

endowed with the sense of feeling. Ponto preferred his own quiet life, and entrenched himself behind the massive chair of the Captain, choosing breastwork to open fight. Mrs. Morton sat in a low chair by the side of an antique work-table with many curious slender legs, and drawers with tiny apartments, and a green silk bag fastened by gilded ornaments. Mrs. Morton took a great fancy to this bit of mahogany, which had been used by many a fair lady who wrought satin work and tent stitch a century ago. "These three persons (ought I not to say four?) for Ponto was wise and dignified enough to be thus designated,) were all that now occupied the room.

"Uncle Joe, may I ride to London on your leg?" Ponto won't take me," said Henry Junior.

"By St. George! you'd ride a sorry horse, my boy," said the Captain, whose old enemy, the gout, was troubling him.

"Wait till papa comes," said his mother. "You may play with my basket till then," giving him her bright colored worsteds.

Down went the basket, and all its contents scattered upon the floor. Uncle Joe laughed.

"That is routing the enemy, horse, foot and dragon. Ha, ha!"

"Never mind," said his mother; "he will be quiet till he gets into greater disorder."

His father coming in by the time this was done the boy had his ride to London, and then was sent to Lisette to take a short rest in his busy life by going to sleep, which operation generally required a tour through Mother Goose's enchanted land. Mary had taken a ride with her papa to see Miss Eliza, and bring her back to dinner with them. Uncle Joe delighted to fill his dinner table with guests. With him was laid up with the gout he made demands of them, which were generally met with compliance, for there was always good cheer and a merry host.

The mail was late that day, and it sometimes, but rarely, is in the Queen's home land, and letters and papers were brought in at dinner instead of, as was customary, in Morton Hall, at breakfast.

At the dessert Mrs. Morton read aloud her letter from Davie. He is at the School of Design at Paris, sent there by Isabella, who is resolved that the boy's talent shall not be hidden. His letter is full of pleasant descriptions of his work. He loves it, and is grateful to his patrons. Inside the letter is a pretty sketch for Mary, a design for a flower-book which she is making. It is a simple wreath of pansies, but executed with Davie's delicate touch and coloring. The letter is read aloud, for all are interested, for Davie is a general favorite. Mr. Morton has read his budget of business letters, and laid them aside for future attention.

Uncle Joe meanwhile sits by his table in his own chair, his hand upon a cushion, Ponto before him now, on the hearth rug, for he has recognized, and made sure that the enemy is not on the ground; an open letter under the Captain's elbow, and the London Times on his knee. This gentleman is absorbed in thought. He has said little about Davie's letter, save—

"A good boy—a good boy is Davie."

When all is silent again, Mrs. Morton and Miss Eliza, with their needles, Mr. Morton looking carelessly over a county newspaper, Uncle Joe says:

"Now, ladies and gentlemen, I wish to read my letter aloud; also an article in the Times, which confirms the contents of the letter."

[Continued in our next issue.]

Quarterly Conference of the Northern Wisconsin Spiritualists.

The conference convened at the Catholic church in Ripon, on Friday, Jan. 23, 1875, at 2 o'clock P. M., with President Potter in the chair. The Secretary being absent, Dr. Phillips, of Oshkosh, was chosen Secretary pro tem.

After appropriate opening remarks by Pres. Potter, the necessary committees were appointed. Adjourned until evening.

Evening Session, 7 o'clock.—Conference opened by Pres. Potter relating incidents proving the truth of Spiritualism, followed by Dr. W. M. Stevens, giving his views on the life of his child (four years old) playing and talking with disembodied spirits, the same as with children in the form. These incidents, and they taken place a few years ago, would have created a great excitement and been considered truly wonderful and miraculous. The regular lecture followed, and many thanks were given to the lecturers and changes that are constantly taking place, showing conclusively that the finest sciences. It was then adjourned to the next morning.

Saturday Morning, 10 o'clock.—Meeting called to order by the President, Bro. E. W. Stevens made a stirring half hour's speech from a subject given by him, "The churches progressing more rapidly in Spiritualism at the present time than Spiritualism." Adjourned.

Afternoon Session, 2 o'clock.—Conference. Subject discussed, "How do spirits move ponderable substances?" Bros. Stevens, Davis, Eccles, and Potter participating. Lecture by H. G. Eccles. Subject—Continuation of the Spiritualist theory of development, harmonizing the seeming discrepancies between Gnosticism and Theosophy. Adjourned.

Saturday Evening, 7 o'clock.—Conference. Subject discussed—Are we free, or are we controlled by conditions and circumstances wholly? Able and spirited remarks were made by Messrs. Eccles, Davis, Potter, and Phillips. Lecture by W. M. Lockwood, of Ripon. Subject—Intemperance, from a physiological standpoint. Adjourned.

Sunday Morning, 10 o'clock.—Conference. Some incidents were related which harmonized the audience effectively, and adjourned from here to the next morning, at 10 o'clock, from H. G. Eccles' ever listened to, Subject, "The Tree of Life considered from a progressive standpoint." Adjourned.

Sunday Afternoon, 2 o'clock.—Conference. Subject discussed, "Is it advisable for Spiritualists to petition the Legislature to recognize the right of Christian Science?" The practice medicine the same as other practitioners?" was treated at length by Dr. Stevens, Prof. Eccles and others. Lecture from Prof. Eccles from the "Theology of the Word," and the word was with God, and the word was God. He put an entirely new construction on this text. By the way, Prof. Eccles is a thorough Greek scholar, and knows whereof he speaks.

Sunday Evening, 7 o'clock.—After a spirited discussion Bro. Eccles proceeded to deliver the lecture of the Convention to a full house. He compared the teachings of Spiritualism with those of the so-called orthodox churches. He was listened to with marked attention, showing conclusively the people love truth. The meeting passed off agreeably, being a very harmonious one, and all felt that they had been benefited.

Adjourned, to meet in Beaver Dam on the 9th, 10th and 11th of April next. Dr. J. C. Phillips, Sec. pro tem.

