

THE PSYCHIC CENTURY.

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

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NO. 6

SPIRITUALISM, AND ITS RELATION TO OTHER RELIGIONS.

Spiritualism is at once a science and a religion. It is a science because its phenomena can be explained upon scientific principles. Every scientist, in any line, must try experiments—that is, produce phenomena—before he can draw any conclusions. The investigators along the line of psychical research have observed such phenomena as the appearance of human forms visible to the mortal eye, that move about with noiseless tread, and who communicate such thoughts and in diverse ways produce such manifestations as can be explained in no other way than upon the hypothesis that they are the spirits of those who have departed this physical life, and who, by attracting to themselves the magnetic aura of physical bodies, have temporarily taken on the material form.

Hudson, in his "Law of Psychic Phenomena," certainly makes a most miserable failure in attempting to disprove spirit return. While I cannot deny the existence of the subconscious faculty of the mind, yet it is little short of folly to attempt to explain spirit communication and materialization upon that basis.

Spiritualism is a religion. It is, in fact, the only absolute proof of a future life. Ever since man first existed, he has been asking the question, "If a man die shall he live again?" He has ever had an inborn belief and an undying hope that he would inherit immortality. The savage, the barbarian and the civilized man alike, in contemplating the beauties and the wonders of nature about them, came to the inevitable conclusion that there exists a power higher than themselves; that there is a state of being more exalted than their own, and then comes the desire to attain to that higher perfection. It is apparent that this cannot be done during this earthly existence; then comes the longing for life after the death of the physical man, and thus again he asks the all-important question, "If a man die shall he live again?" And where has he found the answer? From what source has the light of knowledge burst in upon his bewildered mind as it groped in darkness "along dim corridors of doubt?" Not from any book, not from any creed has he learned the truth, but only through the grand philosophy of Spiritualism. Only in the verdant, fruitful fields of spiritual research can men kneel at the pure flowing fountain of truth and drink freely of the living waters of wisdom and of knowledge.

Progression is the supreme law of nature. Anything that is good and deserves to exist is capable of infinite progression. There is a law of universal change. Nothing can remain at a standstill. Nothing is unchangeable except truth and the laws that govern the universe. Human thoughts are fleeting things, but truth remains unchanged forever. Ever since man has had a conscious existence he has had some form of religious worship, but all through the ages that have passed religion has been constantly changing. This was the case because men did not know the truth. As man gradually became more civilized, his religious beliefs became more broad, more exalted and more in accord with his ever increasing mental power.

All through the history of the world are to be found innumerable instances of spirit communication, and I declare to you, without the slightest fear of successful contradiction, that every religion that has ever been known to man had, for its origin and its foundation, some form of spirit manifestation. Let us take for instance the Mohammedan religion. Did not the great prophet who founded this faith repair frequently to a certain cave and spend long vigils in silence, fasting and prayer, until he developed his mediumistic powers to such an extent as to be able to commune with the inhabitants of the spirit world? And did not Zoroaster receive inspiration in a similar manner? Was not the faith of Swedenborg founded upon the inspirational messages which he received from the life beyond the grave? These questions are all answered in the affirmative, not only by religious, but by profane history as well. Everybody is familiar with the story of Joseph Smith, the founder of Mormonism, how he was directed by an angel to find the plates which would reveal to him the true religion. Now it cannot be denied that all these instances which have been of such importance in the history of the world are founded upon fact, and though these communications were all at fault in point of truth, in whole or in part, and were all modified more or less by the individuals receiving them, yet it cannot possibly be denied that such communications were actually received.

The great mistake that all these mediums of the past have made is to believe that everything they received from the spirit world is absolute truth. This cannot be so, for many disembodied spirits while yet on the earth plane, and in an undeveloped state, are still in the darkness of ignorance, and communications received from them, though false in every particular, are taken for granted as truth, simply because they come from the great unknown beyond. This is the wrong view; for,

As the tree falls, so it lies,
And the soul is the same after the body dies
Until by its effort it begins to rise
To a higher state of being.

Yet, the all-important fact remains that there exists a future life, and that souls in the body and in the spirit have successfully bridged the abyss of death.

While many spirit communications are false, such as those upon which the Mohammedan and Mormon religions are founded, there are many others, of course, that are very essence of truth.

The Bible is replete with accounts of spirit return. In that book there are about 3,200 direct references to spirit manifestation. The Bible would indeed be an excellent text book of Spiritualism if the comments of ignorant and superstitious men of a barbarous age were omitted therefrom.

Were it not that spirit phenomena are a reality there would be no such thing as the Christian religion. Jesus Christ was a man, a medium and a martyr. He lived as other men, he communed with the spirit world, and gave to mortals many valuable lessons, and he died to establish more firmly the truth, which he understood. But how sadly have men misconstrued and misapplied his teachings. It is only natural that in a barbarous age like that in which Christ lived, men would misunderstand his words and his works and attach such importance to his deeds as to regard him as the Son of God, when in fact he did nothing that was not in exact accord with the laws of nature, and nothing which other men cannot do if they only comply with the law. Did not Christ himself say, in speaking to the people of his own accomplishments: "Ye shall do all these things and even greater" and did he not entreat them to have faith and believe? Yet there is not a member of an orthodox church today who has even dreamed that he has the innate power to do the things that Christ did. This is simply because they do not believe the things that Jesus taught. True Christianity confirms Spiritualism. In fact, primitive Christianity and Modern Spiritualism are identical, as will be found by a careful study of each.

