

# THE PSYCHIC CENTURY.

"Behold I bring you glad tidings of great joy, which shall be unto all people."

VOL. I.

TOPEKA, KANSAS, THURSDAY, MARCH 28, 1901.

NO. 12

## WHY THE M. D.'S WANT SPECIAL LEGISLATION.

The medical bills being simultaneously brought before the legislative bodies of so many of our states shows the medical men, both physicians and druggists, have become more than locally associated, and that the organization is rapidly assuming national proportions. While ostensibly their acts are against Christian Scientists, Osteopaths, etc., according to the location, the actions taken as a whole, effect every line of healing other than that practiced by the vendors of drugs. This combined action on their part will ultimately result in great good to all liberals. It is one of the last wiggles of this particular serpent, as far as legislation is concerned if properly met, and like all acts of a purely selfish kind, even though clothed in the terms "For the good of the people," will result most disastrously to those responsible for them.

The people are not finding themselves injured by the healers, neither do they ask legislation against them; they do not ask that only the doctors of medicine be allowed to practice legally. Is it not a fact so plain that "all who run may read," the people are becoming so enlightened on these lines they can no longer be misled as a body. The doctors of medicine when brought in competition with true healers on anywhere near equal terms, find themselves in a position, when, for self-protection, they are compelled to ask for legislation for the reason they cannot otherwise compete.

It has become so common to hear of some great sufferer being cured by the simple laying on of hands by healers, after years of suffering while seeking relief from drugs, that it hardly causes comment. No one who is honest and reasonably intelligent, asking himself "Is medicine a science?" even though practicing under its banner, can help but admit it is not.

After practicing hundreds of years at the sacrifice of probably more lives than have been destroyed by war during the same period; with all their records of centuries from which to get wisdom, case after case, patient after patient, are given up by them to suffer on for years, perhaps die, and are afterward cured, healed, made whole again, to enjoy years of contentment and happiness, all as the result of the simple laying on of hands by the enlightened healer. These cases are getting too frequent for the doctors of medicine and they are seeking help. Poor fellows! They are very careful of the dear people. Oh, yes; there are dollars in it, and under that cloak they ask for class legislation. They want the exclusive right to practice. All others, regardless of the great good they may be doing or have done, should be outlawed, according to these great lovers (!) of the people. All true healers, whether by medicines or otherwise, regardless of religion or politics, yes, even of color, are deserving of great honor and respect. On the other hand, when any school or system says they only are wise, they only are fitted to practice, all others must give way, they are stultifying themselves to such an extent as to seem almost ridiculous, were it not for the tremendous force they exert obtained only by organization, reinforced by the great bodies of superstition and ignorance.

Is it not a sign of weakness that, after all these years of legislation by and for their especial benefit, they are now compelled to ask for laws to help them compete with healers?

It seems to the writer that only by agitation and union of action by those enlightened enough to realize the iron band these medical men are trying to place 'round the head of the people, can this evil be stopped in time to save humanity much suffering. If the Spiritualists, Christian Scientists, Osteopaths, etc., would work along lines harmoniously, they could exert a force irresistible that would counteract this evil movement by preventing pernicious legislation in the future, as well as have repealed that already wrongly in force, thereby placing medical men where they should be, namely, compelled to fight or compete in the open market of the world for their practice, and if unable to make the struggle successfully, should be relegated to the rear with much more of the rubbish of the past. If they are able to sustain their principles and practice without favor let them manfully do so, and all good men will give them the right hand of fellowship, their support and their best wishes.

Be manly, gentlemen; don't sneak behind the popular phrase, "For the good of the people," but courageously fight the good fight and if your methods are correct all will know it, and you will have much praise as well as profit. On the other hand, if you are unable to show you are correct, you had far better acknowledge the "coin," and seek other fields of learning, as legislation cannot supply what is lacking, and you will be forced ultimately to seek your proper level in society which will be determined by your usefulness and not by your power to corrupt legislatures into exacting unjust laws by which you will be the ones benefited while the people suffer.

DR. H. D. DWIGHT.

Delphos, Kan.

## "CHRISTIAN SOCIALIST."

Sometimes you hear people calling themselves "Christian Socialists." Now, Socialism does not fulfill the term

"Christian." A Christian must be more than the term Socialism implies. A Christian must be a communist, yea, an anarchist in its truest sense. Each must be a law unto himself. Each must be left free to govern himself. It is a community that is governed by but one law, the law of love. They are free, made free by truth. Truth and love conjoined stand for true liberty. He that is under the law has a master over him. He that has a master in the form of man is not free. Therefore, a Christian community must hold all things in common, and each must have as he has need; and no man shall call aught his own individually. Why? Because, whenever you do, you open the door for contention. Self must be subjected to the common good, and the strong must live to assist the weak instead of having to enslave them as is now being done under rents, interest and profits. So that Christianity means something more than what the church is pleased to use it for. It means an entire change in the mode of life. It means to lay aside the little self, the individual self, for the common good of all. It means to lay down the struggle for the material things of the world, over which all strife, murders, wars and contentions of all kinds are engendered, and live for the spirit. The spirit is greater than mere sensual things. Therefore, the Christ says his kingdom is a spiritual kingdom right here and now, because man is a spiritual being right here and now. He says this is the road to heaven or harmony right here and now, that harmony can only come to you and to me when we lay down self and the struggle for self and the material things of this life. Therefore, he said, "Go, preach that the kingdom of heaven is at hand. Now, if it is at hand, you do not have to wait to die to find it, and he further said that it was within you, when you keep the commandments, which is to love the Father of all spirits, and your neighbor as yourself. Thus you cannot do and hold separate property interests, and struggle each for himself, for this is Satan's kingdom in which the strong always overreach the weak and enslave them. Therefore, it is said that Christ came to do away with Satan and his kingdom. So long as man holds separate property interests, so long will Satan be let loose to roam up and down the earth seeking whom he may devour and enslave.