One of the greatest innovations the country of the Pharaohs has ever seen is the school for girls, lately established by the third wife of the Khedive of Egypt. Moreover it has proved a great success. The lady bought a large house in a thickly populated locality, erected around it a quadrangle of spacious buildings, consigning them to the Education Department, but she herself defrays the whole cost of maintenance. The school is free to all, and when it had been opened only about four months, there were two hundred and six boarders and one hundred day scholars, all Arabs or slaves. They discard the Oriental veil, and are dressed in frocks, pinafores and shoes in English fashion, and they sit, not squatting on the ground, but at desks.—*Harper's Bazar.*

Jesus evidently did not believe in being upward flights to glory. He brought heaven nearer home. And why should not heaven be nearer home? Heaven at one's elbow, God and the angels about our inkindness, and sewing machines in our shops and sanctuaries, is more probable than this idea of an immensely elevated region "beyond the skies." Why should preachers, especially, continue their eye-rollings and their gestures in the direction of the clouds? Let them address themselves to God where he is—in the visible and not in the invisible. Let them not overlook and crush him in the blossoms under their feet, while they lift hands, and eyes, and lungs in vain supplications to the "great white throne."—E. H. L.—*The Index.*

There is a pleasure in contented good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

The Rostrum.

THE RESURRECTION OF JESUS.

A Lecture Delivered at Beechoven Hall, Boston, Sunday Afternoon, Feb. 15th, 1875, BY W. S. BELL.

(Reported for the Banner of Light.)

The resurrection of Jesus is the vital principle of the Christian religion; it is the foundation on which the Church was built; it is the grand fact of Christianity. There would be no more significance to the life and sayings of Jesus than would be found in the lives and teachings of other men, if it were not for this great event of his resurrection from the grave. This places him far beyond and above all other great teachers; but take away from his biography the story of his resurrection, and his name would no longer be associated with the gods, but with men; take away the resurrection, and the supernatural character of Christianity falls to the ground. Paul, the builder of the first churches, bases them on this foundation-stone—the resurrection of Jesus. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain."—I. Cor. xv: 13. The Church, from that time to this, has rested its claims upon this alleged fact.

Let us now consider, in the light of its own documents and in the exercise of common sense, what validity there is in these claims. It may be said that the Christian records shall render more support to Spiritualism than they do to the empty but waning dogmatic theology of the churches.

We should remember that there was a belief in the resurrection before the time of Jesus, and in his own day the doctrine was quite common. As a matter of doctrine it was not introduced by Jesus. It was a general belief that had come down from the past, and had many modifications. Some believed one thing and some another respecting it.

Martha, in speaking to Jesus of her brother who was dead and buried, said, "I know that he shall rise again in the resurrection of the last day."—John xi: 24. Her idea of a last day and a general resurrection of the dead, has been the one which the Church adopted.

In the parable of the rich man and Lazarus the resurrection is at death. "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and he lifted up his eyes, being in torment, and saw far off Lazarus, who was also being carried by angels into Abraham's bosom."—Luke xvi: 19-31. "And many of them that sleep in the dust of the earth shall awake, some to everlasting shame, and some to everlasting contempt."—Dan. xii: 2.

Sometimes the resurrection is reserved for the faithful alone. "So when he was ready to die, he said thus: 'It is a good thing to be put to death by men; to look for hope from God, to be raised up again by him; as for thee, thou shalt have no resurrection to life.'"—II. Mac. vi: 18.

At the time when the general resurrection of the dead was entertained, the historical account of the resurrection of Jesus took its origin. Granting the resurrection to be a fact, for argument's sake, we very naturally turn to inquire the object of it. Why did Jesus rise from the grave?

Paul preached the resurrection of man through faith in Jesus Christ. If man can be resurrected only by faith in Jesus, by what power are unbelievers resurrected? The doctrine of faith in Christ as the grounds of the resurrection, is in conflict with the idea of a general resurrection of the dead.

How long, we naturally ask, did he remain on earth after his resurrection? The only two evangelists that speak of it say he staid only one day! Luke (xxiv: 51) says: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

And Mark (xvi: 19) in speaking of this event dashes it off in the most indifferent way in one sentence: "So then after the Lord had spoken unto them, he was received up into heaven, and sat down on the right hand of God." This is recorded as occurring on the day of the resurrection. And this is all the time Jesus remained on earth after his resurrection! We are surprised that so little time should be given to so great a work. Why did he not remain longer? His presence among men would arouse the world. If he came to earth to prove to men their immortality, would not his stay on earth for a longer time accomplish his purpose more fully? What is the great need of his hurried departure?

But there is no account of the resurrection in the history of those times. Had the event occurred it would have possessed enough force, *per se*, to have made an impression on the page of history—for events less wonderful are recorded in the history of that period.

But if we give up the idea of a material resurrection, and regard the affair as a spiritual manifestation, we can readily see why no mention was made of it by the writers of the time. In the first place, Jesus could not reappraise only under certain conditions—he can and does appear to those who are in harmony with him.

"Him God raised up the third day, and showed him openly to all the people, but unto witnesses chosen before of God." If his resurrection was literal and material, we cannot understand why he did not show himself unto his enemies; he surely was not afraid of his enemies. Jesus knows nothing of fear.

This is what we would naturally expect if the resurrection had been material—but had it been only a spiritual manifestation, we are not surprised that he could not be seen by any only those who were in *harmony* with him.

His apostles, like himself, were mediums, and he could appear to them when he could not to the world; and the consequence would be that the world would see the idea of his reappearance, and of course no good Orthodox historian would dare to put down for history the reappearance of an obscure carpenter to a few obscure fishermen.

We are brought face to face with another difficulty concerning the resurrection, in the story of the ascension. For after Jesus had risen from the grave, he had the difficult task of getting to heaven with his physical body. Nevertheless, if the story be true, he did it.

There are only two writers that speak of this grand achievement. We hardly know what to say of the conduct of Matthew and John in this matter. Why do they not add their word of testimony on this point? Did they know anything about the ascension? If they did, why do they not tell us something about it? If this event occurred, would they not certainly know all about it?

And would they not tell us what they knew, if they were honest historians? If they knew all about the ascension, and do not tell us, they are untrustworthy, to say the least. And if they do not know anything about it, it is evidently because there is nothing to be known.

No fable in Greek mythology is more silly than this story of the ascension. Only two writers out of four mention it, and these two say all they have to say about it in three sentences! Reporting was surely not a profession in those days.

Think of it! Here is a marvelous event, and it is all told in three sentences! Here is the manner in which Mark relates the matter: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." This is all Mark seems to know about the ascension. This is but little to know, especially when he does not even know this little.