And while all messages received from beyond are not true, it does not disprove the fact that spirits incarnate can communicate with the incarnate; and it is no more to be wondered at that they do not all tell the truth than it is that all mortals do not tell the truth. Not until they are all-wise, so that they may be sure of the truthfulness of their statements and not until all are inclined toward truthfulness, will all messages from both sides of life be absolutely true. But even a single thought, be it true or false, that is borne to mortals from beyond the dark valley of death, establishes the eternal truth that there is a life beyond the tomb.

Spiritualists, if no other, can certainly disprove the eloquent words of Ingersoll, uttered in the extremity of his agnosticism: "Life is a narrow vale between the cold, barren peaks of two eternities. We strive in vain to look beyond the heights, we cry aloud but the only answer is the echo of our wailing cry." Spiritualists are happy in the truth that the only answer from beyond the heights is not the "echo to our wailing cry" but that

Our loved ones gone before
Know our pleasures and our cares
And from life's brighter, golden shore
Strive to answer all our prayers.

How infinitely more desirable is the heaven of the Spiritualists than that of the orthodox Christian? What sane man of today can believe that we spend an endless eternity loafing around the great white throne and parading the golden streets of the new Jerusalem which is located in some far corner of the universe; tooting a horn for pastime, owning a servant's partnership in the company of God & Son, and being permitted to enjoy the bliss of sitting close to the Lord now and then, but keeping very mute so as not to offend his royal highness, and being obliged to look down into hell and see the suffering and hear the moaning and groaning of those poor perishing souls, some of whom were our former friends and relatives who are spending their eternity writhing in agony in a bottomless pit of fire and brimstone just because they are less fortunate than us in not getting a "stand in" with the Lord before they died.

Is it not much more reasonable and more pleasing to believe that all shall be reunited as friends and unbroken families, and that there will be opportunity to help each other rise, and that, being rid of the detriments of time and space, the soul can more readily progress in its unfolding until it reaches the acme of happiness and perfection?

EDGAR F. ROBERTS.

THE LAW OF TRUE LIBERTY.

Luke, 22:24-25-26-29. "And there was also a strife among them, which of them should be accounted the greatest." "And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." "But

ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." "And I appoint unto you a kingdom, as my Father hath appointed unto me."

Christ's teachings, when understood in their true and lofty conceptions, are indeed the law of freedom. When you make a law and place a ruler over yourself, then you do as the pagans and Gentiles do. Then where is your Christian, when it says explicitly ye shall not do so; that one shall not be placed in authority or precedence over another, but that he that is greatest is he that serveth most and best. The law of serving is then the true law of life. Now the failure of Christianity is the failure to distinguish between the law of Christ and the prince of this world. The spirit of the Gentiles is to get; get the earth and its fullness and use it to make others serve you; to make your brothers and sisters your slaves.

The law of Christ is to use the earth like intelligent beings, holding all things in common so that the strong shall live to assist the weak instead of enslaving them. It is the law of truth and of love wherein is perfect freedom to all. It is the law of liberty wherein man can grow in spirit and in truth, calling no man master, for only he is master who is the giver and sustainer of life.

The Christian doctrine is to be a law over yourself; to rule yourself and let your neighbors do likewise.

The Gentile and pagan seeks to rule everybody but self, and everybody must be forced to do this or abstain from that by law.

The law of God is to give liberty and responsibility. That the Creator is able to govern that he has created alive; that no one can rightly judge another; that when you assume to dictate to another you weaken the spirit of the one you assume to rule over, and thus become responsible for the consequences. You assume to take the place of God by usurping authority to yourself.

Christianity means something. It means an entire change. It means that you shall lay down the world and stop trying to get it for the sake of power and glory, but to use it in common to serve your fellow man. It means that no man created the earth or its fullness and therefore has no right to own it. It means that when we usurp it and appropriate to ourselves, for self's sake, we are the cause of the distress, crime and prostitution in the world, and that is what the ancients called satan's kingdom, or the kingdom of the lower or dark region.

So Christianity means that you shall not seek to own the earth or appropriate its fullness to serve; that Christ came to do away with selfishness and greed and rule of one over another, and establish peace and good will among men. He came to establish the law of love and wisdom, to take away the law of force from as many as would accept the law of love and freedom; to as many as would follow their highest light and thus become a law unto themselves, needing no ruler or master over them save their Creator and this law implanted in their lives. He came to give freedom to as many as were ready to be born of the spirit and rule themselves by their highest light; and the strong was to help the weak by bearing each others burdens. As he came to do away with war and force, he came as the Prince of Peace and to establish good will and do away with hate. But of all these things he was but an example, and except a like spirit of God and of love fills the hearts of his followers his mission is a failure. So if you love Christ be ye perfect and follow his life and teachings, and that peace that the world cannot give shall be yours.

Many people are of the opinion that heaven and hell are myths. To such I would say, you can prove them for yourselves. Follow after Christ, your highest light, which teaches you to practice love, justice, mercy and to follow truth, and you will find heaven right here and now. It is always at hand to those who seek it and pay the price. Also hell is just as near if you follow after satan or self, seeking for self's sake, and strive to appropriate the earth to serve your own glory. If you practice hate, revenge, anger, lust, for power or the flesh, you can rest assured you will find hell right here and now. Not only here and now is both heaven and hell, but man is a spiritual being, destined for eternal life, and we take with us the condition or state of our spiritual soul. Therefore, we state that to learn how to live to obtain peace, love and harmony, right here and now, is the highest and best philosophy as well as religion; that man is here to have dominion over himself, not others.

