

THE PSYCHIC CENTURY.

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

VOL. I.

TOPEKA, KANSAS, THURSDAY, APRIL 17, 1901.

NO. 15

TO A SKELETON.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions fill'd this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye,
But start not at the dismal void,—
If social love that eye employed,
If with no lawless fire it gleam'd
But through the dews of kindness beam'd
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue:
If Falschood's honey it disdain'd,
And when it could not praise was chain'd:
It bold in Virtue's cause it spoke,
Yet gentle concord never broke,—
This silent tongue shall plead for thee
When Time unveils Eternity!

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek affliction's humble shed;
If Grandeur's guilty bribe they spurn'd,
And home to Virtue's cot return'd,—
These feet with angel wings shall vie,
And tread the palace of the sky!

Author Unknown.

Self-Confidence.

Life is an individual problem that man must solve for himself. Nature accepts no vicarious service. Nature never recognizes a proxy vote. She has nothing to do with the middleman—she deals only with the individual. Nature is constantly seeking to show man that he is his own best friend or his own worst enemy. Nature gives man the option of which he will be to himself.

All the athletic exercises in the world are of no value to the individual unless he compels those bars and dumbbells to yield to him, in strength and muscle, the power for which he himself pays in time and effort. He cannot develop his muscles by sending his valet to a gymnasium.

The medicine chests of the world are powerless in all their united efforts to help the individual until he reaches out and takes for himself what is needed for his individual weakness.

All the religions in the world are but speculations in morals; mere theories of salvation until the individual realizes that he must save himself by relying on the law of truth, as he sees it, and living his life in harmony with it as fully as he can. But religion is not a Pullman car, with soft-cushioned seats, where he has to pay for his ticket, and some one else does all the rest. In religion, as in all other great things, he is ever thrown back on his own self-reliance. He should accept all helps, but must live his own life. He should not feel that he is a mere passenger; he is the engineer, and the train is his life. We must rely on ourselves, or we merely drift through existence—losing all that is best, all that is greatest, all that is divine.

The man who is not self-reliant is weak, hesitating and doubting in all he does. He fears to take a decisive step, because he dreads failure, because he is waiting for some one to advise him, or because he dare not act in accordance with his own best judgment. In his cowardice and his conceit he sees all his non-success due to others. He is "not appreciated," "not recognized," he is "kept down." He feels that "society is conspiring against him." He grows almost vain as he thinks no one has had such poverty, such sorrow, such affliction, such failures as have come to him.

The man who is self-reliant seeks ever to discover and conquer the weakness within him that keeps him from the attainment of what he holds dearest; he seeks within himself the power to battle against all outside influences. He never stupefies his energies by the narcotic of excuses for inactivity. He realizes that all the greatest men in history, in every phase of human effort, have been those who have had to fight against the odds of sickness, suffering, sorrow. To him defeat is no more than passing through a tunnel is to a traveler—he knows he must emerge again into the sunlight.

Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one thing in which he would be great. This self-reliance is not the self-sufficiency of conceit. No—it is daring

to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent upon it. To develop your self-reliance you must see from the very beginning that life is a battle you must fight for yourself—you must be your own soldier. You cannot buy a substitute; you cannot win a reprieve; you can never be placed on the retired list. The retired list of life is—death. The world is busy with its own cares, sorrows and joys, and pays little heed to you. There is but one great password to success—self-reliance.

The man who is self-reliant does not live in the shadow of some one else's greatness; he thinks for himself, depends on himself and acts for himself. In throwing the individual back upon himself, it is not shutting his eyes to the stimulus and light and new life that comes with the warm pressure of the hand, the kindly word and the sincere expressions of true friendship. True friendship is rare. Its great value is in a crisis—like a life-boat. Many a boasted friend has proved a leaking, worthless "life-boat" when the storm of adversity might make him useful. In these great crises of life man is strong only as he is strong from within, and the more he depends on himself the stronger will he become and the more able will he be to help others in the hour of their need. His very life will be a help and a strength to others, as he becomes to them a living lesson of the dignity of self-reliance.—Ex.

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A Promise of Peace.

For years I have been an invalid, unable to take part in the world's activities, away from its noise and bustle. So it has come to pass that, sitting in the Silence of Love, I have learned to hear the sweet voices of angel-friends and be guided by them. The dear Father in His tender wisdom never leaves one of us so helpless but that if we try we can find some way of working for Him, some way to serve our kind and make our little niche in life bright and good; and, more and more clearly, I am coming to know that a part of my work is to give out the messages of love and hope that are spoken to me, and thus it is, dear Readers, that, at our Editor's request, I am writing to you tonight, hoping thereby some heart may be cheered and strengthened, some weak one helped over the rough way, some "doubting Thomas" be convinced of the glorious truths of Spiritualism, and the light which "shineth more and more unto the perfect day" be extended over the now darkened places of life. I claim no infallibility, no exemption from the errors and mistakes to which we are all subject, but as clearly, as truly as I may I shall give you a share in that which so helps and strengthens me, asking only that you believe in my honesty of purpose and give me a kind and sympathetic hearing.

Once, when weary with the thoughts of the strife and contention going on in the world a voice spake to me saying: "Be not discouraged; I see a time of peace coming, but it is not the peace of the slothful man, but rather is it that which follows great and well directed effort. The flowers which grow along the way of life are not the feeble blossoms of a sickly purpose, but are the outward sign of the inward strength and determination. They open for the healing of the race, and as proof of the triumph of the real man over that which is but seeming. The thought within blossoms in the rose and the lily; the fragrance of the real reaches upward, and with it the soul of man uplifts and expands in eternal beauty. As the beautiful blossoms hold the eye and redeem the dreary waste, so truth holds the soul and redeems it from its dark environment. The day hastens when war shall be a thing of the past; mankind shall find a better way. There are swords more potent than those of steel, and these must rule the world in time to come.

