

THE PSYCHIC CENTURY.

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

VOL. I.

TOPEKA, KANSAS, THURSDAY, APRIL 11, 1901.

NO. 14

Why State Organizations are Needed.

A meeting is to be held in this city in a few weeks for the purpose of organizing a Kansas State Spiritualist Association. What conditions are impelling us to take this step? Why is a state organization needed? Can such an organization accomplish anything that could not be accomplished by the N. S. A. and the local societies it has chartered? These are questions over which those who contemplate attending the meeting here should reflect.

Last winter, in no less than twenty states, attempts were made to stamp out mediumship by law. In many states laws of that nature already exist. There is no decision by the United States supreme court recognizing Spiritualism as a religion. The supreme courts of some states have recognized it as such, but laws against mediumship in other states will be binding. However, we want to prevent the enactment of such laws, if possible. The N. S. A. has done much good in some directions, but it is powerless to prevent these attacks upon our liberties by state legislatures. These are some of the conditions that confront us.

Whatever else it may be, Spiritualism is a religion. Like every other religion, it affirms that man lives beyond the grave, and that his happiness there, to some extent, depends upon what he has done here. Like other religions, it is based upon revelations made to or through certain mortals, who in the olden time were called prophets, seers, and miracle-workers, but who, by Spiritualists, are now called mediums. Unlike other religions, however, Spiritualism asserts that the mediums are not all dead, but that many now live through whom we can get a better idea of the condition of exanimate spirits than was obtained from those to and through whom revelations were made in the past. It declares that the age of revelation is not closed and never will be from any natural causes. It is therefore a matter of great concern to us that the prophets, seers and miracle-workers of modern times be not prevented by law from revealing to us the condition of spirits after so called death, that we may not only be happy in the knowledge that our departed loved ones still live, but that we may so live here as to be happy there. Continuous revelation through mediums is a part of our religion and we desire that the law shall recognize it as such. We want a state organization and a charter permitting the practice of every phase of mediumship. Other religions have their spiritual advisers and teachers. Should Spiritualism be denied that privilege?

The following from an article in the Banner of Light, by W. Wines Sargeant, vice-president N. Y. S. A. of S., is suggestive:

"For more than two years the writer, as a member of the State Board, made strenuous effort by pen and by personal solicitations for societies and individuals to become associated with the State Association. The reply from heads of societies was something as follows:

"The State Association would be no benefit to us; or, we are members of the N. S. A., and that is sufficient." "I would not miss the annual feast of the N. S. A. Convention for anything."

"Individual mediums have made reply: 'I cannot afford to give one dollar a year for the State Board to travel around with and have a good time.'

"Now let us see. A bill comes up in the legislature making it a penal offense to practice clairvoyance and the cry comes up, 'Save us! What is the State Board doing to kill that bill?'

"The purpose of the present writing is in part to answer that question. We have a charter from the state recognizing Spiritualism as a science, philosophy and a religion. The privileges of that charter include clairvoyance as a necessary adjunct to our religious worship. Herein lies the secret of an amendment to the bill virtually permitting the practice of clairvoyance in religion. How was this brought about? By the heroic efforts of Moses Hull and H. W. Richardson, sent as representatives of the State Board, the latter having been on the ground over three weeks.

"The effectual argument used at Albany and in private interviews with senators in Brooklyn was, that you strike at our religion and religious liberty which the state has recognized, turned the tide for favorable consideration of the wishes of petitioners. Thus, an amendment was accepted by the codes committee favorable to the Spiritualist religion.

"The assembly bill requiring healers to be licensed is not favorable to clairvoyant physicians. It seems to answer the mercenary purposes of the medical syndicate to say healers shall not practice for financial gain.

"The point I wish to make, Mr. Editor, is the following: We live for the most part under the government of state laws, just or unjust as the case may be. Recognized religions are held as inviolate. The votaries thereof are bound to see that inviolability is deserved. By good fortune in the effort at organization the long despised Spiritualism and Spiritualists of New York State have gained recognition in the state codes as a religion and a religious

body. I think the effort would fail for the municipal government of New York City to tax a medium 500 or 6 dollars, whose associate membership was duly certified by the State Association as a recognized worker in the cause. But this condition of the matter is but tentative and I think you in part err in saying 'had organization been effected, this work would have been done and legislators shown that our mediums are religious teachers, and entitled to the protection of the law.'

"This impression has been made upon legislators of this state, but I should fear a quest of verification might lead to the dishonoring of the charter and in this respect your words are of exceeding importance:

"Every Spiritualist who withholds his support from local and state organizations at this important crisis, fails to comprehend the grave crisis that confronts our body, and the great danger now impending to our mediums."

"It is an erroneous idea, that, simply belonging to an incorporated body is a safeguard against all attack in this active, aggressive country of ours. Spiritualism is not yet so precious a morsel in the minds of the masses that it is its own shield and can indulge in atrophy. I fear but few have sensed the essential and the possible beneficence of organized effort. Perhaps it is well that the painful lash of evolution's process is laid on to awaken consciousness to the exigencies of the time.

"Faulty society work has been pretty well aired in the Banner, and I do not look for a healthy, strong state body to care for state interests until a broader concept enters the conduct of our society meetings in general. Two or three cannot constitute a society. At best an oligarchy is the resultant. Fraternity with intelligent methods are absolute needs for successful and beneficent local, state and national bodies."

W. B. W.

Plea for the Taxation of Church Property.

