

THE PSYCHIC CENTURY.

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

VOL. I.

TOPEKA, KANSAS, THURSDAY, MAY 22, 1901.

NO. 20

SWEETEST AND BEST.

The sweetest bread I ever ate
Was when I did not have enough;
My best of life at any rate
Was when I battled in the rough.

The purest thoughts I ever thought
Were when alone upon the mount;
The sweetest draught I ever sought
Was from the meager dripping fount.

The dearest kiss I ever had
Was from the lips I kissed no more;
The fondest words she ever said
Were when we parted at the door.

The bird that left our hands and flew
To other haunts to soar and sing,
We loved the more because we knew
"I would come no more on its white wing.

A mother's heart what cares beset
For children, which her own beguile;
Can they her dying love forget,
Her latest and her sweetest smile?

No doubt some day I shall with death
Make grapple for an hour or so;
Perhaps 'twill be the happiest breath
I ever breathed when I shall go.

DR. S. J. DAILEY.

oplin, Mo.

Wayside Flowers.

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our dearest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way."

How many are wise enough to do this? And yet is it not patent to every thinking man or woman that it is what we must learn to do each for him or herself, before we can truly live? Some ways are dark and dreary, indeed, but none so completely so but there is a sunbeam somewhere, somewhere a humble flower growing in beauty by the wayside—a pledge and a token of the dear Heavenly Father's constant love and care for even the least of His children. It is the unseeing eyes, the unresponsive hearts that make it seem otherwise. What can the blind know of the beauty hidden in the heart of the rose? How can the deaf dream of the glad songs thrilling from the lark's throat, the sweetness of a child's ringing laughter, the depth of love in a mother's "God bless you?" And yet, as well expect these things of them as that the morally blind and deaf should see and hear the evidences of God's love along the way of life. His message is "writ large" in every opening flower, in all the "living green" of the springtime, or every face. It echoes in the voices of those about us; is sung by the birds of the forests and fields; radiated in every sunbeam, in every breath of life-giving air we breathe; but, oh, the unseeing eyes! the unhearing ears everywhere! As well may the fish ask "where is the sea," as that we should ask for God's love, so closely are we wrapped about and enfolded by it all the time.

But, as we are so often reminded, it is an age of commercialism. We are so all-engrossed in the struggle for material gain and advancement that we give little or no time to the fostering or gathering of the wayside flowers. This can not always be. The springtime of life will pass; age will come creeping on and unfit us for the toil and bustle, and then what will remain? Shall we not stretch forth empty hands and cry with aching hearts for the return of lost opportunities?

Looking back then we shall see how the precious blessings grew unheeded, and in vain shall we try to reclaim them. Oh, let us be wise before it is too late! Let us set ourselves resolutely to work to "gather up the sunbeams" of today and see to it that no life shall be lacking in whatever of beauty or brightness it is in our power to bestow.

What is the dollar that we should strive so for it? Is it worth one-tenth of the precious time and strength we give in its pursuit? Are not the flowers we ruthlessly trample under foot in our mad haste of greater worth than it? For if we forego such wealth of true happiness; for if we burden ourselves, delving away day after day until we become little more than mere money-making machines—all unmindful of the soul—wealth we fling away; all forgetful of the poverty of spirit we engender; all unheeding the angel voices calling to us to "come up higher;" and for what? That we may be known as millionaires and stand high in worldly ways. Oh, the pity of it all! Is it this to live? This to be a man? a woman? When God "created man in His own image" did He stamp him with the dollar mark? Did He intend that all, or nearly all, of his time and thought should be given to the things that perish? Far be it from us to believe it! The name given to man in the ancient Greek language signifies "the upward looking one"—looking up is it the dollar we see? Oh, no! but the great expanse of blue, the infinite depth of Heaven, where the great sun rides in majestic beauty day by day and the million stars of night proclaim His wondrous powers—powers which is only equaled by His love. Does this mean nothing?

ing? Has it no voice, no message for us? Listen, oh, soul, and still you shall hear the morning stars singing the glad song of creation's dawn. Still shall come to you His voice, telling that man was meant to be king over all; higher in his majesty than the sun and stars, greater in his ability to live and love than all created things; God's conscious expression—the child of the highest and best everywhere—then sink to the level of a mere moneymaker if you can!

It goes without saying that a certain amount of time and thought must be given to money making that we may have the necessities and comforts of life, but this need not be the aim and object of life. It is only a means to the accomplishment of a noble purpose. Money is nothing in and of itself. It can never buy happiness or peace; and true riches are as often found in the poor man's cot as in the palatial mansion of the millionaire.

The truly wise realize fully the "blessings of today" and gather up the flowers as they go. Here and there there are those who walk with glad feet upon the mountain top and catch the whisper of angel voices. They are the Christs of humanity, who teach the true meaning of life and what is possible for each one of us, the interpreters of God's will who make glad the way of life and point out the path before us, the grand path of growth and development over which each soul must one day walk ere the garden of the Lord shall be complete. What matters though the way be rocky? The elder brother has walked, with bleeding feet, over the self-same road, and in every footprint of his spring the beautiful flowers of love and peace. Though the way was hard before him, though he was scoffed at and despised, forsaken and cruelly maltreated by those who should have stood firm and true by him, he yet found time to note every flower by the wayside; to gather up every blessing of his daily life, and thus set an example for all who came after him. He "regarded not himself," but lived deep and true for others, for the good that he might do. Let us follow, with reverent love, in his footsteps, and truly life's dreary desert shall "blossom as the rose."—Florence S. Kellogg, in *The Farmer's Advocate*.

A Personal Experience.

While in New York City recently in company with James B. Townsend, we both had the pleasure of meeting Fred P. Evans and his estimable wife at their home on 42d street, and enjoyed their hospitality at an elegant dinner in company with President Barrett of the N. S. A. and the able psychic and lecturer, J. William Fletcher.