When man faces man with deadly intent the angels veil their faces in awful pity, but they know through it all it is but for a little time. They know it is but a stage in man's upward way—a dark passage through which he must walk before he can behold the shining of the sun of truth and righteousness; and they pity but do not blame. The better way will be found for all nations. I hear the echo of its coming rolling grandly up the eternal hills. I see the shadow of the great man who stands with his feet firmly planted upon the heights of purity, truth and love, and dares to take his own from the highest realms of thought and life. In his day there is no night, no dark shadows of hate or fear. He lives in the sunlight; he walks grandly, he talks manfully; he stretches out his hands and they are filled.

The race is but in its childhood. As it grows older wars will cease and a strong, true life arise—a life of true love each to each, a life of happiness. But be patient, remembering all true growth is slow. Much time, according to earthly reckoning, must still elapse before this day shall come, but come it will at last. Over the hills of strife and contention a great light is shining, a light which heralds the dawn. The sun of love is slowly rising, preparing to shed its rays over all the earth. Each race will be uplifted

by it, each heart feel its influence. The day is coming when all the people of the earth shall stand shoulder to shoulder for right and truth. Then the 'brotherhood of man' shall no longer be an empty phrase."

I listened in reverent awe as the voices went on, giving words of cheer and encouragement, and when at last I questioned, "Who is this that speaks to me?" the answer came "It is the united sentiment of those who love you and who gather here seeking to help you. Our names are many, and what are names but empty sounds? We are men who have passed over after fighting the battle of earth life as best we could; men who see the need and longing in your hearts and understand it because of our own experiences; men who can and will help to lift you up, and not you alone, but the people. We are banded together for a good work; everywhere this is so. Each family attracts a certain set of spirits, according to its needs and desires, who unite to help in every good way. We are always about you, strengthening and shielding, guiding and inspiring, leading upward always. Everywhere these spirit bands are working earnestly for the right, inspiring mankind with more love for whatever is good and pure; leading away from wars, away from all strife and contention, unto a day of glorious peace and love. We unite our forces with the strong forces of earth and lift upward. We shall move the world sunward by the might of love. There is nothing but love; even hate is but perverted love. It is the power that shall revolutionize life and make it good everywhere. This power is coming to the front in this the dawn of the twentieth century, as never before. Despite the clouds of war about you, love is growing and strengthening. This is the most hopeful day the world has yet seen. The vanguard of truth is marching on, and all mankind is feeling its impulse; all will be swept in its current and flow on in a mighty tidal wave, bearing away evil thought and feeling, and bringing in the flood of love that is for the cleansing and healing of the nations. Never despair, never give up. As sure as that God rules, all is well, all tending upward. This is truth, pure and unadulterated. Believe and be comforted." The voices ceased, but my soul was comforted and strengthened and I wait for more. FLORENCE SHAW KELLOGG.

Fay, Kan.

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Helen Keller and the Power of Concentration.

Perhaps we talk too much in this column about concentration. You may be bored by constant reference to "teaching your thoughts to center all their forces on some particular point."

But consider the case of Helen Keller, and admit that failure to concentrate must deprive you of considerable share of success and progress.

Miss Keller has just succeeded in passing her mid-year examinations at Radcliffe College. She has passed most creditably, competing with scores of young women, among the most intelligent of the country. Miss Keller has been from her birth deaf, dumb and blind.

In her case, absolute mental concentration has replaced all of the three faculties which all of us would consider essential to the acquisition of knowledge.

Helen Keller cannot hear a word that is spoken, but she places the tips of her fingers on the throat of her teacher, knows everything that the teacher says, and assimilates that knowledge.

When you talk about the difficulties in your life, does it not make you ashamed to think of a young girl who studies higher mathematics with the sole aid of the sense of touch?

Helen Keller has never heard the sound of a human voice, yet she has thoroughly mastered the English language, and has passed examinations in French and German, in Latin and Greek.

Miss Keller is sightless, yet she writes on the typewriter as rapidly as any expert, and the work which she prepares for those who teach her is just as neat as that of any girl in her college.

It is not alleged that Miss Keller is a young woman of vastly superior natural ability.

She has succeeded marvelously because, while her affliction has made her work harder, it has saved her from the distractions which keep so many of us from working at all.

Deaf, dumb and blind, the ordinary diverting pleasures of the world are denied her. Her moral courage, refusing to submit, finds refuge and expression in intense mental concentration, with the results mentioned.

Concentrate your mind. Don't be beaten in life's struggle by a young girl who cannot see, cannot hear, cannot speak.—Chicago American.

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The Psychic Century has received several copies of "Longley's Choice Collection of Beautiful Songs for Public Meetings and the Home." Singing is a source of strength to the soul, especially when the themes are grand and beautiful. The American people sing too little. These songs are the product of a fine spiritual nature. The book sells for 25 cts., 3 cts. extra by mail. 600 Penn. Ave., S. E. Washington, D. C.

THE PSYCHIC CENTURY.

LAURA B. PAYNE, Editor.

W. B. WAGNER, Associate Editor
A. H. JACKSON, Business Manager

Published every Thursday, at 813 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, APRIL 17, 1901.

THE PATTERN IN THE LOOM.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of a tapestry weaver on the other side of the sea.

Above their heads the pattern hangs; they study it with care;
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing besides, of the patient, plodding weaver;

He works on the wrong side evermore, but for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvelous skill is learned.

The years of man are the looms of God let down from the place of the Sun,

Wherein we are weaving away, till the mystic web is done—
Weaving blindly, but weaving surely, each for himself his fate.

We may not see how the right side looks; we can only weave and wait.

But looking above for the pattern, no weaver need have fear,
His toil shall be sweeter than honey, his weaving is sure to be clear.



"IF ONLY YOU SAY, I WILL."

Thousands of people are walking today in the quagmire of slothfulness, intemperance, viciousness and poverty who tell themselves daily that they are but the victims of circumstances, the natural product of their environment and that they cannot escape from the thralldom into which they were born; but I want to say that no arm is sufficiently strong to hold out against the I Am within, and that self may conquer in time all the hosts of enemies that may stand without, for back of heredity, back of earthly environment and back of habit that which so often assumes the vampire form and fastens upon the human soul sapping the rich vitality therefrom, yes, back of these and everything is the immortal self.