So that Christians cannot fulfill the law of love and hold separate property interests. Whenever they do they must have laws to defend and retain them, and when they do they at once fall under Satan's or self's kingdom. Christ, you must remember, is the divine, the God in man, and it cannot see the world as made for self. Hence, the God in Jesus said, Get behind me, Satan, when he was tempted to get the world and power for self's sake. He recognized the world as a common inheritance and that there was enough to spare and for all, when the strong would not appropriate it for self-glory and aggrandizement; simply use it as need required. Then there was no need to protect man from his fellow man by stringent laws, for all would be provided for.

If you want peace and good will on earth, be Christians. If you want heaven, or harmony, be Christians. Why pray any longer, Thy kingdom come, thy will be done on earth, if you are forever determined to merely profess Christ and live Satan. "Ye must be born again." That which is born of the flesh seeks the sensual. But that which is born of the spirit seeks the spiritual. So long as the body is of more importance to you than the spirit, so long will you remain outside of the kingdom of peace. It does not matter what name you will assume. It is the truth that will set you free and lead you into the kingdom where righteousness rules supreme.

E. K. WALBRIDGE.

Pittsburg, Kan.

## MRS. NATION AND THE LORD.

Some sixty years ago the Lord called on the clergymen of nearly all Christian denominations to lead their congregations forth to mob temperance lecturers, and to "smash" the schoolhouses in which they were promulgating the vile heresy, for no church at that time would permit a temperance lecturer within its sacred walls. Now that same Lord has called Carrie Nation to take the hatchet in hand and go forth and smash the saloon and spill the wine, whisky and beer in aid of temperance, and the church people generally are ready to fall in line and resort to mob law to suppress the whisky traffic that they were called by the Lord to defend sixty years ago.

The Bible says the Lord is never changing, "With whom is no variableness, neither shadow of turning," James 1:17. "I am the Lord, I change not," Matt. 3:6. Now if this be true, something else is not true. Either the Lord has changed his mind, or they who said sixty years ago that he had called them to mob the advocates of temperance were mistaken, or Carrie Nation and her "Home Defenders" are mistaken now.

Oh! that some one who was familiar with the Lord then and is so still, would decide this vexing question.

It would seem from the following Bible texts that wine and strong drink is not an unmixed evil.

"Give strong drink to him that is ready to perish, and

wine to them that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." Prov. 31:6-7.

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink." Deut. 16:26.

"Drink no longer water, but use a little wine for thy stomach's sake and thine oft infirmities." 1. Tim. 5:23. "Wine which cheereth God and man." Judges 9:13.

Then when we remember that Jesus made several measures of wine for some wedding guests, and that too after they were all well drunk, it does seem that the question is debatable at least. And then how Mrs. Nation can claim to be a Christian woman, and speak in church and usurp authority over men and dictate to them as to what they may and may not do, when the Bible says, "I suffer not a woman to teach or usurp authority over the man, but to be in silence." 1. Tim. 2:22, is a query. The saloon may be a source of evil, perhaps is, but does that justify a few fanatics in taking the law in their own hands and by mob violence smash them?

The question awaits an answer.

H. H. HUTCHESON.

Kansas City, Mo.

## SHRADER, THE HEALER

Shrader, the renowned, long-haired, velvet-robed healer who is now stopping in Topeka, is simply demonstrating the fact that if a law is complied with it operates, no matter whether it is understood by the operator or not. A person may, from an eminence launch himself into space, and though he be absolutely ignorant of the law of gravitation, yet his body will fall to the earth. Now the laws of suggestion and magnetism are as well established in nature as the law of gravitation, and when complied with they act just as surely, as invariably and as effectually. Shrader complies with these laws—operates them in the proper way, and thus produces their legitimate results.

There can be no question but that this man heals by the laying on of hands, but I was much surprised to learn that he is almost totally ignorant of the generally accepted scientific explanations of this power and its manifestations. He is unable to explain his power on any reasonable basis; says he does not understand it, except that it is a Divine gift direct from God.

"Do you believe in hypnotism?" he was asked. "I do not." "Do you believe there is such a thing as animal magnetism?" "No." "Do you believe there is a subconscious faculty of the mind?" "I don't know what you mean." After listening to a brief explanation of the duality of the human mind he said: "Well, I don't understand that subconscious mind business very well, but I guess it's just a bundle of big words and theories that people don't understand, and is got up for the purpose of branding somebody."

Shrader is by no means a source of knowledge; does not have well settled or pronounced views on any line except that he upholds the Bible and that his power is a divine gift similar to that of Jesus. He is not a well read man, does not use very good language, and sometimes makes decidedly foolish remarks—in short, he is illiterate. He wears a long velvet robe of dark red and purple that envelops him completely from head to foot. His hair is dark and falls below his shoulders. These oddities, of course, aid somewhat in inspiring the faith of credulous patients and thus heightens his power of suggestion. Aside from these peculiarities he is an extremely common sort of man having a somewhat gross appearance, and is by no means an adept in politeness or even polished in manners, and is inclined to be easily ruffled in temper by a difference of opinion, so he could not with propriety be called a "Second Jesus." He believes in spirit return but says there are more fake manifestations than real.

Shrader, as before stated, is a genuine healer. He banishes disease of every nature and is doing a wonderful deal of good for suffering humanity. He makes no charge for his treatments but leaves it to the option of the patient to pay whatever he will. He possesses naturally a great fund of personal magnetism and this, together with his absolute faith in his own ability, is the whole secret of his power. For, verily, "to him that believeth, all things are possible." E. F. R.

## The Psychic Century.

A bright four-page journal bearing the above title, has been finding its way to our table for the past few weeks. It bears the name of Laura B. Payne as Editor, with W. B. Wagner, Associate Editor, and A. H. Jackson, Business Manager, and is devoted to Spiritualism as the true exponent of the science of psychism. It is published at Topeka, Kansas, the state whose floral emblem is the one chosen by the Spiritualists to represent them—the Sunflower—and is filled with helpful thoughts, as well as idealistic concepts of great beauty. The subscription price is one dollar per year. The Banner wishes its young western contemporary abundant success.—Banner of Light.

