

An exile from home, splendor dazzles in vain,
Oh! give me my lowly thatched cottage again;
The birds singing gaily, that came at my call,
And sweet peace of mind that is dearer than all.
Home, home, sweet, sweet home!
Be it ever so humble, there's no place like home."

Into nearly every language has this poem been translated, showing how universally the heart responds to the sentiments the poem expresses.

Yet, in closing, I must remind you that this feeling, strong and enduring as it is, can never be fully satisfied here; that much is the mutability and changeability of all things, dear as our homes are, they are but transient, after all. In them we rest ourselves in the onward march of life; we recline after the day's labor; we rise with the morning's light; we watch by the bedside of some suffering one; we give our friends in marriage; we coffin our dead, and then are ourselves carried forth, the outer being no longer responsive to the attractions of life around us.

But the home more permanent is then attained. The dwelling, which by our deeds we have reared in the substantial realm of the spirit, opens to receive us. Upon its walls we behold the picture of our thoughts and purposes as we plodded over the pathway of this life. We find bloomings there the unselfish deed, the loving word, the sweet action. We meet again the dear ones who went so long before, into our abidings come, and go the messengers of higher spheres, invited by our aspirations; a home "reared with hands"; a home whose walls are reared of work and wisdom, where we feel the longing of the spirit satisfied.

We are building these homes to-night, to-morrow, every day. The unseen ones are gathering momentarily the materials that structure as we cast it off. It will be our abiding place. May we be able to sing, as its walls arise before the fading vision of this world, and all the sounds and sights of this so strangely drop away: "All hail our home, sweet home!"

Be it ever so humble, there's no place like home.

humanity, reaching downward, to earth laden with sw
messages of love to all mankind, come with many blessing

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be returned for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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Before the oncoming light of Truth, Creeds tremble, and dogmas die. Error, ignorance, rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

The Belief of the Jews.

The platform of the Jewish rabbis who formed the recent Pittsburgh Rabbinical Conference consists of eight planks, of which Rabbi Solomon Schindler of Boston, in a lecture in this city, on Christmas night, remarked that the language used appeared to be used chiefly to conceal any distinct and definite purpose, while the greater part of the phraseology seemed to be merely ornamental. He admitted that the task of the Convention was a difficult one, since it was to speak the truth before a community unaccustomed to its sound and unwilling to hear it. Hence it became necessary to sugarcoat the bitter pill which the patient was to take. He proposed to remove the shell and lay bare the nut. Rabbi Schindler remarked that the first and most prominent plank in the platform of a religion must be a definition of the God-Idea. Unless a religion absolutely denies the existence of a God, it must, he said, give some approximate descriptions of its conception of the Supreme Being. This very condition has broken up many a rabbinical conference. The Pittsburgh Conference, while admitting that the existence of a God stands above all doubt, refrained from defining the undefinable. It rightly maintained that religion is but an attempt to grasp the infinite.

It maintained, also, that all definitions of the Supreme Being which have come down to us so far by means of a so-called sacred literature, are simply the proofs of our consciousness of the indwelling of God in man. It further maintained that Judaism has held the highest conception of God at every period of its existence, and that it has developed and spiritualized it in accordance with the moral and philosophical progress of the respective age. That necessarily means, interpreted Rabbi Schindler, that our conception of God has been the product of numerous evolutions; that the God of Moses was evolved from that of Abraham; that the God of Isaiah has been an improvement of that of Samuel; and that consequently our conception of God to-day must be higher, grander, and purer than that of past generations. In the same proportions as humanity has advanced morally and intellectually, and its mental horizon has been extended. The theory of evolution adapted to the God-Idea places us far above our ancestors, and suggests the hope that future generations will come still nearer to its true conceptions. It likewise leaves every individual the right of defining God as he pleases and is best able to.

This is a concession which has never been made before, said Rabbi Schindler, but it is the basis for a universal religion, the religion of humanity. He asserted that there are not two persons in existence who hold exactly the same conception of the Divinity. If their ideas agree at some points, they differ at others. The greater the difference in their intellects and education, the greater will be the difference in their Gods. Heretofore, every religious system had a well-defined God-Idea, claimed to have been received by a divine revelation, and therefore it promulgated it as the only correct one, even at the point of the sword, and compelled not only its adherents but its opponents, if possible, to submit to it and acquiesce in it. Human reason revolts at such compulsion. Moses found it impossible to elevate his people to his ideas, and it took more than five hundred years before his conception of God had become popular. And it would have been impossible for the people to drag Moses down to their low standard and standpoint. The same way, too, if a man, however honest and conscientious, has not been trained in abstract thinking, he placed by the side of an Emerson, he would not be able to grasp the self-same God-Idea.