O, let the god within you be asserted. Let self wield the scepter and wear the crown and be master of your being and never weakly or feebly assert yourself, but under the most trying conditions let the I Am undauntedly declare, I WILL.

When the day is dark and the clouds hang low
Declare to yourself I will.
When, look where you may, you behold the foe,
Just boldly assert, I will.
For away out yonder is stationed your goal,
The path to it climbs the hill,
Yet nothing can keep that goal from you
If only you say I will.

The man is lost who will say, I can't;
That word is a weight on his soul.
It weakens his nature, dwarfs his will,
And stands between him and his goal.
But he who affirms without fear of defeat
That his purposes shall not fail,
Will find that the clouds will disappear
And his bark will weather the gale.

That the mountain he thought loomed up so high
Was only a little hill,
And the terrors that made his heart afraid
Had vanished before his will.

Thus we find that we alone can shut the door of our own desires; that no power in existence can keep the soul.



CARNEGIE AND THE CHURCH.

"Millions for education but not one cent for creeds" is certainly the motto of Andrew Carnegie. The Church tells us Jesus is the light of the world; also that Mr. Carnegie is a Christian. Yet it seems that he believes education to be the light of the world, hence his giving is to that end.

A minister said the other day that Mr. Carnegie is a Christian man, but had only, like many others, neglected to join with any particular church. How liberal this sounds! But this is a multi-millionaire of whom he is speaking, who is just now beginning to give away his millions; but how would it be with the poor man if he had not complied with the conditions of the creed? Why, surely he would be damned. While Abraham Lincoln was living in the body, he was called an infidel, and he was not considered hot enough for him, but now after the lapse of forty years and the world has acknowledged him as the greatest benefactor of the race in any age or any clime, the Church opens up her motherly arms and is ready to claim him as her son, even though in his sojourn in earth life he did not take kindly to nor accept her conditions for salvation. I hear they are beginning to think Ingersoll was a

Christian in disguise; also that Paine was not so bad after all, but would be a good Unitarian if he were living today.

There are some of the great souls of earth they cannot claim, however. Confucius, Buddha, Mohammed and Bramah are among them; and while their teachings were noble and grand, yet the Church is trying to convert their followers to Christianity. Those of the wise and great they can claim they will, and those they cannot they endeavor to rob of their glory and just following.

He that believeth in the immaculate conception; that the shedding of Jesus' blood is the only atonement for sin, and is baptized, shall be saved, but he that believeth not these things shall be damned, applies to all except extreme cases, such as Andrew Carnegie, A. Lincoln, Col. Ingersoll and others. Consistency, where art thou?



ZOO PARK, SPRINGFIELD, MO.

The meetings at Zoo Park are growing in interest, and as the weather continues to grow warmer we hope to have larger crowds. The Sunday evening meetings will be held in G. A. R. Hall on Commercial street hereafter. Springfield, like many other places, needs a spiritual temple. It is estimated that there are five thousand Spiritualists in Green County and here in Springfield they are very enthusiastic and earnest and are working to build a temple. They hold their meetings in dark unsuitable halls just as they do in many other places. O, if Spiritualists would rally round the flag of truth and give of their possessions to build for their cause how different would be the aspect of affairs in their ranks in the near future. Organization is what is needed and a oneness of purpose among Spiritualists if we would have the cause grow. If Spiritualists would organize into local and state associations under the leadership of the national, settle their speakers and work together for the worthy object of educating the people in their phenomena and philosophy, it would not be long until the hope, peace and joy of Spiritualism would permeate the world of humanity and the darkness of ignorance would vanish like the night before the morning sun. But while there are petty jealousies existing among the genuine mediums, and while the world is full of fake mediums, we cannot expect the cause to flourish.

The true workers in the Spiritualistic field should hold themselves above envy, strife, hatred, etc., and let their aim always be for the greatest good to the greatest number. It is true that mediums and lecturers must have their remuneration to a certain extent in dollars and cents, but when the dollar is the only object in view the work will prove unsatisfactory and discord and evil will be the result instead of harmony and good.

I long to see the day when every one wearing the badge of Spiritualism will be an honor to the cause, and when morality, wisdom and spirituality will be synonymous for Spiritualism.



A TRUMPET SEANCE.

It was my privilege to sit in a trumpet seance last week with Mr. and Mrs. C. M. Folsom of Springfield, Mo. There were present about twenty-five persons who formed a circle around the room, the medium, Mrs. Folsom, sitting, not in a cabinet nor in the center of the room, but in the circle with the others. A table sat in the center of the room upon which was laid three very light aluminum trumpets. The lights were extinguished and two or three beautiful songs were sung by the members of the circle, when the trumpet speaking began. Mr. Folsom's guide, Tom Varley, spoke first to the people bidding them good evening in a clear, natural voice, calling several by their names and entering into intelligent conversation with them. After he was through speaking the little son, Leo, of the gentleman and lady at whose house the circle was being held, took up the trumpet and talked with his father, mother and little brother present, and no words of mine can express the tender love manifested there by that spirit child to his parents and brother yet in the flesh. He spoke of things in their own lives and surroundings unknown either to the medium or any others of the circle which were recognizable as tests to the parents who are as sure their departed child conversed with them then and there as they are sure they live.

One father talked to his son in the circle and besought him to be honest and true in all his dealings and to prove himself a true man in all the walks of life. Tears coursed their way down the cheeks of all who listened to that conversation between father and son. Such tender solicitude of parent for child, such blessed benediction and prayer for those yet in the earthly environments I had never heard.