THE PSYCHIC CENTURY.

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Published every Thursday, at 873 Kansas Ave., Topeka, Kan., by

THE PSYCHIC CENTURY PUBLISHING COMPANY.

Entered at the Topeka postoffice as second-class matter.

Subscription Price, \$1.00 per Year in Advance.

If not renewed, the paper will be stopped when subscription expires. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

Advertising Rates: 25 cents per inch per issue, in narrow column. Special rates given on long contracts.

THURSDAY, MARCH 28, 1901.

HARMONY.

Sweet harmony is heaven's first law.

Its music fills the spheres,  
Rolling in symphonies most grand  
Through all the passing years.  
Angelic beings feel its power  
And lovingly obey, each hour.

And shall we not in sweet accord  
Obey this law of love,  
And live in harmony on earth  
As they who dwell above?  
The universal law obey,  
And know true happiness always.

Kind, gentle deeds and loving words,  
Sweet harbingers of peace,  
Will usher in this harmony,  
Heaven's blessed law increase  
Until each soul shall feel its worth  
In heaven above and on the earth.

Some seek to live for self alone.  
This is a sad mistake.  
Discord at once is sure to rise  
When we this error make.  
When selfishness our hearts assail  
Sweet harmony cannot prevail.

We have no right to ask of men  
More than we seek to give.  
If we crave charity and love  
We must these virtues live.  
All are but children in life's school  
And should obey the Golden Rule.

In looking at another's faults,  
The same ne'er magnify,  
Or what is said of notes and beams  
We promptly should apply.  
Judge not; this is the wiser plan,  
While all should do the best they can.

When harmony dwells in the heart;  
It does each action grace.  
We will not seek for other's faults,  
Or their shortcomings trace.  
Pure souls are those and full of love  
Who strife and discord rise above.

Oh, harmony! sweet cord of love!  
Thy music I would hear,  
Rolling in symphonies so grand,  
Through each succeeding year,  
Adown the aisles which friendships rear,  
Resounding ever strong and clear.

EMMA CHALLAND.

Topeka, Kan.

THE LAW OF VIBRATION AND SPIRIT COMMUNION.

It is surprising when we reflect how recent is the growth of our scientific cosmos and how short is the time which separates it from the chaos which was before it.

Even in sciences which deal with commonplace material things is this true. The facts of Geology are certainly those to excite the curiosity or impress the imagination of men. Yet until the middle of the eighteenth century no very marked efforts were made to solve the vast problems they presented. Indeed, ever since the days of Aristotle the origin of the fossil remains imbedded in rocks had been the subject of speculation. Theophrastus had suggested that they were formed by the plastic force of nature. Mediaeval astrology attributed their formation to planetary influences.

These hypotheses, with the view of the Church that fossil bones and shells were relics of the Mosaic Deluge, appear to have satisfied the learned of Europe until Voltaire suggested that the shells might have dropped from the hats of pilgrims returning from the Holy Land. Werner and Hutton were then preparing to explain the causes of stratification and the genesis of igneous rocks. Cuvier in the next generation demonstrated the analogies of the fossils found in the Paris basin with living species, and Agassiz was soon to investigate the relation of fossil fishes and to show the true nature of their imbedded remains.

In the middle of the last century, so slow is the spread of organized knowledge, it was possible for a pious Scotchman to ascribe the origin of mountain chains to a cataclysm which, after the fall of man, had broken up and distorted the face of the earth; and for a Dean of York to bring the mediaeval theory up to date to try to prove that all stratification and fossilized remains were formed by volcanic eruptions acting in concert with the Mosaic Deluge, and for another English Divine to warn his readers against meddling with the arcana of rocks, "because they represented the tentative essays of the Creator at organic forms—a concealed storehouse of misfits."

In 1819 when Dr. Harvey discovered the circulation of the blood the world was aghast at the idea, and he says when he finally gave the information to the public not one man over 40 years of age believed it.

When the idea of the telegraph was first presented to the world it was declared impossible, miraculous, and that it would never be, and not until there flashed these words along the wire from Washington to Baltimore, "What God hath wrought," did the world accept it as a fact. The same is true of the telephone and all the wonderful inventions which have recently been thrust in the face of a doubting people, and the greatest trouble in getting the world to accept new theories and even demonstrated facts is the fear of doing something contrary to the will of the Lord for all inventions and every advanced idea have been at first considered sacrilegious and the works of the devil.

The matter of psychic phenomena and philosophy is passing at present through stages like this. Notwithstanding the fact that since 1848 much information has been furnished through scientific investigation, and otherwise, in regard to spiritual phenomena, yet the vast majority are yet ignorant concerning it. Hundreds, yes, thousands of people live for years within a few blocks of large libraries where may be found the complete works of such scientists as Sir William Crookes and Alfred Russel Wallace regarding spiritual phenomena, yet they never read them, and no doubt if they did, would condemn them as the works of the devil. The thinking people, however, are looking toward the psychical world today and their investigations are turning from material to spiritual things. Wireless telegraphy, telepathy and thought transference are some of the subject-matter under the present consideration of scientists. Yet we often witness the spectacle of an individual, wise in his own conceit and loyal to his creed, laughing to scorn all the researches of Charcot and Bernheim, just as their prototypes a generation or two ago ignored the results of Cuvier and Agassiz, and held it as an insult to the Creator to accept their scientific explanations of things.

Under the law of vibration eventually will be made plain all spirit communion, and what now seems so miraculous will seem to be as natural as the shining of the noon-day sun. For instance, sound is vibration, light is vibration, etc. The stars send forth their waves of light which beat upon far distant shores. The light of the nearest one, traveling at the rate of 192,000 miles per second, is twelve years in passing the distance from that star to the earth.

A luminous body sends out waves of light, a heated body, vibrations of less rapidity, known as heat. A body thrown into intense vibration gives off electricity. The waves may be transmitted by a wire, or if such a vibrating body be placed high in the air where the waves may be unobstructed they may be caught with the proper instrument. So the principle is the same as when the transmission is by wire.