If you doubt what the ancients called heaven and hell, by way of distinguishing what the effects of certain ways of living may be, prove it to your own satisfaction and then you will know. But remember you cannot create heaven or hell either in a day or a week. They are both the result of growth. That which we cultivate grows, both in this world and the next, so called. May the light of truth come to the world.

E. K. WALBRIDGE.

Pittsburg, Kan.

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THURSDAY, FEBRUARY 14, 1901.

THE CHEMISTRY OF CHARACTER.

John and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—a knave.
Evil or good, as the case might be,
White, or colored, or boud, or free—
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and the heart of his state,
Was trusted and honored, was noble and great.
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own,
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul, of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in their passing away
From earth and its conflicts, all died the same day.
John was mourned thro' the length and the breadth of
the land—

Peter fell 'neath the lash in a merciless hand—
Robert died with the praise of the Lord on his tongue—
While Paul was convicted of murder, and hung.
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Men said of the statesman, "How noble and brave!"
But of Peter, alas!—"he was only a slave."
Of Robert, "'Tis well with his soul—it is well;"
While Paul they consigned to the torments of hell.
Born by one law through all Nature the same,
What made them differ? and who was to blame?
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the white—
Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies—
Out where the flesh can no longer control
The freedom of faith of the God given soul—
Who shall determine what change may befall
John and Peter, and Robert, and Paul?

John may in wisdom and goodness increase—
Peter rejoice in an infinite peace—
Robert may learn that the truths of the Lord
Are more in the spirit, and less in the word—
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth,
John and Peter, and Robert, and Paul,
God in his wisdom will care them all.
—Lizzie Doten, in Poems of Progress.

DOES SPIRITUALISM MAKE PEOPLE BETTER?

Yes, Spiritualism does make people better. Whatever makes people wiser and happier certainly makes them better.

The custom of scaring people into being good has prevailed for a long time, but it seems that humanity is outgrowing the nursery tales which once frightened it into obedience and must have something more rational.

As the child when it comes to maturity ceases to fear the silly bugbear in which it has been led to believe to induce it to be good, so mankind as it makes its strides towards civilization is ceasing to fear the devil and that awful fire and brimstone hell which has so long been pictured to him as a reality in order to scare him into heaven.

Then, since man will no longer be frightened into being good, what is to become of him?

Will his superior knowledge and reason which makes it impossible for him to believe in such absurdities as that of a personal devil with horns and tail and cloven foot, and a lake of burning fire and brimstone in which his soul was to be roasted forever and ever, make him a worse man than he was while in ignorance believing these things and doing good not for the sake of the good, but because he feared to do evil?

If so, then it were better not to educate, for if man is better while in ignorance and superstition, then let him remain there by all means.

But he will not stay in ignorance, it being his very nature to grow and unfold mentally and spiritually, he must do so. Since the law of unfoldment is the Divine law of life, all nature must conform to it and nothing is more absurd than to try to imagine things otherwise.

Then the question remains, is man better in ignorance than wisdom? The little child prattling about in his in-

nocent ignorance believes what is told him for he knows no better, so we find him enjoying himself in contemplating Santa Claus' visit, believing in that mysterious personage as much as he believes in his own existence, yet, when he grows up, somebody tells him there is no such person as Santa Claus. At first he may feel a little disappointed, yet he is no worse for his knowledge, and even though no one ever told him better, reason would, as he grew older, have led him to an investigation of the matter and the consequence would have been a total disbelief in such an absurdity. But no one would think of saying that because he had outgrown his childish fancies and phantasies he was worse than before.

So it is with the world of mankind. It is outgrowing its faith in fables and fables, and reason enthroned yields his mighty scepter, not for evil, but always for good.

Knowledge is power! Knowledge is everything. So let us like Eve in the fabled garden of Eden, eat of the fruit from the tree of knowledge, even though we be banished therefrom in consequence, for it were infinitely better to be turned out clothed with wisdom, than to remain therein naked and ignorant.

Spiritualism is knowledge, knowledge of the truth. Of Spiritualists it may be safely said: The truth hath made you free.

Humanity may be divided in to three classes, viz.: The theologian, or those who believe in dogmas, the materialist who does not believe anything, even his own inner sense which tells him he is immortal, and the Spiritualist who walks erect between these two extremes, who has sought and found the truth which gives him an understanding of himself and of his relation to the external world, also bids him cease his doubting as to the future life since it is demonstrated to him that

"There is no death,
What seems so is transition."

Through the truths demonstrated by Spiritualism, man has been informed as to his future destiny and need not cling to creeds and dogmas for his hope, neither need he despair and come to gross materialism in which there is no hope, no joy, no light for the soul. But in the beautiful philosophy of Spiritualism, which is but a synonym for naturalism, he finds himself coming into closer harmony with the universal life and his soul mounting upward the realms of light. And I want to say now that the religion or philosophy which brings man into a condition where he may cast aside everything that binds him and let reason and justice guide him into "a closer walk with God" is a benefit and a blessing to him, and this, Spiritualism has done.