S. W. Wetmore, Buffalo, N. Y., in Progressive Thinker.

Inasmuch as Governor Odell in his message to the Legislature seems desirous of making some changes in the long-existing laws concerning the taxation of property, whereby they may be decreased, it seems apropos to consider the propriety of making one great and desirable change—that of repealing those obnoxious laws exempting churches and church property from taxation. The taxation of all property belonging to religious sects is a great desideratum, for every town, city, county and state in the Union is overwhelmed with taxes. The poor are taxed to support the rich. The rapid increase of ecclesiastical wealth is perfectly amazing. There is today in the United States alone more than 900 million dollars worth of property. Of this amount the Methodists have about 150 millions, the Catholics about 130 millions, the Presbyterians, Baptists and Episcopalians each not far from 110 million dollars. In Buffalo alone the Catholics have more than 8 million dollars worth of church property. The rapidity with which churches are increasing is more than amazing. There was built in the year 1893, in the United States alone, more than 800 Methodist churches, to say nothing of the other denominations, and yet nearly every religious sect has more organizations than churches. The Roman Catholics have some 1,600 more organizations than churches; the Presbyterians have 1,200 more; the Baptists 1,400 more; the Congregationalists 300 more. We have many churches in America whose values mount up into the millions. It is said that the new Protestant Episcopal church in New York City cost 10 million dollars. Buffalo boasts of a single pulpit that costs \$50,000, and one steeple that cost \$100,000, and it is not finished.

Still these so-called Christians continue to build churches but refuse to pay taxes on them. If Masonic temples, medical colleges and law schools are taxed, what good reason is there for exempting churches, church property, theological seminaries, schools, colleges, hospitals, asylums, nunneries, and convents? More than 25 years ago, President Grant in a message to Congress referred to the rapid increase of church property and gave it as his opinion that by 1900, without check, it would exceed three billion dollars. He suggested or advocated the taxation of all property equally and intimated that it would eventually lead to sequestration through blood. Evidently he had in mind the histories of Italy, France, Germany and Mexico. In 1867 the church property in Italy, at a low estimate, was valued at 400 million dollars. The people were overwhelmingly Catholics, yet it was considered necessary to abolish convents and monasteries. Mexico had a like experience, "for the church owned about one-third of the soil." A long and fierce war was the result, which terminated in the nationalization of all church property. Convents were abolished and all superfluous church buildings were sold and converted to public use. History repeats itself and the time is not far distant, when the United States government will find it necessary to wade through blood in the battle of reform, unless religious fanatics can be brought to reason. The time has come when it behooves us as representatives of law and order, morality, equity, justice and

freedom, publicly to demand the taxation of all church property. Every legitimate influence should be brought to bear on our representatives in Congress for the repeal of the objectionable laws exempting property that should be taxed. Church and State should forever be divorced, in which event civilization and righteousness, hand in hand, would make rapid strides. Then there would be purer, nobler, grander men and women and happier firesides, for mental slavery in a great measure would be emancipated.

An Interesting Interview.

Not long since I was in conversation with a society lady, and I was so rash and forgetful as to say a word in favor of Spiritualism and the apparent sincerity and faithfulness of its devotees. The person with whom I was conversing is a member of the Protestant Episcopal church, and pretends to be a follower of the lowly Nazarene, yet she immediately lost control of her temper and spoke in language more forcible and savage than polite. The following questions propounded by me and their answers will serve to show how unreasonable and unfair, if not ignorant, are some so-called church people in their dealings with Spiritualism and those who believe in the great cause.

Q. Do you know anything about Spiritualism?

A. I do not, nor do I wish to know anything about it.

Q. Why do you condemn a belief without an investigation?

A. Because the rector of our church says Spiritualism is a fraud, a delusion and a snare.

Q. Has your rector ever attended a seance, or in any way investigated Spiritualism?

A. I should say he hasn't. He wouldn't lower himself sufficiently to have anything to do with Spiritualists or Spiritualism.

Q. When and where did your rector make the discovery that Spiritualism is a fraud?

A. I cannot state positively, but I presume that the prejudice of the Protestant Episcopal church against Spiritualism is handed down from one generation to another.

Q. Then your rector does your thinking for you and you must not presume to have an opinion of your own on any subject?

A. Well, that is about the size of it. I pay a certain sum to the church every year for pew rent, and the rector does the rest.

Q. How would you feel about it if some careless person were to condemn your church and its creeds?

A. I can think of no punishment too severe for such an offender.

Q. Then you do not believe in doing as you would be done by?

A. O, yes I do, for our church teaches that very doctrine.

Q. Does it teach you to condemn and ridicule those things which give comfort and peace to many mortals, but concerning which you confess you know nothing and, further, declare that you do not wish to know?

A. I must again say Spiritualism is a fraud because our rector says it is.

Q. Would you be willing to make an investigation of Spiritualism if the opportunity presented itself?

A. I would not. I am satisfied that the whole thing is a fraud.

And yet we are told that we are living in an age of Christian civilization and progress. Here we have a person respected in the community and regarded as a model in society and a leader in church work, and yet she is satisfied to allow a man, possessing no power, save that accorded to other mortals, to express her opinion on matters of vital importance. Thanks to a kind Providence, we are not all that way, and are not satisfied to permit a minister to sway us and make us believe just as he does, no matter how unreasonable his belief.—Spiritualist, Meadville, Pa., in Banner of Light.

MAY 26-29, IN THE AUDITORIUM, TOPEKA,

Will be Held the Meeting to Organize a State Association of Spiritualists.

W. F. Bellman informs us that he has secured the Topeka Auditorium for the Spiritualist meeting for state organization. Mr. Bellman is the secretary of the committee appointed, by the late mass convention here, to arrange for this meeting. Through his efforts, the city council has granted the Spiritualists the free use of the Auditorium for May 26, 27, 28, 29. Mr. Barrett promised to be here at any time fixed upon by the committee. Mr. Kates and wife will also be here. It is expected that others of equal prominence and ability can be secured.