Now, the brain is a center from which radiate waves of thought and the spiritual "I am" is using that brain for the transmission of thought; and in the same way that light and sound are transmitted through space from some particular center, so thought is continually being sent vibrating through the boundless space; and as there is an ether for the explanation of these physical phenomena, so there is an ether still more refined for the explanation of the psychical. "This principle, as simple and yet as sublime as that of gravitation was first announced in the 'Philosophy of Spirit and the Spirit World' published in 1870. The spirit authors for the first time stated explicitly the theory of thought vibrations, with diagrams, as the fundamental explanation of all that marvelous class of phenomena now known as thought-transference, telepathy, etc. The existence of universal spirit-ether was declared similar to that of light-ether. It was called 'Zoether' in preference to nerve-aura or nervous fluid."

Thought vibrations are more rapid than those of light, their velocity being 250,000 miles per second. All brains give off thought vibrations as strings upon the harp give out sound, and as the string will cause a response from another upon the same plane of vibration or in harmony with it, so a thought sent out from the mind will meet with a response from minds of like vibration.

Here is a very beautiful and scientific explanation of spirit communion, viz.: that thought transference is the source of all psychological influence whether it be hypnotism, mental influence or spirit impression, and the thought if coming from an exanimate would be fraught with the same power as if coming from a mortal, and the mind in harmony with it would receive it.

Now all phenomena in the physical world have their corresponding ones in the psychical, and as we have the low and high vibration in the physical we must have them in the psychical realm. For instance we have the low tones and the high ones in sound; the lowest vibration of light in the red gradually growing finer, more rapid, until the pure white light is reached, etc. So in the soul world we have the corresponding high and low vibration. In the great laboratory of the human mind the eternal spirit sits enthroned, and

Sends out at his own sweet will  
Thoughts that make alive or kill.

Thus may readily be seen how hatred, anger, disease and melancholy may be sent from one individual to many. As has been alluded to before, minds in a receptive condition to certain thoughts will catch them, but they must be upon the same plane of vibration. So if we want to escape the vibrations upon the low planes where sickness, sorrow, crime and death are found we must rise above them, and only in the unfoldment of those faculties

corresponding to the spiritual nature of man can this be done.

We often hear talk of evil influences and frequently find people who are afraid of influences and have much to say regarding certain others and their influences and I know that such carrying on as this among professed Spiritualists has made much against the cause, since to one not understanding anything of the law of vibration and of spirit control such talk is ridiculous, and anyone knowing anything of ancient witchcraft will say immediately it is like witchcraft. But there is after all a deep and subtle principle involved in it all, even witchcraft, which it behooves humanity to understand. It is the principle of vibration, and when we learn that we may be the masters of the situation ourselves, that when we are vibrating upon a high plane we can neither send out evil thought-waves nor receive them, we will seek to dwell upon the mountaintop of spirituality where the miasmas of the lowlands touch us not nor make us afraid, and cease worrying about evil influences since they have no power to harm us. And just here I wish to speak of the fear of evil influences. Man is always negative to that which he fears, and as the negative principle attracts the positive, so he naturally attracts the very thing he fears. Thus Job exclaims: "The things I most feared came upon me."

Even the medium who most put herself in a receptive condition to catch the vibrations from the other shore, can learn to hold herself positive to undesirable influences and declare herself mistress of her own household and that no plague shall come nigh her dwelling. And as like vibration will catch like vibration as was shown in the illustration of the harp strings, no medium who lives from day to day among the sun-kissed peaks of the spiritual domain need stand in fear of evil, for it could no more reach her than the vibrations from the lowest note on the instrument could reach and harmonize with one many octaves higher.

In the study of vibration we not only learn how to escape the evil things of life but we also learn how to receive the beautiful. If we watch the approaching ship the topmost sails will appear first and we cannot see its full beautiful form from our position, but if we get on higher ground where our vision will come in range of the vibrations from the ship, we may behold it to our satisfaction, and it is this way with the beautiful things of life, we may be standing so that our range of vision does not catch them. Let us get up higher. In the valley where we dwell perhaps are the dark, damp fogs, but away up the hillside yonder the bright sun is shining and the birds sing, flowers bloom and the fountains of eternal joy gush forth.

Let us build our mansions, not in the low grounds of sorrow, but upon the highlands of spiritual freedom where we may catch the strains from the angel choirs, and the whispers from the Eden where our loved ones have gone. The last few generations have witnessed the mighty results of the wonder-working wires and rapid strides in the scientific world, generally speaking, upon the material plane, but I am impressed to say that the day is not far distant when, through an understanding of the law of vibration, intelligence will flash from place to place and around the world and over the sea without the assistance of the wires, but by what is now known as wireless telegraphy, and not only this, but through telepathy, its counterpart, friend shall speak with friend though thousands of miles apart, and even though that friend be not upon the mortal plane, yet shall he speak and be heard through this subtle law of vibration. Thus shall man to man be united and earth walk hand in hand with heaven; distance shall be annihilated and the veil which hangs between mortal and spirit realm, will be pierced by the invisible wires which stretch away into illimitable space, uniting in one stupendous whole the universe of God.

ARMY CHAPLAINS.

New York, March 20—More than 500 chaplaincies in the army have been already filed with the President according to a World special from Washington, which says: The army reorganization bill provided 23 additional chaplains. The pay and rank were fixed at that given a captain of infantry, together with the usual extras and allowances, of about \$2,000 a year. While the position of post chaplain was abolished, each regiment of cavalry and infantry is to have a spiritual adviser and the artillery corps is to have twelve. Nearly every denomination is represented in the list of applicants. Two dozen negro clergymen are among the number. The Roman Catholics are making especial efforts to secure additional recognition as but four of the army chaplains are now of that faith. The Methodists hold the record, having eleven chaplains now. Mr. McKinley is a Methodist. It is expected the President will make a sort of pro rata distribution of the new places among the various denominations.