Mr. Evans' career has been a remarkable one. In early life he was a sailor and rose to the rank of second officer on an ocean liner. His development in mediumship would fill a volume, and is in fact preserved in his great work entitled "Psychography," which every Spiritualist and investigator ought to have and read. It is the most complete exposition of the marvelous phenomenon known as "Independent slate-writing" extant, and is an ornament to spiritual literature.

Mr. Evans is a type of that nobility in man too often smothered by adverse circumstances. He, however, is stronger than circumstances, and his work in holding up the banner of pure Spiritualism right in the heart of New York is one of the most commendable, though not fully appreciated, features of the propaganda.

During our stay in the city Mr. Evans tendered Mr. Townsend and myself a little seance, and the modus operandi of this kind of slate-writers' work is the object of this article. I want to place on record one of the simplest experiments and yet fraught with the most tremendous consequences, I have ever witnessed; simple in the way it was done, and important in its significance as a phenomenon, to the world.

Mr. Evans' manner is the height of sangfroid and confidence in his wondrous powers as a medium. His seance room evidences his simple yet aesthetic taste, and everywhere about him there pervades a sweet influence, but nothing of the namby pamby. He is a vigorous and powerful advocate and defender of his principles if the occasion requires them. He is meeting almost daily many of the most influential men in New York, and people travel from a distance to see him by appointment. Judges, lawyers, financiers, clergymen, doctors and all down the line to the poor and needy, for whom he does so much in a quiet way.

Following is a description of the seance: A small plain table, unpainted, stood against a desk. Upon the table there was a simple tray holding some pieces of pencil, bits of colored crayon, etc. Mr. Evans was seated at one side of the table, Mr. Townsend and myself at the other, the room lighted by two large windows. While engaged in conversation the medium placed a number of small slates, thoroughly washed and dried, upon the table with a bit of pencil under each slate. For the most part Mr. Evans walked the floor and the talk was upon matters not at all in connection with the psychical work going on under the slates. At times Mr. Evans would pause and take up a slate, and in every instance the slate would be found filled with writing. Some of the writing was done in colors and all of it pertained to matters in which Mr. Townsend and myself are deeply interested, making it very precious to us. In this way and in the

course of a few minutes six slates were covered with these messages and signed by the communicators.

It is too late in the day of inquiry to cavil over the questions of genuineness regarding this wonderful performance. That Mr. Evans had nothing whatever to do with it other than as a passive and wholly unperturbed instrument, is certain, and I am not writing this as an apology to the coarse questioning of the average skeptic, showing him how and why fraud was impossible. Too long have writers on spirit manifestations sought to knock chips off the shoulders of scoffing opponents rather than magnify the simple truth of what they set out to write about.

Skepticism is all right and is to be commended at times, but in the presence of phenomena such as occur with Mr. Evans every barrier to a free and open conviction of the mighty truth is broken down, and in place of doubt there creeps in upon the soul the answer to and the consolation for every query that can harass an honest mind regarding life and responsibility beyond the grave.

With all due consideration for the claims of other mediums, in my opinion Mr. Evans is the king of slate writers. Always affable, filled with a quaint, bubbling humor, a perfect gentleman, a well developed athlete, a trusting nature and a thoroughly reliable medium, never making any failures, quiet and apparently unconcerned during the seances, nothing uncanny about them; in fact, everything is thrown about them to make them natural and acceptable to the most critical inquirer—such is the man who is meeting single-handed and alone, and yet surrounded by a cloud of witnesses invisible, all the prejudice and ignorance of the hosts who visit him, and is making Spiritualism, for which he lives and labors, respected.—Editor Light of Truth.

Hints on Concentration.

The following is taken from an article on concentration by Prof. J. C. Quinn, in the April *Psychic Digest*:

The habit of concentration can be acquired and perfected in several ways. You can take a given time daily—morning to be preferred—and retire to some place where you will be free from distraction and interruption of any kind, and be passive—at complete rest for fifteen minutes—then for the next fifteen minutes think of some object or form, say a tree, or a flower, a square, or a triangle—whatever it is, keep it steadily before your mental gaze, and nothing else, for these fifteen minutes. Such an exercise, repeated twice a day for a month, will soon give you the habit of strong concentration.

Take another plan: Mr. Wood, in *Ideal Suggestion*, has an excellent method. He gives a series of meditations with an appropriate motto. Then seek some place where you can be at rest, passive and undisturbed. After reading the selected meditation for several times, fix the mind upon a corresponding motto: "I am part of a great whole." Keep this thought steadily before the mind; let nothing else intrude upon your thought. Perform this exercise daily in silence, assuming the most restful position of the body, especially when you are going to sleep, and watch the results.

The object in view in concentration is, first to obtain self-mastery, and, second, to get the mind so trained that it will study but one theme or object at a time and study it thoroughly.

One trained to concentration of mind can, in a crowd or a room full of people, all talking to one another, isolate one's self and carry on a given train of thought oblivious of surroundings.

As soon as the habit of concentration has been acquired, the student will not need the help above described, and will be able, after regular daily practice, to picture out, mentally, whatever ideas convey best the state of development so earnestly desired.

In this more advanced exercise of picturing to yourself pure mental ideas, remember this great law of thought—like produces like—and be careful of the thoughts you entertain.—Philosophical Journal.

Who Are the Spiritually Minded?

What does it mean to be spiritually minded? Is it not to be rightly related to God? But God is in every fact of the universe, material as well as spiritual, "over all, and through all, and in all," "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." If one is to be spiritual, then, he cannot confine his relationship to one part of life to the exclusion of another. To be spiritual is to be rightly related to God and to man as well. It is to hunger and thirst after righteousness, to love one's neighbor as oneself. And the one who confines himself to religious ecstasies and emotions for his spiritual life is not in any real or full sense spiritually minded. That spirituality which tries to get right with God and neglects the great problem of getting right with fellow men, fails to get right with anything and becomes pharisaism.

There are millions upon the earth today who are locked in a life of despair. Spirituality is impossible to them. They are enslaved by the industrial and civic unrighteousness of the world. And yet, most religious enthusiasts

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THURSDAY, MAY 23, 1901.

