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MUSIC IN MY HEART.

I've music in my heart, dear love,
And music all day long;
It doth to me a comfort prove,
And make me blest and strong;
For when at morn you go to work,
You leave a smile behind,
And in that glance a song doth lurk,
To haunt with joy my mind!

Oh, little seems the fond good bye,
And word that then is said,
Yet music's in the smiling eye,
For all the ways I tread;
And just a kiss beside the door,
With word of greeting strong,
Will help the heart of rich or poor,
And give it angel song!

Mediumship Not "The Great Psychological Crime."

George A. Bacon.

"What is the use of blackening so much paper with theories that are but the Arabesque of hypothesis?"—Balzac.

Able pens have freely, if not exhaustively, discussed this book, pro and con, ranging through the whole gamut of criticism, from the most extravagant laudation to the most prodigious denunciation; but as these reviews have mainly appeared in one of the leading organs of our Cause in the West, it is possible that the readers of the "Banner" may not be so familiar with them as to be unwilling to read one other contribution.

Among the fundamental affirmations, definitions, assumptions and conclusions which constitute the bulk of "The Great Psychological Crime," are the following, which "specimen bricks" show the character of "The House That Jack Built."

First, however, we premise by noting that the author has rehearsed with great strenuousness certain facts more or less commonly known to all investigators, is freely conceded. But there are other facts in this connection, equally pertinent, which he has not rehearsed. And really he has added nothing new to what has already been said. His method of presenting his matter, however, is notable. That he has made the gravest charges concerning controverted questions of vast and vital interest, without corresponding proof, is lamentably in evidence. This is neither judicial, scientific nor moral. Such charges are valueless, whether from a known or an anonymous author. Were he dean of the "National Academy of Sciences" these unsupported charges would not be accepted. As Prof. A. R. Wallace pertinently says: "The opinion of any so-called scientific man is not science."

The author makes no little display of logical sequence in the presentation of his subject, but his premises being false, his conclusions are erroneous.

But to his propositions:
He grants the facts of Hypnotism, but declares that the operator is a foe to society, and that the voluntary subject is doomed to a double death.

That the natural result of Hypnotism is malign and fatal. He denies to it any real curative power; at best its therapeutic value is only palliative. That its practice becomes a psychological crime.

That mediumship is nothing more and nothing less than spiritual hypnotism. That the process is identical in the one case as in the other. That its exercise involves a destructive principle in nature, as applied to individual life. That whoever becomes subject to the mediumistic process, enters upon the downward path that leads to individual extinction, to spiritual annihilation! This constitutes "The Great Psychological Crime."

All possible changes, in both minor and major keys are rung on these several strings, the result of which instead of being harmonious is discordant. These, and other cognate propositions, are sought to be maintained by a great show of the wisdom that is only to be found in the author's private "School of Natural Sciences."

HYPNOTISM.

Per contra: 1. His definition of Hypnotism is narrow, partial and one-sided; it is neither accurate nor comprehensive, while his deductions are gravely exaggerated.

The proposition that mesmeric influence, exerted by men of cultivated powers, well-informed in all directions, honest in life, charitable in disposition, pure-minded in purpose, men whose special aim is to do good—that hypnotism directed by such competent psychologists, always works disastrously to the party of the first part, and diabolically to the party of the second part, is notoriously untrue. Abundant facts to the contrary prove the proposition to be simply false.

As to the therapeutic value of Hypnotism: That its exercise on the patient is never but temporary, and at best but palliative, is something that the author cannot possibly know, and to deliberately assert it as a fact

is simply treason to truth. Cases without number, in evidence of its true curative qualities, confirmed by practitioners of established repute, overwhelmingly disprove the author's position.

To seriously argue in denial of the therapeutic effects of hypnotic or mesmeric influence—they are one and the same—in the face of what is so well known in this New Thought age, of the results in Mental Science, of metaphysical healing, of hypnotic suggestion in any of its various forms, conclusively shows the person to be unreasonably prejudiced.

The experiments of Prof. Hare Townsend, who hypnotized the great Agassiz, of Dr. Braid, of Prof. Carpenter, and many others, are in evidence that the author's conclusions are untrue. To go no further, take the work of Dr. James Braid, the eminent physician and surgeon of Manchester, England, whose paper on Hypnotism was submitted to the Medical Section of the British Association as early as 1842. His practice for years was chiefly confined to cases demonstrably cured through the agency of hypnotic treatment. In his journal is recorded the marvelous and beneficial results of his regular practice. Hundreds of cases are given, with full particulars as to names, dates, condition of patients, time and circumstances of treatment, results and names of sworn witnesses. Running through Dr. Sydney Flower's "New Thought Magazine" for 1902, are scores of related instances from Dr. Braid's Note Book, which if there were no other cases on record, would alone demonstrate beyond all question the utterly untenable position assumed by our author, as to the non-curative power of Hypnotism.

Dr. Flower himself, after referring to the many cases of restored sight to those "who had been completely blind for years; cures of deafness, loss of speech," etc., frankly says: "In spite of our dislike of Hypnotism, we cannot help confessing that it is with difficulty that we can put forward examples of instantaneous cures of organic and nervous diseases, which can compare with those of Dr. Braid."

A leading London journal of recognized authority only last September said: "That to Dr. Braid undoubtedly belongs the honor of having been the first to dig down to the scientific basis on which the laws of suggestion are founded."

Other first class testimony as to the efficacy and permanency of cures wrought under hypnotic control, may be found in the works of Dr. John Elliotson, the celebrated English physician, consulting physician to St. Thomas Hospital and clinical lecturer, Fellow of the Royal College of Physicians, and "known as the most brilliant physician of his day in London;" of Dr. Fraser Thompson, of Scotland, surgeon to the Perth Infirmary, whose successful operations on his patients whilst they were in the mesmeric trance, so chagrined his colleagues that they threatened to resign if he continued the practice; of the great Liebaud, of Nancy, France, who devoted the last years of his highly honored life to the relief of suffering humanity by utilizing his hypnotic powers, on rich and poor, without money and without price. One of his cures was a case of sciatica that the famous Dr. Bernheim had vainly treated for six months. The latter heard of the cure and to satisfy his incredulity as to the result of the alleged fact, journeyed to the home of Liebaud, verified it, and afterwards became his pupil and friend.

Our author of "The Great Psychological Crime" might do well to become familiar with Dr. Bernheim's works on this subject, particularly his "La Therapeutique Suggestive," and his "De la Suggestion," for if he had, he would not have made such ultra anti-curative hypnotic statements with such heroic untruth.

These quoted authorities are at variance with the conclusions of our hidden author. The reader who does any thinking along these lines will know best whose views are most in accordance with established facts; will know that a disproved theory is no substitute for a regular and continuous demonstration. The reiteration of a false note never makes it change its character; it is always a false tone.

But not only is it known and shown that the author is in error in his assumption that Hypnotism is not remedial physically, but that it has also been proven again and again as well, that for moral effects we are equally beholden to it; and that in this respect it is to be credited with the happiest results. Every experienced hypnotist worthy of the name can testify to its successful demonstration in the redemption of moral character. In numerous instances persons of dishonest tendencies, of immoral lives, of intemperate habits, etc., have been permanently restored to normal conditions.

A recent case of this character is mentioned by Dr. Volan, referred to in "Studies in the Outlying Fields of Psychic Science," page 52, by Hudson Tuttle. In view of such samples of beneficial results flowing from Hypnotism, the author appears to be so unhap-

pily affected in applying his virus of anti-toxin to hypnotic bacilli, as to prevent him from seeing facts in their correct relation to one another.

The conclusion of the whole matter respecting Hypnotism is, that in thousands of cases it has proved a potent power for permanent good pathologically, and in numberless other instances a merciful and redeeming savior morally.

MEDIUMSHIP.

Rarely in the history of the world has there come before the mind of man for his investigation a problem more profound, or involving greater interests than that of mediumship. Unfortunately at first instead of seeking to comprehend its laws and expressions, the subtle forces that were connected with its phenomena, its wonder-working power more particularly arrested attention. This has largely dominated its history. Yet intelligent Spiritualists throughout the past fifty years or more have repeatedly called public attention to its complex character, and urged the most thoughtful consideration as to its evolution. For any one inexperienced persons particularly—to dogmatize on the subject, is worse than folly. Only through watchfulness, carefully noting whatever occurs, can satisfactory data for any complete or scientific statement be made concerning it. Mediumship is man's natural inheritance, and its expression depends on the degree of susceptibility to impressions, objectively and subjectively. No one unused to states of extreme sensitiveness—alternate states of exaltation and depression—can have any idea of the nervous tension to which psychics are subjected; in consequence, it usually requires double the moral power to always keep in moral equipoise. The want of this has brought, here and there, individual disgrace when and where least expected. In the light of law and equity, these unfortunates are more to be pitied and commiserated than blamed. Where much is given, much is expected, but only when all other things are equal, which is rarely the case.

The author of "The Great Psychological Crime" seeks at great length to duplicate his statements as to the deplorable list of unmitigated evils resulting from Hypnotism, by repeating them, with superadded force, to the subject of Mediumship. His indictment is both severe and sweeping.

Apparently, there is nothing to be mentioned in psychological criminology more necessary to be avoided than the exercise of one's mediumistic inheritances and powers, by the ordinary mediumistic process. Nothing that he can say is too condemnatory of the fact of permitting one's self to be influenced by spiritual intelligences. Evil only, and that continually, is what he claims inevitably comes from serving as a channel for the higher and wiser ones in the other life to instruct the children of earth concerning spiritual realities. Not only is it sure to lead to physical wreckage and death, but continuation in its service finally brings absolute spiritual extinction, which is a revival of the doctrine of "Lost Souls!"

It is difficult to see how fair-minded Spiritualists can consider his teachings anything else but a supreme effort on his part to do away, entirely and forever, with all Mediumship—for in so many words he "insists on the entire abandonment of every form and degree of Mediumship"—except that which he recommends and personally employs. He cites several exceptional cases in support of his theory as to the curse of Mediumship, out of the thousands of cases of those who for years have been influenced by spirit intelligences who testify that with them the results have been unspeakably benign. Whose word on this subject is to be accepted? If they, whose experience enables them to speak with authority are to be believed, the author's position surely is a false one?

In the light of his assertion that Mediumship never contributes to the mental or moral improvement of the individual, but that its evil results follow beyond the grave like an eternal shadow, is a statement devoid of every particle of proof and a gross libel on the hundreds of well-known persons now before the public who are manifesting various phases of mediumship, not a few of whom for more than half their life-time (and their ages range from youth to fourscore) whose united testimony is to the effect that their experience in Mediumship has resulted in their marked mental, moral and spiritual development! Who is the better judge in such matters?

That, psychologically considered, Mediumship is the gigantic evil he represents it, is not half so true as if he had said that it always resulted in unmitigated good, with no allowance for its misuse and perversion by the ignorant and evilly disposed.