Some suppose that because Spiritualists do not fear a literal hell nor a personal devil, they have given themselves over to sin, knowing or believing they shall not be punished for misdeeds; but this is a mistaken idea. Spiritualists, as a rule, believe in doing right for the sake of right, not from fear of punishment, yet they well know that for misdeeds they shall not escape punishment, that "Whatsoever man soweth that shall he also reap," and that according to this supreme law he must account not only for his deeds but for his thoughts.

"I hold it true that thoughts are things,
Endowed with body, breath and wings,
And that we send them forth to fill
The world with good results or ill."

Not that God shall punish him because he has sinned but because he has transgressed a law of his being and must suffer the penalty, for as A. J. Davis says: Every man must reap the legitimate consequences of his own acts be they evil or good.

If I place my hand upon the burning coals I suffer excruciating pain from disorganizations of the parts, but God does not do it. I am only receiving the penalty for my misdeed which was a sin against my physical body. Then if I take the life of my fellow traveler, I suffer the pangs of conscience, I am not happy, neither is it possible for me to be, but God does not sting my conscience with pangs unendurable and haunt me in the wee small hours of the night with the ghost of my victim. I have done it myself. I have sinned against my inner or spiritual being and must pay the just penalty.

This is, in part, what we mean by reaping as we sow, that in the broad fields of the future eternity we shall reap as we have sown, either thorns and thistles or the beautiful golden grain. Spiritualism makes man more hopeful. It is the anchor of life to him. He, understanding that this is but a short school of experience and that he shall soon drop his robe of flesh for one suited to a higher plane; that he never dies, cannot die but must live an uninterrupted life of progression; that he shall meet, upon a fairer shore, and clasp to his bosom those he has held most dear; that

Life and love and bliss serene
Are his and naught can come between,—

knowing this, I say, he passes along through life a hopeful and a happy man.

It is a noticeable fact that suicides among Spiritualists are few; also, that they are not to be found to any great extent—in fact, I know of none—in the insane asylums, jails or penitentiaries.

A few sensitives (mediums) may be found indulging in the use of tobacco and whiskey, but they are usually the mediums who we may say are scarcely responsible for their acts since they are led by those upon the low planes of spirit life, and they are more to be pitied than blamed, since allowing themselves to be controlled that they may demonstrate the facts concerning the life beyond, they in fact become martyrs for the cause of truth. But this phase

of the question does not materially concern us now and is a broad subject within itself so I shall not discuss it further here. But let me say in conclusion that whatever makes man more hopeful makes him better, for hope is the anchor of the soul, the guiding star above the horizon of our existence and the angelic hand beckoning us ever on past dangers and difficulties, or tossing foam, up rugged heights, on to the haven of our goal.

Spiritualism has robbed death of its terrors, and the grave of its gloom. It has forever dispelled the ghostly phantom of fear which was wont to stalk by our side from the cradle to the grave, and haunt us with its uncanny appearance even in the midst of life's highest enjoyments. It has planted roses and lilies where once grew thorns and thistles and with the golden chain of love has bound mankind in one common brotherhood. It has torn away the veil 'twixt this and the life beyond and has bridged the chasm with an arch of blooming flowers upon which angels come with noiseless tread to give us messages of love and cheer, and to lift us higher and ever higher even unto God.

Such is Spiritualism.

A BENIGHTED MISSOURIAN.

The Douglas County Democrat, a local paper published at Ava, Mo., came to our office last week flourishing on its first page a great roast on The Psychic Century. It says: "They quote from Ingersoll, Huxley, Mohamet and the Bible, placing them all on the same level and equal in authority." So we do. We are not of that school of narrow minded bigots who think that God has shut all His inspiration between the lids of one small book, and hug it to their breast declaring they believe every word from "kiver to kiver" in that "blissid" book, while there are passages therein which would bring the blushes even to the cheek of the bowery girl. We believe there are truths written in the Bible as well as any other book, and in other books as well as the Bible. He is indeed a dull learner who cannot read the hand writing of God, not only upon the wall, or inside the book called the Bible, but upon every mountain, hill and dale, in every leaf and flower, and through the windows of the soul of even the lowest wretch of humanity.

We quote from all writers, for we believe that a Paine, a Huxley or an Ingersoll may be inspired to give forth something for the good of the race as well as a Moses, a Paul or a John. If not, why not? Is God a respecter of person or of age that He would give all His inspiration to one ignorant, heathenish, warring people expecting it to fit the demands of all succeeding ages, and suffice for the wants of all the nations to come, although man in time should grow infinitely more intelligent than he was in the days when God poured out his inspiration upon them? Let reason from her imperial throne give answer.

Spiritualists have come out of the shell into the broad sunlight where they are willing to

"Accept the truth wherever found,
On Christian or on heathen ground.
The flower's divine where e'er it grows."

The author of the roast says that to his mind the Spiritualist is at sea without compass or rudder. To his mind!! I wonder what he knows of Spiritualism, and if he has been a reader of that "Blissed Book" he so much reverences, why he has not run across some Spiritualism. Let me refer him to Saul and the woman of Endor; Joshua at the fall of Jericho; the appearance of Moses and Elias to Jesus and his disciples on the mountain, etc., for more than a thousand places may be cited in the Bible which proves the communion of exarnate with the incarnate human beings.