Since war must be under the Christian dispensation I suppose it is well to have a generous supply of well-paid preachers along with the boys to keep God posted as to their needs and to pray his blessings upon their side of the question. But why not give the Catholics an equal show with the others since their prayers do not end with the battle here but may go with the poor soldier as he goes groping his way through purgatory? If we pay for prayers let us have the ones that go with us all the way.

The Psychic Century is the title of a new Spiritualist weekly published at Topeka, Kan., at \$1.00 a year, Laura B. Payne, Editor. It is a bright and spicy paper, the articles having a true ring about them, and it should find a liberal support.—Philosophical Journal.

The editor must not be held responsible for all the various shades of opinions expressed by correspondents.

## THE PSYCHIC CENTURY.

### A FABLE.

Some cawing crows, a hooting Owl,  
A Hawk, a Canary, an old Marsh Fowl,  
One day all met together,  
To hold a caucus and settle the fate  
Of a certain bird (without a mate),  
A bird of another feather.

"My friends," said the Owl, with a look most wise,  
"The Eagle is soaring too near the skies,  
In a way that is quite improper;  
Yet the world is praising her, so I'm told,  
And I think her actions have grown so bold  
That some of us ought to stop her."

"I have heard it said," quoth Hawk, with a sigh,  
"That young lambs died at the glance of her eye,  
And I wholly scorn and despise her.  
This, and more, I am told they say—  
And I think that the only proper way  
Is never to recognize her."

"I am quite convinced," said Crow, with a caw,  
"That the Eagle minds no moral law;  
She's a most unruly creature."  
"She's an ugly thing," piped Canary Bird;  
"Some call her handsome—it's so absurd—  
She hasn't a decent feature."

Then the old Marsh Hen went hopping about,  
She said she was sure—SHE hadn't a doubt  
Of the truth of each bird's story;  
And she thought it a duty to stop her flight,  
To pull her down from her lofty height,  
And take the gilt from her glory.

But, lo! from a peak on the mountain grand  
That looks out over the smiling land  
And over the mighty ocean,  
The Eagle is spreading her splendid wings—  
She rises, rises, and upward swings—  
With a slow, majestic motion.

Up in the blue of God's own skies,  
With a cry of rapture, away she flies,  
Close to the Great Eternal:  
She sweeps the world with her piercing sight;  
Her soul is filled with the Infinite  
And the joy of things supernal.

Thus rise forever the chosen of God,  
The genius crowned or the power shod,  
Over the dust-world sailing;  
And back, like splinters blown by the winds,  
Must fall the missiles of silly minds,  
Useless and unavailing.

—Ella Wheeler Wilcox.

### PRISON REFORM.

The recent mutiny at the Leavenworth penitentiary contains a lesson which it might be well for those who have to deal with convicts to consider. It seems there was a warm feeling among the convicts for their former warden, Bruce Lynch, who, while warden, seems to have been actuated by the belief that no human being is totally depraved and that penitentiaries and reform schools should not be only places of punishment but institutions of reform. The Elmira Reformatory furnishes a good example of what such a system may accomplish. The following is from the New York Tribune in regard to prison reform:

"To obtain his release he must get a perfect record in three branches—for good conduct, zeal and efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact, a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of the convicts released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced, not inconsistent with proper discipline, looking to the health and well-being of convicts. Strenuous efforts have also been made to surround them with cheerful and elevating influences.

"The Elmira system proceeds upon the principle that a thorough and lasting reform can only be obtained through a decided change in the character of the convict. At Elmira the convict has not been invited to read. He is compelled to study and to work over his books as he does over his bench in the workshop, because it is only by making a perfect record as a scholar as well as in the other two branches that he can shorten his sentence. The schools are held in the evening after the eight hours of labor required in the shops have been performed.

"The experience of those engaged in this work is directly against the theory that intellectual development only increases the capacity of the criminal for wickedness. They find, on the other hand, that even the so-called intelligent criminal seems mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning. He takes narrow and distorted views of life. The process of intellectual culture which is carried on in this institution, we believe, broadens the convicts' mind until he is lifted out of the narrow groove and is able to see the wisdom of good morals. The experiment is unique, and may have a most important influence upon the future of penal science."

Harveysburg, O., March 10, 1901.

Laura B. Payne, Topeka, Kan., Dear Editor:—The picture of your earnest face in a recent *Light of Truth* makes me desire to know you and your paper. Will you kindly send me a sample copy, and will you count me a friend and clasp the hand I reach to you? Let me hear from you, please. Yours very truly,—Laura Varner Reed.

Neosho Falls, Kan., March 22, 1901.

Mrs. Laura B. Payne, Dear Friend:—I read your paper

and hand it out to some one else. Every one likes it. It is full of good things and I hope you will be able to continue its publication. We need more good sheets like it, and we Spiritualists should sustain them. With best wishes for your success, I am, Your friend,—Laura A. Darrah.

Perry, Oregon, March 22, 1901.

Laura B. Payne, Topeka, Kan., Dear Sister and Friend:—The *Psychic Century* has now smiled upon us for several weeks. Please find enclosed one dollar that its smiles may bless us to the end of the year. Ever yours for the cause of truth and humanity. For forty five years I have known the love of the angel world and can truly say it is well worth seeking, for it never fails in time of need. Yours,—J. W. Cowen.

The above letters are samples of those received daily by the editor of this paper. What a pleasure it is to have the kind words and wishes of our sisters in the cause of truth, and not only the sisters but the brothers as well. It is easy enough to roll the burden up the hill when there are many shoulders at the wheel, but it is very difficult to roll it all alone. I trust that many more will send their words of greeting and offers of assistance to *The Psychic Century*. We would be glad to hear from every willing worker in the cause of truth and shall be glad to clasp the loving hands held out to us.

### SOUL DEVELOPMENT.

"Souls are built as temples are."