He would behold in God merely the giver of his daily bread and the stern judge of his actions. He will unburden his heart before him in prayer, and expect of him, as his best and most powerful friend, that he would intercede in the most trivial acts of life. He will live and die in the fear of God. An Emerson will follow the vestiges of God through the immensities of the spheres; he will see his grandeur in the turbulence of the waves of human history; he will detect his presence in his consciousness of self; and he will philosophically dissect his essence as it presents itself in the different departments of the human mind. Such a man would not force his God-Idea upon the other one, nor would it ever occur to him to try to do so; and what right would the other one

have to compel the first one to accept his anthropomorphic conception? All religious dimensions, said the Rabbi, which have disunited the human brotherhood—all religious wars and persecutions which have soiled the record of humanity, had their origin in the belief that their own God-Idea alone was the correct one, that all others, being erroneous, were an insult to God, which the holders of the true idea by right must avenge.

The God-Idea of a man is tested by the way he realized it in his life: If it had the force to make him an honest man, it was called genuine, no matter how high or low its standard was. If it contained no such force, it was rejected as wrong, no matter how scrupulously that man performed the ceremonies of his church, and how hypocritically he proclaimed his belief in God. With every evolution through which the history of Israel has passed, the attempts to grasp the infinite have grown bolder and more successful. The monotheistic God-Idea has won the victory, and displaced polytheism and pantheism. The average conception of God has become purer and more sublime than it has ever been; and, said Rabbi Schindler, there is no doubt that it will receive its highest development and its loftiest spiritualization, provided full freedom is left to the individual mind to grasp the infinite to the extent of its compass. The first paragraph of the Pittsburgh Convention, he said, removes the shackles of a uniform and unchangeable God-Idea, and claims the liberty for every man to form his own idea, to make his own attempt to grasp the infinite. On this plank the intelligent class of all sects and denominations can unite. It is, said Rabbi Schindler, a plank for the religion of the future.

More Cremation Discussion.

A crematory has recently been completed at Buffalo, and been subjected to a proper test. The comments of the different order of clergymen are as varied as they are interesting. Two of them have thought it necessary to deliver sermons on the subject. Bishop Cox of the Diocese of Western New York preached against "the resurrection of cremation from the ages of oblivion." But another Episcopal clergyman in charge of a church in Buffalo has made a public defense of cremation. The great majority of the clergymen of Buffalo are opposed to cremation. Bishop Cox having been interviewed on the subject, he is reported to have petulently exclaimed: "Oh! that nasty question again! I thought I had disposed of it." Being told that it was now a matter of public interest to know how the clergy met it, he replied: "Very true; these people have thrown a firebrand into society to plunge us into chaos. None but cranks will patronize the horrible practice. No respectable person will consent to be cremated after death. Why, think of the shudder of horror that will go through the family whose father is a victim—the son anxious to stick the body into an oven, and the girls broken-hearted. I tell you it is outrageous."

When inquired of whether any clergyman in his diocese would be permitted to officiate at such a funeral of one of his parishioners, he answered with immense gravity that "the decision of the church has not yet issued." He said that no such case has come up, and so there would have to be new legislation on the subject. Nevertheless and notwithstanding, it is asserted that one or two Episcopal rectors of Buffalo have expressed their willingness to officiate at crematory funerals. One of them remarked to the interviewer as follows: "The burial service contains the expression, 'earth to earth, ashes to ashes, dust to dust,' the only idea conveyed being that the body goes back into its original elements. The words, 'we therefore commit his (or her) body to the ground'—could be changed to—'we therefore commit his (or her) body to the elements,' or some such expression, if it was deemed undesirable to say 'flames' in place of 'ground.' I think the burial service could be used with entire propriety."

A Jewish Rabbi of Buffalo gave it as his opinion that, as there is no resurrection of the body, the disposition of it would not interfere with the future state of the soul.