Mrs. Laura B. Payne and Mrs. Inez Wagner have gone to Springfield, Mo., to hold a series of Spiritualist meetings during this month. The latter stopped a day at Kansas City to fill an engagement.

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THURSDAY, APRIL 11, 1901.

SPEAK OUT.

"Thoughts unexpressed are only half possessed."

You have thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own;
Speak them out!

You have reasoned long and well
In your brainy citadel;—
Outgrown creeds, the devil, hell,
Now speak out!

Let the world know where you stand,
Love and wisdom, hand in hand,
Lead the soul to highlands grand;—
O, speak out!

Many earnest ones would know
How to shackling sins outgrow;
Tell them kindly what you know!
Dare speak out.

Do not pause to veer, and please!
Cowardice is heart disease.
Would you feel a royal ease?
Then speak out!

Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south and north,
O, speak out!

Work to cleanse and educate;
Soften, sweeten, elevate;
Work before it is too late.
Soul, speak out!

Do not fear the dark-browed throng;
Lead the lagging ones along;
Order forward!—loud and strong.
O, speak out!

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

AN IGNORANT BIGOTED BISHOP ATTACKS SPIRITUALISM.

"Spiritualism by Gen. Supt. (Bishop) B. T. Roberts, of the F. M., Ch. in the 'Earnest Christian,'" is the title of a small yellow tract which was well distributed over the town last week, great care being taken to put them in the mail boxes or under the door. It is our opinion when a minister of the gospel gets down to the work of writing such pamphlets as this that he is really getting uneasy about his bread and butter proposition, and that he has acknowledged the fact that Spiritualism is his worst enemy. Not that it is the work of the devil as he says, but because it is the educator, the liberalizer of mankind, it naturally follows that it is an enemy to the minister who would keep the people forever scared into the church and in obedience to narrow creeds with the scare crow of hell fire and brimstone, the devil, an angry god, etc. He quotes from Tim. 4:1: "The Apostle says: 'Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidden to marry, and commanding to abstain from meats,' to prove that Modern Spiritualism, Spiritism as he calls it, is the greatest evil of the day and a fulfillment of that scripture, and tells us that Spiritualism is like the devil was in paradise telling Adam and Eve that the day they ate thereof they would not surely die.

Now we can take the Bible and prove God a much greater liar and a worse enemy to man than the devil has ever been. The devil told the truth when he said they would not die, and Spiritualism now tells the truth and a most blessed one when it declares unto man that he will not die.

According to the Bible account God was a wine bibber (Judges 9:13), a murderer, a god of vengeance, etc., and according to their own statement the devil is much more powerful than God. He goes along quietly like without any black coated ministers to whoop him up, and leads the majority of the human race into the "broad road to destruction." He has in spite of man and his god led the children of earth out of ignorance into knowledge, out of darkness into light ever since the time when he took Mother Eve by the hand and persuaded her to eat of the tree of knowledge that her sons and daughters should be as gods knowing good from evil. Since that most worthy act, and for which all should bless him, the devil has been the leader in every work of reform, in every step toward the higher education of man. At least this is the story of the ministers like the writer of the above mentioned tract, and most assuredly if it had not been for this devil they

talk so much about, mankind would today be in a pitiable condition of ignorance.

When slavery hung its sable colors over our nation the ministers of the gospel proved by the Bible that it was a Divine institution, and when a few broadminded, sympathetic souls rose up and began to talk against slavery, every minister in the south preached regularly from his pulpit on Sunday that those who would put down the institution of slavery were the servants of the devil and that it behooved all Christians to stand for God and slavery. And in the winter of '57 and '58 while Theodore Parker advocated in his lectures the breaking of every bond which would bind a human being be he black or white, rich or poor, male or female, those self-constituted mouth pieces for God actually held prayermeetings to pray him out of existence. Prayed earnestly, loud and long for his death. So it is plain to be seen that with all their prayers, with all their awful dread of this devil of progress, he moves things along just the same.

One can tell by their thrusts at Spiritualism that they would fain burn them at the stake or put them out of the way if they could, but the devil they prate so much about has moved the world along until their kind dare not use their instruments of torture and death as they did in the past. The author of the tract referred to says that Spiritism was formerly punishable by death and that according to God's orders; thus it will be seen his god is not having his way about those things now.

He says: "One striking feature of the delusion is the fact that most of those who come under its influence are persons of more than ordinary intelligence. Some of them are in high official positions. In the old world spirit-sittings have been held in the courts of royalty. Also that many of them are vegetarians." This is awful, intelligent! and vegetarian!

Cannibals eat meat, many in the lower world of animals prey upon each other. The Christian does not prey upon his fellow man in the sense that the cannibal does, but he does prey upon other creatures in that sense, and is it not a mark of development, of spiritual unfoldment to get away from the habit of preying upon each other as do the lower orders of creation?

It may be all the works of the devil but I count it no sin to be intelligent or to abstain from eating meat. If this is the condition into which Satan is leading his great army, I say blessed be Satan and will go along with him and his people if perchance I may be qualified, to the region where he dwells with the vegetarians and the intelligent.

SPIRITUAL PHENOMENA.

While it is true that through the phenomena of Modern Spiritualism the dark clouds of doubt and despair concerning the future of man have been to a great extent dispelled, and by its most convincing argument the dark veil of materialism has been torn asunder to give place to the pure white one of spirituality, yet it seems strange that so many linger so long among the phenomena of Spiritualism when they are but on the threshold to the grand beauties of the philosophy which spread out in rich abundance upon the sunny slopes and garden walks of life. Why stand at the door and knock when it is wide open and the granduer of the philosophy of life and the sweetness of spiritual unfoldment beckon you onward and upward?

Phenomena of Spiritualism is the rock upon which is reared the magnificent structure of the great modern church of Spiritualism, but it is only the foundation, and away up yonder among the fleecy clouds of the millennial day gleam its roofs, its turrets, its spires.