THE MODERN SAINT.

No monkish garb he wears, no beads he tells,
Nor is immured in walls remote from strife,
But from his heart deep mercy wells;
He looks humanely forth on human life.

In place of missals or of altar dreams
He cons the passionate book of deeds and days;
Striving to cast the comforting sweet beams
Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,
He walks a fellow of the scarred and weak;
Liberal and wise his gifts; he goes to school
To Justice, and he turns the other cheek.

He looks not holy; simple his belief;
His creed for mystic visions does not scan;
His face shows lines cut there by others' grief,
And in his eyes is love of brother man.

Not hedged about by sacerdotal rule,
He yearns to make the world a sunnier clime
To live in; and his mission everywhere
Is strangely like to Christ's in olden time.

No mediaeval mystery, no crowned,
Dim figure, halo-ringed, uncanny bright.
A modern saint; a man who treads earth's ground,
And ministers to men with all his might.
—Richard Burton.

THE NEW WOMAN.

The editor of "Occult Truths" attempts to make his last issue interesting by opening with a roast on the New Woman. In the course of his denunciations of her he says:

Often she edits a paper. We have twenty such before us. Not one of them is or ever will be ten years old. She masquerades under a name that conceals her sex at times. Such is "Adiramled" the publisher of which, in response to my inquiry as to whether I ought to address Mr. or Mrs., replied: "I am both. Got the 'New Name.' Don't you see?" No man was ever yet insane enough to be ashamed of his sex.

He is sorry, I presume, that any woman should have the courage to attempt such an undertaking as the editing of a paper. He does not say why, but I suppose he thinks that that is man's business alone. By this I am reminded of a certain physician of England, when the question was mooted whether women should enter the medical profession: "Do these women know that there is not work enough for us men doctors now?" As if the world, of course, belonged to the men, and only after they filled all desirable positions might women expect to step in and take some humble places, and perhaps pick up the crumbs which fell from their well-spread tables.

Indeed, does blood and training tell and a son of the nineteenth century sometimes bears a close resemblance to his ancestors of many generations back. In this case can plainly be seen a reversion to type, original type being the fathers of the Church who discoursed learnedly upon the original sin, laying at woman's door the cause of man's fall, etc.

This maligner of women under the disguise of a roaster of one particular class, viz., the New Woman, is closely related to the man who described woman as a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill. This was St. Chrysostom. St. Augustine Chrysostom and his ilk, by teaching the foolish doctrine of original sin, placed woman under the curse of man-made laws, presumed to be God's laws, and how far-reaching has been the wrong this theory has inflicted upon woman no tongue can tell; but it is at the root and foundation of every idea of woman's inferiority which afflicts us today. Every denial of the right of education, every refusal of advantages to women in the past and at present, may be traced to this dogma as taught and promulgated by the Church.

Civilization has slowly but surely pushed back these antiquated ideas, and where ignorance had enslaved woman intelligence has emancipated her, until now in the purple dawn of the twentieth century she stands with uncovered head and unveiled face looking upward. The light of eternal truth gleams in her eyes, and she looks across the desert of life waiting to blossom in beauty under the magic touch of her lily white hand. The glory of a new birth shines about her and she cautiously tries her strength to see whether she can walk alone; and the hands so long bound by cruel chains she now waves for joy in her new found freedom.

Yet we find one here and there who grudges her her liberty and would fain fetter that proud form and place her in bondage again—back where his prototype placed

her centuries ago. He says of the "New Woman" (of any woman who has courage to claim her soul as her own) that her kitchen harbors cockroaches, and bedbugs inhabit her beds, in fact he draws such a dismal picture of these homes that one is forced to wonder what sort of society he has been keeping to warrant such utterances as his.

He says: "No man was ever yet insane enough to be ashamed of his sex." No, possibly not. But it is common to find those so insane in more ways than one that their sex ought to be ashamed of them.

There was a time not long since when it was considered a great crime for a woman to have her name in a paper, the good brothers declaring conscientiously that a woman should have her name in print but twice—once when she married and once when she died. Considering this it is not strange that their descendants should show their depreciation in every way possible of the woman who dares to presume herself capable of editing a paper. A woman editor! Think of it!

"Still faster wheels progression's car
Still nearer gleams the coming morn."

CHINESE PRAYERS REQUESTED FOR MRS. MCKINLEY.

San Francisco, Cal., May 17.—The Daily Chinese World, printed in Chinese and English, in its latest edition contains the following:

"It is our custom that each householder erect within the living room of his residence, however humble that home may be, a shrine before which he may worship after his own faith. And we request that this night the elder of each and every Chinese family pray fervently and tenderly to the Creator to spare and restore to health the wife of this great man; the heart of his heart, for whom he has shown a devotion which must excite the admiration of every true hearted man be he Christian or pagan. We may differ materially in our religious faiths, and because of thousands of years of training it is some times difficult for us to agree as to certain social laws; still, our love for those whom we have taken to our hearts is identical, and the same tender love for wife and family is common to all mankind. Our sympathy for the President is as sincere and as intense as it could be expected by his own people."

The above clipping from The Daily Capital shows a breadth of thought and a brotherly feeling unsurpassed by any Christian people. I wonder if the case were reversed would our people be requested to send up their prayers for the Chinaman or the Chinaman's wife.

Of course our missionaries are petitioning God in their behalf, but their prayers are that they may be converted to Christianity and be saved from eternal torment which they virtually declare shall be their portion if they do not. In proof of this doctrine quoting this passage: "There is no other name given under heaven or among men whereby we can be saved." (No name but Jesus.)

Now the question is, in my mind, is it necessary to send missionaries to China to convert a people to a faith that has served to narrow its followers, especially since those people have a religion better than the one they seek to compel them to adopt, if the liberality and altruism expressed in The Daily Chinese World counts anything in the scale of good. "We may differ materially in our religious faiths, and because of thousands of years of training it is sometimes difficult for us to agree as to certain social laws; still our love for those whom we have taken to our hearts is identical, and the same tender love for wife and family is common to all mankind. Our sympathy for the president is as sincere and as intense as it could be expected by his own people."