But one body has thus far been cremated in Buffalo, and no funeral services were held either before or after the event. In reply to Bishop Cox, the Springfield Republican asks him to think of taking the corpse of a loved one and thrusting it beneath the ground "to lie in cold obstruction and to rot," to become a loathsome mass of putrescent corruption, poisoning the springs of living water, and so forth. It asks which is the more repulsive or horrible to think of. It truly answers that those who advocate cremation have a higher thought of life and death, and have escaped from what is really a gross materialism repugnant to the civilization that is dawning on the world.

A Montreal "Gossip."

Judging from the concentrated conceit of the average paragraphing of a Montreal sheet named "Gossip," to say nothing of its brutal spirit in referring to the hanging of the half-breed Riel, its gabble on the subject of spiritual phenomena in that city is nowise out of the way or unexpected. It sets up a noisy clatter about "the Spiritualist humbug," by way of announcing that an association has been formed in Montreal, and a hall secured and fitted up, for the purpose of holding seances. It rattles on with a recital of the things that are to be done at these seances, and mixes up "mediums," "cabinets," "the dead," "the rappings," "the slate messages," "the tales from the other world," "spirit hands," "materialized forms," "cabinets," "believers," "the initiated," "long haired mediums," and such catch-words and phrases with all the vivacity of an auctioneer at a public sale of second-hand household furniture. The cause of all this commotion on the intellectual surface—for it clearly has no interior—of "Gossip" is, in its own cheap-jerk language, that "a considerable body of intelligent gentlemen, some of them reputed wealthy, and several ladies, are acting, as it were, hand in glove in this business."

It is not at all strange that the brainless writer for Gossip is so put out at the gentlemen in question being "intelligent." Indeed, we conclude that to be the chief cause of his dislike to them, "as it were"—to borrow his own highly original phrase. Then Gossip proceeds to lay down a proposition for no other reason than that we can discover that it was tired of carrying it so far, which is into the middle of its paragraph of sprout-wood. That proposition is, "as it were," that "if Spiritualism is true, Christianity is a fraud; or, if Christianity is true, Spiritualism is a fraud." Deep as a well, it is not also as wide as a door. Gossip's belief is that the latter is "a correct proposition," and "so believing," "we propose"—it adds—to

wage war upon Spiritualism from the word 'go,' and this is our notice to the club." The "club" is therefore admonished to mind its eye; for when Gossip gets the fateful word "go," it does not propose to stop, even for lunch, till it gets there. And when it does get there, we simply predict that it will be altogether puzzled to know what it started for.

Worse and better than all the rest, however, is Gossip's crowning and crowing resolution to save the "worthy people" who are now investigating Spiritualism in Montreal from themselves. It does not mind whether they care to be so saved or not, Gossip intends to make it its special business to save them. How it will proceed it fails to say, with a modesty we cannot on the instant account for. On the other hand, who in Montreal would for a moment think of saving Gossip from itself? It is doubtful if even vaccination would do that.

A Medium Asked to Empty His Blood-Vessels.

Ordinary mortals, those who do not lay claim to greatly exalted mental acumen, find it possible to reach a definite and accurate conclusion respecting any mooted question by the simple exercise of their senses; but "men of science" appear to have lost in the mists and fogs of their presumably great learning, the faculty of ascertaining a fact by so simple a method, and resort to the most strange and inexplicable ways instead. We are impressed with this thought by noticing that the London Society for Psychical Research, in their report of experiments with Mr. Cecil Husk, on whose arm an iron ring has been repeatedly placed, while his hands were held by others, after elaborately measuring wrist, arm and ring, and subjecting him to various crucial conditions, "wished to place Mr. Husk under the influence of an anesthetic in order to empty the blood-vessels, and guard against all involuntary and muscular contraction." It must require a very scientific mind to suppose that Mr. Husk himself produced involuntary contraction in order to exhibit the phenomenon. Fortunately Mr. Husk was disinclined to have his blood-vessels emptied, "and the committee," says the report, "did not press the request."

Newspaperial.

We learn from *The Spiritual Offering* of Jan. 6th that Mr. J. M. Roberts will resume the publication of *Mind and Matter* in Philadelphia, on the 30th inst. Mr. R. writes to the *Offering* that he hopes to make his paper more useful and valuable as an exponent and advocate of Spiritualism than ever before. His present address is Burlington, N. J.

Light in the West is the title of a new paper published in St. Louis, Mo., devoted to the Spiritual Cause. Thomas B. Wilson, editor.