We know that some mediums have proved to be bad people, but if bad with Mediumship, what would they have been without it? But the unprejudiced observer knows that, in thousands and thousands of cases, Me-

diumship has been a boon of indescribable value; that in the vast majority of instances it has proved a priceless blessing, individually and to the world. In this connection it may not be improper to say that a few have had more to do, in a public way, with mediumistic persons during the past thirty or forty years, than has the writer, and he puts his personal experience against that of this author.

His teachings against Mediumship are based on the assumption that its exercise involves a destructive principle in nature which ultimately in annihilation of individual life, physically and spiritually. That there is such a principle in nature, is philosophically denied. Science recognizes none such.

Alexander Pope, speaking of the totality of all things, wrote no less scientifically than poetically when he inspirationally declared:

"All are but parts of one stupendous whole
Whose body Nature is, and God the Soul."

What kind of a conception must that be of the Nature of God—that which stands for Infinite Intelligence, Infinite Wisdom, Goodness, etc., whose one prevailing principle, whose one eternal law indicates eternal progress—to link this constructive Law or Principle with an eternally destructive process?

One's inherent powers, capacities and faculties are violated in the exercise of Mediumship, he affirms. Not so. In dealing, for righteous purposes, my service, my faculties, my brain forces, temporarily to another, I neither offend nor transgress my rights or the law of my being. I do not violate the soul's entity. Mediumship is neither a gift nor a power, he says. On the contrary, it is both a gift and a power—it is an inherent psychical faculty.

If human testimony counts, his arraignment of Mediumship is unjustifiable, while his wholesale assertions as to the results of its cultivation are known to be false. And by the same token, it is likewise shown that its possession has been a blessing instead of destroying body and soul. Though facts without number show the falsity of these charges, it is only so much the worse for the facts!

It is an axiomatic truth that in the successful establishment of a theory, all the facts relating to it must be in harmony with it. Now there is a large-sized volume of facts connected with Mediumship which directly conflict with the speculations or theory of our author, and effectually disprove the position assumed.

As a comprehensive educational force, Mediumship has no equal. It is a fundamental fact, a revelation, a most regal possession, a forerunner and supplement to science. All the colleges in America have done less for education than Mediumship. Invention, Art, Song and Story are to be credited to it. Though in the infancy of its recognized mission, it is not given to man to foresee what its evolution may not yet do for good to human kind. Meanwhile, intercourse with incarnate manhood—the grandest discovery of the ages—is flooding the world with that knowledge which is power, and truth which is immortal.

* Washington, D. C.

Health and Healing.

NUMBER FOUR.—SELF-HEALING.

Susie C. Clark.

Perhaps no question is more frequently asked of the healer than the query "Can you heal yourself?" the inquirer thus unconsciously revealing his strong innate conviction that illness is a necessity, a condition which cannot be escaped, and for which there must be a perpetual panacea, ever ready to meet such emergency. But while the regular physician has his own acute attacks of dyspepsia or gripe, when his weak confidence in his own drugs is clearly shown by his unwillingness to rely on their efficacy (those remedies which some one has said "merely amuse the patient while Nature performs the cure"), the spiritual healer cannot be truly such until his being is founded on the bed rock of unassailable health, where he needs no healing ministrations, because he is himself a high priest in the temple of Truth.

Why does the inhabitant of this beautiful planet so often say, "I am sick?" Because, like the child, he is testing the heat of the flame to learn that fire burns. He can prove it in no other way. He is taking object lessons in the school of experience—the prince of masters. He must go out and away from his soul's centre, must taste the bitter fruit of external pleasures and desires, must be scorched by the fires of ambition, avarice and selfishness, with their resultant physical reactions, before learning where freedom from suffering abides, before entering upon his divine inheritance of perfect health. The path thither is long, devious and thorny, abounding in quicksands, where any support, or van-

tage-ground is eagerly sought, though usually from without, through some external agency, rarely within, where alone is found the kingdom of power and freedom.

Personal unfoldment must precede personal healing, the first and hardest stepping-stone thereto, perhaps being the effacement of belief in the necessity of illness, in the implacable reality of the body, the potency of physical laws, with a growing conviction and realization of one's spiritual possibilities to dominate all physical imperfections. The body has no power to assume conditions of its own, it but reflects the position its owner assigns to it, whether of prominence or servitude. This is not merely a New Thought, or Christian Science statement, but it is straight Spiritualism, the prolific mother of all modern thought. The statement is founded on its basic principle that Spirit is the only abiding reality and power, that we are spiritual beings, now and here, and able to live while on this plane of expression, an emancipated spiritual life, using our material dress freely, but not dominated by it.

The law of fatigue is a potent example of the strong race-belief that excessive weariness, even prostration, must follow prolonged exertion. The laborer re-enforces this conviction by the law of expectancy, by going out in consciousness half way to meet the fatigue, so that he cannot escape it. It is true that alternate action and re-action is the eternal habit of nature. Rest should follow toil, but a rest that is regaining of poise, a change of direction for the spirit, the only rest it needs, since it cannot be touched by abject exhaustion.

Mortals usually regard strength as a certain limited commodity of power possessed by the physical organism, and they hold the conviction that if continued draught is made upon it, the supply steadily decreases until depletion becomes complete bankruptcy. But strength is never a mortal possession. Where is the strength of the deserted form from whence the spirit has departed? Does the fountain possess any water of its own? But can its supply of water ever suffer depletion, while the vast reservoir pours through it? There is likewise an inexhaustible reservoir of power back of every embodied soul, from whence it can draw an unlimited supply of strength, which never can give out until Omnipotence does. Let mortals cultivate this realization of at-one-ment with an infinite supply, and undue fatigue is forever outgrown. It is much easier to attain than is supposed. Again and again the most humdrum patient will exclaim to his healer, "What have you done to me? I get tired no more; perennial freshness and vigor are mine." And with the door of weakness closed, disease is quite effectually excluded.

Proneness to that prevalent human malady known as "taking cold" is a feature of undue sensitiveness to external conditions, of living in consciousness on the physical plane, and thereby held under the sway and dominion of physical laws, with all their penalties, this susceptibility increased by fear of a draught, or exposure to pure fresh air, and a firm belief in its direful consequences. The royal road to the cure of a cold, as of any other malady, is to outgrow the habit of inviting such condition.

"Most of the evils we poor mortals know
From doctors and imagination flow."

Not in the sense of imagining what does not exist, but through the potent imaging power of the mind, to readily materialize on the objective plane, whatever is held in thought. Auto-suggestion is a most potent factor, either for or against self-unfoldment and growth. If the chance mention or perusal of the varied symptoms of any contagious disease can speedily produce such conditions in the listener, or reader, if baleful suggestion can bring pain and discomfort into a perfectly healthy organism, then such phases of externalized thought can be as easily avoided by counter suggestions from a well poised mind, one conscious of its power, and therefore positive to adverse thought-waves. When man's possibilities are revealed unto himself, he can control the energies and potencies within to reflect only health and freedom from disorder, or from hypnotic contagion.

It may have been noticed that poor people who are unable to pay the necessary fee for an expensive operation, very rarely have appendicitis. It is a fashion which has rapidly become popular among the richer classes. Our grandparents had no difficulty in preserving their vermiform appendix in a healthy condition. But how could they produce the symptoms of this dread malady until they had learned how, until these had been invented by medical science? The instance may be recalled of the young medical student who wrote the prize essay on appendicitis, and died of it three days later, and a recent incident is recorded in the daily press of an epidemic of this modern disease, where three other members of the family of the

(Concluded on page 4.)

Annie Knowlton Human.

O grand futurity! Why poison life
With bitter tears, wailings, and endless strife
Against divine provision wisely made
For our expanding souls that are not laid
Away like senseless clods, but left to soar
Into a broader life unknown before?

F. L. Avery.¹

"Now, then, it is possible to enter into a condition of repose wherein the spirit body can go forth, leaving the earthly body apparently dead, and only connected to it by the life thread, as we term it. Should this thread be severed by sudden shock, or drawn upon too heavily by the absent spirit body

The spiritual body you now possess stands in the same relation to this world and its life, or physical expression, as does that body you have just left behind stand to the material world in which it now rests, a dull and heavy mass of matter. Yet it answers perfectly as a seed bed for the developing of spirit life.

Never doubt the reality of endless progression again, and ever view death as the parting of the curtains which veil the glories of the life beyond from the slow grower life of preparation. Reveal this only to those able to comprehend it, or you will be sneered at for your folly. Could you expect the dwellers in the desert whose only knowledge

Searching for the Good.

J. M. Peebles, M. D.

pilot? Where is the port? Are the dark waters of materialism subsiding? Is there no sign, no voice from the abyss, no demonstration? Why doubt? Why fear? See from the anchored Ark in heaven above, the combined hierarchies of celestial angels in council, there comes a dove, a messenger-bearing dove, with an olive branch in its beak.

Human love makes one psychically magnetic; and Psychic Magnetism attracts all success.—A. Z.

The Ten Commandments offer as succinct and authoritative a guide for the guidance of one to success as can be found.—Andrew H. Green.

The Holy Grail.

posed his rarest silvante, and his most thrilling canzone. The fasting monk dreamed of the chalice which the angels might offer to the lips of a devotee, while the thinker, wrapped in meditation, felt the radiance of the Grail, and believed that the truth he had conceived was approved in Heaven. The book is prettily bound, and will be read with pleasure by all who are interested in these ancient legends.

Some February Magazines Received.

Sanger: Spain; Barcelona: Revista Española.
 Porto Rico: Ta Auora Social and El Iris De
 Paz. Brazil: Veredade E. Luz. Holland:
 Utrecht, Het Toekomstig Leven. Buenos
 Ayres: Constanca. Brazil: A. Doutrina.
 Valparaiso: Le Nuevo.

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Full particulars furnished upon application.

Advertisements to be reviewed at continued
rates must be left at our Office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch for
the honesty of its many advertisers. Advertisements which ap-
pear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once interdicted.
We request patrons to notify us promptly in case they discover
in our columns advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
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give expression.
No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
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Whenever you desire the address of your paper
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is to be sent or the change cannot be made.

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The N. S. A. Declaration of Prin-
ciples.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Washing-
ton, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-
ture, physical and spiritual, are the expres-
sion of Infinite Intelligence.
3. We affirm that a correct understanding
of such expressions, and living in accordance
therewith, constitutes the true religion.
4. We affirm that the existence and per-
sonal identity of the individual continues
after the change called death.
5. We affirm that communication with the
so-called dead is a fact, scientifically proven
by the phenomena of Spiritualism.
6. We believe that the highest morality is
contained in the Golden Rule, "Whatsoever
ye would that others should do unto you, do
ye even so unto them."

Brevities.

Spirits!
Spiritualism!
Spiritualists!

The three S's of our Cause.

Without the first the second would be im-
possible.

In consequence of the second the third have
now become a powerful cult numbering its
millions all over the world.

At one time the name Christian was one
of derision. There was a time when the
name of Spiritualist was similarly under-
stood. Today each name has the respect of
the community, ours because of the invin-
cible facts we advance in favor of our
claims.