Many of the disembodied spoke words of love and cheer to their loved ones that night, and one more I wish to mention in particular. There was a lady present who had never been in a seance before, was a church member and had been taught that those who manifested at Spiritualistic seances were of the devil, and that Spiritualism is the work of the devil. She had a little girl in the spirit world who passed to that life at the age of five months, but who was now several years old. The child spoke to her mother and gave her her name, also that she passed out while a babe. Some one said, "How old were you, three months old?" "No, no, no!" she said, "I was five months old and my name is The mother then exclaimed "O, I know now you are my child!" Then she said "Darling, is it wrong to come here and talk to you?" "No, mother, certainly not. Is it wrong to talk to my little sister at home and to the dear ones around your family fireside? I am your little girl, mama, and love you just as much as if I were with you in the body world. The angels say I may talk to you and I know it is not wrong."

Spiritualists have been accused of turning the prayer-meeting into a seance and of calling on the spirits for

assistance instead of calling upon God, and in pursuance of this I wish to say that I have been in many prayer-meetings where the people called blindly upon God, and where unsatisfied souls expressed doubt and despair even in their prayers, but I have never in any prayer-meeting witnessed such joy, such recognition of the truth, such infinite peace and satisfaction as comes to those who are permitted to speak face to face with those so dearly loved and who still linger around us, bound to us by the golden chains of love which even death cannot sever.

Never have I on any occasion felt such holy happy influences as when sitting in the home circle, that holy of the holies, where the dear angel messengers are permitted to wing their way to us bearing, perhaps, the infant ones back to the mother's bosom and where the sweet incense from the altar of love floats all about those so assembled. And no where have I heard such lofty aspirations breathed forth as those which have at such times been wafted to the Infinite Father from earnest hearts upon the white wings of prayer.

True, the seance room may become the place where undeveloped spirits manifest, and through the law of spirit communication do and say things unworthy the cause of Spiritualism. Yet it may be made the very gate of heaven to our awaiting, longing souls and the sweet sanctuary of the blessed communion with saints.

If good thoughts, pure motives and honest aims prompt our attendance at seances, be the phase of manifestation what it will, no evil can possibly come of it and the meeting with the dear departed will be as natural and as holy as though it were around the fireside at home with those yet in the mortal.



The Next Step in Spiritualism; What is it?

Spiritualists affirm that Spiritualism is a fact, and that they rest upon knowledge instead of faith in ancient and uncertain traditions. I accept this claim that Spiritualism is the stupendous fact of not only this, but of all the ages, past and to come. But I submit that a fact is something more than a mere happening—a phenomenon. It is that, and something more. Our word fact is from the Latin participle factum and signifies something done. There are four elements in a fact. 1, Something done. 2, A doer. 3, The method, or law of the doing. 4, The purpose or design of the doer.

The facts of Spiritualism, like all other facts, are resolvable into these four elements, hence it is a science and a philosophy. In the doing and the law of the doing, we have the science; and in the doer and the purpose of the doing we have the philosophy. The analysis of the phenomena leads up to the principles and forces involved, while the philosophy systematizing and applying them, points out the purpose of the movement.

Were Spiritualism merely a product of physical energy, we could not affirm purpose, but should be limited to the tendencies of the phenomena as merely automatic forces. But when we come to the facts, the product of intelligent volition, we are compelled to ascribe purpose on the part of the doer or doers. That the modern Spiritualistic movement is the embodied purpose of the Wisdom Spheres of the Spirit World, is the conviction of the majority of Spiritualists.

What is that purpose? Where there is a great, a comprehensive purpose, there may be many incidental or subsidiary ones included as a part of the great whole; and limited or shallow intellects may fasten upon one of the incidentals as being the whole thing, and thus completely fail of comprehending the real purpose, and hence misrepresent the entire subject. This has been the case with Modern Spiritualism. It has been belittled and made contemptible, instead of being regarded as an instigation of human thought and progress.

During the fifty years past, the scientific phase—the phenomena, and the mode of their production—has occupied the attention of most investigators. This has not been exhausted, but a very fair understanding of mediumship has been attained. So much so, that there is not the same necessity for exclusive study in that direction as was the case fifty years ago. During this period, the philosophical phase has hardly been looked at by the great mass of the people. This has resulted from not comprehending what a fact includes. Those who prate the loudest about facts, are supremely ignorant of the meaning of the term, and therefore have never become conscious of the mighty purpose of the spirit world in the new revelation. The incidental purpose and the preliminary work of furnishing a more perfect demonstration of a future life, has been seized upon by these ignoramuses as the whole of Spiritualism, both in purpose and in action. With this superficial view, philosophy is impossible and morality is ignored. Indeed, Spiritualism, with this definition, is an incident of human thought. It is a particular, not a general, much less a universal. It can be made into a sect. Can be attached to any church, to any religion, or no religion. Is perfectly compatible with any notion of political life, from the most complete anarchy to absolute monarchy. There are no principles to this kind of Spiritualism, consequently no such thing as unity is possible to such a people. A real organization is out of the question. Anarchy is the necessary condition.

Was such a result the purpose of the spirit world in the evolution of Modern Spiritualism in the middle of the last century? I answer no. The purpose was social reconstruction.

No period in human history compares with the middle twenty years of the nineteenth century in the discovery and perfecting the application of natural energies for the performance of human labor. And no thousand years of that history has seen anything to equal the enormous production of the last fifty years.

The result of this mighty conquest of natural forces is

the increasing accumulation of the world's wealth in a few hands, and the reduction of the people to a state of absolute dependence upon the caprice of the mighty few. One of the worst features of this revolution is the money insanity which has seized the people. In China, Africa and the Philippines, the most brutal slaughter is being perpetrated by Christian peoples, for no other purpose but wealth accumulation.

The "Great Spiritual Congress" foresaw this climax of selfish greed, and formed the purpose of counteracting it by reconstructing the social order, and establishing human brotherhood in the Co-operative Commonwealth." This includes a new religion, a new morality and a new government, discards all sectism, all selfishness and enthrones universal justice, equality and liberty.