The Spiritual Messenger (formerly of Minneapolis) will henceforth be issued weekly at 431 W. Madison street, Chicago, Ill., by Fred. J. York.

Notwithstanding the bickerings that occasionally crop out among certain controversial Spiritualists, it is a great satisfaction to know—as these columns fully attest—that the Cause is rapidly gaining ground in every State in the Union. Mediums are being developed in many sections of the country, and evidences of direct spirit-return through public as well as private medial instruments were never so conclusive to the general public as at the present time. This fact only proves, what we were assured by our angel-friends many years ago would be the case, namely, that we would live to see the Cause of Modern Spiritualism spread all over the civilized world; that we would be fully protected against all opposition, coming from whatever source it might, as the grand work in which we had enlisted was inaugurated by a Power that no mortal antagonism could overcome. We have had ample evidence of this fact in the years that are past, and are still cognizant of it at the present time.

We published in last week's BANNER the report of a lecture delivered in Berkeley Hall, Boston, on the evening of Dec. 18th, 1885, uttered by Mr. W. J. Colville, under the influence of his spiritual guides, upon "Spirit-Materialization—an Exposition of its Philosophy and Phenomena." It is timely just at this particular juncture, when so many people in our ranks, as well as outside of them, are so prone to condemn this particular class of mediumship. As this able discourse will soon be put in pamphlet form, we have no doubt it will receive an added circulation, as correspondents have already asked if it was to be issued in the manner alluded to above.

It gave us great pleasure to learn, as we did from a letter from Sara E. Hervey, M. D., of Brookline, Mass., (which appeared in last week's BANNER OF LIGHT) that the Spiritualists of that enterprising town had commenced holding regular meetings in a commodious hall rented and furnished by the Ladies' Aid Society there; and it was especially gratifying also to learn that they have inaugurated a Children's Lyceum, which meets every Sunday. We hope and trust other localities where there are no regular meetings will speedily organize in a similar manner.

THE LYMAN HOUSE, 107 Division street, Saratoga Springs, N. Y., under the management of Mr. and Mrs. Harvey Lyman, will be found a very agreeable abiding place for Spiritualists. Being in every regard a Spiritual Home, mediums and lecturers are frequently numbered among its guests. We are informed that Mrs. Huntoon is at present holding seances for materialization in Saratoga, and that Dr. W. B. Mills is at all times ready to give names and descriptions of spirits to those who desire his services.

Henry Slade was to sail for Germany the latter days of January, so we are informed. A London contemporary, speaking of this visit, regretfully states that "through the action of antiquated laws and the bigotry of a small section of the scientific world," he will not be able to visit England. It is not the first time "a small section of the scientific world" has attempted (and for the time succeeded) to stay the tide of progress; but "truth shall conquer at the last."

Information reaches us that the following officers were chosen at the semi-annual election of the First Spiritualist Society of Evert, Mich., held Jan. 16th: President, Charles S. Blom; Vice-President, Miss Lizzie Hooker; Secretary, Miss Belle Snyder; Treasurer, Thomas Ruby.

We are informed from Sweden, that the great and influential Dr. Carl Von Bergman, the Protestant, and founder of the Protestant Society, has been won over to Spiritualism, and intends to lecture on the subject this winter.

For the Benefit of the Indians.

The Annual Conference of the Board of Indian Commissioners and representatives of various organizations for improving the condition of the Indians convened at Washington, D. C., on the 21st inst. Gen. C. B. Fisk presided and Rev. Dr. Jackson was Secretary. A report framed by President Page of Rutgers College, and others in favor of abiding by the treaty rights of the Indians and elevating them before dissolving their tribal relations and dividing their lands in severalty, was adopted. Able speeches were made by President Page, Justice Strong, Judge Willard, Dr. Bland, Dr. Painter and others, and a resolution against the bill of Congressman Townsend, of Illinois, to organize the Indian Territory into a territory of the United States, was unanimously adopted.

In the evening an entertainment was given at which prominent speakers were introduced, and Indian boys and girls, of whom there were about a score present from the school at Carlisle, Pa., helped to entertain the audience with speeches, recitations and songs. Dr. Strieby, Secretary of the American Missionary Association, was the first speaker. He was followed by Preston Gates, of Rutgers College, who advocated the disbandment of tribal organizations, they being in his view inimicable to the formation of homes, the latter constituting the largest factor in civilization.