"He was received up into heaven." How did he know this? He would have had to have gone along with him before he could safely assert that he was received into heaven. How did he know that Jesus sat down on the right hand of God? He must have gone all the way there, entered heaven and seen Jesus safely seated, before he started on his return trip. How did Mr. Mark know that Jesus sat down on the right hand of God, when God has neither right nor left hand? Is it not plain, my friends, that these few words are wanting in every element of common sense and truth?

The attempt was made by this writer to hide away the fable in one sentence of glittering generalities. But no sooner does hard common sense touch it than it crumbles to dust.

Luke is more profuse in his remarks. He takes two sentences to describe the marvelous transaction. "And he led them out as far as Bethany, and lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven."

Although Luke takes two sentences to tell all he knows, yet he does not seem to know as much as does Mark, for the latter specifies to the fact of his sitting down on the right hand of God. Yet Luke is only sure that he was carried up into heaven.

Suppose we admit, for the moment, that Jesus was taken up bodily and carried away out of the sight of the disciples, what would be their feelings? They certainly would feel like sheep without a shepherd; like a mother robbed by death of her only child. But Luke says they had no such feelings. Hear him: "And it came to pass, while he blessed them, he was parted from them and carried up into heaven. And they worshipped him, and they returned to Jerusalem with great joy!" They were glad he was gone. It filled them with delight to think that they would never see him more. Their hearts were bound to him by the tenderest cords of friendship, and it now gave them great joy to have these sacred ties broken; and while their hearts were thus lacerated and bleeding, they were continually in the temple praising and blessing God with great joy. Nor would the poor fishermen of Galilee have felt otherwise than cast down and dismayed. And this story which represents them as rejoicing shows us a picture not true to nature. We see, then, that there is not much foundation for this myth of the ascension to rest on. I think Luke copied his account from the story of Elijah, who went to heaven in a chariot of fire. "And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them and his ascension, and Elijah went up by a whirlwind into heaven."—I. Kings vi: 17.

Having out the gross materialism of this description, and you have almost a verbal account of the going up of Jesus.

Here is Luke's disguised and plagiarized account: "And he led them out as far as Bethany, and lifted up his hands and blessed them; and it came to pass, while he blessed them he was parted from them, and carried up into heaven."—Luke xxiv: 50-51.

It is claimed by the Church that the resurrection of Jesus was necessary to confirm the faith of the disciples. It would seem, then, that his followers could not believe in the doctrine of immortality without ocular demonstration. Was it necessary for Matthew, Luke and John—men whom he had taught for several years, men who were intelligent enough to write his life, men who had seen Lazarus raised from the dead—was it absolutely necessary, then, that these men see Jesus risen from the dead, before they could believe in immortality? Then why do we not need the same proof? We need, as much as they, to see some one from the spirit-land to tell us of our immortality.

The resurrection of Jesus, or his manifestation, may have been all the evidence that the disciples needed, but the story about it which has come down to the present is no evidence of immortality to us at all, if it stands unsupported. Suppose we admit the resurrection of Jesus from the grave, what evidence is there in the fact that we shall rise from our graves? Jesus' body did not decay—it did not see corruption, therefore to resemble his lifeless form is one thing, and to collect the scattered particles of our bodies after they have turned to dust and gases is quite another. The particles of matter which constitute one human body, after death, enter into the composition of other human bodies, and thus nearly all human bodies may be constituted at death of much that belonged to other human bodies at death. A material resurrection is the soul of absurdity.

But one word more just here. If Jesus rose with the same body that he had at death, and we cannot rise with the same body, in what way, then, does his resurrection prove our resurrection? We gain no hope of immortality whatever from the resurrection of Jesus, if we know it to be a fact. On the contrary, if the resurrection of Jesus were to take place before us to-day, in the way it is reported in the gospels, we should feel that it was an extinguisher to our hope, because, if we cannot rise as he did, there would therefore be no evidence in his resurrection that we would rise in any other manner.

The physical resurrection of Jesus, like the ascension, crumbles before the touch of analysis. There is no solid standing-place in history until we come to the resurrection of Jesus. It is as a spiritual manifestation that we can have any ground to stand on. There is no free from some embarrassment. There is a great deal of myth connected with the New Testament stories, and it is exceedingly difficult to determine where the fact ends and the myth begins. For instance, the evangelists represent Jesus as having the same material body after his resurrection that he had before death; and sometimes he is represented as having a spiritual body; and it happens also, that the same writer will say that he appeared to them as a material individual, bearing identity with his former self, and in the next he is outlined as a spirit.

Was his reappearance sufficiently materialized to make the impression of a physical body? It may satisfy some minds to explain it in this way, and I do not care to controvert it. I am aiming to show that the old interpretation of a material resurrection will not meet the demands of the intelligence of the age.

Permit me to quote a few passages in proof that his resurrected body was regarded as a material one:

"And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they saw a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that I am I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv: 36.

"And when he had thus spoken he showed them his hands and his feet. And while they yet believed not, for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of broiled fish, and of an honeycomb, and he took it and did eat it before them."—Luke xxiv: 40-43.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by his feet."—Matt. xxviii: 9.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side."—John xx: 27.

"And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them."—Luke xxiv: 30-31.

"Him God raised up the third day, and showed him openly; not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."—Acts x: 40-41.

The evident design of these passages is to teach the resurrection of the material body of Jesus. It was the very same body that he had before his crucifixion. The purpose of the writers is to show that it was not a spirit body.

"I handle me and see; for a spirit hath not flesh and bones, as ye see me have." This disclaims materialization. But this disclaimer has not a great deal of weight, for the reason that all these passages relating to the material resurrection of Jesus are self-destructive.

Let us take one instance to illustrate our assertion; let us admit that it was his body of

flesh and bones which he showed to Thomas on the eighth day after his resurrection. This might indeed perplex us if we had not become used to miracles, for it is not clear at first sight how he could thus appear on earth on the eighth day after his resurrection, when he ascended on the first day and *said* that he sat on the right hand of God. There is no foot-note or marginal reading of his coming back. We will let that pass.