Our central thoughts are our personal con-
tinuance after death, the naturalness of the
laws uniting the two worlds as manifested in
mediumship and in the order of the uni-
verse, the illimitable powers of the eternal
me, our highest purpose the acquisition of
knowledge and its diffusion for the welfare
of the world. Spirits so teach. Spiritualism
so represents. Spiritualists so believe.

Next week we shall present a fine article
upon the celebrated Brook Farm. It is from
the pen of Miss Susie C. Clark, and tells
the story of that memorable venture in a way
which will be interesting to her readers.

Local friends are invited to support by
their presence on Sunday at 3 p. m., the
editor of this journal at the Morgan Mem-
orial, when he will open the subject of the
afternoon, "Is Spiritualism True?"

Dr. F. L. Avery contributes an interest-
ing article concerning a visit to Spirit Life,
of which he vouches for the details as being
true. Independent testimony from all quar-
ters of the globe is constantly accumulating
along similar lines, thus affording a surely
increasing consensus of statement support-
ing the experiences recorded by our con-
tributor.

Our readers will no doubt be pained to
learn that Mr. J. Frank Baxter is somewhat
seriously indisposed, as stated by his
daughter in a note appearing under the head
of Announcements elsewhere in this issue. It
is cordially hoped our good brother may
speedily recover and resume his highly ser-
viceable labors for the Cause with which he
has been so long identified.

The New York Herald reports a recent
meeting held in Brooklyn, N. Y., by Rev.
Mrs. May S. Pepper in a somewhat sensa-
tional fashion, but not so as to obscure the
facts entirely. Evidently the secular press
is awaking to the fact that Spiritualism is
becoming it, and that the labors of such me-
diums are too important to be ignored.

Wisdom is a valuable commodity to pos-
sess. The "wisdom of the wise" is pro-
verbial. But not all is wisdom, nor are all
able to assimilate what passes as wisdom,
especially that of the so-called ancient
variety. But nearly everyone, cultured or
simple, can find something useful in the
sparkling pages of that interesting book,
The Wisdom of the Ages, written automati-
cally through the hand of Dr. Geo. A. Fuller,
the well known speaker, author, and cul-
tured Spiritualist. A fine appreciation of the
work appears upon another page, while for
the sum of two dollars and ten cents the
book can be mailed from this office to any
place within the United States, Cuba, the
Philippines and Canada.

Mr. Edward A. Brackett, the author of
that interesting work, The World We Live
In, favored us with a call lately. A new
edition of his book is under consideration
which due notice will appear. Our venerable
friend who is so well known as one of the
foremost citizens of Winchester, Mass., as
also to many of our readers, presents a fine
and vigorous appearance in spite of the fact
that he is up to the nineties in his sojourn on
this plane. The editor felt a mere boy in
the company of his visitor!

Captain Kidd is with us again! This time
he is reported as turning up in the family of
Captain Endom, a formerly well to do in-
ventor, but who has now lost his fortune and
expended his strength in digging in a cellar
in a Brooklyn, N. Y., house. The spirit is
said to appear in the old time uniform and
accompanied by members of his former
piratical band. The prize, if found, is said
to be \$50,000,000 in gold and gems. If the
renowned freebooter gathered such a treasure
he was certainly the luckiest pirate who ever
went into the business. So far only a
stream of water has been found at a depth
of six feet, and the owners of the property
have forbidden further digging owing to
danger to their building.

Spiritualists know the power of suggestion
alike for good and ill. Sensational reports
of crime or immorality in the secular press
are often the prelude to further atrocities
of a similar character. Mediums and all
other sensitive people are affected more or
less by what they read in books, magazines
or daily papers. Case in point. Well, are
we not having just rather too much of The
Great Psychological Crime in some direc-
tions? The "crime" we are assured, results
in a species of psychic pneumonia which ul-
timately destroys the soul, according to the
anonymous inventor of the phrase used as
the title of his book. Who will write us a
book on, The Great Psychological Salvation,
which has been accomplished through me-
diumship? Salvation from the fear of
death, soul crushing griefs, ignorance of the
nature of our life after death, and of the
nature of the other world? To say nothing
as to the personal advantages derived from
mediumistic culture.

Pity the Poor Mediums.

In this issue of the "Banner" will be found
an able and temperately written article upon
the book entitled The Great Psychological
Crime. The writer of the article has been
and is still well known to Spiritualists all over
this country for very many years as a care-
ful student of Spiritualism in all its depart-
ments, as well as one who is quite familiar
with mediumship and the circumstances as-
sociated therewith, consequently we unhesi-
tatingly say that Mr. George A. Bacon
deserves the thanks of all level minded people
in our ranks for his illuminating contribution,
which is most earnestly commended to the
careful perusal of our host of readers.

To be quite candid it must be said that
just a little too much attention has been be-
stowed upon the book mentioned above.

A number of wild and diverging statements
concerning the author and his intentions in
issuing the book have reached us, but the
simple fact remains that the book is an
anonymous attack upon the foundation on
which Spiritualism has been reared. The
lowest criminal cannot be tried upon the in-
dictment of an unknown accuser. Medium-
ship has been condemned by some one who
does not disclose his or her name. The
enemies of mediumship as well as its quasi
friends hail this work as a blow at the mat-
ter, and they have openly and covertly used
the book as a damaging indictment against
mediumship in any form. Is there no other
side to the question? We think there is.

The names of Hudson Tuttle, Lyman C.
Howe, Sarah A. Byrnes, Mrs. Richmond,
Mrs. H. T. Brigham, to name only the barest
tithe of mediumistic workers, are well known
throughout the country and beyond our bor-
ders. They are all in sound health of body and
mind, leading reputable lives and esteemed
by all who know them. That noble soul
Andrew Jackson Davis, who has been in con-
tact with the spirit world since before many
of our present day critics were born, is still
 hale and hearty and in the full and undim-
inished enjoyment of his faculties. The
writer of these lines has been a medium since
1868, and at a very moderate computation has
been under "control" ten thousand times dur-
ing the past thirty-five years. Yet he can
eat three good meals each day, sleep soundly
eight hours every night, and do eight to ten
hours' work every day, and is still able and
fit for all he has in hand. What is true of
the very few instances cited above is also true
of thousands of other persons who have been
subject to spirit control during the past fifty-
five years. Because a small minority have
misused, abused and perverted their medium-

istic faculties is a sweeping generalization to
be deplored that all mediumship is bad, dan-
gerous, devilish? Is this another case in
which this modern Malvollio would silence
our joys? If so, let us quote Sir Toby against
him and say,

"Fie! Because thou art virtuous,
Shall there be no more cakes and ale?"

Preachers of religion, men of business,
poets, artists, reformers and even authors
break down under excessive strain, yet who
denounces religion, business, art, morals or
literature because some unduly press their
energies in connection therewith? No, we
cannot pity the poor mediums, they do not
need that kind of sympathy. Rightly used,
carefully exercised by those who are suitable
subjects, and watched over by a sincere de-
sire for the purest and best from its exercise,
mediumship is a natural function and truly a
normal possibility of human nature.

A New Method of Cure.

In dwelling continuously upon spiritual,
psychic and mental methods of cure, there is
always a danger of overlooking, or at least
minimizing, the importance of other forms of
therapeutic methods. At the present time it
cannot be said that every human being is
amenable to subjective laws when he or she
is what is described as "sick." Still less is
this amenability to be found in cases usually
described as surgical in nature, or cases
where there is an actual mal-formation, de-
formation or physiological deviation, conse-
quently surgery, while always an heroic pro-
cedure, frequently dangerous, and in many
cases unnecessary, yet remains a method
which can scarcely be dispensed with. In-
deed, there are certain forms of human
affliction for which surgery appears, at pre-
sent, to be the only available resort.

For instance, there is no more disadvan-
tageous deformity than what is described as
"congenital hip dislocation," which hitherto,
down to some dozen years ago, has been
deemed utterly incurable. Most of us will
know some one, either friend or acquaintance,
who has suffered from this distressing em-
barrassment, which, bad enough in the case
of a man, is much more so when it affects a
woman. So far as our knowledge goes of the
work accomplished by mental healers of any
school or method, we cannot recall any ac-
count of the reduction of a dislocation such as
previously referred to. There are limits even
to the possible. Of course such limits, in
certain cases, may be transcended, but so far
the limits in the cases under question remain.

Within the past decade a new method of
treatment in regard to this troublesome af-
liction has been developed. A Dr. Lorenz has
brought to notice his system which is de-
scribed as "bloodless surgery," since it does
not involve the use of the knife in the treat-
ment of this particular disease. The patient
is placed under an anesthetic and the limb, by
manipulation, is reduced to its proper posi-
tion. These manipulations rupture certain of
the ligatures and so render it possible for the
bones to assume their right position. When
the dislocation has been reduced, the patient
is encased in plaster of Paris and so remains
until Nature has done her work. The casing
is then removed and the limb is found to have
assumed a normal position. Of course, this
method of cure excited considerable criticism
in the medical world. Medical men, however,
appointed a committee composed of Drs. E.
W. Cheever, J. Collins Warren, Charles F.
Painter, all of Boston; and Dr. V. P. Gibney
of New York. The inquiry conducted by this
committee involved a study of about 120 cases
of congenital hip dislocation that have been
treated at the Children's Hospital since 1883,
when the hospital started. In the first group,
1883 to 1896, seven were treated by me-
chanical traction methods, tried first by Dr. Abner
Post, modified by Dr. Buckminster Brown,
and included an operation by Dr. Burrill by
manipulation methods, and one by Dr. Hoffa,
then of Wurzburg, Germany, now of Berlin.
All these 21 cases were failures. It is now
seen that the failures were due in the main to
a lack of knowledge of the anatomy of the
deformity, a field that Drs. Lorenz and Hoffa
have made a specialty, and to which the
Children's Hospital staff has made consid-
erable contributions. The remaining cases may
be tabulated thus, provisionally, there being
some margin of doubt as to whether a given
case, now deemed a success, will or will not
relapse in later life, a period of from three
to ten years being regarded as requisite to as-
sure a medical opinion:

	1896 to 1902	1902	1903
Successes	12	11	24
Failures	13	4	6
Results unknown	29	3	3
Improved		4	

The report, which is contributed by Drs. E.
H. Bradford, R. W. Lovett, E. G. Brackett,
John Dane and Augustus W. Thorndike, at-
tributes the marked success of the past year's
work to a number of small improvements in
the method, one of which is a highly useful
machine devised by Ralph W. Bartlett, a
Boston lawyer, interested in this deformity.
The results of its use in 1903 were 18 suc-
cesses, 4 failures, and 2 where the results were
unknown. The only other case in 1903 by
"cutting down" was a failure. There were
no disasters such as fractures, rupture of
arteries, gangrene, or deaths, and the report
concludes with the statement that "congenital
hip dislocation, regarded until a little over a
year as incurable, must be looked upon now
as an eminently curable deformity."