And with all his boasting about the blood-stained cross which he presumes to think belongs solely to him and his orthodox crew, which, I have no doubt he imagines are the only ones bound for heaven, I wonder if he can come anywhere near filling the bill of Christian? And as I have not time and space now to lay down the tests of the Christian, I will kindly refer him to the article entitled "The Test of the Christian," published in last week's issue of The Psychic Century.

Let him measure himself and apply the test which is now being sternly applied every day, and if he will not stand the test, which but few do, he is no Christian, and any one else, even the poor befogged Spiritualist, will reap as much benefit from the blood-stained cross he boasts of as he.

CONVINCING TESTIMONY.

Spiritualists owe much to the Bible for the clear and satisfactory evidence it furnishes in proof of their philosophy. It is doubtful, indeed, if such a array of convincing testimony could be found in any other book; besides, what it chronicles about the power of spirits to communicate with the people of this earth, to show themselves to us, to talk to us, to walk with us, to materialize in short, and be essentially one of us, is endorsed by every theologian and every other believer in the divine inspiration of the Scriptures. Every Protestant and every Catholic on earth who believes that the Bible is the inspired word of God is bound to admit that there is no gulf separating the material from the spiritual world, and yet they reject the spiritual philosophy—but that is due to prejudice rather than reason. They are free to admit, however, that angels conversed, face to face as men, with Abraham, Lot, Jacob, Moses and many other leaders and teachers of Israel, but deny that they were the spirits of men who once lived upon this earth. Their position appears a little

AN OLD MAN'S REFLECTIONS.

By W. B. WAGNER.

| | | |
|---|---|--|
| Slow in the west is my life's sun declining. Soon it will set, and the day will be done. Bright is the sky where the last rays are shining— Brightest at last are the rays of the sun. Bright it is shining, While slowly declining, Setting in beauty at last is the sun. | Gladly I welcome the coming of night. Robed in bright garments, they come, and the splendor Of heaven is oped to my spiritual sight! Radiant angels! So loving and tender, Filling my bosom with keenest delight! Coming in splendor, Loving and tender, Thrilling and filling my soul with delight! | And never deceived for the sake of the self, Living by labor, Pleasant with neighbor, I never deceived to accumulate self. The truth, when I found it, by me was defended, Regardless of fashion, or party, or creed. And ever in kindness my hand was extended To mortals in sorrow and sickness and need. The truth I defended, And ever extended My hand to assist fellow mortals in need. And so, gazing backward, there is no regretting. How bright is the sun of my life at the last! I would not be happier now by forgetting A single occurrence in all my long past. There is no regretting, While life's sun is setting— I want no forgetting of aught in my past. |
| Lone I am sitting while watching the glory. Lone? Nay, not so. Though no mortal is near, Those whom I loved at the first of life's story, And placed in the tomb, now around me appear. Lone I am sitting, While all around, flitting, The forms of my loved but long lost ones appear. | Lengthen the shadows—the sun is now sinking Upon the horizon—the end will soon come! Of sorrows and joys of the past I am thinking— Of wife and of children that brightened my home. On horizon sinking The sun, and I'm thinking Of dear ones that long ago brightened my home. | |
| Happy am I! As the twilight approaches, Plainer appear these loved forms to my sight— Plainer and brighter as farther encroaches, On daylight and sunshine, the shadow of night. Softly approaching, On day 'tis encroaching— | I strove to be honest; I lived by my labor; Gave others the rights that I claimed for myself. I sought to be pleasant with friend and with neighbor, | |

inconsistent, it would seem, in the face of the fact that the one whom John saw insisted that he was a fellow servant, and "one of his brethren, the prophets." The two disciples who saw Moses and Elias had no idea other than that they were really Moses and Elias; at least it is not even so much as intimated anywhere in the New Testament that they supposed they had seen two angels. Christ not only appeared to his disciples after his death and burial, but walked, talked and actually ate with them; moreover, he dematerialized before them in broad daylight. All ritualists say "I believe in the communion of saints," but who ever heard of a saint that was not a canonized man. The fact is, Spiritualism is too real, it is not mystical enough to be profitable, financially speaking, to theologians. It requires no learned dissertation on the fall of man, nor yet on the doctrines of total depravity, predestination and election to uphold and sustain it. Spiritualism is of God and everything in the material and spiritual worlds bears witness that this is true.—Thomas B. Wilson.

VICTOR HUGO ON IMMORTALITY.

It is said that the author of "Les Miserables" was a Spiritualist. The following would indicate that he was:

"Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

Ezekiel, Zachariah, Paul, John, and other men of "Bible times," saw the World of Spirits. It was not only visible but tangible to them. They saw temples, palaces, rivers and mountains, fountains, plains and trees. They say they did, and if these things were then they certainly were before and are now. John said he saw people clothed in white raiment "over there" and also saw clouds and rainbows, books, harps, thrones, horses and chariots.—Thomas B. Wilson.

NOTES AND COMMENTS.

BY W. B. WAGNER.

The joint-smashing sentiment seems to be spreading all over the state.

A bill making it compulsory for a jury to sentence to death anyone whom it has found guilty of murder in the first degree is before the legislature, but we are informed that sentiment is against its passing.

Dr. J. M. Peebles, one of the oldest and most prominent Spiritualists, has little use for moral cowards. He says: "The thinking world admires moral bravery. Disraeli was a Jew and he took every reasonable occasion through the Premier of England to say 'I am a Jew.' The world has nothing but contempt for the moral coward. Do you hear this, you cringing, crawling, cowardly Spiritualists!"