Luke says that on the day of the resurrection two of the disciples went to a village called Emmaus, which was about seven miles distant from Jerusalem. While they were walking along together Jesus himself drew near to them, and joined them in their journey. He talks with them freely, but creates no excitement. When they reach the village, the disciples invite the stranger to tarry with them. He accepts their invitation. As he sits down to meat with them, and in the breaking of bread is made known to them, he vanishes out of their sight. Now mark what follows. In the same hour the disciples rose up and returned to Jerusalem, and when they had come to the place where the eleven were gathered, they heard that Jesus had been seen of Simon: "And as they thus spake, Jesus himself stood in the midst of them."

If the body of Jesus still retained the wounds in his hands and side, his feet must also have been in the same *unhealed* condition; and how was it possible for him to have made the journey of forty miles on feet that were yet open with the wounds of the hammer spikes that had been driven through them? His feet could not have been suffering from mere soreness, for the very bones must have been crushed.

Thus we see that the purpose of the writers, and also the teaching of the Church concerning the material resurrection of Jesus, will not stand the test of material comparisons.

Take another case. If his body was flesh and bones; if it required food, and he ate and drank; if his body was visible and tangible, these facts, it seems to me, would only settle the question of his mortality, but create another, namely: the mortality of his resurrected body. If he ate and drank as we do, if he had flesh and bones as we have, then he had a perishable body—one that must die. Eating and drinking are processes of keeping a mortal body alive.

Now if flesh and blood cannot inherit the kingdom of God, what became of this body of flesh and bones that was resurrected from the grave? Did not Jesus predict that he would rise again on the third day? There are quite a number of passages attributed to Jesus which foretell his resurrection. We need not quote them; it is sufficient if we admit their existence.

When, immediately after the transfiguration, Jesus warns his disciples not to reveal what they had seen until after he was risen from the dead, we are told that they questioned among themselves what the rising from the dead should mean.—Mark ix: 10. And yet this wonder is expressed by men who, according to this same gospel, had already witnessed the raising of the daughter of Jairus (Mark v: 42), and who, according to the other gospels, had seen other instances also. Either, then, they never spoke these words, or those miracles never took place.

No sooner is the body of Jesus taken down and laid in the grave than the women undertake the task of embalming it; a task which shows that they at least had never heard of his coming resurrection. And when on the third day they come to the grave, their fears are only that their strength shall not suffice to roll away the stone from the entrance. If Mary Magdalene had ever heard of these predictions, it is very clear that when she saw that the body was not where it had been laid, she must have concluded that the promised resurrection had taken place; instead of which, all that she can think of is that the body had been stolen. "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."—John xx: 2.

It is absolutely impossible that they could have thought and spoken thus if they had even once heard from the lips of Jesus that he should ascend into the air; far less if they had heard him say this repeatedly, before friends and enemies, for several months or (as in the fourth gospel) years.

Hence either the predictions were made—and in that case the disciples did not speak and act as they are said to have done—or they did so speak and act, and in that case these predictions were never made. In either case both narratives, as occurring in the same set of documents, are convicted of being unhistorical.*

Most we conclude, then, that there are no grounds for the story? I think not. The resurrection of Jesus cannot only be explained on the principles of spiritual philosophy. Dogmatic theology utterly fails in its attempts to explain the event as a material resurrection.

Let us consider what the evidences are on the other hand, that his reappearance among his disciples was a spiritual manifestation:

In speaking of those who saw Jesus after the resurrection, Paul says: "He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once. After that he was seen of James and all the apostles; and last of all, as was seen of me, also, as one born out of due time."—I. Cor. xv: 5-8.

"He was seen of Cephas, then of the twelve." But how could he be seen of the twelve when there were only eleven of them, Judas having hanged himself, and Matthias not being elected until after the ascension. Or how could he be seen of above five hundred brethren at once, when, according to Acts 1: 15, there were only one hundred and twenty brethren after the ascension. These are questions of fact.

"He was seen of James and all the apostles; and last of all, as was seen of me, also, as one born out of due time." But Paul does not claim to have seen Christ in the flesh. Strauss, one of the ablest and most destructive critics that ever wrote on the life of Jesus, makes the following statement, which he would not have done could he have explained it away. He says: "From the epistles of Paul and the Acts it is certain that the apostles themselves had the persuasion that they had seen the risen Christ."—*Life of Jesus*, pp. 629-632.

In the ninth chapter of Acts Paul has a vision. He sees "A light from heaven;" "hearing a voice, but seeing no man." In the twenty-second chapter Paul relates this vision himself. He says: "A light shone round about me, and I fell to the ground and heard a voice." In the twenty-sixth chapter of Acts, where Paul is represented as speaking before Agrippa, and is giving the best reasons he can for his faith, he says: "And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?" All this he calls "a vision." "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." This then is the way in which Paul saw Jesus, and he places his seeing Jesus on an equal footing with the seeing of all the others.

The most common form of expression which all the writers of the New Testament use in speaking of this matter is, that Jesus appeared, *apophan*. The very word carries the idea of phantom or apparition most forcibly; besides, the way in which he appeared confirms this sense of the term.

Luke (xxiv: 34) says, "The Lord is risen indeed, and hath appeared to Simon." The same writer (I: 15) says, "And there appeared unto him an angel of the Lord." Here the same word is used to express the manifestation of an angel. A critic may say that the word angel only means a messenger, and may mean a man, and has nothing to do with spirits. We will quote again: (xxii: 43.) "And there appeared an angel from heaven, strengthening him." There is no man in this case; it is an angel from heaven. Paul attaches the same meaning: "he appeared to Cephas." Mark uses the word with the same meaning: "And he first shewed himself to Mary Magdalene." He appeared in another form to two of them, as they walked into the country. Afterward he appeared unto the eleven as they sat at meat.

If his coming and going are described in the same way as the coming and going of the angels of heaven. He suddenly appears in the midst of his apostles when they are gathered together with closed doors; he is suddenly vanishes out of their sight.

* English Life of Jesus, by John Scott, p. 248.

With these facts before us, we cannot but conclude that Jesus continued to manifest himself to his followers for some time after his death. This gave them their strength and courage to go forth and preach in his name. This communion with him became the Holy Spirit that inflamed their hearts with zeal for his truth and love. The heavens were open to them, and the Pentecost of spirit influence lifted their souls into the greatest joy.

We know also that these disciples had still other evidences of this communion between heaven and earth. One of the most prevalent ideas in the Bible is the ministry of the angels. Everywhere throughout this book—on every page—is written the communion between the two worlds. Take out of the Bible its ministering angels, and you have robbed it of its greatest charm.