No one school of therapeutics can deal suc-
cessfully with every ill that afflicts humanity;
each school has some special remedial ag-
encies applicable in certain directions. We are
still a long way from the hoped-for time when
disease in any form will be absent from our
lives; hence, then, while pleading for freedom
of all schools of medical practice, and the
right of every citizen to select such medical
or other care as he may desire, we need not
necessarily, nor should we scornfully repudi-
ate the methods of the school we object to.

and jubilantly proclaim the virtues of our own
particular form of therapeutic practice.
Nevertheless, the great body of the public are
surely entitled to know that those who attend
them in their times of bodily distress are
qualified for their work, and are endorsed,
not only by the school of practice with which
they are associated, but by the success at-
tending their methods in the alleviation of
human misery.

Health and Healing.

(Continued from page 1.)

deceased millionaire, the attending physici-
an, the minister who officiated at the funeral,
and the attorney who drew up the will, all in
turn became victims of the dread malady,
these quite unnecessary fatalities being in-
stances of the contagion of thought, the po-
tency of auto-suggestion. Then test its po-
ssibilities on the optimistic plans. Make ob-
jective every beautiful ideal of health and
freedom.

But the explicit question may arise, "How
can I cure myself of a headache?" There are
various causes for this common malady,
among them a gross violation of hygienic
law, such as an overloaded stomach, where
food is considered more as a gratification to
the palate, than as nutriment for the sys-
tem. For such unworthy indulgence, there
ought to be a penalty, if Law abides, and the
suffering thus induced should prove a lesson
and a growth towards a purer, more sensible
life. But, it may be urged, the mental
worker of delicate fibre, while engaged in
some lofty service, often succumbs to a vis-
itation of pain. How efface it? By moving
up stairs, by lifting the consciousness out of
the body to a higher plane of spiritual rec-
ognition. It can easily be done. The human
instrument can be attuned as is the flattened
piano, to that high vibration known as con-
cert pitch. The physical condition is a
feature of vibration. Raise the key-note of
being. Turn from the recognition of the pain
into the silence of soul-consciousness. It
may be an assistance thereto, to engage in
long, deep, restful breathing, approaching
thus attunement with the Deific Breath,
whose tone is absolute harmony. Pain is un-
known in the realm of spiritual realization, a
sphere possible for all. Even on the mortal
plane of consciousness, acute pain has often
taken sudden flight, if surprising news is re-
ceived, or if some member of the family
meets with an accident. Anxiety or mental
distress, as well as joy, annuls physical rec-
ognition, replaces with a new message in the
mind the thought of pain, since two things
cannot occupy the same place at the same
time. But there is a higher plane than the
mental, a loftier story to the house we in-
habit, a royal observatory, where the kingly
spirit has extended visions of illumined
power that transcend all mortal conditions,
and make further visitations of pain most
exceptional.

The one form of bondage from which it is
perhaps most difficult to heal one's self, is
that of obsession, and yet a notable instance
of such healing is known. It occurred in the
middle west, where a young woman, while
walking along a river bank, which was
spanned by a railroad bridge, noticed a young
man standing midway upon it, divesting him-
self of coat and hat, and she saw that his
motive was suicide. She screamed loudly to
him that he desist from his intention, just as
he jumped into the river. But the strong
impulse of her soul was the first thing his
spirit sensed after its transition. Suddenly
bereft of his body, before the time for ser-
vice through it on earth had expired, he
clung to her organism. She was immediately
prostrated by the event, which the doctors
pronounced the proper condition for her to
demonstrate, after the nervous shock of wit-
nessing the suicide. She was expected to
regain her poise after a proper interval, but
strangely she did not. Other conditions, such
as acute dyspepsia, insomnia, and extreme
nervitism, asserted their sway. Various
schools of medicine and healing were tried,
during the succeeding three years of close
confinement to her couch, without avail.

But the hour of deliverance came in an
unexpected way. Among some New Thought
literature brought to her by a friend, was
included an article by the writer, on psychic
bondage. On perusing it, the truth of her
condition flashed upon her, and, that she was
a person already of strong individuality is
evidenced by the manner in which she utilized
the knowledge. Instead of being terrified at
the thought of an unseen ghost in her im-
mediate environment, or instead of feeling
resentment and hatred toward the cause of
her prolonged suffering, rudely, peremptorily
bidding it depart, she turned and addressed
the young man kindly, pleasantly, saying,
"Why, see here, I have discovered what is the
matter with both of us; you are bound just
as much as I, and I have been wrong to con-
sider my prostration as sent by God and
therefore to be meekly, submissively borne,
which has made me more negative to your
presence. Now let us endeavor to annul this
bond. You try hard to withdraw from my
atmosphere; I will hold myself positive and
self-assertive, to help you to this freedom;"
and in three days thereafter, without the
agency of any healer, the lady was perfectly
well, and another ex-carnate soul was freed
from its earthly bondage. But as in other
disorders, prevention is better than cure, and
obsession is impossible to one who is spiri-
tually poised, enlightened regarding psychic
laws, and therefore attracts only a similarly
high order of companionship on the invisible
plane. An earth-bound consciousness will
naturally come in touch with one of corre-
sponding nature. Birds of a feather flock
together, in any realm.

Let it be remembered likewise that dis-
ease is not confined to the body. There are
infirmities of the moral nature far more
serious than rheumatism or fever. There are
diseases of appetite, of unworthy habit. A
hasty temper is far more dangerous, more
far-reaching in its results upon the inner
nature, than is that greatly feared scourge

cancer, a sordid selfish heart is far more fa-
tal to true life than is heart failure. Here
lies the greatest field for self-healing, the
truest office of suggestive therapeutics. This
is laying the axe at the root of the tree, to
purify the heart of all traces of animosity, of
jealousy, malice, or impure, unkind thoughts,
and the physical organism will then be re-
lieved of many painful reflections. Thought
is a dynamic force, which is potent to cure or
to kill. Let every thinker be wary of its use.
Purify the mental waters, enlarge spiritual
receptivity to that divine influx which is never
withheld, and thus make forever unneces-
sary, the effort to "heal thyself."

The Boston People's Forum.

Standing for the discovery of the hidden
paths that lead to the highest ideals, find-
ing and giving expression to the most ad-
vanced thoughts of the hour and the grap-
pling with the vital problems of the day, de-
fines, says an esteemed correspondent, the
purposes and the work of the Boston Peo-
ple's Forum, concerning which our friend
further writes, it can be safely asserted that,
at the Morgan Memorial, where these meet-
ings are held, as at no other place in our own,
and probably not in any other city, can be
found a gathering of men and women so
representative of the masses. Even more
than that, so typical of the masses that think.
It is at the People's Forum that you hear the
philosophers of the people, that you come to
understand something of the profound men-
tality of the multitude, which can crystallize
ideas into single sentences. There, as in no
other gathering, can be felt the pulse that
throbs, the yearnings and the voice of those
who are battling for man's uplifting.

While the principal speakers are carefully
chosen as qualified and equipped advocates of
causes for which they stand, the great gath-
ering is composed of men of every political
party, every religious creed, and every eco-
nomic school. No minute of the two hours'
discussion ever drags. It has been very
truthfully remarked that "the educated are
surprised to find here how much nearer the
common people are to the heart of the great-
est problems of human welfare."

The Forum is now starting on its second
year of educational work. The Rev. Edgar
J. Helms is the newly elected president, and
his efforts are being nobly upheld by an of-
ficial staff that is sending the Forum ahead
to achieve new successes and wider fame.

The meetings are free to the public and
discussion open to all. They are held at the
Morgan Memorial, Shawmut Ave. and Corn-
ing St., every Sunday at 3 p. m.

Our friends of the "Banner of Light" can
spend no more profitable two hours than that
in attending this really unique of Boston's
many institutions.

On Sunday next, February 14, the afternoon
will be devoted to a public discussion upon
the subject, "Is Spiritualism True?" The
opening speech will be made by J. J. Morse,
the editor of the "Banner of Light," and
from his long experience and proven ability
we are sure the case will be ably presented.
The meeting commences at 3 p. m. and all
are invited to attend.

Marriage of Miss Margaret Gaule.

The many friends of Miss Margaret Gaule
will be interested to learn that on Wednes-
day evening, 3d inst., she embarked on the
sea of matrimony to become Mrs. Auguste
T. Riedinger.

The ceremony was performed by the Rev.
Minot J. Savage, assisted by the Rev. Helen
Temple Brigham, in the presence of a few
friends, of whom the writer was one.

Miss Gaule is well known among the Spir-
itualists of this country as a phenomenal
medium. Mr. Riedinger's business life has
been principally spent in the West, but since
taking up his residence in New York city he
has become a most successful stock broker.

On Thursday a number of their friends
gathered at their new residence to congratu-
late the happy couple, and spent a most en-
joyable evening. Music, dancing and all per-
vading jollity, mingled with sundry good
things that tickle the palate caused the min-
utes to speed by with the rapidity of
thought, so that 'twas in the small hours be-
fore the party dispersed to their several
homes amid a chorus of good wishes for the
newly wedded pair.

"May their shadows never grow less."
Marie J. Fitzmaurice.

The Boston Mass Meeting.

The mass meetings under the auspices of
the Ladies' Lyceum Union was held in Red
Men's Hall this city on Wednesday, Feb. 3.
The sessions were presided over by Mr. R.
H. Gilbert. Very large audiences attended,
at night the hall being filled to overflowing.
The Schubert quartet contributed vocal num-
bers, as also Miss Florence Morse. Numer-
ous speakers addressed the gatherings in an
acceptable manner and the affair was quite
successful. Mr. Gilbert, the chairman, un-
dertook to report the event for the "Banner"
and advises us he duly mailed his report, but
up to the time of going to press his notes
have not come to hand. At this late moment
the above brief mention is all the editor can
offer.

Indiana State Spiritualists Con-
vention.

The Spiritualists of Indiana will hold their
State Convention in the Spiritualist Temple
at Anderson, Ind., Feb. 26, 27 and 28, 1904, at
which time a State Spiritualist Association
will be organized.

There will be three sessions daily. Friday
and Saturday morning and afternoon ses-
sions, will be devoted to the business of the
Convention.

The evening sessions of Friday and Satur-
day and the three Sunday sessions will be de-
voted to entertainment consisting of music,
recitations, lectures, spirit messages, tests,
etc. The best of talent has been engaged.
Programs will be issued later.

The public is cordially invited to attend all
of these meetings. Let there be a grand
rally from all parts of the state thereby mak-
ing this, which is one of the most important
meetings ever held in the state, one of the
most successful.—E. W. Sprague and wife,
N. S. A. Missionaries, Rochester, Ind.

A Generous Offer and a Call to Spiritualists.

To the Spiritualists at Large:

A generous offer has been made by a prominent Spiritualist in this city to give one thousand dollars to the Mediums' Relief Fund of the N. S. A. for the benefit of Aged and Needy Mediums, provided the Spiritualists at large will contribute another thousand dollars to the same relief fund, by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions—large or small—to the following address; each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public—Mary T. Longley, N. S. A. Secretary, 600 Penna. Ave., S. E., Washington, D. C.

Notes from W. J. Colville.