"Why stand by gazing upward?" was asked of the men of Galilee; and why stand ye looking downward might well be asked of many in the ranks of Modern Spiritualism. Simply to be able to serve as the instrument for physical manifestations or to be the receiver of messages and to witness demonstrations of the power of the exorcists does not of itself spiritualize the individual, does not lift the soul to the plane of vibration where no evil thing cometh and where none can molest or make afraid. Right thinking and right living are after all the only avenues opening to the fair planes of Spirituality.

ZOO PARK, SPRINGFIELD, MO.

Mrs. Inez Wagner and I have begun a month's work at this place. We arrived in Springfield Saturday evening and held our first meeting Sunday at 2:30 p. m. It was a most beautiful day, with the sun sparkling upon the waters of the lake, and the green grass and Easter flowers peeping forth to adorn the sloping woodlands of this pleasant park. Quite a large crowd gathered in the afternoon in one of the ample buildings with which this park is furnished and our first meeting and kind welcome to the Queen City of the Ozarks was all that could be desired. I gave a lecture on the subject of "Spiritualism, Ancient and Modern," which was well received, after which Mrs. Wagner gave some excellent tests. The music was good there being both congregational and solo singing.

At 7:30 there was another meeting when I spoke again, this time from the subject "In the Silence." Mrs. Josie K. Folsom then gave a short talk of encouragement to us as new workers in their midst and to Spiritual workers in general, which remarks seemed to have a good effect upon all and especially Mrs. Wagner, who then arose and gave some very convincing tests and encouraging messages from the land of the departed.

There will be circles and other meetings held during the week and two lectures each Sunday. Thus we shall not be

idle while here but up and doing for the great cause which lies so near our hearts; and it is our sincere desire that much good may be done in these meetings for the cause of humanity. While we regret to be away from the work at Topeka, and feel that our services are badly needed there, yet there is a wide field of labor here and the month spent at this place I am sure will not be in vain.—The Editor.

EVOLUTION AND SPIRITUALISM.

We are here—but whence came we, and whither are we bound?

"Theology teaches that man from the first
Was a sinner by Nature, and justly accursed,
And "Salvation by Grace" was the wonderful plan
Which God had invented to save erring man."

This doctrine taught by theology is not supported by facts. Man was not created full-grown, with all his faculties developed. He never has been higher than he now is; on the contrary, he has been lower. He never fell. Even history proves this. A little while ago, the highest man was a savage, using a tomahawk made of stone. Going farther back, we find him a savage lower still, killing his prey and fighting his enemies with stones and sticks. Man was not a special creation. He came into existence under the same laws as did the lower animals. The present living forms, including man, are the immediate effect of the preceding generation. That was the effect of the next preceding one, and so on, the distance between the highest and lowest form decreasing with each preceding generation, until a point is reached where all forms are alike.

I believe in evolution. All things in the universe are connected, and move in obedience to a constant primary force, the first cause of all vibration and all life. Because of the changelessness of this primary life-force, which is everywhere, all changes in the universe are orderly, effect following cause and becoming the cause of another effect, ad infinitum. For this reason we say the universe is governed by law, and not by a changable, capricious God. The forces in existence now have always been in existence.

The principal factors of organic evolution are heredity, variation in offspring, and survival of the fittest in the struggle for existence. Offspring are the effect of forces acting in and through the parents. Organized life begins on earth. Form and structure and function develop together, and correspond with each other as life continues. These constitute the individuality of an organism, and Spiritualism teaches that the individuality of man, minus his physical form, persists after the change called death. If the spirits of the lower animals do not live after death, then it follows that the animal progenitors of man are not in the spirit world; that the human soul, like the human body, has been evolved under natural laws, and became immortal by coming in harmony with the great Oversoul.

Evolution and Spiritualism are correlative doctrines. Each should be studied in the light of the other. Both affirm that the chain of cause and effect is endless and is never broken. We are the effect of influences that governed the lives of our ancestry. What we shall be in the future depends upon what we do now. There is no saviour that can atone for our sins. We save our own souls.

W. B. WAGNER.

MISCELLANY.

Did you ever read a description of heaven that interested you? As one gets old and tired out, there is a pleasing prospect in the rest that is assured for the weary, but will it be restful to sing and sing and sing for ten thousand years, and always on the same theme? To sit around on hard golden chairs, and play harps, and sing and sing and sing some more; we will get tired of it.—Ed Howe, a Materialist.

Recollect that everything except the demonstrated truth is liable to die. That is the order of nature. Words die. Every language has a century. Every now and then a word dies and a tombstone is erected, and across it is written the word "obsolete." New words are continually being born. There is a cradle in which a word is rocked. A thought is molded to a sound, and a child word is born. And then comes a time when the word gets old and wrinkled and expressionless, and is carried mournfully to the grave, and that is the end of it.—Ingersoll.

Vaccination caused the death of Viola Myrtle Yorkman, age 18, of Oakland, Cal., on March 29, from blood-poisoning, having suffered terrible tortures. Physicians advised amputation, but she died so suddenly that it was not attempted. Another death from vaccination is reported this time from Harrisburg, Pa., says the Troy Press. Lockjaw was produced. Bruce F. Dunbar, aged 15 years, became ill March 24. Tetanus developed and death followed. It is believed that tetanus germs were inoculated into his blood with the vaccine virus. Compulsory vaccination is so diabolical, poisoning the pure blood of the youth, that it should not be submitted to by any intelligent people.—Philosophical Journal.