Victor Hugo received his best thoughts while riding through the busiest thoroughfares of a great city, on top of an omnibus. The fresh air, the jolting of the vehicle, and the sight of men and women in the pursuit of business and pleasure stirred his mind to great activity. Having received inspiration under these peculiar conditions, he returned to his room and committed his thoughts to paper, writing rapidly and using only violet ink. Mediums are not the only people who require peculiar conditions for the phenomena that are produced through their organisms. But, perhaps, Hugo was a medium.

When we come in contact with an object our magnetism clings to it. This magnetism may be sensed or felt by sensitives, oftentimes giving them the same feelings that we had when the magnetism was thrown off. I know a couple who, when first married, slept on a mattress that had been given them by his mother. They were both sensitive but healthy. They noticed that frequently before retiring for the night they would be entirely free from pain, but would begin to ache and feel bad as soon as they got in bed. After these experiences continued for some time, they learned or remembered that the mattress had been used by sick people. They discarded it, got a new one, and the distressing experiences ceased.

Representative Green has introduced a bill which, if it become a law, would greatly diminish the evils that have arisen under the present prohibitory law. It is well known that when the joints are closed either by the officers or by citizens using Mrs. Nation's methods, their business is, to a great extent, transferred to the drug stores. Mr. Green's bill establishes state dispensaries to sell, at cost, all liquors and they are to be sold only for medicinal, scientific and mechanical purposes. The druggist would buy from the dispensaries only such liquor as he needed for those purposes and would not sell any to customers. All who wanted liquor for legitimate purposes would of course go where they could get it pure for the least money. Under such conditions the joint business would not be profitable, especially if the joint-smashing sentiment remained as it is now.

This is a world of "fads." If my sole object in running a magazine was to make money, I would not think of making it an advocate of truth. I would make it a "fad" paper, and advocate something that people could not understand. If you affirm an unreasonable and impossible thing with a tone of authority, it is almost sure to be believed. Have you noticed how many "fad" papers are being started these days? Some of them are apparently making money. One of the latest is called "Physical Immortality." It advocates, I presume, that we can live forever in our physical bodies if we subscribe for that paper and learn how it is done. A paper that would tell old men how to become rollicking youths, ugly women how to be beautiful, and girls how to get wealthy husbands would be a howling success.

A letter was shown me recently in which mention was made of an old-fashioned orthodox sermon. The preacher said when a person died it would not be known 'till the judgment day whether he would be saved or not, even though he got relig' on while on earth. I suppose he went on to tell about the resurrection of the physical body when "Gabriel blows his trumpet." How ridiculous is that idea of a resurrection! It is known even to a school boy that in our bodies is matter that once was a part of other human bodies. Suppose a person living now had done everything necessary to his salvation, but in his body were particles that once formed a part of another person who was entitled to salvation on the orthodox plan. How would God manage a case of that kind? There are some things impossible even to God. He can't make two mountains without a valley between, and He can't make a particle of matter occupy two bodies at the same time.

Of Mrs. Nation's brief stay in Topeka, it may be said: "She came, she saw, and with her hatchet conquered." At least she aroused public sentiment to that extent that the joints are now closed. How long they will remain so is of course problematical. Mrs. Nation, at the behest of other people, more peacefully inclined, laid down her hatchet and left Topeka on a lecture tour. But the sentiment which her coming and her work had aroused was not diminished by her departure. On the other hand it grew, and reached its climax at the tremendous mass meeting held at the Auditorium Sunday afternoon. At that meeting it was commanded that the joints be closed forthwith—that the sale of liquor cease at Monday noon, and that the jointists remove their goods and fixtures from their places of business by noon of the following Friday. Determined men stand ready to execute that command in case the jointists refuse to obey. All this has been done in less than two weeks. Mrs. Nation may be crazy, her methods may not be right, but she has certainly created an upheaval here in Topeka. Good may yet come of it.

He had just purchased one of the new-fangled music machines—one in which the music could be changed—and having listened to all the pieces, selected one as his favorite. He had no ear for music, could not tell one tune from another, but something about the piece selected pleased his fancy. He fixed the box for this piece to be played while he sat with the company at dinner. He had memorized the name, which was French, and thought it would be nice to call the guests attention to the sweet strains, and by firing the French name at them, create the impression that he was a good judge of classical music. But it didn't come out as he thought it would. A fun-loving brother carefully took out the piece with the French name and inserted a darkey campmeeting song, or something of that kind. Of course the company laughed when the host began to tell them about the classical music that was being played. When he found out what had happened he looked grave and remarked: "I could never enjoy the orthodox heaven. I can't tell a Te Deum from 'Old Zip Coon.'"

The bill prohibiting public exhibitions of hypnotism, which has passed the Kansas senate, should not, in my judgment, be passed in its present shape. The bill says that no person shall "voluntarily permit himself to be hypnotized or placed under hypnotic influence by another in any public building or place in this state: Provided, this shall not apply to any experiment performed in public for scientific purposes under authority of a permit granted by the state board of health." Why should an adult be prevented from being hypnotized if he so desires? He ought to know better than any doctor whether it injures him or not. Hypnotism is not necessarily injurious, and there are some kinds of hypnotic phenomena about which people should know, and a knowledge thereof could be better disseminated by means of a public exhibition than in any other way. For instance, suppose an hypnotee is clairvoyant under hypnotic influence, and finds he is not injured by being hypnotized. Why should he be prohibited from giving an exhibition of his powers in public? If our lawmakers would make this bill apply to minors only, it would be a wise measure, for it is in the hypnotization of children that the chief injury lies.