During the three months of my recent sojourn in the Golden State I have seen many encouraging signs of progress, and nowhere has the prospect appeared more encouraging than in Santa Cruz on the bay about 80 miles from San Francisco. Among the most prominent citizens are many good Spiritualists and many students of all phases of advanced thought, some of whom are interested in building up a resort about 14 miles from the city on the direct line to San Francisco. This beautiful spot is an ideal place for a sanatorium as it abounds with every facility for the harmonious development of the spiritual, mental and physical faculties of humanity. The air is most salubrious, as the site is near the ocean and abounds with eucalyptus and other balsamic trees. A fine hotel has been erected.

Mr. Frank Parker, who is one of the leading business men in Santa Cruz, and president of the Society of Spiritualists, is at the front of the proposal, and many other reliable people are behind him in the undertaking.

I only gave one lecture in Santa Cruz, but the single audience I had the privilege of addressing on Thursday, Jan. 28, thoroughly satisfied me of the good ground for prosperous work already prepared in that locality. The temperature was such that out-door life was as enjoyable as in the summer.

Mr. Parker asked me all over the district and has made me quite enthusiastic over the prospect for which Dr. Janney and others are working so enthusiastically. A lot can be procured and a cottage built for about \$400.00, as timber of the first quality is close at hand. Many prominent Spiritualists are settling in the vicinity of Santa Cruz, and the general verdict is that there is no finer place for a permanent home.

On Sunday, Jan. 31, I spoke to two overflowing audiences in the Flood Building, Market Street, San Francisco, and on February 1, took the train for Jacksonville, Florida, via. Orden, Denver and St. Louis. My address to March 15 is care of E. W. Bond, Lake Helen, Florida.

All best wishes for the continued prosperity of the Banner, which is not only retaining old friends, but also securing new additions.

Stopped His Paper.

"I've stopped my paper, yes, I have; I didn't like to do it. But the editor he got too smart. An' I allow he'll rue it. I am a man as pays his debts, An' I won't be insulted. So when the editor gets smart I want to be consulted. I took his paper 'leven years, An' helped him all I could, sir, An' when it comes to dunnin' me, I didn't think he would, sir. But that he did, an' you kin bet it made me hot as thunder. Says I, 'I'll stop that sheet, I will, 'Tho' the miserable thing goes under! I hunted up the measly whelp, An' for his unkin' caper, I paid him 'leven years and quit! Yes, sir, I've stopped my paper.'"

Don't.

The fledgling paragraphist of the Boston Herald, in a recent edition, spoke of Dr. Savage's inability to refrain from "harping on spooks" in the pulpit. When a man is hired to be funny at so much per, he must be funny whether he can be or not. We are inclined to try, upon this young effort maker, the old dilemma—either he thought he knew what he was writing about or he didn't.

1. If he thought he knew, then he was deliberately speaking ill of a devout and devoted preacher and assailing the sensibilities of a good many people. This is not funny, nor witty, nor wise.

2. If he didn't think he knew, then he was unfit for his position at so much per, for he was possibly incensing many readers of his employers' publication and pleasing none, a course which equally was not funny, nor witty, nor wise. When a man enters the arena not half equipped for his part, we can only pity him and our advice is "Don't."

Happiness.

What is your opinion of happiness? What are the essentials upon which you think it depends? Money, love, health—nine out of ten persons would say. Reverse the order of the three and you'll have them as they should be. You cannot be happy if your health is bad. Neither can those around you. Ever notice how grouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge him too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured—try hard, but finally give up in despair. Vernal Palm-tonna (formerly known as Vernal Saw Palm-tonna Berry Wine) has restored more of these people to health and happiness than any other remedy on earth. It is a purely vegetable remedy which roots out the cause of the trouble at the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle today. Gladly sent post-paid. Learn for yourself what it will do, before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address, Vernal Remedy Co., 423 Seneca Building, Buffalo, N. Y.

On sale at leading drug stores.

Announcements.

Prof. J. (Aum) Pfeiffer is willing to speak on Astrology and Divine Spiritual Healing to any Society who may desire his services. 180 Columbus Avenue (suite 1), Boston, Mass. Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., pres.—Services at 2.30 and 7.30. Sunday, Feb. 14, Dr. G. A. Fuller, president of the State Association, will lecture. Circles from 4 to 6, followed by song service and concert by Chase's orchestra. Children's Lyceum, 1230—A. A. Averill. Cambridge Industrial Society of Spiritualists, Mrs. Mabel Merritt, president, will hold its regular meeting Friday, Feb. 19th, in Cambridge lower hall, 631 Mass. Ave. Excellent supper will be served at 6.30, evening meeting, 7.45. All are cordially invited. Feb. 26, Mr. J. J. Morse, editor of the "Banner of Light," will speak for this society.—Emma E. Zwalhen, clerk.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 614 Tremont St., Sundays at 11.30 a. m. The subject for next Sunday, Feb. 14th, is the Flag, postponed from last Sunday. The public is cordially invited.—Mrs. M. J. Butler, pres.; Mrs. M. E. Stillings, sec.

Brockton, Mass.—On Sunday, Feb. 14, Mrs. L. P. A. Whitlock, Lyceum anniversary on March 27th. The Association anniversary on March 29th.

America Hall, 724 Washington St., up two flights.—Clara E. Strong holds public services every Sunday as follows: Morning circle, 11 a. m.; afternoon service, 3 p. m. and evening service 7.30 p. m. All mediums invited. Home circle, 30 Huntington Ave., Room 420, Tuesday and Friday evenings.—A. M. S., sec.

Mr. J. J. Morse, editor of the "Banner of Light," will open a discussion upon, "Is Spiritualism True?" at the People's Forum in the Morgan Memorial, Shawmut Avenue and Corning Street, Sunday next, Feb. 14, at 3 p. m.

My father, Mr. J. Frank Baxter, who is precariously ill at home, finds himself obliged to ask the cancellation of all immediate engagements. He is under constant care of a physician, and I am glad to say without hope and ambition.—Otto P. Baron, 8 Franklin Street, Chelsea, Mass.

America Hall, 724 Washington Street, Clara E. Strong, president.—Sunshine Club holds meetings every Sunday. Morning circle at 11. Afternoon service at 3 and evening service at 7.30. Graphophone concert after-noon and evening. All mediums invited. Good talent every Sunday. C. D. Chapman, pianist. Home circles, 30 Huntington Ave., Room 420, every Tuesday and Friday. Banners for sale at all these meetings.—A. M. S., sec.

Massachusetts State Association.

The Massachusetts State Association of Spiritualists will celebrate the 56th anniversary of modern Spiritualism on Thursday, March 31st, 1904, in Berkeley Hall, Berkeley street, Boston.

The best of talent will be presented and full details and notices of the same will be printed later.

Carrie L. Hatch, secy.

The Arrogance of the Materialist.

"By their fruits ye shall know them" was a truth spoken many centuries before modern materialism had taught its followers that its fruits were arrogance and stupidity. Perhaps rather should we say arrogance or pettiness; for certainly the self styled scientist should, above all men, be humble, his pet theories, and far proclaimed discoveries so often come tumbling about his head; and, in the light of this fact, none is better known to every scientific student, it is certainly stupid to be arrogant. If there is any law which scientific men pretend to call their own, any state of mind which is pre-eminently "scientific," it is that openness of mind which is ready to abandon any pet theory when its fallacy is shown. It is the boast of science that it advances over the dead bodies of refuted laws; that no one is so ready to acknowledge his own error as the scientist; that no one is so free from pride of opinion as he who is constantly taught by new discoveries that the theories of a lifetime are false. Science, they claim, is the least bigoted of all studies and that its devotees are taught to be free of all men from human weakness and narrowness of mind.

"Vain delusion," as ex-President Thomas Hill of Harvard University once said of the claims of science to settle all questions of human life by its microscope and balances. And, indeed, a vain delusion it seems, when some of its brightest minds indulge in such characterizations of Spiritualism as did Tyndall when he called it an "intellectual whoredom;" or Carpenter when he styled it a "most mischievous epidemic delusion;" or as Agassiz, the gentlest of scientific enthusiasts who, appointed to investigate it, declared he had made up his mind before he came there.

These are the men who condemn Spiritualism without trial, violating thereby the first principles of intellectual freedom and stamping themselves as men whose conclusions should be always examined to see if they were arrived at by evidence or conceived in simple prejudice.

Even Spencer was satisfied to settle that question in his own mind on "a priori grounds." Did he, Anglo-Saxon as he was, with all the record of his race for "fair field and no favor," did he not see that his scheme of universal philosophy was irretrievably weakened when its author condemns on a priori grounds a system whose existence can be proven and justified only a posteriori?

Ah, yes. Dogmatism is far from being confined to the church. The intellectual habits of centuries cannot be broken off by shifting one's studies from theology to science. Even the student of physical laws, which change from day to day by the discovery of some little miser of his moments poring with one eye into God's mysterious universe through a microscope; or some astronomer scanning a millionth part of infinite space through the seven-by-nine lens of a telescope and fancying, each, that he is probing the ultimate secrets of the All-wise; even this student fails to see that outside of his microscope, beyond the field of his object glass, may lie deeper, more infinite wonders of God.

It is the small mind that forgets humility and apex omniscience. The greatest are the humblest.

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Success has other meanings than great wealth; it is supreme folly to attempt to rival great fortunes and sacrifice all character in so doing; wealth accumulated in righteous and noble living is a great blessing.—Senator Chauncey M. Depew.

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A Persian Legend.

Nelly West Woodworth.

A Hindoo mother's only child was dead,
And, with grief, and all unreconciled,
She sought the Prophet, weeping as she
plead:
"O give me back again my only child!"

"Go bring to me some rice," the Prophet
said—
"Long looked he in her eyes so tenderly—
"From some home Death has never entered
And I restore thy precious child to thee!"

What wistful eagerness within her eyes
As forth she went, engrossed in her own
quest!

"Are you all here around the hearth?" she
cries
At many a home where she, a welcome
guest,

Found food and shelter. "Are you all, all
here?
Are there none missing?" but 'twas all in
vain.

"Alas!" they cried, "one is not who was
here,"
Or answered but with one great sob of pain.

Humbled at length, she sought the Prophet's
door,
In others' woes her own were half forgot,
Redeemed through love, like many a heart
before—
There was no home on earth but one was
not.

An Oyster Baby.

George Bancroft Griffith.

The entire coast margin of South Carolina,
except the immediate ocean shores, is in the
main well provided with natural beds of oys-
ters. These beds are strangely unlike the
beds occurring naturally further northward,
since in great part they are here found skir-
ring the shore in fringing tidal reefs, living as
much of their life in the air as in the water.
Often, at low tide, the oyster ledges appear
to the eye curiously like a low hedge of
frosted herbage, grayish-green in color. A
nearer view discloses branching clusters of
clumps of oysters, densely packed together,
whose crowded individuals now become mod-
ified or distorted, according to their position
in the cluster. The individuals that cap the
cluster project upward like flat-tipped fingers,
slender, narrow, and long, whose shape has
given them throughout the South the names of
"cut tongues," "raccoon paws," or "rac-
coons."

In many localities the raccoon ledges, con-
tinuing for ages to encroach upon the stream
bed, have formed vast oyster flats, acres,
sometimes miles, in extent. In the stream
bed, or, indeed, below the low-water mark,
oysters are rarely found, and, whenever
found, are to be regarded as having fallen
from the neighboring ledges.