In order to overcome the objection that the anti-Christian Science bill would interfere with the religious beliefs of certain people, it has been so amended that it will not affect gymnasium instructors and will provide that Christian Science, clairvoyance, Spiritualism and other cures may be practiced gratuitously, but where they are utilized for gain they will be deemed to be a violation of the penal code. But they may amend the bill to the end of earthly things, and yet so long as ministers and priests are permit-

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ted to receive pay for their services and for the exhibition of relics claimed to have curative properties it will remain a denial of the equal religious liberty of the unorthodox sects.—The Truth Seeker.

Children in New Zealand have a wonderful chance. They receive free (and compulsory) education up to and through the sixth grade. Then those who pass their examination are taken up by the government and given a college education free in some branch of the civil service, they need have no further fear, if they do their duty promotion is certain and a pension awaits them in old age. As the government does so many things that are left to private enterprises in other countries, there are greater opportunities in the civil service than elsewhere. A short time ago the government advertised for 400 boys as copyists and received only 368 applications, and but half of these passed the examination. Thus it will be seen that the young folks have the door of opportunity always standing open to them.—The Broad Axe.

There never was a revolution in any country which destroyed the great body of the people. There have been convulsions of a most dire character which have overturned old-established monarchies and have hurled thrones and scepters to the dust. There have been revolutions which have brought down most powerful aristocracies, and swept them from the face of the earth forever, but never was there a revolution yet which destroyed the people. In seeking to represent the working classes and in standing up for their rights and liberties, I hold that I am also defending the rights and liberties of the middle and richer classes of society. Doing justice to one class can not inflict injustice on any other class, and justice and impartiality to all is what we all have a right to from government.—John Bright.

In the midst of the Faubourg St.-Antoine, that pre-eminently popular quarter, breeder of so many disturbances that became revolutions, one may now see, between two shops, a large sign inscribed, "Universite Populaire." This popular university of the Faubourg St.-Antoine is, in fact, still in its infancy, but it is interesting and characteristic as having given the impulse to a great university-extension movement which has prevailed in France for two years, and of which the economist, Charles Gide, said, some time ago, that it was the most important event of 1900. In truth, Paris reckons at this moment twenty of these universities, and there are nearly twice as many in the provinces. Only a few weeks ago M. Brisson, the well-known philosopher and teacher, inaugurated that at Versailles. Experiments are multiplying in all parts of France, and everywhere they fill their founders with pride and courage.—Othon Guerice, in the New York Nation.

The question which civilization must ask in determining whether it is good or bad in standing before the judgment seat of its best conscience is this: whether the great whole of life which we call society is supplying the full need of each individual. Is civilization putting all its influences and temptations on the side of freedom and fullness of life? Is civilization making it hard to be selfish and unloving and ignorant? Is civilization making it easy to be free and complete and knowing? Is civilization exhausting its resources in behalf of all its members or is it exhausting most of its members in behalf of the few? Until civilization can favorably answer these questions it knows nothing about who are deserving or who are undeserving. It is in no position to answer as to anything concerning human character.—Herron.

BRIEF NOTES.

The police refuse to return the hatchets taken from Mrs. Nation and her associates and she is quite mad about it. Is the spirit of the Lord again moving her to do some more smashing?

The mayoralty contest in Topeka, which will probably not be settled without the expenditure of several thousand dollars—a good thing for the lawyers—was the result of placing incompetent men on the election boards.

The new woman is becoming "newer" every day, gradually depriving man of all his prerogatives. The other day two women at Newkirk, Okla., fought a duel with pistols at twenty paces, and one of them was shot twice in the breast. Next we will hear of women in the prize ring, slugging each other for the championship and a part of the gate receipts.

To save an estate valued at \$80,000, Miss Watrous of Pawtucket, R. I., married an 8-months-old baby. It was left her by her grandfather on the condition that she marry the male heir. The latter having died she made this baby her heir by marrying him. The lady is to be congratulated that she has a husband who will not tyrannize over her—except when he wants his milk. Imagine her saying, "Hubby is cutting another 'toofie' and is cross."

One of the male members of The Psychic Century Company took advantage of the absence of the editor, and perpetrated the following:

The Easter hat may be too flat
To please an artist's eye,
It lacketh, too, that gorgeous hue,
Which pleases passers-by;
But I aver it pleases her
And lifts her to the sky.

Fate of a Young Christian Fighter.

A youth named Oscar L. Booz, of Bristol, Pa., got ap-

pointed a cadet at West Point in June, 1898, to learn to be a soldier. This seems very strange, for he had long been assistant librarian in the Presbyterian Sunday School and was one of the most zealous young Christians in Rev. Dr. Allison's flock. As he was leaving to learn the art of legalized slaughter and massacre, the teachers presented him with a handsomely bound bible and the pastor wrote in it, "Keep this good book with you always and carry it on your future battlefields." It does not appear that his father, W. H. Booz, church treasurer, his pastor or any self-labeled follower of Jesus ever sought to dissuade the boy from going to West Point. It seems that none of them know anything of the non-resistance and love taught in gospels, and that they consider it possible to be a soldier and still be a follower of the meek and lowly Nazarene. But, arrived at the war college, Oscar soon discovered what friends should have known beforehand, that "it is hard, terribly hard to be a Christian here. There are some good fellows here, but there are many, many others, who are not Christians. There is a Y. M. C. A. here, but its members are as bad as any of the others." This boy had more than perfunctory church life and sought to live it. He had never learned anything of the real nature of the gospel teachings. This made an unconscious hypocrite of him and his presence became offensive to the cadets. They nicknamed him 'Bibles,' he having foolishly exhibited his present. They evidently decided to make his life there unendurable for him and we think were prompted divinely to do so. They began to "haze" him. They undertook to teach him that a soldier must be a brutal fighter. In the duels he tried to fight he was physically disabled. His father says he was wounded in some way over the heart, his flesh was bruised and discolored, his eyes were injured by blows from fists. He had to leave and bring his bible home with him. Probably he forgot to wear it in the boxing bouts which he went easily into. He never saw a well day after he left the academy and died December 3, 1900, from the effects of the pommelings they gave him. And now the clergy talk of his having been murdered. So he was—by his foolish father and pastor who permitted and perhaps encouraged him to go there.