The next step to be taken by Spiritualists is to unite as one man to carry out the purpose of the spirit world. The platform, the press and the polls must see all the Spiritualists with one mind, combined in the work of reconstructing our selfish, religious, political and social system. All the discoveries and improvements of present, point to the fundamental necessity of humanity—reconstruction. Present religions and governments have demonstrated their incapacity to perform this work. Spiritualism, as the "Science and Philosophy of Life," furnishes the only principles by which it can be accomplished. Spiritualists must arouse and perform the work to which they are called, or the wise sages of the spirit spheres will abandon us and select another people for the purpose. Our present littleness and strife are due solely to our utter disregard of wisdom's great purpose.—J. S. Loveland, in Banner of Light.

Attacks on the Declaration.

No; we are not born free, and we are not born equal. What the Declaration of Independence should have asserted is that all men are born free and equal, or ought to be, before the law. It is declared that all men are born with certain natural, inalienable rights—as the right to life, liberty, and the pursuit of happiness. This is another fiction. We have been treated to many learned discussions of our natural rights, but it still remains true that the only right that Nature seems to know is comprehended in the phrase, "Might is Right"; and it is because of this fact that man has created society—to protect the weak against the strong.—W. H. Phillips, in Mind.

This is only one of many attacks I have seen lately on the Declaration of Independence. Indeed, it has become quite the fashion to treat with contempt that document so long considered almost sacred by every true American. An article in the Arena is entitled "The Passing of the Declaration." The author asserts, and supports his position with facts, that our government is not now and never has been in harmony with the Declaration. But he goes on to say that not only for this reason but also for the reason that its teachings are false, it should be consigned to oblivion. Is not this sentiment against the Declaration being carried too far? At the beginning of her Revolution France adopted a Declaration of Rights in which it was stated that "Men are born and always continue free and equal, in respect of their rights." The French people have often attacked that statement, just as some of our people now attack a similar one in the Declaration of Independence. This caused Victor Hugo to observe that whenever France advanced toward the principles enunciated in the Declaration, it was light, and whenever she receded from them, it was dark.

All men and women have an equal desire for and are constantly in pursuit of happiness. It is in his nature, and in Nature, generally, that no person can attain happiness acting alone. We are mutually dependent upon each other for our happiness. It is because we are necessary to each other in the pursuit of happiness that we should grant to each the right to such pursuit. The blacksmith cannot get along without the farmer, and neither without the carpenter, and so on. Each is but a part of one great whole, and who can determine before they live out their lives which person will contribute most to the happiness of all? We must assume that we are equally necessary to each other. Each should be given the right to do as he pleases as long as he injures no one else. The object of human law is to protect each one in that right and to punish anyone who infringes upon it. It is a natural right because it is founded in nature. The Declaration does not call it a natural right, as the above quotation asserts, but an inalienable right—that is, a right which cannot be transferred from one to another. I must live my own life; I cannot give it to another. I must obtain happiness in my own way; no one can do that for me. I must be free to use my own faculties; they can be used by no one else. The only restriction to be placed upon me is that I shall not take the same rights from others.

I do not believe that might is the only right that nature recognizes. If this were so, every species would speedily come to an end; for, without doubt, parents have power to kill their offspring. I do not believe that man created society to protect the weak against the strong. Man has always been gregarious; society has always existed among his progenitors. There were always communities whose members were united by ties of affection as well as by want and fear. But man has instituted governments, and these should have no other object than to protect each in the pursuit of happiness. W. B. W.

Thoughts Gleaned from "Name on the Sky."

Some one sent me several numbers of "Name on the Sky," the paper started in Chicago by Charles W. Dean for the purpose of knocking the cussedness out of human nature and making things slide along as smoothly on earth as they do in heaven. He is not running his paper for love, however, as the subscription price is \$4 per year.

But this is very reasonable considering the staff of contributors that use him as an instrument, and also the object they have undertaken to accomplish. Among the contributors are all the celebrated characters that ever lived, and also some whose names were never heard of outside their own precinct or ward. I run over the papers, hoping to find an article from Adam. I wanted to commence with the first man, and then gradually work down through the ages to modern times. There was none from Adam, but my eye fell on one by "Eva, the Wife of Adam, the First Man." I proceeded to read it. It was entitled "The Voice." Eva first sets us right in regard to her name, which in the work of translating the Bible was wrongly spelled. "It is Eva," she says. She then goes on to say, in her quiet, motherly way, that she likes to write, that she wrote a book about 6,000 years ago when she was young. Strange that she should thus call attention to her age! It appears from her narrative that Adam was an old bachelor, and that he had a garden not far from the garden of her father, whose name was Rib. This throws a flood of light on the origin of the rib story, although Eva allows us to draw many of our own conclusions. I imagine it was thus: There were several Rib girls, and they all wanted Adam for a husband, he being the most eligible match in the neighborhood. They were not allowed to do any courting. Eva says, "I had seen Adam, but had no personal acquaintance with him." It seems that Adam was not allowed on the Rib premises, but he would go out in the backyard every moonlight evening and make night hideous by singing, "Over the Garden Wall." This was very annoying to the old man Rib. He could not read the evening paper, and kept posted on the proceedings of the Legislature. He sought revenge, and the marriage of Eva and Adam was the result. Adam never sang again. According to Eva's narrative, he was kept busy gathering up bark upon which they wrote what "The Voice" told them. The first bark-book was written by Adam, but as it was in such poor handwriting, "The Voice" told him to destroy it. He did so, and then Eva became the amanuensis for "The Voice." Thus engaged in her literary work, Eva would stroll absently around the garden, her hair uncombed and her fig leaves all awry. Seeing her take these daily walks, the small boys in the neighborhood got in the habit of saying, "There goes Adam's Rib!" In time tradition had it that Eva was made from one of Adam's ribs. But I must not tell more of this interesting narrative. I was considerably disappointed when I read the article written by Methuselah. I expected him to reveal the secret of his extraordinary longevity. I had always entertained the idea that "Old Methuse" had knowledge of a Patent Liver Regulator that excelled any ever heard of before or since, and thought his communication would say something about it. But not so. He informs us that he only lived 187 years, but that his teaching was promulgated 782 years longer. The story of Samson slaying the lion is also explained. Samson says he did not slay a lion, but only a man that came from a lion. Phineas, the naturalist, writes an article and says the Chinese originated from a crocodile; the negro, from a gorilla; the Caucasian from a goat; the Germans, from a duck; the English, from a dog, etc. We learn from another writer that the colored spirits control the weather. But I must not give all I learned from this high-priced journal to the readers of The Psychic Century, so will close. AMALEK.