Raccoon oysters, in their physical
character, have grown in bunches, clumps, and
interlocked colonies, with manifest purposes.
To grow in clusters was the oyster's success-
ful expedient in its struggle for survival.
Grown in clusters, in the first place, the
oyster is less apt to sink in the stifling mud
than if separate. The raccoon anchorage,
moreover, is apt to be a firm one, at the same
time holding the individuals as high up from
the mud as possible. Equally important is
the function of the cluster in allowing the
greatest possible number of oysters to sur-
vive in the smallest possible surface space.

In the matter of anchorage the oyster has
certainly proved very adaptable. Every
oyster of a raccoon reef owes its position in
life to its ancestor. When in its swimming
stage, every natural object stood in its way:
they alone extended a friendly shell for it to
cleave to—they wrote in their turn the fate
of their ancestral shells, and so back in-
definitely. In no place, perhaps, was this
interesting study better made than in
South Carolina. Eight superincumbent gen-
erations have been counted upon a single
shell.

No sooner are these tiny creatures free
from their mothers than they assume the
most active state of life and motion, dancing
and gyrating up and down in concentrated
columns, as midges play in the evening sun-
beams. Under the lens of the microscope,
you will see how exquisitely these little fel-
lows are fashioned. A pair of tiny shells, the
exact counterpart of those of the maturer
oyster, enclose the yet rudimentary organs,
while affixed to the mantle is a kind of tiny
coronet composed of minute, hair-like ap-
pendages—cilia. The violent and ceaseless
vibrations of these living paddles serve to
row the infant oyster rapidly from the fast-
ened to their ancestral shells, and so back in-
definitely. Should it become the destiny of one of
these fragile beings to become a steady, well-
behaved oyster, it finally settles itself on some
suitable resting-place, to which it makes it-
self fast, as we have clearly shown, by the
underrule, or shell. The bristle-like oars of
cilia, no longer of utility, disappear; and, now
a permanent fixture, the baby oyster begins
to grow. At about a fortnight old, it is not
bigger than a fair-sized pin's head, and at
three months about that of a split pea. Hav-
ing attained a year's growth under favor-
able conditions, the young oyster will become
as large as an ordinary half-penny, while at
four years' growth they are considered
marketable.

The oyster gatherers call baby oysters the
"spat," and the tiny fellow is quite an epicure
in its feeding, preying almost entirely upon
the minute, lowly organisms that float
or swim in the neighborhood. With shell
slightly opened and with the dark-colored
sensory margins of its mantle protruding, it
draws into its shell a narrowing, food-bear-
ing water current. At once it draws in the
current, carefully screens out the minute
food particles, and passes out a stream of
filtered water. It avoids, if possible, ingest-
ing sand or mud. The plants selected by
the infant oyster for food are unlike any
other plants, as they are encased in a pair of
saucer-like glassy shells, fitted one to the
other like the lid of a pill-box. These glassy
cases of the minute plants appear in no way
to inconvenience the baby oyster's digestion.
—Every Other Sunday.

Teachers.

When seeming evil comes to me,
It surely is a teacher true—
That I some inward failing see,
And rich obedience renew!

And when some glorious good befalls,
As happens so in many ways,
From joy the Love Eternal calls,
And teaches me his song of praise!

—William Brunton.

Sometimes.

A friend vouches for the truth of the fol-
lowing: A little boy, on his return from Sun-
day School, was asked by his grandma if he
remembered the Golden Text. "Oh, yes," he
replied. "What was it?" asked grandma. "A
lie is an abomination before the Lord, a very
present help in time of trouble," promptly
answered the child.

What the Toys Said.

The Hobby Horse said,
As he shook his head,
"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horns blow,
And must race away till I'm out o' breath,
To the Little Boy who will ride me to death!"

And the Toy Drum said,
"I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home;
I can beat my way through the snow—
Away! away! till I'm out o' breath,
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow,
"To the Little Boy
Of the golden curl
In a fairy coach I'll go—
Far, far away, till I'm out o' breath,
To the Little Girl who will kiss me to death!"

But the Elephant said
"If that way I'm led,
And they treat you all so bad,
I tell you now
That there'll be a row,
And they'll wish they never had,
For I'll pack them all in my trunk, you see,
And lock it, and throw away the key!"
—Atlanta Constitution.

A Link in Our Golden Chain.
LOVE MAKES DUTY SWEET.

Our Duties.

Duty is to most people a trying word and
is usually spoken with set lips and strained
expression as if it were a tax on one's good
nature even to think of it. It is as if some
one stood ready to punish if a duty were left
undone and would be only mildly pleased at
the performance of it. This attitude is prob-
ably produced first, by the mistaken ideas of
what duties really are, and second, by a be-
lief that doing one's duty is a very serious
and sombre affair, meaning much sacrifice
and no immediate joy; only that indefinite
and misty pleasure that may come when
wearied to death with many duties, heaven
receives and eternal rest begins.

"It is my duty to keep this family looking
respectable, and I'm going to do it if I die
in the effort," says a worn and weary
woman, stitching away on an extra ruffle
that Mary may look as well as ruffles can
make her, and believing in her heart that
ruffles and lace and a feather or two will
help effect Mary's entrance into respectable
society.

Boostered up in a chair with pillows and
cushions and groaning at intervals, a mother
of more than ordinary good sense confessed
that she wanted to dress her little daughter
for an evening entertainment and left her
sick bed to do it. "But I didn't want you to,"
burst out the child indignantly. "I could
have done it myself."

"I know it," the woman replied wearily,
"but I don't want it said after I'm gone that
I didn't do my duty by my children." What
sacrilege! What atrocities are committed in
the name of motherly duty.

A duty is something that needs to be done.
That little girl would have gone to her party
with smiles and joy had the mother, from
her bed, directed the dressing and taught the
girl a lesson in self reliance. As it was she
went away with tears in her eyes over her
mother's suffering and it is probable that the
memory of the tired face eclipsed the light
and dimmed what might have been a brilliant
evening for her.

Sometimes we grow rather narrow and see
duty only in disagreeable tasks. It would
have been so much easier to have lain in bed
and told the child what to do and would
have seemed so much more luxurious than to
get up and manage to do just what she did,
that it is probable the good woman would
have chided herself for her goodness to her-
self.

It is so clear to us at our distance what her
real duty was that it seems strange that she
could have so deceived herself. The sense
of duty and some pride was stronger than
love and the mistaken idea of duty made it
impossible to see anything to do except the
hardest and most tormenting. Clearly the
real duty was to take as good care of herself
as she could that she might be a staff and a
shield in her motherhood. Love is so far-
sighted that it sees beyond the present hour,
so strong that it overcomes the weakness to
call its own desire a duty, and so brave that
the real duty is sweet even though that duty
be to accept present sacrifice from another
that we may serve better and longer.

Pearls.

Let each day seem to me wasted that
passes without my having spoken of help and
sympathy, without having made some one
bless my name, be it but a little child.—Anon.

The reward of a thing well done is to have
done it.—Emerson.

We may fool the world, we may fool our
nearest friends; we may even fool ourselves,
but we cannot fool old Nature, and after
awhile she forces us to light and we are re-
vealed to ourselves as we are.

Strength is tested by its power of resist-
ance, in men as in machinery.
If one cannot succeed with truth, how can
he expect to rise with lies.
There would be no need for any other law,
if we all obeyed perfectly the law of love.—
William Walsingham.

"This very good for strength,
To know that some one needs you to be
strong.—Selected.

My Mail Box.

Mrs. H. B. C. Black River Falls, Wis.—
There is nothing which you can do that will
bring a sure response, as no particular spirit
is assisted or restrained in the effort of com-
municating. Ask your friend, definitely, to
come and see us and without fear, to speak
the message your heart is longing for. Then
wait in confidence and patience. Nothing as-
sists our friends to communicate any more
than confidence in their ability to do so.

Mrs. L. D. Claremont, Va.—Experiences
like yours are not common, but have occurred
often enough to make us all very grateful for
the power of spirits in practical ways in our
practical life. It is very evident that you are
a medium, and that through unfoldment you
would become a healer. A message through
these columns would be evidence of the
ability of your friends to manifest to you and
would probably give you comfort, but if you
can take the time for a daily communion with
them, we feel sure you would soon be able to
receive guidance and instruction along the
lines you inquire about. Your hesitancy
about returning to your body and your sub-
sequent feeling of loss of freedom is but the
crying out of your spirit for a larger and
fuller expression. In the aid you gave your
sick friend, your spirit found joy and freedom
and if you can find a way to aid some one
in need today, your spirit will no longer feel
repressed and checked by your body, but will
make your body its co-worker and useful
companion. We hope that the great wealth
of spiritual power which is all about you may
find expression through you to those in need.

Message Department.

Report of Seances held February 3, 1904, S. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

IN EXPLANATION.

The following communications are given by
Mrs. Soule while under the control of her
own guides for the good of the individual
spirits seeking to reach their friends on
earth. The messages are reported stereo-
graphically by a representative of the "Ban-
ner of Light" and are given in the presence
of other members of the "Banner" staff.
These circles are not public.

TO OUR READERS.

We earnestly request our patrons to verify
such communications as they know to be
based upon fact in these columns. This is
not so much for the benefit of the "Ban-
ner of Light" as it is for the good of the reading
public. Truth is truth and will bear its own
burden wherever it is made known to the
world. In the cause of truth, kindly assist
us to find those whom you believe may verify
them. Many of them are not Spiritualists or
subscribers to the "Banner of Light," so may
we ask each of you to become a missionary
for your particular locality?

Invocation.

Into the ear of infinite love we would
breathe our aspiration after wisdom and truth
and peace. Into the hearts of the weary ones
of earth we would breathe our aspiration
brought again as a benediction of peace and
tenderness and good-will. O help us in our
undertaking to make light the burdens that
are breaking the hearts of the mourners.
Help us in our effort to open the eyes of the
blind that they may see, to untie the ears of
the deaf that they may hear, and to make
light the hearts of those who are suffering and
sad and know not where to turn or what to do.
So steadily should be our purpose, so earnest
our desire, that there should be no flickering
to the light of love; and this is what we ask
for and reach for and strive after. O with
light and sunshine clear and beautiful, bright
and radiant, our lives may be healing and
blessing, comforting and making growth in
lives about us that need the warmth and ten-
derness which we are able to give. Amen.

MESSAGES.

Joseph Storrs.