They might have known that to profess allegiance to Christ while seeking to become a warrior is the rankest disloyalty to truth. We do not wonder that Divine Providence sent the boy back home again. We regard the whole episode as a beautiful illustration of Divine law and of the fact that the deluded victims of modern Christianity must suffer for their mistakes. That Oscar found the Y. M. C. A. cadets no better than others, is significant. As Oscar desired to really live a life of allegiance to truth, he should have stayed away, and found out that such a life will not harmonize with the life of a fighter. Only formalism such as exists in churches will answer there and that may be practiced without difficulty. Probably the boy was indiscreet in trying to exhibit his erroneous religious beliefs and he may have tried a little missionary business. As he had never been rightly instructed in a divine life, he had to suffer pitifully. Had he lived a life of sweet, modest purity, no one would have hazed him. In reality he was hazed for pretending to be something that he was not, for trying to serve God and mammon at the same time. The true life must be hid with Christ—not exhibited nor boasted of nor even professed. Creeds and beliefs are professed, are of mortal mind, ephemeral, changing and misleading. All worth having is hidden with our Christ in God in the psychic nature of each person—Occult Truths.

The Anniversary at Franklin, Neb.

The Spiritualists of Franklin, Neb., had a very pleasant anniversary meeting Sunday, March 31st. The roads were almost impassable and but few from the country could attend, but all the Spiritualists in town were promptly on hand. The anniversary lecture was delivered by the writer and also at night. At this meeting the Spiritualists decided to hold another campmeeting this fall, although each year it has been a heavy expense to them. The rich and stingy will not do much to help it along, and the poor cannot do much.

D. W. HULL.

Not long since a young man in Kansas City was sentenced to the penitentiary for stealing from his employers. His conduct prior to the theft had been good, and Judge Wofford, in sentencing him, remarked that he failed to see how a young man receiving such small wages could lead an honest life. This caused the Kansas City Star to comment thus: "This is a startling statement to come from a court, because it is perilous to society to recognize any excuse for crime. No standard may be accepted save that every man is expected to be honest under any and all circumstances." Perhaps the judge simply took into consideration the extenuating circumstances in the case, such as the youth of the criminal, his previous good character, and his strong temptation to commit the crime. Of this judge the Liberator says: "Judge Wofford of Kansas City, whose common sense exposes him to the Star's criticism, has a plan of his own for dealing with youthful criminals. He has observed that the carrying out of a sentence only seems to confirm the boys in crime. His plan is to sentence them according to law, then parole them during good behaviour, requiring them at stated times to report to him. The result has been that it is only necessary to execute but a small per cent. of the sentence."

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

A Decision Favorable to Spiritualism.

On March 28 Judge Stein, of the Superior Court of Cook county, Ill., rendered a decision which will doubtless assist Spiritualists in building up state organizations and using them for the protection of honest mediums.

Most Spiritualists have heard of Mabel Aber Jackman. Some in Topeka, though the writer is not among the number, have attended her seances. It is perhaps true that genuine manifestations have often been produced through her organism, but the fact remains that the Illinois State Spiritualist Association found her guilty of practicing fraud and revoked her ordination papers. The charges against her were supported by a vast amount of evidence. A confederate of hers had been detected "playing spirit" at some of her seances. But there were some in the association who upheld her as a genuine medium, the principal one being Dr. White. These in time commenced suit for the name, offices and franchises of the Illinois State Spiritualist Association, which was incorporated July 16, 1896. The association had adopted a constitution with many defects, and it later on decided to remedy these, and also to join the N. S. A. To accomplish this end it did not proceed as the constitution provided. But although the proceedings were irregular, they were participated in by Dr. White and his associates as well as by Dr. Warne and others who had expelled Mrs. Jackman from the association. A writer in the Progressive Thinker says:

The attorneys for Dr. White and associates contended that the proceedings of the meeting of March 2, 1898, were irregular and void; that no notice had been given of the amending of the constitution as provided by the old constitution; that officers were elected who were non-residents of the City of Chicago, contrary to the constitution, and that the franchise, or voting right of the members, excepting Warne and Perkins, was unlawfully cut off by the adoption of the new constitution, that Warne and Perkins had turned the association over to the National Association without the consent of the members; that Dr. Warne, Harrison D. Barrett and the National Spiritualists Association did not believe in the physical phenomena of Spiritualism, and therefore in turning over the Illinois State Spiritualist Association to the National they had so subverted the objects for which it was formed that they ought not to be allowed to control and represent it.

The attorneys for Dr. Warne and associates showed by their evidence that all of the members who had not dropped out of the association, had knowledge of, agreed to, acquiesced in, and desired the adoption of just such constitution as was adopted and that if there was any wrong perpetrated Dr. White, Mr. Cordingly and Mr. Hill were particeps criminis; that no one objecting, or making any attempt to regain the alleged loss of franchise until after the Jackman incident, Dr. White and his confreres were both in law and morals estopped from taking advantage of any alleged irregularity in the proceedings of March 2, 1898, which irregularity, if any there was, they themselves had at the time permitted, endorsed, or been instrumental in bringing about; that Dr. Warne, Mr. Barrett and the National Spiritualists' Association believed in and advocated all phases of genuine physical phenomena, but were opposed to any and every form of fraudulently produced phenomena.

Without following the course of the trial in detail, it is sufficient to say that the decision of the court is a complete vindication of Dr. Warne and associates, and their claims, and a decisive condemnation of the false and unwarranted pretenses of Dr. White and his associates with respect to the Illinois Spiritualist Association.