I know that it is urged that these angels were nothing more than men—perhaps in some cases they were only mortal men—but the whole tenor of the Bible is filled with the idea (and language too) of angels from heaven. This is one of the moving forces of the Bible.

Jesus had an angel from heaven come and strengthen him when one time he was on Mount Olives. Moses and Elias manifested themselves on the Mount of Transfiguration, not only to him, but Peter, James and John saw the two men that stood with him.

Angels were present when Joseph was betrothed to Mary. Angels were present when Jesus was born. Angels were present when Jesus was tempted in the wilderness, and after death, himself an angel, he returns to be the comforter of his disciples.

The ministry of the angels is the key to the Bible. It explains the miracles of Jesus and his apostles. "Angels are hovering round," has been the divinest, sweetest song that the Christian church has ever sung. It has given life to more hearts than all its doctrine could. But the church refuses to teach that "angels are hovering round," because that is Spiritualism. Some people would prefer not to go to heaven if there is anything spiritual there.

But what have we left, on which our hope may rest, if there be no angels and no immortality? Is it a natural desire of the mind to go into oblivion at the moment of death? Does it warm our hearts with love and inspire them with hope to think that all our dear friends who have passed on before us have gone into utter nothingness? Do we gain strength by thinking that the souls of our loved ones have put on like a candle in the night? Such thoughts would fill many of us with black despair. We would refuse to live. It takes the truths of Spiritualism to come to our relief. We are not left to die in despair, but are filled with hope by the voices out of the spirit-land.

They do live once more Upon that shining shore.

My route will be, down to Savannah from Macon, Ga., from there to Tampa, Fla., via Brunswick, Ga., St. Marys, Jacksonville and all the coast towns of Florida. My address will be Americus, Ga., care Dr. J. R. Simmons, until you hear from me again.

[For the Banner of Light, by request.]

Banner Correspondence.

Georgia.
AMERICUS.—Prof. J. Edwin Churchill writes: After long years of sickness, pain and trial, I have once more regained my health, and now I am in the lecture field again, to do battle against error in high places, and assist the lowly of earth to think and act their highest thoughts. Henceforth the remainder of my earthly existence I shall devote my time and talents exclusively to the teaching of our beautiful harmonious philosophy, as taught to us from the spirit-world. To our many readers I would say, Brethren, our lives in this sphere are short, and there is much for each one of us to do, so let us work for others instead of self; let us act, and not profess; know, and not believe; labor, and not pray. I have ever been a pioneer, and am ever seeking new and uncultivated fields of labor; so I would say to any in the South who may wish to know of the truth to a certainty whether we live again (after the death of the body) in a higher life, that through spiritual communion they can know

They do live once more Upon that shining shore.

My route will be, down to Savannah from Macon, Ga., from there to Tampa, Fla., via Brunswick, Ga., St. Marys, Jacksonville and all the coast towns of Florida. My address will be Americus, Ga., care Dr. J. R. Simmons, until you hear from me again.

[For the Banner of Light, by request.]

TO THE PUBLIC.
We the undersigned, citizens of Taylor County, Georgia

interesting reading matter: to which the Rev. Dr. replied, declining to furnish the information sought, as he should not feel at liberty to disclose what every gentleman preferred to keep private, and suggesting that the copy of the paper had better be sent to some one who will value it sufficiently to exchange for it such personal items as were desired.

There are some thirty-six thousand post offices in the United States, and they use in one year seven hundred million postage stamps. The New York post office alone uses one hundred and twenty millions a year, somewhat over one-sixth of the whole number of, or equal to the amount required by six thousand other offices.

Read Samuel Watson's advertisement, headed "The Spiritual Magazine," which may be found in another column. Spiritualists should patronize this work.

He that tears away a man's good name tears his flesh from his bones, and by letting him live, gives him a cruel opportunity of feeling his misery, of burying his better part and surviving himself.

She walks in beauty like the night Of cloudless climes and starry skies, cannot always be truthfully said of a man's wife who sails nervously across her bedroom toward the coal shovel as soon as she hears him hurrying into the front door, at a late hour, with his night key.

The Boston South End Diet Kitchen—a charitable enterprise for the benefit of poor invalids—calls for funds to extend its work. Contributions may be sent to Mrs. S. Wells, 153 Boylston street.

"Deanthropomorphism is a progressive stripping off of the old idea of purpose, and replacing it by the conception of physical agencies," says one of Prof. Fluke's reviewers. It hadn't occurred to many that such was the case.

The attention of all friends of progress and liberal thought is called to the prospectus of the *Banner of Light*, in this number. The paper is all that is therein claimed, and more. With its chief aim is the promotion and elucidation of Modern Spiritualism. It is also able and earnest advocate of all true reform, whether social, moral, political or theological, and cannot but prove of great interest and value to all friends of free thought. For *Life* (A. W.) Representative.

A woman recently died in Sheffield, Eng., from the effects of a severe crushing she received at a revival meeting, added to the excitement she had undergone.

Rev. Mr. Dunning, a benevolently active lover of his kind, is stated by the secular press to have found in Boston Highlands recently "one family in his district destitute of almost everything, with six children and the father lying dead in the house." Seven persons lying dead in one house, and all members of one family, is something that cannot easily be paralleled in the history of peaceful times!

Port au Prince (Hayti) was destroyed by fire on the 11th-13th. The utmost confusion prevailed. The houses were principally of wood, very dry, and with a scarcity of water and only three small engines, with hose about garden size, it was impossible to operate. The damage done is estimated at two million dollars. Two-thirds of the city was burned, and six or seven hundred families rendered homeless. The fire is thought to have originated from the explosion of a barrel of kerosene.

Miss Louise Kling, daughter of Judge John P. Kling, is in Atlanta, Georgia, working for the passage of a law for the prevention of cruelty to animals.

Gottensburg, Sweden, was the scene of a painful conflagration on Friday, Feb. 19th. A match factory crowded with working people took fire. The flames spread with such rapidity that the employees in the upper stories were cut off from escape, and many perished in the flames, or were killed by jumping from the windows. Fifty-one lives are reported lost.

The Government of Japan has appropriated four hundred thousand dollars for expenditures in connection with her Centennial.