There is a spirit of an old gentleman speaks
to me first this afternoon. I think he is about
seventy-five years of age, a little above the me-
dium height with gray beard and blue eyes.
The top of his head is quite bald and his hair
is very thin. He speaks in a very kind way
and says that it is quite an effort for him to
come, but he hopes it will give pleasure to
his friends and so he is very glad to do so.
He says his name is Joseph Storrs and that
he used to live in Philadelphia, Pa. He
wants to reach L. Storrs. He says, "This
is not entirely new to me, but I had never
made it so much a part of my daily life as
I find you people do. It seemed to me quite
possible that spirits should know and make
effort to express, but I did not think that
they walked hand in hand with us or that
they could see our every movement as I have
been able to do since I came over. I am with
Lucy. She is not as anxious to return as I
am, preferring rather to use her influence in
the home and help to make matters as she
would like to have them there. She wants
Arthur to understand that she has been in-
strumental in making the change for him and
will keep working until she has accomplished
all that he is reaching for now. This is done
because it is in line with her judgment. Some
of the things that he has asked for she has
not been willing to do and so did not make
effort for, but because she believes in this
she is willing to work to bring it about. We
are happy and contented and are glad to be
able to send a message of our conscious life
to our own. Thank you."

Sophia Carter.

There is a spirit of a woman about forty-
five years old. She is very frail looking, very
light, with brown hair and a little gray here
and there, though not very evident. She is
very anxious over her family and says they
live in Binghamton, N. Y. "My name is
Sophia Carter and I want to have my children
understand that there is no cause for mourn-
ing and no need of regret, and no possible use
in putting me out of their life. I was a
Christian and they are building their hope of
seeing me on that fact, but I would not hold
them back from making investigation along
Spiritualist lines, but am eager to meet them,
to consult with them and to receive from
them the assurance that they will be happy
in communing with me. At first it seemed
hard to be unable to talk with them and I
wished I had said many things that I had
left unsaid. I soon found it was no use and
I gave that up and began to take things just
as they are without any thought of how dif-
ferent it would have been if I had prepared
myself for the separation, and since then I
have been better. I wish that Gerlie were
better. I think nothing serious is coming,
but that it is a nervous trouble caused by the
shock which she understands. I have seen
Gladys and am often with her. I wish I
could say more, but this will help a little.
Thank you."

Frank Willoughby.

There is a spirit of a young man; he seems
to be about twenty-eight or thirty, slender,
rather dark, dark blue eyes, dark lashes and
a very bright, pleasant manner. He doesn't
seem to be the least concerned over himself or
anybody else; that is, not a concern that
would cause him sorrow. He says, "Well I
suppose first I will have to tell my name. I
am Frank Willoughby and I am from Frank-
lin, Mass. To tell the truth, this is rather a
sudden thing for me. I had no more idea of
dying than I had of flying. The first thing I
knew I was in bed and the next thing I was
out of bed and over here. It doesn't take
long to leave the world and come over here
and it is the funniest sensation when you first
realize it is over. At first it seemed sort of
like a dream, as though you might wake up in
time and find yourself back in the old place;
then you begin to get your senses and it dawns
on you that it is all over, that you cannot go
back to that place any more; no railroads run-
ning. You can hardly find a place on earth
that there is not a possibility of getting back
to if you can get money, or in some way man-
age to get passage. But this is so different;
gates close after you and that is the end.
That is about the way I felt and I went on
for several years in that way, but one day I
heard some people talking about spirits re-
turning and I said to myself that is what I
will do and here I am. Sometimes I think my
friends have all forgotten me. I don't hear
them talking much about me; don't hear them
trying to get into communication with me, and
a feeling of despair comes over me. That is
only now and then, for, of course, I have
made friends here and I have things to do
that take my time, but once in a while I feel
the old desire to touch hands with some old

friend or to speak a word or to walk over old
scenes, and I suppose that is what has
prompted me today. I have often thought of
Annie and wondered if she knew that I could
come. It seems to be just as foreign to her
as if such a thing never existed, but I am
hoping she will get this and will try and see
if she cannot get more from me. I send all
good wishes. I was there at the birthday and
I shall be there next week when they have
their celebration. Thank you."

Albert Field.

There is a boy who looks to me as though
he was drowned. He is as white as a sheet.
His face is covered with freckles, his hair is
brown, but it looks darker as though it had
just been wet. It is like a picture of himself
that he shows me because I can see as he
stands ready to speak he looks stronger and
better than this picture that I am giving you.
His name is Albert Field. He says, "It is
quite a long way from here that I went out,
Harper's Ferry, Va. I only want to say to
my mother that I can help just as much from
where I am, and more, I think, than I could
if I had stayed with her. I was not doing
what I might because I did not understand
how to, but now I seem to be able to do a
good deal because Uncle William is helping
me and he tells me how. I can bring light
and strength to her. She is sick now; some-
times I wish she would come over here. I
would like to get the place ready for her and
receive her, but I have not got much to do
with that. It is some power outside of me
and I suppose I will have to wait until her
time comes, but I would like to have it any
time. Once in a while I see Fannie and once
I saw my Cousin Lou, who went away so long
ago. Tell Mr. that I would never try to shrink
a job again; anyway, I think I wouldn't. I
suppose I would just the same, but it
seems to me if I could be back again I would
never make her tell me to do things half a
dozen times as I used to. I am trying to be
good just as she would have me, so that she
won't have anything to fret about when she
comes, but will find a good boy who loves her
and wants to help her. Thank you."

Lizzie Gardiner.

There is a spirit of a woman past the
middle life; I should think she was about
sixty-five. She is rather stout, not very tall,
medium height. She wears spectacles; her
eyes are blue, her hair is quite gray and she
wears it in a bun and puts it in a little
net behind. She is just as clean and
nice looking as though everything she had
about her was just freshly ironed and come
out looking like a baby dressed in the morn-
ing. Her name is Lizzie Gardiner and she
says she used to live in Searsport, Me. "I
heard some of my neighbors tell about this
Spiritualism and I was interested in it in a
way, but I thought my life was full enough
of people who were alive without trying to
talk with dead folks. I suppose that was
my way of telling them that I was too prac-
tical to take part in their dreams, but, good-
ness knows, when I got over here and I saw
how real the life was here I concluded it was
just as practical and just as important to
join the two together as it was to separate
them as definitely as I had. I am one of those
women who found no duty outside of the home
and nothing in the home too hard to do. It
was not any credit to me that I did my work
as well as I could; I was brought up in that
way. When my mother and father died I took
it as something that everybody had to come to
and that the Lord would take care of me in
my sorrow. It was just the same about
everything that came to me, except when
Caleb went, and when he went my heart re-
belled and when I got over here and it was
into his face I looked first, I felt as though
I had made a great mistake that I didn't try
to find out where he had gone. It looked
wicked to me. I often said if the Lord
wanted us to know he hadn't made it so
hard for us to find out. I wonder now
whether he did it or whether we did. I think
sometimes that we shut our eyes to the sun-
shine and swear that it is raining, and that is
about what I did. I wanted Mrs. Tucker to
know that I had found out these things and
that I did not think she is quite the fool that
I once did. It isn't any use to try and apolo-
gize to her, but just tell her that and it will
cheer her on her way."

Eliza Cummings.

There is a spirit who stands beside me now.
She says her name is Eliza Cummings and
that she is from Barnstable. "I don't know
whether all Barnstable people are independ-
ent or think they are, but it seems to me that
most of the folks of our class with the
rest of the world and run their own affairs
and keep pretty independent. Anyway, I
never heard many of them complaining much,
or fussing much, or trying very hard to get
into touch with the people who had gone out.
I wish they had. If I was back again the
first thing I would do would be to hold a
circle. I would invite all my friends to come
once in the week. I would not care whether
I had any medium or not, but I would just
sit them around and sit and hear what
they could about the other life. I have got
a sister Jennie and she is very mediumistic.
She is afraid of it. She thinks it is the work
of the Devil and so she doesn't let it come.
Now, I am sending this hoping she will get
her eyes open to the truth and let the spirits
come to her. Mother, father and I all want
to come and I am quite sure that she could
see us if she would not run away from it
every time she thinks of it. I am going to see
something. Up in the old attic there are more
things that belonged to me and that should be
disposed of and do somebody some good than
I could name. I don't see any sense in letting
them stay there when there are people in the
world that need them. I know this is entirely
different from what I would have said when
I was alive, but I want to show you that I
have taken a step forward and have given up
the idea of holding on to everything for fear
of needing them sometime. I guess that is
the way some of us do with our thoughts.
We think we may want to come back and
pick them up. If there is anything, and I
know there is, that will do anybody any good,
give them out to please me. Thank you."

The Wisdom of the Ages.

The literature of Spiritualism is as many
sided as is the philosophy from which it
springs. To some the records of facts and
scientific experimentation has a charm. To
others the discussion of philosophical prob-
lems is more attractive. Some prefer to read
the disclosures made by spirits regarding life
in the world they inhabit, and so large and
wide is the range of subjects contained with-
in our literature that almost every variety of
taste is catered for. Whether one turns to
past or present authors the list is no mean
one, for such writers as Edmonds, Crowell,
Denton, Davis, Finney, Watson, Tuttle, Hull,
to name only a very few, easily provide ma-
terial for thought for the most studious minds.
The present day Spiritualist while no doubt
familiar with the writings of the men men-
tioned above can profitably turn their at-
tention to the work produced by one of New
England's worthy sons and a Spiritualist of
ability and good repute whose work for our
Cause has extended over a long term of
years. Who as a speaker, a medical prac-
titioner, and the able president of two impor-
tant Spiritualist organizations in the state of

Massachusetts, has been long and favorably
known to the readers of this paper. This
earnest worker is Dr. Geo. A. Fuller, and
the book above referred to is entitled "The
Wisdom of the Ages," which has had a large
sale and received many encomiums from the
secular and spiritual press in America and
Europe. Indeed many foremost men and
women in our ranks have warmly commended
it as a treasury of splendid thought, a very
storehouse of all good things. That the
reader may not think the above is but kindly
praise merely based on sympathy and good
will let the following quotations from some
recent commendations lately submitted to our
notice testify to the solid foundation of fact
upon which the foregoing remarks are based.

James H. Foss, author of "The Gentleman
from Everywhere," writes: "I have read and
re-read your wonderful book, and expect to
read it many more times, for it comes to me
like a new revelation from heaven. It will
certainly take rank with the great sacred
books of the ages. The grand truths are as
inspiring as any in the Bible, and the sen-
tences are attuned to the sublime rhythmic
diapason of the ocean. I shall do my best to
persuade my friends to buy this rightly
named 'Wisdom of the Ages,' for it will be
a benediction and an inspiration to every
thoughtful mind."

Dr. E. W. Foster, author of "Man," a
most remarkable poetic production, writes the
author: "You are to be congratulated on your
handsome chapter book in its pretty dress,
and I wish you all manner of success spiri-
tually and otherwise. It abounds in high and
fine philosophy, tender and sympathetic sym-
bols, and worthy standards. It is bound to do
much good, and to find its way to the accept-
ance of all high minded souls in quest of the
higher truths, and rich encouragement to be
obtained therefrom."

Mr. F. E. Titus, Barrister-at-Law, and one
of the most noted Theosophists in Canada,
writes: "I have had an opportunity to read
'Wisdom of the Ages,' and I wish to record
the pleasure and help I have gained there-
from. A few passages I have noted to be read
again and again as a moral tonic."

Miss Marie A. Walsh, one of the most
prominent exponents of the principles of
Theosophy on the Pacific coast writes: "The
book is most soulful reading and ranks in my
estimation with the 'Illumination,' and the
rhythm has a very marked and harmonizing
effect."