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

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LIFE'S MIRRORS.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again
The scattered seeds from your thought outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

MADELINE S. BRIGHAM.

The Arcana of Spiritualism.

Dr. J. M. Peebles, in Temple of Health.

Before us lies this elegantly bound book by that old pioneer and able mediumistic and spiritualistic author, Hudson Tuttle, so well and so favorably known throughout the ranks of Spiritualists.

In the "Philosophy of Spirit, and the Spirit World," published as early as 1860, the spirit intelligences writing through Hudson Tuttle for the first time explicitly stated the theory of thought vibrations as the fundamental explanation of all that marvelous class of phenomena now known as thought transference, telepathy, etc. It was to all there what the law of gravitation is in its sphere of effects.

The existence of a universal spirit-ether was declared similar to, or identical with, that of light-ether. It was called "Zoether," in preference to nervo-aura, a nervous fluid. On page 131 it said:

"There must be a medium of communication, otherwise no influence could pass from one individual to another. . . . If an individual can influence another at a distance simply by an effort of will, then it is self-evident that something passes from one to the other. . . . What is this something? Facts conflict with its being matter radiated from one individual to another as light was once supposed to be transmitted. On the other hand, all these phenomena show a striking relationship to light, heat and kindred agents, and whatever applies to one applies to all. We have already discussed this subject and to the universal ether-ocean referred these phenomena, and all waves in this medium of a certain length produce light, of another length, heat, another length of light, of another magnetism, so of another length they produce psychological phenomena. As a luminous body is capable of producing waves of light, a living being is capable of producing Zoethic waves. These waves are transmitted with greater rapidity than the waves of light, their velocity being 250,000 miles per second. . . . All brains throw out vibrations as all strings when extended give out waves of sound; but as the string must have a corresponding string to receive its vibrations, so the brain must have a harmonial other's brain to receive its vibrations. . . . Here we arrive at the source of all psychological influence, whether received under the name of animal magnetism, hypnotism, mental influence or spiritual impression. One law underlies and ramifies through all these diversified effects."

We cannot for want of space give more than a mention of this grand theory which forms the basis of all the multitudinous writing through this medium. All phenomena of spirit are resolved and unitized by its aid.

It is more fully developed in the last great volume "Arcana of Spiritualism," now under consideration, and a special chapter therein is devoted to "the spiritual atmosphere of the universe." This begins with a quotation which the inspired pen of Emma Rood Tuttle condenses into a crystal gem, sparkling with thought as a diamond with light.

"An atmosphere more sublimate than air
Pervades all matter, be it here or there;
No finite power its wrappings can disperse,
For its thin billows lave the universe—
Each portion linking to all other parts,
Whether stars, blossoms or responding hearts."

We believe in justice, and when its said spirits have given nothing new, we point to this all absorbing theory.

Spiritualism as a Religious Force.

I have been taught that religion is something to point out to the human family the better way of living; that would give to its adherents happiness and peace in this life and obtain a peaceful home when called to lay down the earthly casket. The Christian church is living on hope held between religion and immortality. Were it not for hope how many a mother would go frantic with despair when the death angel touched his cold finger to her smiling babe's lips and sealed them forever! If faith and hope will comfort those that sorrow, what will the religion that Spiritualism brings do for the bereaved?

It has opened the way whereby the parent can see the spirit form as it is being transported by angel hands to the home in that beautiful summer land, and many a weeping mother has had her lost babe brought back again and placed upon her warm bosom. The religion of Spiritualism tells the parent that the child is not dead, is not lost, but only gone to a lovely home where they may be united

when they too lay away the mortal form. This is more than hope. This is a reality which can be demonstrated as thousands upon thousands will testify at any time. The religion of Spiritualism brings our loved ones back to us again, they talk to us, we see their lovely forms and we know that they are not dead. And they are anxiously awaiting to give the evidence to all earth's children if they will only comply with conditions that they must have in order to reveal themselves.

Spiritualism is a religion that goes down to the lowest sinks of sin and says to the inmates, come and be washed by the pure waters that loving friends will bring you from the fount of life and you will no longer desire to wallow in that pool of filth and slime. Spiritualism is a religion that turns not aside from the poor, the weak, and the distressed, but holds out to them a full hand of the riches of everlasting life, saying to them, "Come and partake."

Spiritualism is a religion that has a balm for those in sorrow, it has a consolation for those in doubt and a light for those in darkness; to those sorrowing for friends called dead it says, "Come to me and I will show you your friends still in life and take you where you can hear their voices in whispers of love and feel their tender kisses on your burning brow." To those in doubt it will say, "Come and we will open the door of your reason so you can see the hand of our all father ever scattering his blessings at the feet of all his children indiscriminately.

Now, my brothers, my sisters, you who have had the dark, cold shadows of the past eliminated from your being by the true light of Spiritualism, look around and see what we can find. Yonder stands one with downcast eyes and tears sparkling on the cheek. Slowly comes one with faltering steps, sighs welling up from the throbbing heart. Let us go with our full cup of joy in hand and meet those sorrowing ones and proffer them our cup and see how quickly their sorrows cease and smiles spread over the sad faces and an exclamation of "God bless you," fall from their quivering lips.