News have been received at London, via Zanzibar, of an encounter between a British man-of-war and a number of African slaves, in which the latter were routed and several vessels with three hundred and two slaves captured.

During a recent severe snowstorm in Northwestern Iowa, two little children, returning from school in the evening, lost their way and were buried. When discovered it was found that the boy had, like an infant here, stripped off his coat and vest to wrap his little sister in, and they had thus perished together. At Alwena a family of four perished while returning from a sleigh.

President Grant has decided to recognize Alfonso as King of Spain, and General Cushing, our Minister at Madrid, has been forwarding credentials accrediting him to the new Government.

THE CENTENNIAL.—By a card in our columns it will be seen that Walter Baker & Co., Dorchester, Mass., began the manufacture of their world-renowned Chocolate and its various preparations one hundred years ago. In all that long period they have always aimed at purity and excellence of goods for reasonable prices. That they have succeeded is proved by their winning the highest medals in competition with all other manufacturers of Chocolate the world over, and by the enormous demand for their goods in every section of the country.

Charity Donations Received since our last report in the Banner, for which we tender our grateful thanks:

FOR KANSAS EXPENSES.—From J. Burrows, Stevensville, Pa., \$2.00; from Orson Johnson, Atlanta, Ill., \$3.00; from John P. Pugh, from "Helleboro," Petaluma, \$25.00; from J. Hough, Idaho Springs, Col., \$2.00; from J. Thompson, Irwin, Pa., \$1.00; from Mrs. Mary Webster, East Somerville, Mass., 50 cents.

The San José (Cal.) Weekly Mercury of a recent date gives the following as one of the concluding paragraphs in its report of a lecture delivered in that city by Miss Jennie Leys:

"The lecture closed with the statement that the spirits of people on this planet would continue subject to re-incarnation until woman was placed in her proper position; that we would have to go through the treadmill on this earth in different bodies until we became perfect enough to visit other planets, unless, by elevating woman, we produced such perfect spirits that they could immediately depart for realms of bliss, instead of having to again and again enter flesh and endure life in the body."

Frank T. Ripley, medical, business, and test medium, 20 Winthrop street, Charlestown District, writes us under a recent date desiring to return his thanks to his numerous friends among the spiritualists public for their assurances of confidence and esteem; especially does he desire to express his gratitude to some kind, though unknown friend, who anonymously forwarded to his address five dollars on Feb. 18th.

The Spiritualist newspaper, (London, Eng.), for Feb. 5th, devotes some six pages of its space to a review of J. M. Peebles's new and entertaining book, "Around the World," which work Colby & Rich offer for sale at No. 9 Montgomery Place, Boston.

The February numbers of those popular English periodicals: HUMAN NATURE, and the SPIRITUAL MAGAZINE, have arrived, and are for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Mrs. Emma Harding Britten lectured before the Spiritualists in Chicago, last Sunday.

We cannot accept the infallibility of history and experience, nor call the acceptance of new phenomena "the virgin soil of superstition," nor believe that men should shun their feelings, "as they would shun the pestilence." We cannot believe in an infallible Pope, nor an infallible World. We did accept as universal law Newton's theory of gravitation, until we saw a clothes-brush, in utter defiance of that law, rise from the floor without visible or tangible aid, and place itself in our hand. We now believe that the apple will fall under certain conditions, and that the clothes-brush will rise under certain conditions. We believe that these conditions, on both sides, are governed by law, and we know the one law—Newton's. Now we want our scientific teachers to explain the other law. Denial of the fact is the mere infallibility of ignorance.—The *Galeson* (Tex.) *Orion*.

The New York World says: "Each new phenomenon finds in them (the Spiritualists) the virgin soil of superstition," etc., etc.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Beethoven Hall.—The Music Hall Society of Spiritualists has secured the above-named new and elegant hall, 413 Washington street, near the corner of the Boston street, for its eighth annual course of lectures on the Spiritualist Philosophy. Meetings are held every Sunday afternoon, at 2 o'clock, precisely. Admission, 50 cents; for the reserved seats, \$1.00. The first lecture, Feb. 28th, (author of "Old Theology Turned Upside Down," etc.) March 14th and 21st; then possibly Thos. Gales Forster for one Sunday.

Singling out a first-class quartette. Tickets securing reserved seats for the season can be procured at the grand-stand of \$3 and \$2, according to location on the lower floor, and \$2 in the front row around the balcony, application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall on Sundays.

John A. Andrews Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2 1/2 and 7 1/2 p. m. The audience privileged to ask any proper questions on spiritualism. Excellent quartette singing. Public invited.

Rochester Hall.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday, at 10 1/2 o'clock, precisely. The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday, at 10 1/2 o'clock, precisely. The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday, at 10 1/2 o'clock, precisely.

Harmony Hall.—185 Washington street.—Public Free Circle, held in the hall every Sunday morning at 10 o'clock, precisely. All are invited to attend. Lectures every Sunday at 3 and 7 1/2 p. m. The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday, at 10 1/2 o'clock, precisely.

Harmony Hall.—185 Washington street.—Public Free Circle, held in the hall every Sunday morning at 10 o'clock, precisely. All are invited to attend. Lectures every Sunday at 3 and 7 1/2 p. m. The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday, at 10 1/2 o'clock, precisely.

Boston—Rochester Hall.—Ella Carr, Mary Alexander, Bertha Loyd and Frank Union, gave declamations; Misses Cora Hastings and Geo. H. Linscott, recited; Mr. H. B. Johnson, Mr. Joseph Miller and Miss Frank Wheeler, readings; and a dialogue, "Spiritualism and Materialization," was rendered by Alonzo Danforth and Miss Lizzie Thompson, at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, Feb. 21st. Remarks were also made by A. E. Carpenter.

The Ladies' Aid Society.—gave a well-attended afternoon supper and dance at this hall Tuesday evening, Feb. 23rd—music by J. Howard Richardson's Band. Some two hundred persons partook of the supper, and the time allotted for dancing was not allowed to run to waste. Charles W. Sullivan sang, at intermission, his popular ballad of "Uncle Joe." This party will be repeated, by special request, on the evening of Tuesday, March 21st.

John A. Andrews Hall.—The free meetings at this hall were addressed acceptably on the afternoon and evening of Sunday, Feb. 21st, by Mrs. Sarah A. Floyd, who also answered questions from the audience.