The following is from an editorial in the Banner of Light:

In his masterly review Judge Stein refers to the work of the National Association, and very pertinently points out the fact that our National body is trying to eliminate the counterfeit and fraudulent elements from among our workers and to sustain only that which is genuine in the way of phenomena and platform utterance. This decision establishes a precedent to which reference can be made when like cases arise in other states. The unsavory company of which the Jackmans are the head and front in Chicago, must now take back seats and cease to foist themselves upon the attention of respectable people. They have made the contest for the sole purpose of upholding bogus materialization and other trick phenomenal manifestations. Their defeat is complete and the long suffering public will no longer be troubled by their false claims and practices.

G. W. Kates, who attended the meetings at Oskaloosa, Ia., April 4, 5, 6 and 7, wrote to W. F. Bellman on the 6th that a State Association of Spiritualists was organized there, the president being Dr. G. W. Hinton, of Oskaloosa, Ia., and the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Ia. An interesting program was followed. A part of the letter reads as follows: "The convention was well attended and very enthusiastic. Thus the good work goes on, and I trust will encourage you. The call was made just after our visit with you and it was quick work. It shows what can be done when the effort is made. I trust you will press forward in Kansas and make your call."

Charles Tillatsan, of Hill City, Kan., died of grippe, April 2, 1901, aged 73 years, 7 months. Mr. Tillatsan has been a Spiritualist for forty-three years, laboring in and out of season for its advancement. His life has been spent in doing good for his neighbors and making the mortal happier. Funeral services were held, the writer officiating, at the Presbyterian church at that place, and music was furnished by an excellent choir, Mrs. Tillatsan selecting the pieces, which is much better than leaving the selections to a choir not in sympathy with our views. The audience was large and gave the closest possible attention.—D. W. Hull, Norton, Kansas.

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

THE PSYCHIC CENTURY.

THE DAY AND THE DEED.

All goes onward and outward, nothing collapses,
And to die is different from what one supposed and luckier.
I know I am deathless,
I know this orbit of mine can not be swept by a carpenter's
compass,
I know I shall not pass like a child's earlaccue cut with a
burnt stick at night.
One world is away and by far the largest to me, and that
is myself,
And whether I come to my own today or in ten thousand
or ten million years,
I can cheerfully take it now, or with equal cheerfulness I
can wait.
My foothold is tenoned and mortised in granite,
I laugh at what you call dissolution,
And I know the amplitude of time.—Walt Whitman

A Typical Case.

Under this caption was printed the following editorial in the Religio Philosophical Journal some years ago:

"That newspapers devoted to the exposition of Modern Spiritualism have a vastly greater number of readers in proportion to their subscription lists than any other class of papers, is well known to all in a position to obtain information on the subject. This is pre-eminently true of the Journal.

The paper being independent and free from sectarian bias, as well as fully committed to the scientific study of psychics and the higher philosophical and ethical branches of Spiritualism, may be placed in the hands of non-Spiritualists with the certainty of commanding respectful attention, and for this reason many of its regular subscribers are constantly sending their copies to friends.

Many Spiritualists have, individually, no conception that any duty devolves upon them in the matter of strengthening the hands of those engaged in presenting the cause to the public and in building up a science and philosophy calculated, when fully evolved, to carry the world to higher planes of knowledge and conduct.

So long as "by hook or crook," fair means or foul, the publishers succeed in keeping their heads above water, it is a matter of so little concern to the average individual who calls himself a Spiritualist or a seeker of psychical knowledge, as to how it is done, that he usually gives the matter no thought, and if he does he expends his energy in words rather than in substantial help in the way of soliciting new subscribers or assisting the publisher to furnish it to those too poor to pay for it.

Here is a specimen of the method which many follow to "help the cause," and which in the end tends to weaken, if not pauperize, publishers. A correspondent, whom we feel sure is an excellent and amiable woman, in a postscript to a letter writes as follows:

"Mr. Editor, God speed you in your good work! My sister, Mrs. — of Iowa, sends the paper to her son in Wisconsin; he sends it to me and I send it to my brother—we are old pioneers in Spiritualism.

To which the editor, throwing aside his editorial pencil and taking up the publisher's pen, thus publicly replies: "God deliver me from publishing a paper for 'old pioneers in Spiritualism,' if a majority of them are like this good woman and her penurious relatives; would that these four and no more were the only remaining representatives of the 'old pioneers' in that case.

For many years the Journal was sent free to a blind medium; when she passed to spirit life the paper was continued to a relative, in response to his plea of poverty. After it had been thus going for some years the publisher learned that this deadhead had regularly sent the paper to a man in the State of New York who was worth not less than a quarter of a million dollars, and he circulated the copy among rich relatives living near by.

In another case, where for reasons of charity the Journal was sent free, the good woman, after reading, sent it regularly in a sealed envelope to another woman in the same city, worth not less than \$50,000, who read and remailed it to a wealthy friend in an eastern state. These are not rare instances. We know of towns where a copy of the Journal is subscribed for by one person and then regularly circulated among a dozen Spiritualist families, all able to take the paper. We are not complaining, but only giving history.

Hypnotism in Surgery.

Shaking with nervousness and fear, yet entirely oblivious of his surroundings and unconscious of aught save the doctor's word of command, Thomas Franklin, of Custer Park, in a hypnotic trance, lay on an operating table in the office of Dr. H. L. Nahin this morning, while a difficult and dangerous operation was performed upon him. At times the man's trembling was so violent that the whole building was shaken, yet no sound came from his lips and his hands lay peacefully upon his breast.

When the knife was applied huge drops of sweat stood on his forehead, from his eyes large tears coursed down his cheek, his face became set and his breathing was deep and regular.