Let us form a compact, join hands and soul in this great work of love, and each and all pledge our sacred honor that henceforth we will ever wear the true armor of peace and love; so go where we will when we find sin, sorrow and distress we will be fully prepared with love's full cup in hand to offer them the waters of eternal life, as given us by angel hands. Think not to say to yourself, "No, I am but a weak vessel, I can do nothing." Think what the power of Spiritualism has done for you and be brave and falter not. And behold, the dark mists of old error, sin, sorrow and darkness fleeing away, and the bright rosy light of peace and contentment arising over the waters of earth life.

How many will say, "I will join this army of peace," and send in your names to Brother Willard J. Hull and let him record name, age and residence, and The Light of Truth be the herald of our great victory.—J. W. Cowen, Perry, Oregon, in Light of Truth.

How to Hurry.

Reader, do you know how to hurry? This is a hurrying age, and you ought to know how to keep up with it, if you think it worth while. Here are a few suggestions that may help you:

1. Do nothing that you don't have to do. Cut out the non-essentials.
2. Don't hesitate. Begin at once. When you are through, stop, and begin on the next thing.
3. Don't be too particular what part of the job you begin with. Other things being equal, do what's under your hand first and the next nearest thing next.
4. Don't pause between jobs.
5. Don't go from one job to another until the first one is done.
6. "Do one thing at a time." It takes time to change your mind.
7. Do your thinking while you're acting, and think about the work in hand.
8. If you have assistants, use them. At first do only what they can't do, and afterward help them out.
9. Do nothing twice. This makes it necessary to do right the first time.—Ex.

The Church of Spiritualism will hold its regular Conference meeting at 2:30 p. m. Sunday. Mrs. Hammond will lecture at Lincoln Post Hall at 8 o'clock in the evening.

All persons receiving sample copies of The Psychic Century are invited to subscribe.

A Pair of Swindlers.

People will remember "Prof." Calef and wife, who performed here during the Flambeau fair. A. Markley, of this city, claims that Calef and his wife swindled him out of a sum of money, and has written the following letter about them:

"To the public:

"Be on the lookout for a pair of swindlers. Prof. Calef and wife, who are traveling over the country as mind readers, spiritual lecturers and expositors of the occult. Their business is to get the confidence of honest and unsuspecting persons and then fleece them. Calef is 45 years old, heavy set, height about five feet, six inches, auburn hair, dark eyes, smooth shaven, wears black clothes and soft white hat. Mrs. Calef is rather above the average height, has dark hair and sallow complexion. Write to A. Markley for a detail of their actions in Topeka."—Topeka Capital.

Exchanges please copy.

The only error in the description above given is that Calef has dark hair sprinkled with gray. We are informed that these people came here with recommendations (whether genuine or not we do not know) from the Society for Psychical Research. They had no cards from the N. S. A., and had never been heard of through the columns of any Spiritual paper circulating in the west. Their first exhibition at the hall here was of little value or credit to the cause of Spiritualism, even if they had been honest people and genuine mediums. Spiritual societies connected with the N. S. A. should use some caution before endorsing strangers who have no N. S. A. cards and who are unknown to the Spiritualistic public.

Reformed by Seeing Himself as Others Saw Him.

There was a good woman whose husband was in the habit of drinking very heavily. One night he came home, as he too often did, helplessly drunk, and reeled into a chair and fell asleep. As his wife looked at him and saw how miserable he appeared, she thought if he could only see himself in that state he would never touch drink again. She had a friend, a photographer. If she could get him to come and photograph her husband, just as he lay there, it might have a good effect. She slipped out of the house, and soon returned with her friend, who brought his camera with him, and in a short time the inebriated husband was photographed. A few days afterward the carte came home. The woman first looked at it, and then handed it to her husband. "Is that any one I know?" he inquired. "Yes, that is you," the woman quietly replied. He took a long look, and then exclaimed as he turned away to hide his emotion, "By the help of God, I will never touch strong drink again!"—Christian Budget.

Huxley's Creed.

The great scientist, Huxley, formulated the following brief creed:

"We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less miserable and less ignorant than it was before he entered it. To do this effectually it is necessary to be possessed of only two beliefs: The first, that the order of nature is ascertainable by our own faculties to an extent that is practically unlimited; the second, that our volition counts for something in the course of events."

This reminds us of Paine's definition of a good man—"He who leaves the world better than he found it."

There is one word that all nature speaks and that word is love. It is the soul of heaven, the glory of the earth, the binding tie of man to man. It is showered upon the heart of the mother, and the father is without it not. In the moonlight's dreamy hours it falls from the lips of the lover. It whispers peace in the flames of passion and purity in the vows of life. It gives expression to the step, speaks worlds in a word and volumes in the twinkle of an eye. Love is the foundation of all true lives; cultivate it in the garden of the heart.—Voice of the Magi.

A dispatch from Pekin says that a complaint has been lodged against Bishop Favier for looting a house of valuables aggregating a million taels. The league of civilian looters of all nationalities has been disrupted by differences over the division of the spoils, and even the Chinese may get their just dues. If only one tenth of the outrages were substantiated, Christendom would blush for shame.

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