Many people seem to think that the soul may be developed by becoming quiet or passive at certain intervals, regardless of the mode of living and thinking at other times. This is an error. Harmony is the law of soul development—not harmony at certain times, but every day and every hour. Our lives and our thoughts must be regulated and our energies conserved. "Going into silence," or becoming passive, at regular times, is a good practice. Body and brain are thereby rested and healed, and the soul strengthened. But what is thus gained by passivity may be afterwards dissipated by disharmonious acts and thoughts.

Things are so constituted in this world that pain must sometimes be experienced that good may follow. We work, for instance, not because such use of our faculties is a pleasure, but because pleasure may be derived from the effect or product of our labor in the external world. The natural compensation for the pain of labor is the happiness effected by labor. When we get more or less than compensation for our labor, mental and physical, our souls are not satisfied; their growth is hindered. Since each individual acting alone cannot adjust everything to his satisfaction, the rule to be followed is: Never cause unnecessary pain, either to yourself or other creatures. If pain must be caused that good may follow, be positive to the pain and keep your mind fixed upon the good. When we cause suffering without compensatory good, that suffering would dominate and haunt us should we try to enter a passive or negative state.

Some people are always positive. They never relax. They enjoy when harmoniously active, but they know nothing of passive pleasures. It is in a passive state that we enjoy most, provided we are not haunted by previous experiences of a disagreeable nature. It is then that the soul connects itself with and is acted upon by the finer forces of this and the spiritual world. Let us so order our lives that we may become positive or negative as the occasion requires, thus preserving the integrity and harmony of our souls. Guard well each thought and action. Cultivate moral courage; stand for truth and principle, for this brings out the stronger part of our natures without destroying the finer. We then become like a piece of steel, strong and vibrating. If we live in discord and lethargy, we are like wrought iron, which cannot receive and retain a lasting fine edge.

LOLA LITTEN.

### ANDREW CARNEGIE, A STUDY.

A few months ago the business and commercial world was startled by the utterance of a man who declared bluntly that "the man who dies rich dies disgraced." Had this statement emanated from one of the toilers, one of the "discontented" who are all the while "stirring up trouble," nobody would have given it a thought, and surely the newspapers and public commentators would not devote space and time to the publication of it. But it emanated from one of the wealthiest men of the country, and more than one commercial strategist woke up to the fact that something divine was about to come out of the modern Nazareth.

It was Andrew Carnegie who declared to the world that the man who dies rich dies disgraced. And indeed that was not the first occasion he took to stick a pin in the behemoth of wealth.

We recall that seven years ago when the name of Carnegie meant, in the minds of those who did not understand him, all that was perfidious in the methods of wealth-getting, that that King of Steel made a speech on the inheritance tax question in which he said: "Of all forms of taxation this seems the wisest. Men who continue hoarding great sums all their lives, the proper use for which for public ends would work good to the community, should be made to feel that the community, in the form of the state, can not be deprived of its just share. By taxing estates heavily at death the state marks its condemnation of the selfish millionaire's unworthy life."

Little heed was given to this bold utterance and perhaps nobody outside of Mr. Carnegie's immediate family and a few friends had any idea that he was even then striking the keynote of his real life, the music of which is now being listened to by the myriads whom his great bene-

factions are blessing and whose children are destined to be blest by.

The position of Mr. Carnegie is certainly unique among the world's wealthy men, and we doubt not that could the real animus back of him be known to the world a greater unique would be revealed. Down to within ten days ago his recent public benefactions footed up some ten millions of dollars. Early last week it was announced that he had given \$5,000,000 for a fund for pensions to the employes of the Carnegie works in and around Pittsburg, and for libraries in that city. Before the week closed (and the last act he performed before leaving for Scotland) he offered New York City \$5,200,000 to build sixty-five branches of the public library in that city, provided that the city furnishes the sites. It is not at all likely that the princely gift will go begging, and in a word, New York will have the greatest public library system in the world.

Simultaneously with this gift Mr. Carnegie donated \$1,000,000 for the construction of library buildings in St. Louis, on the condition that the St. Louis public library present a suitable site free from incumbrance, and provide an annual fund of \$150,000 for the maintenance of such libraries as may be constructed with the money donated.

These gifts swell the total of Mr. Carnegie's known benefactions to over \$20,000,000, and we have in them a fair indication that he meant just what he said when he declared that a man who dies rich dies disgraced. What an object lesson in the great good one can do with his money is presented in these benefactions! In view of Mr. Carnegie's known attitude regarding great holdings of wealth he does not entertain a thought of charity in thus bestowing his holdings. With him it must be a matter of simple justice. All that he possesses aside from the natural earned increment which a man's industry returns to him, he owes to the great mass of people, the protection of the law, the security of property rights which they have given him. In placing with the people in these forms of benefaction the unearned increment which his wealth attaches to itself he is returning to its original source that which rightfully belongs there. He is showing the great robbers who, in the popular vernacular, are the great rich, where they really stand with reference to the stewardship of wealth. A better inspiration in that quarter of the social conscience does not exist. Besides freeing his own soul from the chains of a sordid existence, Mr. Carnegie has put himself into the breach between the social conscience and its awakening among his own kind. He has not gone to others and preached. He has stayed at home and acted.

His choice of avenues through which to carry his munificence to his fellow men is another evidence of his wisdom and sagacity. He knows that the diffusion of knowledge is the world's redeemer. Great libraries where all kinds of literature are stored are the windows of the public soul force. Through them the heart, intellect and soul of the people come into touch with the illuminati of the world. Mr. Carnegie desires that this public soul force shall be set free through the altruistic spirit, the doing of all for others. What a conscience he must carry with him to his bonny Scotland home, where, far from the madding crowd and push, he has gone for rest! He is forming the type of men upon which the eyes of God will yet rest without derision.

—Light of Truth.

### NOTES AND COMMENTS.

BY W. B. WAGNER.

Dr. Peters, a Baptist minister of Brooklyn, speaks of Andrew Carnegie as a revolutionist who "with one bold stroke has uprooted by the roots one of the vested ideas of the race." He says that the logical deductions of Mr. Carnegie's utterances may be thus summed up: "Whoever holds his wealth for selfish uses alone is a thief; he who dies overburdened with wealth is a criminal."