Ringed Words Endorsing Dr. Wallace.

Editors Psychic Century: Never was I happier than when I read today in your columns the message of Alfred Russell Wallace to the Spiritualists of the twentieth century. Pardon me, but I gratefully myself that for two years to the good Spiritualists of Topeka I said every Sunday with all the power that in me was and with the added force of the greatest names in history, poetry, polity and ethics, all that Wallace has now said, not only with the greatest of all power, but also with authority. For this great scientist—scientist in both physics and psychics—is authority; authority by right of vast and conceded accomplishments. When, therefore, this great man speaks in no uncertain tone of the necessities of this time, we may well hope that he will be heeded. This perfect scientist and perfect Spiritualist does not hesitate to condemn the most infamous of wars, that against the Boers though his own country's government carries it on. Nor must any good Spiritualist in America fail to join his equal solemn condemnation of the equally wicked war carried on by the government (not the people) of the United States against a people who have a right to be free and have their own government. And all everywhere must add their voices to denounce the savagery of "civilization" and "Christianity" in China. See the savagery, behold the butchery by the so called "Christians" against men and women and babes.

The world is lost unless there be a new evangel. The churches have dismissed the spirit and will have none of it. The churches are mere cadavers and if there is any action it is merely galvanic, not vital. Priests and preachers praising and praying for, not peace, but war! Those who claim to be followers of one meek and lowly, a servant, one beaten, the Prince of Peace—think—these persons blessing butchery and praising ambition and lauding treachery and every wickedness under the sun. For war is, as General W. T. Sherman said, all hell.

Now that Jesus Christ has been driven from all the churches, it is true even as Dr. Wallace says, that Spiritualists must proclaim the new evangel, must proclaim peace and plenty and the reign of right and that all men are brothers. The inhabitants of the islands of the sea are our brothers. The Boers also are our brothers as much as are the English. So are the Chinese. All are brothers and all men are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

Oh, for the Christianity of Thomas Paine, instead of the anti-Christ of "the churches" preaching fire and famine, sword and "sovereignty," bayonet and blood, destruction,

disease and death to the people who will and still believe that all who breathe are of one blood and that ALL men are created equal and endowed by their Creator with certain inalienable rights.

What! Can a Spiritualist say less than immortal Paine said? "The world is my country and to do good is my religion." The world! Aye, the world! is my country. Shame on these recreant, miscreant Americans who deny the doctrine of the fathers, the doctrines announced in Jefferson's Code for Humanity, that all, ALL, ALL men have the same inalienable rights! Let the tongue be blighted that seeks to limit the illimitable reach of the most holy and true religion of the fathers of this republic. Of this Charter of Humanity the historian Bancroft says:

"The Bill of Rights which it promulgates is of rights that are older than human institutions and spring from the Eternal Justice that is anterior to the state.

The heart of Jefferson in writing the Declaration and of Congress in adopting, beat for ALL humanity; the assertion of right was made for the entire world of mankind, and all coming generations; for the proposition which admits of exception can never be self-evident." (History of the United States, vol. 8, p. 472, 1st ed.)

There is no room among true Spiritualists for what Pope calls "the enormous faith of many made for one." The absolute equality of all men is the known mental fact in all the teachings of spirits and of Spiritualism. Boer and Briton, Mexican, Filipino, Chinese—all are equals. In 1856 Theodore Parker called Spiritualism the democratic religion. This was the salient fact to that learned man. So it remains. And real democracy means peace—equality and peace. Wallace is an Englishman, and Crookes; Flammarion is a Frenchman; Fichte, a German. Though a hundred Hannas call me half round the globe to stab these or other Spiritualists with the bayonet, I will not do it. Nor will I rejoice in any famous victory, save in those victories that peace hath no less renowned than those of war, or the victory that is unquestionably a victory of self-defense, a victory of actual home defenders.

The time has come for the praise of peace in all the ways of peace and for all the days, peace. And I venture to say that Spiritualists have here their principal mission, to proclaim equality and peace on earth and good will among men, and the praise of peace throughout all the land. Even as Dr. Wallace says: "The first duty of Spiritualists is, not only to protest, with voice and pen against these national crimes, but to render them impossible by the regeneration of our social system, which in its awful contrasts of luxury and starvation, of vicious idleness and the grinding toil of millions, is the real cause of them. We must claim for ALL that perfect equality of opportunity, which is the only safe foundation of really civilized society."

These are golden words, fit to be printed in caps below your motto, dear editors: "Behold! I bring you glad tidings of great joy, which shall be unto all people."

E. E. CHESNEY.

Kansas City, Mo.

BRIEF NOTES.

Japan invites the world to unite with her in a war to exterminate rats, it being claimed that they spread disease germs. That is the kind of war we favor.

Recently published statistics show that the United States leads the world in the number of divorces as well as in many other ways. The number stands 23,472 to 20,111 for the rest of the world.

The U. S. supreme court has decided that a divorce granted in a state where husband and wife have made their legal residence is valid in other states, but not so if granted in a state where they have had no marital residence.

Uncle Sam is taking steps to prevent newspapers and other publications from offering as a premium anything but what can legitimately be sent through the mails as second-class matter, the penalty for the violation of the law to be the forfeiture, by such publication, of its right to a second-class rate.

A Kansas City, Mo., judge fined Mrs. Nation \$500 for obstructing the streets, ordered her to leave the city at once, and warned her that if she returned and was found by the police, she would be placed in jail. Is n't that going a little too far? No person should be deprived of the right to be in a city as long as he behaves himself, and, possibly, Mrs. Nation could mend her conduct if she tried.