These are grand words and they clothe a most noble sentiment, yet according to the doctrine of the so-called Christian creeds the nation expressing this beautiful sentiment with all its millions gone is lost.

Strange the Lord did not delegate some saving power to Confucius, Mohammed and others of the great teachers so that more people might have been saved. For since there is no name given under heaven or among men whereby salvation can be obtained except Jesus Christ, it leaves so many like China outside the pale of salvation.

ORGANIZATION.

In order to accomplish the best results in any undertaking there must be organized effort. One may be a forcible thinker, yet accomplish very little if he does not concentrate his thoughts, regulate them and direct them upon one certain line at a time. Concentration of thought and purpose has done wonders and caused the mediocre to succeed in this life where the genius has failed. Two boys may start out in life, one of great thought power, bright, quick, intelligent, the other apparently dull as we sometimes express it, yet the dull boy by steadily applying what powers he possesses, organizing his thought and effort so to speak, outstrips the other in the race of life simply because he fails to direct his genius, his wonderful intelligence in any certain line or to any definite purpose.

Haphazard, spasmodic effort never can accomplish much. It is the constant dropping of the water in the same spot that wears away the hardest stone and it is the constant application of thought and effort in one direction that scores rich success and final reward for labor. The wisest man or woman is the one who has organized knowledge, and the best speaker or writer is he or she who has not only a flow of language but a flow of musically arranged words and sentences expressing poetically arranged thoughts—organized thoughts.

No nation would think of sending into the field armies of men to fight, each one as he chose, unequipped or equipped, according to his own notion; but with great wisdom

each nation organizes, equips and disciplines its armies, and the best organized, disciplined and equipped army undoubtedly has the advantage.

Nature has organized from chaos the grand cosmos we now behold about us, ourselves being a part of it, and the ignorant have thought that God had constructed worlds out of nothing.

The power the church wields in the world today is due to organization. It is the strongest organization on earth and only an institution of such organized force as to overpower it can remove it from its stronghold. This in the natural unfoldment of the race must take place and will. I believe, as Moses Hull says, the institution of religion to take its place is Spiritualism since it is best adapted to the needs of the people at the present age. It embodies all the church has that man needs and much more. The angel world has sought to establish it in the world and is still seeking to do so, and as wisdom directs they are urging organization. Some people say, don't worry about Spiritualism, it is a truth and must stand. It will take care of itself. Certainly it is a truth and has always been, but it has not always had a hearing in the world and has no very great one now comparatively speaking.

The object is to find some plan by which its gospel may be preached to all men, a means of establishing it firmly upon earth and spreading it everywhere. Now, organization of Spiritualists is not to save the truth of Spiritualism from destruction, but is the means sought to an end. No doubt Spiritualism will take care of itself, and this it now seeks to do through organization. "God moves in a mysterious way his wonders to perform," the poet sings, and He is now working through His angels and their co-workers on earth to plant in His moral vineyard a tree whose branches shall shelter the people everywhere and whose leaves shall be for the healing of the nations. This tree is Spiritualism.

Heretofore, the work of Spiritualism has been haphazard and it is found that local societies are going down, and interest is on the wane. The complaint is being made everywhere that Spiritualists do not build, do not provide for the maintenance of their cause. Surely there is reason for this and it is the result of unorganized effort—the legitimate outcome of the manner in which Spiritualists have sought to establish their faith.

From the shining courts of the celestial realms, however, the angels have been looking on; and according to their will and wisdom, the N. S. A. was brought into existence. Through its organized efforts and those working in harmony with it Spiritualism will be one organized in every state, city, town and hamlet. Then will Spiritualists support their cause and build their own temples in which to teach their blessed truths. Let every Spiritualist rally around his flag and help in the great, much-needed work of organization.

IN TUNE WITH NATURE.

He who lives in harmony with the Universal Life finds existence a perfect delight. For him the symphonies from the grand organ of nature eternally roll. Each morning is the dawn of the resurrection day of new joys and each evening lights in his cloudless sky new stars of hope.

Back o'er his journey of life he may look and see how the rough places as he struggled up the mountain way have served to strengthen and train his feet for loftier heights. And glancing at the steep up which the pathway winds he is not afraid, but, like the eagle, plumes his wings for lofty flight, and as the day grows brighter and brighter he rises higher and higher until he bathes in heaven's own blue above the crags and peaks of mortal conditions.

Spiritualists are charged with having no Word of God—no Divine Revelations, but they have a revelation of the Divine mind, a word of God, which is in every way above and superior to anything that a finite mind could suggest or conceive. The Universe, the Creation, which was created and warmed into life by the Supreme Intelligence of all worlds and all systems, is to the Spiritualist the real and infallible expression of the Infinite mind, and from every rugged mountain top, from the bosom of the great deep, from the tiny leaf of the fragrant wild flower, from the wings of the storm, from the silence of the forests and from the great deep heart of humanity, there gleams a dazzling splendor a light which flows continually from the very essence of the Great Over-Soul to light man on his way onward, upward, Godward. That is the Divine revelation upon which Spiritualists rest their faith and hope, and they want no other. Nor is the Spiritualist without a religion. His consists, however, not only in the delivery of sermons, the singing of hymns, and the offering of prayers, but also in doing the will of the Father. Outward services of devotion are not the substance of his religion, but acts of mercy and charity are. His religion is purely spiritual, which is the indwelling consciousness of light and truth.—Thomas B. Wilson.

Important duties devolve upon this State Convention, viz: The bringing to pass of a much needed revolution in the affairs of Spiritualism in Kansas. A grand revival is necessary; not a short spasm of enthusiasm but a foundation for future building must be laid. Some basis of operation must be formed for the furtherance of the cause here and we trust that the efforts of this Convention will bring about that result. Let every Spiritualist consider himself or herself a committee to put Spiritualism upon a better footing in this state.

