends or my society. I think that those who know me will only smile at a suggestion of that kind. I have never yet formed the habit of asking other people as to what I shall say in the pulpit. In fact, the habit of "speaking my mind" has become chronic with me. I have made no canvass of my society as touching this question; but a good many, at least, of my friends I suppose to be believers.

2. You are mistaken in supposing that I have gone so far as to pronounce any final snap judgment on the matter. I have simply said I have found nothing as yet that convinces me. But so far from being hostile, I am perfectly free to say that I would like to see the central claim of Spiritualism demonstrated.

3. As to my opinion of Herrmann, I am not quite so foolish as to think he, or any other man, is final authority on the subject. I only say, I want proof beyond the power of conjuring to duplicate. Many are ready to say that they have found it. When I, too, can find it (and I do not say I may not) I am quite ready to accept it.

I propose to keep both eyes and ears open as I go on in life; and whatever I can feel sure is truth, that I shall both accept and preach.

Hoping that all concerned may be able to keep both their balance of mind and their tempers, I am, sincerely,
M. J. SAVAGE.
Feb. 23d, 1883.

In Memoriam Mrs. Mary Mansfield.

To the Editor of the Banner of Light:

Although your readers were informed in a late issue of your valuable journal that another martyr has been added to the list of those entered within the veil, whose robes had not been made "white in the blood of the Lamb," but by self-sacrifice and unceasing words and works of kindness—I yet crave the privilege of dropping a tribute (feeble though it be), memorial of Mrs. Mary Mansfield, wife of Mr. J. V. Mansfield, the veteran exponent of the fact of continued existence.

Evidently their marriage was early planned in the higher realm of life, for at the age of fourteen the heaven-anointed girl would frequently declare that she should marry a young man living at Barton, a place she had then never visited. Upon being questioned by her sisters as to who the coming man was, she replied, "Oh, I do not know his name; but he will have something to do with the skies." So perceptive was this opinion adhered to that it became an axiom in the family.

Faithfully and lovingly were the duties and responsibilities of her holy calling maintained throughout the years of toil and weariness, in which she upheld and cheered the angel-attuned instrument; so that thousands of earth's mourning inhabitants have thereby been convinced of the glorious fact of the reality and nearness of the world of spirits.

I firmly believe that without that support and consolation the thorns and briars of persecution, encountered in the life-journey, would have so wounded the sensitive medium-husband that long ago his earthly labor must have ceased. None but the companion of a chosen promulgator of the New Dispensation can fully understand the necessity of unceasing vigilance in protecting from outward influences the channels between the visible and invisible existences.

It was also the high privilege of our dear friend to have been the means of opening up the consciousness that the husband possessed himself the power to "have something to do with the skies"; although at the time of the visit to the circle the old prophecy did not occur to her mind. How marvelous are the methods by which ministering spirits accomplish their grand work for humanity! With what a plaudit those heavenly messengers must have greeted the spiritual ears of their arisen faithful servant, as she donned the beautiful garments that had been so nobly earned.

Not only did her unselfish devotion extend to the members of her own family, but all suffering appealed to her loving sympathetic nature. The closing scene of her earthly labor was an active effort to procure comfort for a sorely-trying brother and sister of our household; fitting culmination of a life so constantly engaged in acts of benevolence. Thank God, we possess the assurance that she will be able to continue her beneficent ministrations, and from the land of the dead will bless and solace those who now sorrow for the outward presence that so intensely the joys and lightened the burdens of this lower sphere of existence.

were at hand, and with Mr. J. O. Wright, of England, presented words of wisdom and consolation, so that the occasion was consistently honored. Instead of an in the large majority of instances, having the value of a living adherence to the truths of Spiritualism, marred by the closing ceremonies of the earthly pilgrimage.

Dear, glorified sister Mansfield, we now wait your congratulations that you have escaped from the bondage of the flesh; and earnestly do we pray that the lesson, deductible from the contemplation of your noble life may prove a stimulus to increased effort, to all who enjoyed the privilege of viewing your grandeur of character. Among them,

Your appreciative friend,
CARRIE GRIMES FORSTER.

Baltimore, Md.
[At a regular meeting of the Ladies' Spiritualist Aid Society of the City of New York, Feb. 21st, a series of resolutions commemorative of the life and services of Mrs. J. V. Mansfield, and of sympathy with the bereaved husband, children and friends, was adopted, and will appear in our columns next week, agreeable to a vote of the Society.—Ed. B. of L.]

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holds services every Sunday at 11 A. M. and 7 P. M. Speakers under engagement: Mr. J. O. Wright, for March; Mrs. J. O. Wright, for April; Mr. O. B. Lynn, for May, and Mrs. F. O. Hyer, for June. All the Spiritualist papers on sale in the hall, and all meetings free.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Beverly Avenues). Services every Sunday at 8 and 7 P. M. Educational, Fraternity, or Sunday School, meets every Sunday at 10 A. M.; Ladies' Aid Society every Wednesday, at 2 P. M. Social Fraternity meets every Wednesday evening for social intercourse at 7 P. M. Old. Psycho-Fraternity meets every Saturday evening at 7 P. M. Old. For the names of the members of the Society, apply to the Secretary.

Brooklyn Spiritualist Society, 111 Broadway, between Broadway and Myrtle Avenues. Services every Sunday at 11 A. M. and 7 P. M. Speakers under engagement: Mr. J. O. Wright, for March; Mrs. J. O. Wright, for April; Mr. O. B. Lynn, for May, and Mrs. F. O. Hyer, for June. All the Spiritualist papers on sale in the hall, and all meetings free.

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