It is safe to say that the man who has been in Topeka the last few days calling himself Francis Schlatter is not the Schlatter who, some years ago, performed many marvelous cures, on account of which he gained great notoriety. The original Schlatter was a quiet, unassuming man, and would not claim to be a mortal after he had become a spirit. He died some years ago, and unless we have evidence to the contrary, we must believe he is still in the world of spirits. Schrader, who has just left town, also called himself Schlatter at one time, but resumed his right name after he had been exposed. We will next hear of divine healers coming direct to Topeka from Mars or Jupiter, but we would not advise the public to accept the testimonials of people they have cured on those planets as evidence that they can cure anybody on earth.

John Byer, of Sterling, Kan., writes that he is very much in "love with the Psychic Century," and that while it is not as voluminous as some other spiritual papers, "yet it is so good, everything right to the point, and every article so far has been food to my soul." That expresses our aim exactly. We endeavor to feed the spiritual nature, give our readers the best that can be found, in the most condensed form.

Remember that for a month only we will give away to every one who will send us \$1.00 for a year's subscription to The Psychic Century, a copy of Hudson Tuttle's latest book, "Mediumship, and Its Laws." The selling price of this book is 35 cents.

THE DIVINE PLAN.

There is a book in which we look
For all the laws of God,
And there we find most every kind
Of stories queer and odd.

We learn that he who made the sea
And earth and air and sky,
Made out of naught the things he wrought,
All creatures low and high.

When he gave birth to this old earth,
He saw that it was good;
Then did not shirk but went to work—
Made everything he could.

He made a light to rule the night
And one to rule the day.
He made old Mars and other stars
To light our earth away.

To end his plan he made a man;
As Adam he was known.
Poor Adam, tho, did not then know
Why he was all alone.

And God saw too 'twould never do
For there to be just one
So a wife he wrought and to him brought
And then God's work was done.

You must believe that Mother Eve
Was made from Adam's rib.
For don't you know if this ain't so
That God has told a fib?

For not a word how e'er absurd,
That's found in holy writ,
Can you deny tho 'tis a lie
God wrote it every bit.

Now God got mad because they had
Picked fruit from the wrong place.
And with an oath he cursed them both
And all the human race.

So every one beneath the sun
Is doomed to go to hell
And through God's ire to burn with fire
Because old Adam fell.

Now is it just that all men must
Be cursed before they're born
And go to hell 'cause Adam fell,
To 'pease God's wrath and scorn?

But after years of pain and fears—
Ten millions having died
To scorch and singe at God's revenge—
His anger did subside.

He sent his son, his only one,
His misdeeds to retrieve,
To save all men from all their sin
If they would but believe.

No matter tho, thro life they go
Committing every sin,
If they at last on Christ are cast,
Old Pete will let them in.

No matter tho thro life we go
Doing the best we can,
If we don't believe, Christ won't receive—
We fall beneath God's ban.

Well now I ween that this is mean,
'Tis literally absurd,
It is not fair, and if you don't care
I'll not believe the "Word."

DE STREBOR.

The Church Favors War.

In a protest against the action of the Church in upholding war, made before the Episcopal Church Congress in Providence, R. I., November 15, 1900, Ernest H. Crosby used the following language:

War is hell, as General Sherman long ago told us; but he did not go on to tell us why. There is only one possible reason. Hell is not a geographical term; it is merely the expression of the spiritual condition of the inhabitants. War is hell because it transforms men into devils. War is hate. Christianity is love. On which side should the church be ranged? War is hell. The church is, or ought to be, the Kingdom of Heaven. What possible truce can there be between them? And yet it is a fact that the church favors war. Can you recall a single sermon condemning war, or even severely critical of it? A great movement against war has been going on in England during the last two years. I find among its leaders Frederick Harrison, the positivist, Herbert Spencer, the agnostic, and John Morley, the atheist, but the whole bench of bishops has been on the side of bloodshed. In France the church has given its unanimous support to the military conspiracy against Dreyfus, and left it to the free thinking Zola to show "what Jesus would do." In Germany and Russia the church is the main stay of military despotism. Is it true that things are so very different in this country? Is it strange, then, that outsiders should criticize us? A Japanese writer, Matsumura Kaiseki, uses this language in a recent article: "To the Oriental Christian there seems to be something absolutely contradictory in the gospel preached by the missionaries and the action of their governments." And the eminent Jew, Max Nordau, is surprised to find that "the church does not seem to see that it is blasphemy to ask of the God of love to look with favor upon murder and destruction." May we not have something to learn of Jew and Gentile?

The backwardness of the church to do the work of Christ, while those beyond the pale are endeavoring to do it, has a precise analogy in the history of the anti-slavery movement. It was such "infidels" as Garrison and Phillips that were fulfilling the obligations of the church fifty years ago, while she was searching the scriptures to find

authority for a sin which the world had outgrown. War is going to be condemned by the conscience of the world just as surely as slavery was condemned. I do not say that wars will cease. Murder and theft have not ceased, though they are condemned by mankind. But I do say that war will be adjudged a crime, like other murders and robberies, and that those who take part in it will know they are doing wrong. The only question is, what instrument will God use in bringing this about? Shall we allow him to use the church, or shall we ask him to look for other agents? We condemn arson, adultery, murder, burglary, lying and theft. War includes them all, and in a form more exaggerated, more self-evidently wrong, than any one of them taken alone. War repeals the Ten Commandments and explicitly places a portion of the human race outside the universal obligation of Christian love. Every age has its barbarisms. We wonder now at slavery, at the hanging of boys for stealing a shilling, at imprisonment for debt, at the torture of witnesses, at the rack and thumbscrew and stake. All these things were supported by Christians and the church. Are we to suppose that our age is the first without sanctified barbarians? And if not, what barbarism of the day is so conspicuous as war? No, it is an awful hallucination, a fatal delusion, that war can be Christian. Let us fill our hearts with love and look forth upon our enemies, if we have enemies, with that love, and we shall see clearly that a Christian war is as impossible as a Christian murder.