THE PSYCHIC CENTURY.

TWENTIETH CENTURY HYMN.

(Written under the inspiration of a spirit who dates his lines from the First Century)

Two thousand years must pass away,
Ere earth beholds that brighter day,
When cruel war shall be no more,
And peace shall reign from shore to shore.

Full nineteen hundred years are past:
The Twentieth Century dawns at last:
Lust trembles on its ancient throne,
For Love now comes to reign alone.

The conflict must be fierce and long,
For madden will the strife prolong:
While all dark forces join their might
To check the onward march of right.

The throne of Kings, the chair of State
By tyrants held—but doomed by Fate—
Must sink beneath the foaming wave,
Of righteous wrath when none can save.

But Truth shall triumph in the end,
And Love, her regal throne ascend:
Her scepter swayed o'er all the earth,
Bequeaths to man a nobler birth.

Past superstitions blind no more,
The reign of ignorance is o'er;
Love with Wisdom, Good with Truth,
Impart to all immortal Youth.

New light resplendent shines afar,
And Earth appears a brighter star;
On land and sea, glad songs arise,
That waft love's echoes to the skies.

—N. F. Ravlin.



Wherein Christian Science and The New Thought Agree and Disagree.

Within the last twenty-five years two great movements, thoroughly idealistic in their tendencies, have taken root in our own country and are now spreading to the uttermost parts of the earth. One is known under the name of Christian Science, and was founded by Mary Baker Glover Eddy; the other, which is now popularly known as the New Thought Movement, had as its first great apostle P. P. Quimby, of Portland, Me., and later Julius A. Dresser, of Boston, and Dr. W. F. Evans. Dr. Dresser taught and practised mental healing, and wrote but little. Dr. Evans wrote a number of books, the most important being "Primitive Mind Cure" and "Esoteric Christianity."

When we come to the healing of disease, a radical difference is found in that the Christian Science practitioner denies away disease and then affirms the oneness of life and of health, declaring that we are to draw our vitality from the one great source; while the New Thought practitioner stands fairly and squarely on the affirmative side of life. No such thing as denial enters the mind of the New Thought healer when he treats his patient. He recognizes at-wrong mental conditions—malice, hatred, envy, jealousy, pride, sensuality, and kindred emotions—as indications of a lack of development, and perceives that with the introduction of affirmative thought no direct denial is needed; that the affirmation carries all necessary denial within itself.

When the feeling of love enters the life, the false feeling of hate must go out; when the thought of law and order enters the mind, unlawfulness and disorder can have no place. The New Thought healer affirms that all life is one; that in God "we live and move and have our being;" that He has given to us all things—health, strength, and happiness. Every thought given by the healer is one of strength, of health, of beauty and loving-kindness; no disagreeable or unwholesome thought goes forth to the patient, as would naturally be the case if the mind of the healer were engaged in denying away mistakes that he hopes to overcome. We believe that our thoughts make us what we are; that it is indispensably necessary to keep the mind filled with clean, wholesome thought—and in so doing there is no room for contradictory ideas.

To recapitulate: Christian Science and the New Thought agree that all life is one; that all intelligence is one; that God is the All in all.

And they disagree on the following points: Christian Science says that the visible world is "mortal mind;" the New Thought declares the visible universe to be an expression of God's handiwork. Christian Science asserts that sin, sickness, and death have no existence; the New Thought affirms that they have an existence, but their existence is only limited and their destruction comes through right thinking and hence right living. Christian Science stands for a great religious sectarian organization; it stands for slavery of the individual to an institution—at least at present. The New Thought stands for a knowledge of spiritual truth among all people and perfect freedom of the individual, in both thought and action, to live out the life that God intended him to live. Christian Science stands for a woman and a book; the New Thought Movement stands for God manifesting through the soul of man, for the eternal laws of creation, and for the absolute freedom of the individual to work out his own salvation. Christian Science stands for a treatment of disease that includes both a negative and an affirmative philosophy; the New Thought in its treatment of disease rests on the omnipotence of God as the one and only healing power of the universe, and is therefore thoroughly and solely affirmative.—Charles Brodie Patterson.



Hopeful Signs of Unity.

Under the above heading The Philosophical Journal editorially sets forth in last week's issue signs of a coming together of Spiritualists. We gladly note these signs and

trust that a policy will be inaugurated soon that will bring about a better state of affairs in the Spiritualistic ranks. The above mentioned editorial we quote as follows:

After the inharmonies have spent their forces, and it is realized how much they have cost, we hope that a wiser policy will be inaugurated—and that this may be done ere it is too late. There are already signs of this revival in the air, and we gladly point them out.

1. The National Association is established in headquarters of its own in Washington with a fund of \$10,000 available for propaganda work.

2. It has several new missionaries at work building up the Cause, being led by the President, Harrison D. Barrett.

3. Mass meetings are being held in various large cities which are helping to unite the forces and enthuse the workers.

4. The oldest society on this continent has just secured a building of its own in Philadelphia, Pa., causing cheer and harmony among the Spiritualists of that city and vicinity.

5. And the California State Association has just secured and fitted up headquarters of its own, dedicated last Sunday, at 305 Larkin St., San Francisco, where a reading room and library will be maintained for the benefit of the Cause.

All that is now required is the desire to unite, and the will to do it—then it can be accomplished. Shall it be done? is the all-absorbing question. Thousands await the decision with breathless anxiety.



Atlantis.

James Herrod: Q. Were the people of Atlantis as advanced as we are?

A. In reply to a previous question, it was shown the existence of Atlantis, a continent where now is the Atlantic Ocean, is entirely fabulous and by facts proved to have been impossible. No Atlantis means no Atlantians, and a relegation of the spirits who claimed to have lived on earth twenty thousand years ago, who have written messages and books, to the ranks of mischievous deceivers. If they are judged by their communications, they have not even in twenty thousand years, advanced beyond a limited intelligence.—Hudson Tuttle, in Progressive Thinker.