According to a dispatch, the ghost of Mrs. Luetgert, who was murdered by her husband in Chicago nearly four years ago, has been haunting the premises where the murder was committed. She has not only been seen by many people in the vicinity, but two police officers, who were detailed to investigate the matter, declare that they saw the ghost at the vat where Mrs. Luetgert's body is thought to have been disintegrated. One of them got within a few feet of the apparition and tried to grab it, but of course the attempt failed.

Mrs. Lillian Jurens, the spirit-photographer, has many times taken the pictures of Topeka citizens in their own homes, thus photographing with the sitters furniture and other things of which she had no counterpart in her gallery or anywhere else. In pictures thus taken appear forms sitting, in a natural posture, in chairs and on sofas, their dresses, coats and other drapery falling in natural folds and in proper perspective over the edges of the furniture. This is something that ought to strike a skeptic with some force. An ordinary photographer cannot produce a picture like that under the same conditions.

In Chicago last week Judge Dunne of the circuit court rendered a decision in which he held that the school authorities of that city "have no right to exclude from the public schools children who have not been vaccinated, unless it is shown that the disease is so prevalent that rigid precautions are necessary." The discussion was in mandamus proceedings brought by a citizen whose three children had been barred from school because they had not been vaccinated. After the decision was made arguments were

heard on the question as to whether such an emergency existed as rendered it necessary to exclude from the schools children not vaccinated.

Reports from three charitable societies of Chicago show that 2,000 men deserted their wives in that city the last year. The matter came up before the Illinois legislature and a law was talked of to send such men to prison and make them work at something there for the benefit of their families! Would it not be wise to find out first whether it was not lack of work that caused many of them to leave their families. If such were the case would it not be better to furnish them with work without putting them in prison? In New Zealand there is a public employment agency which keeps tabs on the condition of the labor market everywhere, and free transportation is furnished to the unemployed that they may reach the places in the island where their services are in demand. In fact, there is no excuse for a man being out of work in that country. Does it not seem that such a condition would make wife-desertion a less common occurrence than in this country where men who start out looking for work often develop into professional tramps, and lose all regard and love for their families?

The fact that a Congregational minister cannot be tried for heresy—that he is responsible only to his congregation, who can retain him or discharge him as they see fit, is the cause of a great deal of heterodoxy in that church. Recently I talked with a minister of that denomination who was not only an advanced thinker on social and political questions, but his religious views were so broad and liberal that Ingersoll would have felt orthodox had he listened to him. He denounced preachers as a curse to mankind, ever throwing obstacles in the road of human progress. It is not astonishing, therefore, that Rev. Edward Smith, pastor of the First Congregational church at Oshkosh, Wis., went so far as to say that there is no personal god and no personal devil. He stated this belief before the Oshkosh Ministerial Association recently and caused quite a furor. Of course the ministers present "vigorously combated" his position. "Mr. Smith averred that the devil, like all other acceptations of the public mind, has been an evolution," says the dispatch from which I gather my information. "He maintained that the popular conception that the devil is drawn from the Bible is a mistake, and that it is Milton's devil, that of Paradise Lost, that holds the field. He said that it is repugnant to reason that a personal devil and a personal god should exist."

**Musical Mediumship.**

This is not a distinct phase, for the same conditions which allow a spirit to write, or inspire, facilitates its using the medium for the production of music. For success the control must be more perfect than for the communication of thoughts.

There are two distinct methods, the automatic, where the exceeding sensitiveness of the medium allows of that mechanical control, exhibited by a hypnotized subject. When this is united with an organization attuned to music, the results are wonderful. Blind Tom is one of the most conspicuous instances of this form of control. By an unknown pre-natal impression his susceptibility to musical tones was intense, while his other faculties were dwarfed to idiocy. Yet inbecile, untaught, untaught he unhesitatingly executed the most difficult music in a manner only attained by others by years of study and practice. His improvisations have been the wonder and delight of his listeners and an unsolved mystery to scientists. By what method could his astonishing facility of execution, delicacy of expression, and masterly touch be explained?

He was never taught a lesson in music, was incapable of forming a continuous train of thought; yet no conservatory ever graduated a superior performer. We are forced to accept one of two conclusions; either that he was himself superior to anyone in musical ability, or that he derived his gift from an outside source. The first, on the face of it, is absurd; he was no more the cause of the music he produced than was the piano on which he played.

History affords many parallel examples, where an exceptional sensitiveness dependent on physical organization has been seized upon by spiritual beings, and the recipient made to respond like an instrument. Yet even the most perfect control has its limitations by the attainments, character and development of the spirit, which determines the channel in which the control shall move, as music, mathematical calculations, money getting, etc.

The other form of control is of mediums who have by education and training prepared their minds to receive and understand. The musician by his long continued training not only prepares himself for the production of music in its most artistic style, but he also cultivates his susceptibility to be controlled by intelligences of far superior musical attainment. Mozart, Beethoven, Wagner and a host of others furnish examples of this form of control. Their concentration of mind brought others to their aid.

It is thus apparent that it is possible to be born into this phase of mediumship, idiotic on all else but music. It is a low form, and most undesirable. There can be no approach to it made by seances, however long continued. They who await the coming of spirits to use them in the same manner will meet with saddening disappointment. If they desire the assistance of higher intelligences they must prepare themselves for their reception by study and

observation. They must do all they can of and for themselves before they touch the high sphere of influence.—From "Mediumship and Its Laws," by Hudson Tuttle.