Geo. Dutton, A. B. M. D., author of "Eti-
opathy" and many other works upon meta-
physical and medical science thus wrote of
the work: "It is a work of high order and
will be appreciated by all lovers of good lit-
erature."

Rev. F. F. Austin, D. D., B. A., editor of
"The Sermon," now "Reason," and author
of many books writes: "We have listened to
the reading of several chapters of 'Wisdom
of the Ages,' and have no hesitation in prom-
ising purchasers of this book a rare treat. If
you value the loftiest inspirational thought
in the noblest diction, get this work."

What the people say of the book:

Mrs. L. Hutchinson, of Corry, Pa., writes
that "It contains the true gospel of today,
which fills the thirsty soul with living wa-
ters of eternal life. I have derived great
pleasure and profit from reading it. I keep
the book on my table and whenever I open
it, I read what I most need. No Bible
can give out such words of pure wisdom."

Dr. F. S. Bigelow of Skowhegan, Maine,
declares that "It contains the only answer I
have been able to find to the questions, 'How
to serve God?' and 'Where is the Soul-
realm?' etc. It would seem as if it had been
brought out of great struggles after the truth.
It certainly is a beautiful and crowning in-
spiration."

E. M. Jones of Redlands, California, says:
"I am delighted with the book. It is a mine
of new ideas to me."

Lucy W. Houghton, of Madison, Maine,
says: "I must thank you in outward words
for the messenger to bring such high truths
to the world. No one can read without being
lifted higher in thought. To me it is simply
grand."

An ascended sister, a noble worker on the
Spiritualist platform, Mrs. Rachel Walcott,
formerly of Baltimore, Md., wrote the author,
"I find many cheering, comforting and in-
structive thoughts in the volume. There is
much in it that will prove of great benefit
to me."

Mr. Z. Bates, Mulberry, Ind., writes: "I
shall be glad to get your work into as many
hands as possible. I only wish the entire
world was ready to accept the truths con-
tained in it. How many sorrows would be
displaced with sunshine and happiness."

Mrs. A. M. Deming of Providence, R. I.,
writes: "I have read your book at least a
half dozen times. Nearly every day I take it
up two or three times and read from it at
random. I love every word of it. How beau-
tiful and inspiring are all its sentences. I
have told many that it is my bible. I have
never yet found anything to compare with it.
The whole book is so uplifting that its perusal
gives me new life and courage."

Should the reader now be desirous of pos-
sessing a book that contains what will soothe
him if vexed with the ills of a naughty world,
uplift him if aspiring for loftier thoughts,
provide him with texts for many a medita-
tion, essay or discourse, let him or her send
to this office for a copy of the book. It is
one of those works which reflect credit upon
mediumship, for the Doctor received it
through automatic writing.

LIKE A FRIENDLY LETTER.

Don't stop my paper, printer;
Don't strike my name off yet;
You know the times are stringent
And dollars hard to get.
But tug a little harder,
Is what I mean to do,
And scrape the dimes together—
Enough for me and you.

I can't afford to drop it,
And I find it doesn't pay
To do without your paper,
However others may.
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it,
"Why don't you buy your own?"

You can't tell how we miss it

From Our Exchanges.

American Interests in Korea.

In fact, Americans, so far as business enterprises and the money invested in them are concerned, have larger interests in Korea than all the other nations combined. Americans constructed and sold to the Japanese the Chemulpo-Seoul railroad. Americans constructed for the Korean Government (and have not yet been entirely paid for the same) the electric railway in the city of Seoul itself, and some eighteen or twenty miles of suburban roads. Americans have also constructed lighting plants for the city of Seoul, and are investing in the development of a water system for the capital. Americans import into Korea immense quantities of kerosene oil, of canned goods, and of cotton cloth. Americans own, in association with English and French capitalists, the largest single enterprise in Korea and one of the largest in Asia—a mining concession in the northern part of Korea. American missionaries, also, are doing a magnificent work in Korea. So that American interest is not alone the interest which attaches to exciting and important events, but is based upon the actual conditions of existing trade and property in Korea, as well as upon the future possibilities of the entire Asiatic commerce.—J. Sloat Fassett, in the February American Monthly Review of Reviews.

Thomas Paine.

Thomas Paine, author of the "Age of Reason," should not be confused with the one described as a contemporary in the History of Newport, Maine, 1800, by L. O. Bateman. "The first settled minister in Newport" was Thomas Paine, a strange name for a clergyman in those days when the memory of the great Deist was not respected as it is today. Probably no one detested the Infidel Paine more than this clergyman, yet the author of the "Age of Reason" was a man of high moral character, while the Newport parson possessed an unsavory character, and was finally compelled to leave the town suddenly for reasons that had better be left unwritten.—Lewiston (Me.) Journal, Dec. 24, 1903.

Dr. Wallace Talks of Other Worlds.

A London dispatch says: The venerable Dr. Alfred Russell Wallace, now the only survivor of that great group which included Spencer, Darwin, Bain, Huxley and Tyndall, has admitted that he is at work on his autobiography. He is, as a rule, averse to being interviewed, but some one persuaded him to break his rule, and the result is uncommonly interesting.

Dr. Wallace inclines to belief in spirits, and says it is possible that there may be, somewhere in infinite space, spiritual universes inhabited by spiritual beings.

"To suppose," he says, "that this one particular type of universe extends over all space is, I consider, to have a low idea of the Creator and His power. That would mean monotony, instead of infinite variety, which is the keynote of things as they are known to us. There may be a million universes, but they may all be different—again, I should say, not all matter. We are all agreed that either is the fundamental matter being its product; and it is possible that other may have other products which are not perceptible by us.

A Safe Diet Rule.

Eat the smallest amount of food that will preserve good health. How shall one determine, then, how much food to eat? Too much mystery has been thrown about this subject. Let your sensations decide. It must be kept in mind that the entire function of digestion and assimilation is carried on without conscious supervision or concurrence. It should be entirely unselfish and unknown, excepting by the feeling of bien-être which accompanies and follows its normal accomplishment. Satisfaction is bad. It implies a sensation of fullness in the region of the stomach, and that means that too much food has been taken. The exact correspondence, in a healthy animal, between the appetite and the amount of food required is extraordinary. As a rule, the meal, unless eaten very slowly, should cease before the appetite is entirely satisfied, because a little time is required for the outlying organs and tissues to feel the effects of the food that has been ingested. If too little has been taken, it is easy enough to make it up at the next meal, and the appetite will be only the better and the food more grateful. No one was ever sorry for having voluntarily eaten too little, while millions every day repent having eaten too much. It has been said that the great lesson homeopathy taught the world was this: that whereas physicians had been in the habit of giving the patient the largest dose he could stand, they have been led to see that their purpose was better subserved by giving him the smallest dose that would produce the desired effect. And so it is with food. Instead of eating, as most people unfortunately do, as much as they can, they should eat the smallest amount that will keep them in good health.—Roger S. Tracy, in February Century.

Orthodoxy Run Mad.

An instructive example of the spiteful, misrepresenting and obstinately vicious nature of a mind miscultured in orthodox sentiments, is afforded by a crank anti-socialist editorial writer in a recent issue of the Chicago Chronicle. In his petty religious spite and prejudice, he (or she) gives vent to the following, anent the celebration announced by Hull House, this city, in honor of the birthday of Thomas Paine:

"The celebration is in complete harmony with the teachings and practices of that socialistic institution. The exaltation of the infidel as a person most worthy of emulation is a primary and fundamental lesson in discontent and disbelief. From disbelief in divine law and authority to disbelief in the laws of man and the authority of organized government is a quick and short step. The most active and malevolent enemies of law and social order are infidels, for the doctrine of infidelity is the doctrine of religious anarchy. It aims to destroy belief in and reverence for the source of all authority.

"The infidel is an anarchist at heart, whether he is known by that title or masquerades as a socialist. The individual who has no respect for divine authority will not be subordinate voluntarily to the authority of human beings who are mere creatures of divine will.

"Infidelity and its hideous offspring anarchy find their disciples among the degenerate, the weak-minded, the harebrained and the intellectual dependents who rely upon others to think for them. The unfortunate who seek the protection of Hull House under the im-

pression that it is an eleemosynary institution: are excellent material from which to make converts. Having given the public this exhibition of the apotheosis of Thomas Paine, it is now in order for Hull House to follow it with a celebration 'in honor of the cause,' commonly known as Haymarket anarchists."

Many Christian people are Socialists. Jesus himself, were he on earth today, would by this writer be anathematized as a socialist, an anarchist, etc., etc.—The Progressive Thinker, Chicago, Ill.

Our Study of Nature.

The above study is described as a feature of American life of wholesome and conservative influence. In an editorial entitled "We Americans and the Other Animals" in the February Century.

The Editor says the current jest that the next outdoor manual is to be entitled "How to Tell the Animals from the Wild Flowers," emphasizes the extent to which the systematic study of nature is being carried on in America. Hardly a phase of wood or field or marsh or coast life—whether flowers, trees, mushrooms, insectivora, sea shells, big and little game, or pets—but has had its turn of late years in the scrutiny and classification of some devoted student. The often arid regions of botany and zoology have increasingly been under literary irrigation, and have taken on a new fertility and charm. From the middle of the last century to the present time we have always had some voice of power calling us back to nature—Audubon, Emerson, Bryant, Thoreau, Muir, Burroughs, Torrey, Gibson, Seton, Sharp—but in the last decade the general impulse has taken on the aspect of a cult which, we fancy, has no counterpart elsewhere. England had her White of Selborne, and later her lamented Richard Jefferies; but do her young people tramp her woods and fields through the long summer days in the enthusiasm for nature as ours may be seen doing in thousands of places from the first twitter of spring to the yellow twilights of autumn? Imperishable as have been certain contributions on natural topics by the great English poets, and directly as we derive in this respect from Shakespeare and Wordsworth, the nature-naturalists show no preponderance in favor of Great Britain at the present day. Mr. John Burroughs, in his "Songs of Nature," a volume ranging from Elizabethan times, includes the work of seventy-six American authors as against forty-three of British allegiance; and if a line were drawn at the year 1850 the disproportion would be largely increased. It is perhaps too much to consider these figures adequately representative of the great love of outdoor life which we associate with England; but they may be taken to indicate that our enthusiasm finds more ready voice in song. For the rest, the widespread interest in nature-books has doubtless received a great impulse of late years from "the return to the country," which has increased with the number of considerable fortunes.

Live the life that means the most and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible Class.

Character counts for Success; no effort too great nor sacrifice too dear in carrying out duties and obligations.—Lewis Nixon.

A SPIRIT INTERVIEWED

Being a full account of the life and work of the well-known speaker

J. J. MORSE, and the reports of interviews with his chief controls, "TIEN SIEN TI," and "The Strolling Player." Portraits of Mr. Morse, and of Tien, by Wells Anderson. Price 25 cents. Postage 4 cents.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

Wisdom of the Ages.

Automatically transcribed by
GEO. A. FULLER, M. D.

PRESS NOTICES.

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