Boys from the Pueblo, Apache, Omaha and Cheyenne tribes spoke in broken accents, but with very great self-possession. The Apache boy said that as intelligence and industry make a man, he wanted to grow that way. Nearly all the boys and girls had never spoken English before entering the school at Carlisle. Senator Chase, of Rhode Island, said some means should be taken to prevent the white man from getting the lands belonging to the Indians. Miss Fletcher, Gen. Armstrong and Capt. Platt each followed with interesting comments on the Indian problem.

On the evening of the day following the above, the National Indian Defense Association held a meeting in Dr. Sunderland's church, at which Gen. J. W. Denver, President of the Association, said: "A crisis is upon the Indians. Formerly, when dispossessed of their homes they could go further west and find homes. Now there remains no unoccupied territory; they must hold the reservations they have or become homeless paupers. This Association was organized with a view to their protection against those who would deprive them of their present lands, and for the purpose, also, of promoting their education and civilization."

Addresses were made by Hon. A. J. Willard, ex-Chief Justice of South Carolina, Col. G. W. Harkins, an educated Chickasaw; Chief John Jumper of the Seminoles, and Col. Grayson of the Creeks.

Dr. Sunderland, Vice-President of the Association, closed the discussion with a brief but eloquent appeal to all friends of humanity to join the Association and work with it. An Indian choir, composed of some twenty pupils of the Government Indian Training School of Carlisle, entertained the audience by singing "America," and other songs. Senator Dawes had a front seat and was a close listener, as were also the members of the Board of Indian Commissioners.

The Illinois Board of Health Under the Ponderous Hammer of the Law.

Read the judgment of the High Court of the State of Illinois on the Board of Health case. The last thirteen lines breathe a lively indignation toward the acts of the "Board" and its methods. The Judge does not hesitate to style an unmitigated despotism, shocking to contemplate. The States of Alabama, Mississippi, Virginia and North Carolina have medical laws on their statute books far more infamous than is the Illinois law. The Allogaths had then placed there. These laws are a disgrace to any civilization. They partake of the odious qualities of star chambers for trades-union purposes. The laws make the Allogathic school of physicians in those States an established medical priesthood, because they are managed and controlled by their State societies with special powers to crush out all enterprise, liberality, competition and rivalry.

The Eclectic physicians of Alabama have become aroused to the galling despotism the Allogaths have been exercising over them, and are bravely fighting their enemies, with every prospect of finally overthrowing the outrageous despotism.

If the Eclectics of Mississippi, Virginia and North Carolina will organize and fall into line, they can and will sweep away the whole fabric of Allogathic domination through the strong arms of unjust and discriminating law.

These very acts of the Allogaths in obtaining this kind of trades-union legislation bespeak the inherent weakness of that school of physicians when brought into competition with the New School doctors. The public see and feel the force of this. Eclectics must go to work in those States and at once assault the lines of the Allogaths, and they are bound to win.—*Eclectic Medical Journal, Atlanta, Ga.*

In the above mentioned case the Board of Health undertook to revoke the license of a medical graduate, which the Court decided was a usurpation of authority not warranted by law.

A. B. French.

Whose engagement by the Boston Spiritual Temple Society meeting at Horticultural Hall has been a success far exceeding, closes his ministrations for that body on Sunday next, as will be seen by a notice in another column, and beyond question the place of assembly will be crowded on both occasions.

Bro. French had good audiences at Otisville, Ia., where he closed with December; the first week in January he spoke in Cardington, O., the week succeeding at Garrettsville, O., (for the Library Association)—the Boston engagement following.

He goes to Providence, R. I., the first two Sundays of February; the third and fourth Sundays of that month he speaks in Haverhill; the first two Sabbaths in March he will be in Norwich, Ct.; the third Sunday at Ashley, O.; the last Saturday and Sunday of that month he attends the anniversary meetings in Ionia, Mich., where he delivers the address; April, May and June he lectures at places that can be reached within three or four hours' ride of his home in Clyde, O.; July 25th to 30th he will be at the Neshaminy Falls Camp-Meeting; the first week in August at Onset Bay Camp; the 8th of August at Niantic, Ct.; from the 12th to the 16th at Clinton, N. Y.; Aug. 22d to 30th he will be at Casadaga Lake, N. Y., where he will deliver the closing lectures of the meeting.