Trinomic Hall.—A new enterprise in the way of Spiritualist meetings is announced by Mrs. A. Babbitt as being inaugurated at this hall, No. 8 Boylston street, the first of which series was successfully held last Sunday. Hereafter meetings for development will be held for mediums exclusively, on the morning of each Sunday, in the afternoon a conference will be held, tests being also in order; and in the evening a test circle will take place. On Wednesday evening of each week a test and social circle will also be held at this hall.

Trinomic Hall.—A new enterprise in the way of Spiritualist meetings is announced by Mrs. A. Babbitt as being inaugurated at this hall, No. 8 Boylston street, the first of which series was successfully held last Sunday. Hereafter meetings for development will be held for mediums exclusively, on the morning of each Sunday, in the afternoon a conference will be held, tests being also in order; and in the evening a test circle will take place. On Wednesday evening of each week a test and social circle will also be held at this hall.

PLYMOUTH—Leyden Hall.—A correspondent writing from this place informs us that on Sunday afternoon and evening, Feb. 21st, Frank T. Ripley held test circles at Leyden Hall—four hundred people being present in the audience at one time—and the numerous evidences of spirit identity given through his organism to parties who were perfect strangers to him, were acknowledged in every case to be in harmony with truth. Some twenty-five sealed letters were also answered in a manner satisfactory to the writers. From Plymouth Mr. Ripley went to South Windham for a brief visit.

Movements of Lecturers and Mediums. Mrs. Emma Harding-Britten's address is 155 West Brookline street, Boston.

J. William Fletcher is meeting with great success in Putnam, Conn.; he received a testimonial the second Sabbath evening, which was largely attended. He will speak there during this month. All communications intended for him should be addressed to Montgomery Place, Boston.

Miss R. Augusta Whiting is still lecturing successfully in California. At last accounts she was at Santa Cruz. She will remain in California awhile longer, and then return eastward. She can be addressed care of Mrs. E. H. McKinley, 1051 Mission street, San Francisco.

John Collier, from England, who has been in America about six months, has spoken twice for the New York First Society of Spiritualists; twice at Lynn, Mass.; four times at Salem; eight times at Baltimore and Greenfield each; twenty-four times at Springfield, at which place he will finish his present engagement at end of March. He met with good success, and spoke to large audiences, especially at Springfield. He has good English press notices, and private testimonials. The American press has uniformly spoken well of his lectures. He was glad to go West next season, after the camp meetings, and would like to make a connected tour. He is now filling a three months' engagement at Springfield, Mass.

Mr. Ed. F. Strickland is disengaged Sunday, Feb. 22nd, and will accept a call for that day. He has spoken every Sunday since he left the Baptist ministry.

N. Frank White will lecture in Beethoven Hall, Boston, Sunday afternoon, March 7th. He is filling an engagement in Troy, N. Y., this month.

Giles B. Stebbins will be in Philadelphia from the 1st to the 5th of March. Address care of Dr. Child, 631 Race street. He will lecture two Sundays in New York, and then return to his home in Detroit.

Anna M. Middlebrook will speak for the Free Lecture Association of New Haven the first Sunday of April. She will also answer calls to lecture during the spring and summer months. Address Box 778, Bridgeport, Conn.

Warren Chase will lecture in Independence, Iowa, Feb. 25th, and in Iowa Falls, March 7th.

J. M. Peebles speaks in Chicago during March; on week-day evenings he will lecture in adjoining villages and cities upon "Travels in the East," or Spiritualism.

Rev. William Alcott, trance and inspirational lecturer, will answer any calls to speak in the vicinity of Western Massachusetts until further notice. Address, Buckland, Franklin County, Mass.

Beethoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved seat. "The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 2 o'clock, precisely. Lectures by talented speakers.

W. S. Bell will lecture Feb. 28th; N. Frank White, March 7th; T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.) March 14th and 21st; then possibly Thos. Gales Forster for one Sunday.

A quartette of accomplished vocalists will add interest to the services.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$3 and \$2 on the lower floor, according to location, and \$2 for the front row around the balcony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings, and whose help would ensure so desirable an object.

Lewis B. Wilson, Chairman and Manager, 9 Montgomery Place, Boston.

Children's Progressive Lyceum No. 1. Of Boston, will celebrate the 27th anniversary of the advent of Modern Spiritualism on March 31, 1875, in Rochester Hall, 554 Washington street, to which commemorative service all Spiritualists are respectfully invited.

G. H. LINCOLN, Secretary.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, and 5, of Vol. I; No. 26, of Vol. XX.

The Holmes Expose.

We are frequently asked what we think of these people. We answer, so far as Mr. Holmes may be concerned, we know but little if anything about him. We witnessed a séance for materialization in their room last spring, and saw our double; it claimed to be our father: it was a fair *fac-simile* of ourself in every respect; we could not deny it; many others saw it; Mr. Holmes was the medium; and while scanning the features carefully we spoke to Mr. H., and his voice came even with our own, and, while the face was outside of the cabinet, and Mrs. Holmes was outside of the cabinet. The same face, form and visage came up before us in a sitting with Dr. Slade, and not in a cabinet, we holding the hands of Dr. Slade. Further than this we know nothing of Mr. Holmes save from hearsay. Mrs. Jennie Holmes, who used to be Mrs. Jennie Ferris, has rare mediumistic qualities, and has no need to stoop to trickery or cheat. We know whereof we write. We fully admit that the testimony at present is against them, and they are under a very dark cloud, and if guilty, should pay the penalty.—*The Spiritualist at Work.*

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoöscience and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Journal of Psychological Science. London, Eng. Weekly. Price 8 cents. THE LITTLE PHILOSOPHER. Devoted to Spiritualism. Published in Chicago, Ill. Price 10 cents. THE LITTLE PHILOSOPHER. Devoted to Spiritualism. Published in Chicago, Ill. Price 10 cents. THE LITTLE PHILOSOPHER. Devoted to Spiritualism. Published in Chicago, Ill. Price 10 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents per line for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, *Minion* cast insertion. BUSINESS CARDS.—Thirty cents per line, *Agate*, each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued notice must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT.—Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1.00. Give age and sex. Remedies sent by mail. \$2.00. Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. 13w*—F. 13.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J. 2.