I had not the good fortune to read Mr. Tuttle's "reply to a previous question," and so am not in possession of the facts which he says prove that the existence, at one time, of a continent in what is now called the Atlantic Ocean was impossible. Such evidence as I can find, outside of Spiritualism and the tradition mentioned by Plato, points to the opposite conclusion. Kindred peoples must have built the pyramids in Central America and those in Egypt, and it is certain that neither country was colonized by the other. They came from a common country. What and where was it? Some large island, or continent, in the Atlantic Ocean. Some scientists, who have been investigating the matter lately, call it the Land of Mu. I would understand from Mr. Tuttle's position that spirits got from mortals the idea to call themselves Atlantians. Why did not a few of them at least call themselves Lemurians, for eminent scientists, such as Darwin, held that a continent to which the name Lemuria was given was probably submerged in the Pacific Ocean? I have not heard of a medium who has a Lemurian control. W. B. W.



Tolstoi's Religious Belief.

Paris, May 20.—Count Leo Tolstoi has replied to the writ of excommunication launched at him by the holy synod of the Greek orthodox church. He starts out by quoting Coleridge: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." That, Tolstoi contends is exactly the position of his assailants. He himself has pursued the contrary course.

"I began by loving the orthodox church more than myself; then I loved Christianity more than the orthodox church; now I love truth more than all else."

He says the writ of excommunication is illegal, arbitrary unjustifiable, mendacious, libelous and calculated to promote evil sentiments and unworthy deeds, that its issue has already so stirred the hatred of bigots that he is daily threatened with assassination.

"I have renounced the church that calls itself orthodox," he continues, "because I wish to serve God, I followed every precept of the church and am now convinced that its teaching is theoretically an astute and noxious lies and practically a mixture of gross superstition and witchcraft. That is why I inserted a request in my will that no priest be allowed to approach my body.

"Yes, it is true, I deny an incomprehensible trinity, and the fable regarding the fall of man, which is absurd in our days. It is true, I deny the sacrilegious story of a God born of a virgin to redeem the human race. But God spirit, God love, God the sole principle of all things I do not deny. I believe in eternal life, and I believe that man is rewarded according to his deeds here and everywhere, now and forever.

"It is said I deny all the sacraments. That is perfectly correct. The marriage of divorced persons seems to me in formal contradiction with evangelistic teaching. Periodical forgiveness of sins encourages immortality.

"The teachings of Christ is disfigured, transformed into grossest sorcery—ablution, unction, movements of the body, incantations, deglutition of pieces of bread—all of which has nothing to do with that teaching which only commands men to love one another, not to render bad for evil, not to judge others, not to kill.

"Yet those who make a business of lies declare in their books, their newspapers and their catechisms that Christ never forbade swearing, taking the oath; that he never forbade murder, capital punishment and war, and that the doctrine of nonresistance to evil is an invention, a satanic ruse of the enemies of Christ.

"They behave like the brigand who murdered a whole family of five or six persons in order to steal an old clock and forty kopeks. If Christ could come back he would sweep them out with their instruments of witchcraft.

"I believe that the will of God was never so clearly, so precisely explained as in the doctrine of the man Christ; but one cannot regard Christ as God and offer prayers to him without committing the greatest sacrilege. If another doctrine were to arise that satisfied me better I should not hesitate to adopt it, for nothing matters to God but truth."



A Higher Standard Required.

The following from an editorial in the Banner of Light touches upon some of the main points in the past history of Spiritualism and gives some wise hints as to what is necessary for its future. In speaking of the mass conventions being held over the country Mr. Barrett says:

"But there is sometimes more than the money side of this question to be considered. It is the future growth and permanency of the Spiritualistic movement. Whenever Spiritualism has had a hearing for a number of years, it is next to impossible to awaken a general interest in it on the part of the people. The ground seems to have been burned over with such a scorching flame as to prevent the growth of further vegetation. The fire was produced in part by the mediocre talent that was exploited from the platform, but its chief feeder was the counterfeit medium who has scorched every community with the blight of his presence. The secular press is not, as a whole, unfriendly to Spiritualism, but it is unable to distinguish black from white, and does not hesitate to draw the line between merit and demerit. The press has been able to get into the inner circle of those whose business it is to purvey so-called "tests" to those who use them illegitimately from the platform, and is telling the public just what those manifestations are worth.

"If a message is given to an old time Spiritualist or to a medium, or to a special friend of a medium, the reporters say so in plain words, and thereby enable the public to form correct judgments as to the value of the communication. Had the Spiritualists done the same thing, or if they would do the same thing now, the last step would soon be a very easy one to take. For many years past and today as well, whenever a veteran Spiritualist or a medium receives a so-called test, instead of saying "The facts are as stated, but these things have all been given me before," the party either remains silent, or else remarks, "It is all perfectly correct," thereby conveying the impression that the message had been received for the first time. With very few exceptions, it is noticed that the majority of messages from the platform go to Spiritualists of many years' standing, or to their immediate friends. The investigators and skeptics are either ignored or else given glittering generalities that would apply to one hundred persons equally well. In saying these things we cast no reflections upon the honest mediums, neither do we impugn their messages. We are in favor of the phenomena, but those phenomena should bear the stamp of genuineness, and be utilized for spiritual and educational purposes.

"The platform, too, requires careful attention. It is an insult to a first-class speaker to ask him or her to speak for one Sunday only for a society. He should have not less than one month or one year in a place, and then he can impress his thought upon the people. But it may be urged that no one speaker has one hundred lectures at his command, that he may be able to give four or six, and then his talent is exhausted. If this be true, why is such a man or woman upon the rostrum? Some of our scholarly speakers have been known to write one or two lectures for a friend, only to find that that friend had committed said lectures to memory and was advertising as a speaker in search of engagements! An honest man or woman would never do this. If six lectures be the limit of a speaker, then that speaker should retire in favor of merit. Merit tells whenever it has an opportunity to be heard. Today the man with one or six lectures is employed because he only asks two or three dollars per Sunday. An inspirational or trance speaker of high talent is put aside because he had to be paid. The next step in this respect is not hard to determine. The employment of the one lecture man has turned men and women of brains away from Spiritualism. They have sought Theosophy, Metaphysics and Christian Science, hoping to gain what the Spiritualists refused to give them. Our step is to return to first principles and employ only the best talent, and employ that talent for a term of months. Let us feed the people mentally and spiritually and they will flock around the standard of Spiritualism as they were wont to do forty years."