The Cannibal Tree.

Mrs. Ellis Rowan of Melbourne, Australia, who is at present in New York and who has traveled more extensively in the cannibal country than any other European woman, has told recently of the existence in Australia of a forest tree which is, perhaps, one of the most wonderful plants of nature. It will hold in its center and devour the body of a man as readily as our insectivorous wild flowers trap the insects on which they partly subsist.

As Mrs. Rowan describes it, its appearance may be imagined to resemble a mammoth pineapple, which often reaches the height of eleven feet. Its foliage is composed of a series of broad, board-like leaves growing in a fringe at its apex. Instead, however, of standing erect, as does the little green tuft at the top of a pineapple, these leaves droop over and hang to the ground. In the largest specimens they are often from fifteen to twenty feet long, and strong enough to bear the weight of a man. Hidden under these curious leaves is to be found a peculiar growth of spear-like formation, arranged in a circle, and which performs the same function for the plant as do pistils for flowers. They can not, however, abide to be touched.

Among the natives of Australia there is a tradition that in the old days of the antipodean wilds this tree was worshipped under the name of the "Devil's tree." Its wrath was thought to be greatly dreaded. As soon as its huge green leaves began to rise restless up and down its worshippers interpreted the sign as meaning that a sacrifice must be made to appease its anger. One among their number was therefore chosen, stripped of his raiment and driven by shouting crowds up one of its leaves to the apex. All went well with the victim until the instant that he stepped into the center of the plant and on the so-called pistils, when the board-like leaves would fall together and clutch and squeeze out the life of the intruder. By early travelers in Australia it is affirmed that the tree would then hold its prey until every particle of his flesh had fallen from his bones, after which the leaves would relax their hold and the gaunt skeleton fall headlessly to the ground. In this way did its worshippers seek to avert disaster and to still the demon spirit among them.

The tree's present name and its uncanny actions remind us that the cannibals of Northern Australia have also a playful way of scattering about the bones of a victim after one of their feasts.—Exchange.



The Church of Spiritualism will hold its regular conference meeting at Lincoln Post Hall Sunday afternoon at 2:45. In the evening there will be a lecture by Mrs. E. G. Hammon.

Not All Spiritualists Are Mediums.

Answering the question, "Can any one who believes in Spiritualism become a good medium?" The Light of Truth says:

Mediumship, technically speaking, refers to the capability of certain persons to be avenues for the expression of thought, or other power, of souls who have passed death. In this sense the questioner undoubtedly propounds his question. No, not every one who believes in Spiritualism can become a medium, but a large percentage can and do. Perhaps three out of every five persons is a medium of some kind. But they do not know it, and would be frightened stiff if they did know it. Ignorance is a good thing where certain kinds of bliss are entertained.

Believers in Spiritualism are more apt to become mediums than others because their attention becomes arrested and attracted toward their own inherent powers. But mediumship is an aberration of the nervous system and has nothing to do with belief necessarily. Many persons have become believers in Spiritualism through their own mediumship, manifestations of intelligence and power occurring through them wholly at variance with their belief.

Mediumship once established, the quality of it is the next consideration. It is more important in fact to know the quality of it than to know that one possesses it at all, for its quality will mean much to the possessor. It is not a frivolous or careless motive that will actuate a person seeking mediumship if he understands what he is after.

The good medium is a rare medium, simply because the qualities of mind and body of those seeking mediumship are rare. Primarily the office of the medium is holy. It should be exercised only for the purest purposes and from the highest motives. It should be the expression of the sweetest, holiest prayer of the soul. It should seek always the upliftment and unfoldment of mortals and be the avenue whereby the purest evangels of heaven may join their forces with them.



Change of Dates.

Owing to the fact that the G. A. R. had previously engaged the Auditorium for May 26 and 30, the council could not let the Spiritualists have it for those dates. Our meetings in the Auditorium will, therefore, be May 25, 27, 28 and 29. These meetings will be FREE to all. For Sunday, May 26, Crawford's opera house has been secured for meetings. The free meetings in the Auditorium necessitate the raising of money by subscription to meet the other expenses, which will be rather heavy. Those who desire to subscribe to this expense fund will please send the money to W. F. Bellman, 819 Kans. Ave., Topeka, Kans., who is secretary of the committee on arrangements.



Excommunicated from the Greek Catholic Church, and exiled, it is reported, from Russia, Count Tolstoy has received the highest tribute that can be paid to any lover of religious and political liberty. To be despised by tyranny is an honor worthy of any man's ambition. Such honor was conferred on Paine, who was exiled from England, and Hugo, who was exiled from France.



Last Sunday evening a large audience at Lincoln Post Hall was highly entertained by an interesting instructive lecture by Mr. Edgar F. Roberts on "Spiritualism, its Past, Present and Future." This young man is a promising orator in the ranks of Spiritualism.



The Spiritualist Campmeeting Association of Franklin, Neb., will hold their Sixth Annual Encampment at Franklin, July 20 to August 7. Correspondence with speakers and mediums is solicited. Address communications to C. H. Simpson, Secretary, Franklin, Neb.



The "Word of God" says: Thou shalt not suffer a witch to live. It also says, thou shalt not kill. Can you see any contradiction here? If not, how do you reconcile the two commandments?



Chas. Bridge, North Topeka, has been placed on the committee to arrange for the State Convention.

National Catarrh Remedy.

A positive Cure for Catarrh, Colds and Headaches, compounded under spirit directions. Price prepaid to any address 25c and 50c per box. Address W F Bellman, 819 Kansas Ave, Topeka, Kas

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"Thou shalt not suffer a witch to live," says the "Word of God." Some church people regard spiritual mediums as witches and would gladly execute the "will of the Father" and create the mediums with a relish, if it were not that man made laws are more humane and just than "God's laws."

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