J. J. Morse.

We have received a note from the above energetic and able worker, expressive of his deep appreciation of the various kindly notices the BANNER and its correspondents have given concerning him; for which we simply say we are all brothers and co-workers, and the BANNER desires nothing so much as to promote the work of the spiritual world and all worthy instruments, and to assist in the perpetuation of that harmoniousness our angel friends strive to establish.

Mr. Morse further adds that he is open to Eastern engagements during April, May and June next only; and that his camping engagements, ending in September next, will terminate his Eastern work—as in accordance with the plan of work organized by his guides, he will start for the West in October next. He desires to make arrangements in Troy, Albany, Syracuse, Detroit, Cleveland and Chicago during the lecture season of 1886-7, to take places near to each other, in consecutive order, so that strength, time and expense may be economized, as during about July of next year he is arranging to visit Australia and New Zealand. Parties in the above localities, and in the far West and California, are requested to communicate with Mr. Morse at once, so that heedful arrangements can be perfected in due time. All letters to be directed to this office.

The SPIRIT MESSAGE DEPARTMENT presents this week the views of the Controlling Intelligence regarding a number of practical questions embracing a very wide range of subject matter; the messages of the recent spirits are full of earnestness and power—particularly so in the case of PAULINA WHIGG DAVIS, who pays a tribute of respect and appreciation to, and voices friendly sentiments for the late EDWIN WHIGG.

Foreign Items.

[Translated Expressly for the Banner of Light.]

Several numbers of *Psychische Studien* are on hand. The attention of the writer is drawn to the fact that in Germany a great controversy is in regard to Spiritualism. It is taking place among men of letters and in higher circles. The numbers of *Psychische Studien* referred to are filled with arguments from skeptics, who are very ably answered in return. The present outlook is that of gaining more believers over to Spiritualism.

They relate also a curious circumstance of "stone showers" in Belgrade. It seems every evening at nine o'clock there are thrown such immense stones that people are afraid to pass through the portion of the city where it occurs. At first it was thought possible for it to be a trick of knaves, but it has been proved a mistake. Since then it has been found that the same phenomenon has taken place a number of times in different places since 1776.

Spiritualistische Blätter of Leipzig invites attention to the new book by Louis Hensel, entitled "New Manifestations," treating of the life hereafter. It is most interesting and highly recommended to Spiritualists, disclosing manifestations in an original way. It is a most novel and realistic description of spirit-life.

According to *Spiritualistische Blätter* there seems to be an astonishing scarcity of mediums in Germany throughout. The lack is not alone felt in mediums in general, but of the different varieties. The want principally is felt of writing mediums. If there had been—it is claimed—a number of such who could have given positive proof of the existence of another life by communications from the spirit-life, then Spiritualism in Europe would have been far more advanced.

The Meetings at Louisville, Ky.

The Spiritualist Reunion at Louisville, Ky., on the last four days of March and the first four of April, promises to be a notable event. A programme has been published, giving the speakers' names and assignments as follows: March 28th, Samuel Watson, G. W. Kates, Warren Chase; 29th, Miss Zaida Brown, Samuel Watson; 30th, Miss L. D. Bailey, Charles Dawson; 31st, Samuel Watson, Mrs. A. H. Colby; April 1st, Mrs. A. H. Colby; 2d, G. W. Kates, Charles Dawson; 3d, visiting speakers and mediums; 4th, Miss Zaida Brown, Samuel Watson, and short address by all the speakers, and tests by the mediums. Mediums' meetings are to be interspersed among the above. Mediums who have engaged to be present are Mr. Bert Woodworth, who will give tests upon the platform at the close of each lecture, Mrs. Anna Cooper Oleson, slate-writing and materializing, and Mrs. A. C. Hawkes, slate writing; in addition to whom others are expected. Mrs. A. H. Colby is to deliver an Anniversary Oration on March 31st. *Light for Thinkers* remarks that this alone ought to insure success, and commends the liberal spirit and generous impulse of Mrs. Colby in thus making "a long trip from the East in order to help the work of the Southern Association, in a field of labor where her talents will tell with great effect."

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

Amounts received since our last acknowledgments: From Mrs. D. G. Taylor, \$1.00; L. R. Eames, \$1.50; Mrs. R. A. Wells, 50 cents; Caroline Dodge, 50 cents; Eben Snow, \$2.00; Mrs. A. Glover, \$2.00; Wm. Sturges, \$5.00.