People generally sneer at the idea of controlling the mind, but it requires no great insight to see the terrible results to those who will not learn to control their minds, in the crimes they commit, and the countless evils they are subject to, in the panic which seizes them when in danger of fire or other accidents, in the loss of possessions by the plausible stories of dishonest hypnotizers—"business men." In fact, death itself begins with loss of control of the mind. Control the mind harmoniously and one has the only freedom possible. There is no freedom except in self-control.—The Universal Republic.

Continued from 1st page

who boast of their spirituality fail to see that their gospel has anything to do with those conditions. They think and dream so much of God that when they meet him face to face in some new cosmic struggle for humanity, in some new struggle for freedom and justice, they are entirely unaware that He is present. They worship Christ of the dead past and crucify the Christ of the living present. They fail to see that Christ is ever, as he said he would be, down among the people in their struggles for justice, which is their struggle for bread, which, again, is their struggle for a chance to be spiritual. Jesus always had compassion upon the multitude when he saw them without anything to eat. His spirituality reached downward to the utmost need of human life. Shall ours be less? Can it do less and still be spiritual?

Who are the most spiritually minded? Those who, dreaming of a life beyond, overlook entirely the necessities of the present? Those who fail to recognize and understand the meanings of the struggles of the poor and oppressed, in which they seek no other thing at last than the very spiritual blessings of freedom, life and happiness? Or is it that great class of people who, touched with the "grief of the ground," renounce the chances of privileges and seek to redeem the materialism of the earth in order that at last the Kingdom of Heaven may be here? Who have been the spiritually minded men and women of the world, think you? The Pharisees who prayed and read the "books" and obeyed explicit directions about the "spiritual life," or was it the common folks who "heard Christ gladly"? Who were the spiritual souls at the time of Luther? Was it the monks who sold indulgences and who were in every respect orthodox, or was it the men whose teachings inaugurated the Reformation, precipitated the Peasants' War in Germany, and led the way to the mightiest revolution of history? Who were the spiritual leaders in 1860? Was it the clergymen who read their Bible and preached that slavery was divinely right, or was it the men who fearlessly grappled with the monstrous materialism of the day and hurled it from the earth?

And who will be the spiritual people of today? Will it be those who, thinking that they avoid materialism, keep themselves aloof from the practical affairs of spiritual life, and become the silent partners of the mightiest wrongs of history? Are they spiritual who consent to the enslavement and degradation of their fellow men and take no part in the new struggle of God for the emancipation of humanity? Who are the spiritual—those who protest against the injustices of the material world and seek to put them right, or those who are silent in the presence of the monstrous wrongs, who consent to them by their silence and sometimes (God pity!) become the advocates of the system that perpetrates them?—Herron.

Why not Tell it Everywhere?

At a recent convention of Spiritualists in Philadelphia, a daughter of a Presbyterian clergyman was present, and listened with closest attention to the addresses and spirit messages. So strong were the arguments, so convincing the character of the messages, that it is said she became a convert to the belief in spirit communion then and there. It came to her as a revelation, a revelation of a most joyful character that everyone ought to be glad to hear and learn about, and, believing, ought to be glad to tell to others. "But I cannot understand," said she, "if it all be true, why you don't let the world know of so joyful a fact? Why not tell it everywhere?"

At the same convention a ballot-test medium did some excellent and most convincing work. His control was formerly a Philadelphia lawyer. When this control first manifested to a gentleman in Philadelphia—a prominent Spiritualist—many reminiscences of their past friendship and intercourse were called up, and after a time the spirit control said: "Friend L—, we knew each other a good many years. We often met and transacted business. Why did you never tell me of this spiritual philosophy? Why was I compelled to come over to spirit life to learn so wonderful and valuable a fact as spirit communion? Why did you not tell me?"

Tens of thousands come back each year to ask their friends, professed Spiritualists, the same question: "Why did you not tell me?" Why should anyone knowing so glorious a fact as spirit communion hesitate to tell his friends about it? Why not tell it everywhere?—Sermon.

Each Into Each Mingles.

When we maintain that the Supreme Source or God is the Life of all things, then we assert that which cannot be controverted; and that that Life Principle is operating in discarnate as well as incarnate spirits explains the unity and co-operation of Life.

Everything in all channels of thought and fields of endeavor is accomplished through the co-operation of discarnate and incarnate spirits, and their dual labors are so perfectly blended that they appear to be as one.

So perfectly interwoven are the interblended labors of incarnate and discarnate spirits, that only those who have risen to a high spiritual state of vibration can separate the work of incarnate from that of discarnate spirits.

When we see evil, evil discarnate spirits see evil through us also, just as our left eye sees the same scene equally with our right eye, for both eyes see alike, although each has, so to say, its own individuality.

Discarnate spirits within our atmosphere think on our plane of thought, for thought affinity links them with us. The life of sensual, incarnate and discarnate spirits is here in this world and nowhere else; hence, they know nothing of a spirit world. Sectarian discarnate spirits are working

for exactly the same aims as sectarian incarnate spirits.

The real life of the Supreme Source in the spirit is Love and Wisdom and when we make our instrumentalities receptive to this Intelligence, we are God manifest in the flesh. Love and Wisdom apart from an instrumentality is unthinkable. The World's Advance-Thought.

Prayer.

Editor Psychic Century:—Prayer in the abstract simply means the asking of a favor of some individual being or power supposed to be able to grant the favor asked for. Therefore it is legitimate, right and proper to pray to or ask favors of our friends, either in the body or out of the body, for such favors as we think them capable of bestowing. But if it is right and proper to pray to our spirit friends who, like ourselves are finite beings, how much more appropriate is it to direct our prayers to the Infinite God, "the Maker of all things and the Judge of all men?"