The operation was one of a series that Dr. Nahin is conducting to prove the value of hypnotism to surgery and the possibilities of conducting operations without the aid of anaesthetics.

The experiment was completely successful. The patient bore the ordeal and loss of blood without the least pain, and his heart action showed no appreciable loss. He had been suffering for some time from a serious complication and was in a state of great nervousness, his condition being such that Dr. Nahin said the application of ether or chloroform would have been highly dangerous.

He was laid upon the operating table, the doctor made a few passes above his body and he sank to sleep. When awakened at the conclusion of the operation he said:

"I have suffered no pain. I feel as well as ever. I could get up and walk about, but the doctor has forbidden me to. It seems impossible that an operation has been performed upon me. I can hardly believe it."

"There is no question," said Dr. Nahin, when the operation had been concluded, "but that hypnotism will entirely replace anaesthetics. I myself am using it entirely. The patient suffers none of the after effects which follow the use of ether, etc., and the unconsciousness is achieved without the slightest danger. The possibilities of this wonderful power are unlimited."

Dr. Nahin was assisted in performing the operation by Dr. N. Sauhd and Dr. M. J. Kay.—Chicago American.

Messages from Ingersoll.

Some time ago various newspapers, including the Topeka State Journal, printed a dispatch from Middleton, N. Y., telling about some messages that Luther R. Marsh received from Col. Ingersoll, through the mediumship of Mrs. Clarissa J. Huyler. According to this dispatch, the first messages from the great agnostic, given some months ago, expressed half regret that, although he had always spoken and written as he believed, he had taught a doctrine that might, perhaps, have led many away from the light. "Later messages," says the dispatch, "conveyed the assurance that, through some miracle of divine goodness, all of the unbeliever's scoffings, railings and blasphemings have been forgot and forgiven, and that he has been received in heaven, where, among God's elect, he is far happier than he ever was while on earth."

Ingersoll never gave any messages conveying the ideas above reported. Such ideas are not only not characteristic of him, but they are not in harmony with the philosophy of Spiritualism. It is not likely that a correct idea of the messages was given in the dispatch, but if reported correctly, they never came from Ingersoll, directly or indirectly. W. H. Burr, of Washington, D. C., clipped this dispatch from a paper and enclosed it in a sealed envelope with the following question attached: "Col. R. G. Ingersoll: What do you think of this? Have your 'scoffings, railings, and blasphemies' been forgiven, and are you now in heaven with Jehovah and John Calvin?" Through the mediumship of Mr. P. L. O. A. Keeler, he received an answer to this question, in Ingersoll's handwriting. It is characteristic of Ingersoll, and is in harmony with the Spiritual Philosophy. It is as follows:

"My scoffings and railings were not against fact, but against fancy, and I have not changed my belief thus far. I have not seen God, have not heard from the throne. I am not with the elect. I am with the common people, and we are all reaching for the truth in all things. This is a natural world of progress and common sense. I haven't sung a glory hallelujah song yet. R. G. Ingersoll."

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.

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

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Criticises "Rending the Vail."

Editor Psychic Century:—I was much pleased in reading your comments in the last issue of your paper under the heading "Our Soul's Salvation" extract from that wonderful book called "Rending the Vail," from the pretended spirit of Prof. William Denton. I agree with you that it is absurd to believe that any individual or a number of individuals in the body or out of the body, on earth or in heaven, can save souls. Spiritualists do not believe that God or even Christ can do that, much less any individual. They talk about Christ saving the whole world, he could not save his own life. The truth is, man is his own saviour. He works out his own salvation or damnation and the sooner mankind finds out that fact the world will be better.

I had the pleasure of knowing that great naturalist and scientist, Prof. William Denton in his life time. He once lived in this country for a short time. I have read I think all of his works. Among them I now call to mind are, "God in the Constitution," "The Soul of Things," "Our Planet," "The Deluge," "Spiritualism" and others, and nowhere in his works does he advocate such nonsense as claimed in "Rending the Vail," that individuals hold the destiny of souls in their own hands. He believed and taught that man was his own saviour in his life time, and it is quite certain he has not changed his views since passing over to the "great beyond." He was one of the brightest lights in Spiritualism in his day. This book called "Rending the Vail" is a fake of the first class and a laughable burlesque on Spiritualism and it seems strange that any one is so gullable as to swallow down the silly rot it contains. This book, instead of being written by spirits from the higher realms as is claimed, impresses one as having been written by some one in the flesh and in the last stages of delirium tremens.

O. G. RICHARDS.

Eudora, Kan.

Spirit Photography.

I want to give a testimonial in behalf of Mrs. Jurens' spirit photography. I had a sitting in her gallery and with my picture came some twenty-four or twenty-five others, some behind me and some concealing a part of my person. This could not have been done by any manipulation of the plates. A picture may be taken over an old picture so as to leave a part of the old picture exposed, but pictures taken all about a person, before and behind, would be impossible. The pictures were not of relatives, but of persons I have met in their homes in different parts of the United States. I could not recognize them till Spirit Minnie came and gave me the names. One was a Brother Chase I met in a Massachusetts city; another was a Brother Tilden whose residence I can't remember, and still another was a Sister Tuttle, with whom I stopped in Maine. Other faces I know but I can't place them, and Minnie has not told me.

D. W. HULL.

Rev. Searing spoke Sunday evening for the Spiritualists at Lincoln Post Hall, his subject being the "Evolution of Matter and Spirit." He criticised the Darwinian theory of the animal descent of man, and said his belief was that every time a finer grade of matter was evolved, a higher form commenced to evolve by reason of this new condition. Although man evolved from something like protoplasm, it was of a finer quality than that from which the lower animals evolved. He, therefore, has a line of ancestry in no way connected with that of any lower animal. It is difficult to find facts to support this theory.

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

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