All Advertisers desiring to make contracts with Western and Southern papers should send for estimates to Rowell & Chesman, Advertising Agents, St. Louis, Mo. Their book of fifty pages on Advertising, and How and Where to do it, is sent for ten cents.

"A Slight Cold," Coughs.—Few are aware of the importance of checking a cough or "slight cold" which would yield to a mild remedy, but if neglected, often attacks the lungs. "Brown's Bronchial Trochies" give sure and almost immediate relief.

HEADACHE, NEURALGIA, NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspepsia, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Inman street, Boston, Mass. J. 16.—J.

DR. FRED L. WILKS will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M., until further notice. Call and convince yourselves of Dr. Wilks's ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Wilks will be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass. J. 2.—J.

Angels and Spirits Minister Unto Us. DR. BRIGGS'S MAGNETIC WONDER is a certain, agreeable local cure for the legion of diseases appertaining to the generative functions, such as Uterine Diseases, Leucorrhœa, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Diseases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clairvoyant.

Sent by mail on receipt of price, \$1 per box, or \$5 for six boxes. Address all communications to Dr. J. E. Briggs & Co., Box 82, Station D, New York. D. 13.13w*

CHARLES H. FOSTER, No. 12 West 24th street, New York. J. 2.

SEALED LETTERS ANSWERED BY R. W. Flint, 39 West 24th street, New York. Terms, \$2 and three stamps. Money refunded if not answered. P. 6.4w*

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York. J. 2.

MRS. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Jordan street, cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. P. 27.—J.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (Room C) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make their Headquarters. Room open from 7 A. M. till 6 P. M.

ERIE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on hand the most popular Spiritualist Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 59 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and other Spiritualist and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Publishers of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 East Fourth street, New York.

CLEVELAND, O., BOOK DEPOT. LEES'S HAZARD, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

VENICE BOOK DEPOT. J. G. DALLING & CO., Lombard street, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DIT. J. R. RICHARDS, 918 Spring Garden street, Philadelphia, Pa., has been appointed Agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Cones streets, and at all the Spiritual meetings.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 30 Kearney street (up stairs) may be found on sale the *BANNER OF LIGHT*, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Fluoridettes, Spencer's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound, etc. Catalogues and Circulars mailed free. 27 Treatises in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. H. L. ROBERTS, Bookseller, No. 101 N. 1st St., St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. D. M. DENNEY, Bookseller, 101 N. 1st St., Rochester, N. Y., keeps for sale the *Spiritual and Reform Works* published by Colby & Rich. Give him a call.

AUSTRALIAN BOOK DEPOT. And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 30 Russell street, Melbourne, Australia, has for sale all the books on Spiritualism, *THE BANNER OF LIGHT*, *WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 13 Southampton Row, Bloomsbury square, London, W. C., London, Eng., keeps for sale the *BANNER OF LIGHT* and other Spiritual Publications.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

AND MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is insufficient to fill the order, the balance must be paid C. O. D.

Orders for Books, to be sent by Mail, must invariably be accompanied by cash, or the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

Catalogues of Books Published and For Sale by Colby & Rich, on Phenology, Physiology, Hygiene, Home Improvement, &c., sent free.

THE OLDEST AND THE BEST

IN THE WORLD.

WALTER BAKER & CO., began the manufacture of their celebrated

Chocolate, Cocoa, and Broma.

Is standard of excellence and purity has won for it a world-wide reputation. Its various preparations have received the HIGHEST MEDALS at the Paris and Vienna Expositions, and at all the Principal Expositions. They make the FINEST VANILLA Chocolate and the German Sweet Chocolate. Their

Breakfast Cocoa

Is the great desideratum of Dyspeptics and those afflicted with weak nerves.

Rachahout des Arabes

Is an excellent food for invalids, and invaluable in delicacy. It is the staple food for sale by Grocers and Spice Dealers throughout the country.

WALTER BAKER & CO., DORCHESTER, MASS.

CATARRH.

Weakness of Kidneys, and Pains in Side and Of Twenty Years' Standing, Cured in Two Weeks by Less than a Bottle. A Catarrh Cough so bad as to Prevent Sleep Nights, unless Catarrh Stuff was perpetually used, Cured with One Bottle.

Testimony of a well-known and highly-esteemed citizen of New Boston.

Messrs. LITTLEFIELD & CO., Druggists:—I have had Catarrh a little while, and my kidneys in back and weakness in kidneys for twenty years. My Catarrh was so bad that if I did not take Catarrh stuff I was troubled with a cough, and I have taken Marshall's Catarrh stuff for two years, and particularly in cold weather had to take it every night to get rest. I began to take your Catarrh stuff recently, about a month ago, and have taken only one bottle. In less than a week the evening cough left me, and I have had more sleep to speak of, though I have had none of the remedy for a week. I have had pains in my side so bad that I did not get out of the house for two weeks at a time. My greatest pain was in my right kidney. I have been times a great sufferer from my kidneys since 1850. In two weeks after I began to take your Constitutional Catarrh Remedy, the pains all left me. New Boston, N. H., April 27, 1870. C. C. CHAMBERLAIN.

PRICE 10 PER BOTTLE.—Sold by all Druggists. A pamphlet of 32 pages, giving a treatise on Catarrh, and containing numerous cases of cures, sent FREE, by addressing the Proprietors.

LITTLEFIELD & CO., 101 Elm, cor. of Hanover st., Manchester, N. H. Feb. 27.—JW

Now Ready for Agents.

PROSPECTUS FOR "PEOPLE FROM THE OTHER WORLD."

COL. OLCOTT'S NEW WORK ON The Eddy Manifestations, The Holmes-Katie-King Expose, The Wonderful Compton Seances, &c.

The most marvelous book ever published. It will sell at sight and now is the time for Agents to make money. Must be sent to the Proprietors. Address, for full information, AMERICAN PUBLISHING CO., Hartford, Conn.

TO SUFFERERS. CATARRH, DIPHTHERIA, AND ALL THROAT DISEASES, Curable by the use of Dr. J. E. Briggs's Throat Remedy.

THIS Medicine has been before the public since 1850, and has cured more cases of Throat and Throat Diseases than any other medicine in the world. No single instance is yet known when it has failed to perform a PERFECT AND SPEEDY CURE, when used as directed.

Physician's Testimony. Having used "DR. J. E. BRIGGS'S