If, then, we enthrone our spirit friends as objects of worship, and direct our prayers to them, as some of us are inclined to do, are we not idolaters? I am a Christian Spiritualist, therefore I think one reason (and not a small one) why we as Spiritualists are not exciting more influence in the world, is because we indulge too much in philosophy and do not engage enough in prayer. Let us always bear in mind that prayer moves the hand that controls all worlds! Therefore, ignore as we will and scoff at the idea as many of us do, there is a power above and beyond our finite comprehension that governs and controls all things. So I say that if there was less infidelity and more Christianity among us, more prayer and less scoffing, we would be much more prosperous as a people. Let us try it.

Prayer is the soul's sincere desire
Unuttered or expressed.
The motion of a hidden fire
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try!
Prayer the sublimest strains that reach
The majesty on high!

Prayer is the contrite sinner's voice
Returning from his ways;
While all the hosts of heaven rejoice
And cry "Behold he prays!"

Prayer is the Christian's vital breath,
The Christian's native air.
His watchword at the gate of death,
He enters heaven by prayer!

DR. DANIEL.

The Business Woman.

The question of woman and matrimony with an admixture of business seems to me to be individual and a matter of personal taste on the part of the man in the case. If he wants a clinging vine, some one who will put him on a pedestal and be grateful that fate has given her a god (usually tin), let him keep away from the business woman. But if he wants a chum who will take him for what he is—and, in spite of it,—who will be a wife and pal, and who will be a solid comfort to him, let him choose a woman who has been out in the business world and gained a broader view of the world and of man. Such a one will take a man for just what he is worth—no foolish ideals about his greatness; just a plain man—good fellow who won't bluff, because he knows he cannot; and they will be happy because neither expects too much.

I do not believe that business ever unfitted any woman for matrimony who was originally fitted for it. She can go through a business career without any loss of any kind. It rests entirely with her, and she can gain much which will be of incalculable advantage, in making her life happy and that of the man who gets her. Business broadens her and gives her common sense—I should be polite and say, more common sense—New York Telegram.

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

*

A 35-cent book and The Psychic Century for \$1.

THE ORIGIN OF A SCANDAL.

Moral.—Many other scandals have an equally slim foundation.

Said Mrs. A. To Mrs. J.:
In quite a confidential way:
"It seems to me That Mrs. B. Takes too much—something in her tea."
And Mrs. J. To Mrs. K.:
That very night was heard to say,
She grieved to touch Upon it much,
But Mrs. B. took such and such!

Then Mrs. K. Went straight away And told a friend the self same day:
"Twas sad to think"— Here came a wink— "That Mrs. B. was fond of drink!"
The friend's disgust Was such she must Inform a lady whom she nussed
That "Mrs. B. At half past three Was that far gone she couldn't see."

This lady we Have mentioned to Mrs. B.,
And at such news Could scarcely choose But further needlework refuse.
Then Mrs. B., As you'll agree, Quite properly remarked that she Would quickly track "The scandal back To those who made her look so black."
Through Mrs. K. And Mrs. J. She got at last to Mrs. A.
And asked her why, With cruel lie, She painted her so deep a dye?
Said Mrs. A., In some dismay, "I no such thing did ever say;
I said that you Much stoutet grow On too much sugar—which you do."
—Toledo Bee.

Enlarged, but Price is the Same.

Referring to "Mediumship and Its Laws," Hudson Tuttle, the author, writes us that "a new edition is now ready with 32 additional pages, with no additional price. I wish to have the book answer every question, and sold for the least possible price." This book and The Psychic Century for one year for \$1.00.

*

State Convention, at Crawford's Opera House.

The Spiritualist State Convention will be held at Crawford's opera house, this city, May 25, 26, 27, 28 and 29. A good program is being arranged.

*

O. L. Concannon held seances Saturday and Sunday nights at the home of O. H. Goodwin, this city. The manifestations were satisfactory to all who attended. The first evening, several were called to the cabinet who had never attended one of Mr. Concannon's seances before, and they recognized and conversed with loved ones. Many of the forms dematerialized in the presence of their mortal friends, and at one time a form and the medium were both seen. These were the first seances Mr. Concannon has held since his sickness several months ago. He contemplates returning to this city in the near future.

*

Dear Spirit Sister Lilly: Thank you so much for sending the message of love to us through the paper. We know, sweet sister, that you improve every opportunity of communicating with us, and this knowledge makes us very happy. We are often conscious of your presence in our home, and you know, dear, that you and all the other dear spirit friends are always welcome. Your loving sister, Rosa Blanchard, Delphos, Kan.

*

The trumpet manifestations in the light, through the mediumship of Mrs. Inez Wagner, are attracting considerable attention, although they are not yet given to the general public. To some sitters the enunciation has been perfect and conversation with different spirit friends was carried on at some length without difficulty. A lady recently declared that the voice speaking to her was that of her mother.

*

The weariness and sadness of life come from persistently closing our eyes to its greatness. There is no life so poor as that which through too close a grasp of visible things has lost all conscious hold upon unseen realities. Lifted into the atmosphere of Infinite Greatness, the soul itself grows great; unfolded within the Perfect Love, the life itself becomes love.—Lucy Larcum.

*

Come to the State Convention to be held at Crawford's Opera House the 25th, 26th, 27th, 28th and 29th of this month. A grand spiritual and intellectual feast is being prepared, and you will not only receive good but will do good by lending your presence and your aid to the organization of this state for Spiritualism. The object of the convention is to effect the organization of a State Spiritualist Association.

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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NOTICE!

Mrs. A. H. Jackson, who had many years' experience as a Magnetic Healer before coming to Topeka meeting with phenomenal success even in so-called incurable cases, has decided to resume the practice of her wonderful art at 517 Van Buren St.

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Can be had at this office. Latest, The Millennium, can be had for 25 cents. By mail, 30 cents.

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