**A Successful Meeting.**

Although there was no new attractions, the meeting of the Church of Spiritualism at Lincoln Post Hall last Sunday evening has caused considerable comment to the effect that it was more successful, viewed from every standpoint, than any that has been held for some time. The crowd was large, considering the weather, and there were many whose faces were strange in the audience, and also some who have not attended for a long time. This fact indicates an increase of interest here in spiritual phenomena and philosophy. Mrs. Payne's lecture on Vibration, a synopsis of which is published in this issue, held the undivided attention of the audience. Mrs. Inez Wagner, who followed Mrs. Payne with tests, broke all previous records she has made in that line. She went out into the audience, as is her custom, and read for perhaps fifteen or twenty people, most of whom were strangers to her, reading at first without articles and then psychometrically. Full names and descriptions of spirits, with messages from them to their friends in the audience, were given, and these, in every instance were pronounced correct. There was some good singing which is an important feature in Spiritualist meetings. With meetings conducted as this one was, and giving such general satisfaction, the society will increase its membership, and be strong and harmonious. W. B. W.

**State Organization.**

The fact that preconcerted attacks have been made upon the liberties of the people in no less than twenty states during the present legislative season is proof that State Spiritualist Associations are absolute necessities as aids to the N. S. A. in its good work of protecting the people from all kinds of injustice. We are pleased to note that the Spiritualists of Kansas and Montana are moving in this direction. We wish our brethren in both states a full measure of success, and urge our leaders everywhere to take similar action at the earliest possible moment. Letters from the State of Washington show that an attempt is being made there to stamp out mediumship, and to put Spiritualism under the ban of the law. This is also true of the State of New York, and similar moves are being made in other states. If these tyrannical measures were applied only to fakirs, frauds, and charlatans, no rational Spiritualist would object very seriously to them. But these laws are so framed as to involve some of the noblest and truest men and women in the world, hence are serious menaces to life and liberty. Moreover, they are class legislation of the worst kind, and ought to be defeated in order to avoid being made precedents to even more odious laws. If those Spiritualists who prefer their party to principle, and those who argue that there is no danger, because the "dear spirits" gave Spiritualism to them, could be made to feel the full force of these measures for a number of months, they might be led to do something in defense of the right.—Banner of Light.

We would be glad to receive communications from those who desire to help the cause in this way. If you have a good thought give it to the world. Don't let it die for want of light and air. All communications not available for use will be returned if so desired by the sender.

If you receive a sample copy of The Psychic Century it is an invitation to you to subscribe, providing it suits you in tone and purpose.

**The Ladies' Temple Builders**

Give their first Fair, Social and supper Saturday, March 30, at Lincoln Post Hall, 118 East Sixth Street. Articles for the Fair have been sent in from California, Illinois, Michigan, Minnesota, New York and other states by those who responded to the call for aid sent in to the Progressive Thinker by our secretary, Miss Challand. The Temple Builders wish to heartily thank these good friends in distant states for their kindly interest and the beautiful gifts they have sent to aid them. All those living in the city who have articles they wish to contribute for the Fair are kindly requested to bring or send them to Lincoln Post Hall as early as convenient Saturday that they may be put in place by the committee in charge as promptly as possible.

To the public we would say, come one and all and see what we have that you want. Take in the Social. Good music and singing. No admission charged. The supper will be served from five to seven o'clock. All you want to eat with hot coffee and tea included for only 15c. The ladies have spared no pains to make this part of the programme a grand success and will be pleased to have you come and enjoy yourselves.

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**OLD ORTHODOXY.**

Poor, old Orthodoxy, thy steps are growing slow;  
Dim-eyed, with trembling limbs, as down the hill you go,  
Long years have set their seals upon thy lofty brow  
And deep, dark deeds have left their scars all radiant now.  
Look, ere your failing light is closed in death's cold night!  
View once more your victories of hate and holy spite.  
See, still smoking fagots that thy wrath in ages past  
Gathered for those whose faith was of a different cast.  
Thy voice so frail and feeble, once so strong and loud,  
Monarchs at its accents paled, subjects humbly cowed,  
No more the nations fear, no more thy hand can stay  
The mighty tide that science rolls across thy way.  
Thy power is weakening and thy fame is fading fast;  
With bitter tears you mourn to powers held in the past,  
And when you turn and view yourself by reason's light,  
The fact you will discern, your passing out of sight.  
Farewell. May memories bring to nations yet unborn  
The thought that love gives sweeter fruits than hate or scorn.  
May the harvest in coming years be more complete  
And those of earth forsake the bitter for the sweet.

J. W. COWEN.

Perry, Oregon.

True Spiritualism includes the philosophy of the present physical existence, and the happiness and progress of those who live in the present day, as well as the philosophy of the world of spirit with its almost endless work. There is no such thing as "higher" Spiritualism. True Spiritualism embrace all the philosophy of life. The Banner of Light very aptly remarks as follows:

"Fraternal love is the prompter of all reforms; the inspirer of all philanthropy; the agitator of all social improvement; the pleader for liberty, equality, justice and right in government; the promoter of every means that makes humanity wiser, better and nobler. It is the strongest bond of society, of country and of nations. When it prevails there will be peace, good-will and happiness such as this earth has never known. It is the mission of Spiritualism ultimately to establish this divine element in all human hearts."—Philosophical Journal.

**Fifty-Third Anniversary.**

The Fifty-third Anniversary of Modern Spiritualism will be celebrated at Lincoln Post Hall, 118 East Sixth St., Sunday, March 31, by the Church of Spiritualism. All Spiritualists and friends of this grand philosophy are cordially invited to attend.

The afternoon session will begin promptly at 2:30 and consist of short speeches by Col. J. C. Smith, Mrs. Laura B. Payne, Rev. C. W. Searing, Mr. E. E. Chesney, of Kansas City, and an original poem by E. Challand. The exercises will be interspersed with vocal and instrumental music by Mrs. John Bright, Mrs. Laura B. Payne, Miss Peneyl and others. Evening session will begin at 7:45 and will consist of an Anniversary address by E. E. Chesney, spiritual tests by Mrs. Inez Wagner and others. Vocal and instrumental music under the supervision of Mrs. L. B. Payne and Mrs. J. Bright.

Friends are kindly invited to bring provisions for a free lunch to be partaken of between sessions. The Church will provide hot tea and coffee with the lunch. A grand good time is expected.



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Several communications were received too late for this issue which will be published in our next.