Dr. T. T. Munger says in a late number of the *Century* magazine—it was he who pronounced the address at the grave of Dr. Mulford in Concord—"Nature puts the reality at a distance, and hides it behind a veil, and it is the office of mind to penetrate the distance and get behind the veil.... Truth is always an achievement, and it becomes such by reversing appearances, turning rest into motion, centres into orbits, breaking up enclosing firmaments into infinite spaces.... To break away from the appearance of death—this is the imperative need, and the larger word and method of science justify us in the effort.... Under the theory of advanced science it is no longer spirit which seems vague, illusive, unreal, but matter—slipping away into modes of motion, dissolving into mere activity and so shading off toward some greater reality, full of life and energy.... Science has led up to the point where matter, and not God, becomes the unknowable. A little further struggle through this tangle of matter, and we may stand on a 'peak of Darwin,' in wild surmise before the 'ocean of spirit.'"

Mrs. Mary M. Dimick, of Portland, Ore., has our thanks for an oil painting of Mount Hood, which she generously donated to the Banner of Light Public Free Circle-Room. The picture arrived in good condition, and will be long be placed in position. The donor (who has seen nearly sixty-eight years of earth-life) executed the view, so she announces, by aid of her spirit guides, and the work is a credit to all parties concerned.

The Massachusetts Joint Special Committee on Woman Suffrage will give a hearing to the petitioners at the Green Room, on Thursday morning, Jan. 28th, at 10 A. M. On Friday morning, Jan. 29th, at the same place and hour, a hearing will be given to remonstrants.

As will be seen by his note on our eighth page, John B. Wolf, Esq., of Washington, D. C., whose dangerous illness we noted some weeks since, is now far on the road to permanent recovery.

In the spirit-message of OLARA WHITE, printed in the BANNER OF LIGHT of Jan. 16th, the place of residence of her friends should have read Brooklyn instead of Brockton.

A Complimentary Benefit will be given by Mrs. Helen Fairchild to C. Payson Longley, Friday evening, Feb. 5th, 1886, at eight P. M., at No. 74 Waltham street, Boston.

As will be seen by his card on our seventh page, Mr. C. H. Johnson, the fine test medium, has removed from Charlestown to No. 370 Tremont street.

Read the advertisement of the contents of THE SPIRITUAL WREATH, a new music-book that is already finding its way into choirs and the home circle.

Dr. J. R. Cooke has on the seventh page of this issue an announcement of interest to inquirers regarding medial development. Read it.

We are in receipt of a postal card dated Bradford, Pa., saying: "The people of this city desire a materializing or slate-writing medium to come here and spend a few weeks. For further information inquire of Box 25." As we have no acquaintance with "Box 25," we cannot recommend any action in the premises. Perhaps it's a P. O. dodge. Reliable names are wanted.

The BANNER OF LIGHT.—In our advertisement on our eighth page appears the prospectus of the BANNER OF LIGHT, the leading and oldest journal devoted to Spiritualism in the United States. The BANNER is an able exponent of this peculiar philosophy, and those desirous of investigating its claims will find this paper worthy of their patronage. *Lockwood's Intelligence, Scranton, Pa.*

Mrs. E. K. Stetson, of Worcester, Mass., with her husband, will hold seances at the State House, Worcester, Mass., on Wednesday, Feb. 4th, 1886, at 8 P. M. They will be assisted by Mr. Wm. W. Allen, and Mrs. E. K. Stetson, and will be held at the State House, Worcester, Mass.

HOW TO MAGNETIZE, or Magnetism and Clairvoyance. A Practical Treatise on the Occult Management and Omnipotence of Subjects, with Instructions for the Development of the Faculties of the Human Mind. By JAMES WILSON. New York: Theosophical Publishing Co., 1904. 125 pp. \$1.00.

There has been, and is, a growing demand for information on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concise form more information than can be found in many of the larger works.

For sale in COLBY & BROWN.

THE INQUIRY OF COMPULSORY VACCINATION AND THE UNCONSTITUTIONALITY OF THE CONTAGIOUS DISEASE ACTS. By ALFRED HENRIKSEN. New York: Theosophical Publishing Co., 1904. 125 pp. \$1.00.

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