

# THE PSYCHIC CENTURY.

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

VOL. I.

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NO. 17

### A PRAYER.

When Goethe was dying he asked that the blinds and curtains upon the east should be opened, and as his room was flooded with the morning glory, he cried, "Light! more light!" and died into the real life. Right reigns, and all the wrongs that were are for songs and psalms under the palms.

Oh, Thou who art not far from any one of us, Thy light  
Is such that he who sees Thee not is dazzled into dark of  
night,  
Is blinded into doubt by Thy excess-intense of light; our  
sight  
Exalt, sustain, make strong to bear Thy light and see wrong  
rise to right.

Thy poet, prophet, painter, priest, great Goethe, growing,  
going hence,  
Prayed "Light, more light" and went unto, into that light:  
now we pray "Light,  
Let there be light and no more night, but sight to see (trans-  
cending sense)  
How strong through song is wrong to rise, returning to  
all radiant right."

Oh! Thou who art the Light of all the world, of all the  
worlds, yea, yea  
Of all the vast economies of God through times and times,  
through ages vast,  
Ages of ages, through Olamic days and ways, ere yet was  
any day  
Under the sun,—Lord God—restore us all the light of  
right from all the past.

Oh! Thou who art the Everlasting Word and Lord, with  
one accord,  
To praise Thy equal ways all days to all, give ancient Wis-  
dom's word,  
Give spacious speech and soaring song, make strong the  
wing for flight  
To Heaven's high gate where Light shall sing how slight is  
wrong, how strong is Right.

Oh! Thou who art the Wondrous Will, mysterious still, that  
moveth all  
The parts of all while ever standeth still The Whole, on  
Thee we call  
Lest we may fall and crawl, be prone and poor and weak,  
we call for might,  
The might of Will to rise erect and look aloft where wrong  
turns right.

Oh! Thou who livest all the life of love, above, beneath,  
around,  
And through and through, and most of all within, beyond,  
beyond all bound;  
Oh, lead us, lift, enlarge and love us so we know to bless  
the blight  
Of restless, reckless and rebellious wrong to everlasting  
Right. X.

### The Most Effective Mode of Healing.

The following is from an article on "Healing Mediumship" by Dean Clark, in the Light of Truth. It accords with my own views on the subject, after having had some experience in treating, and studying the methods of the different schools of mental healing. I have often been aware of medicines being given through my magnetism, and the effect upon the patient would be the same as if the material drugs had been given except that there would be little or no reactionary effect. Even such a powerful drug as morphine has been thus given to alleviate pain, with far better results than if it had been given in material form:

"Mediumistic healing is accomplished through the use of the same force that performs all the motions and functions of the human body, and by the same force that all magnetic healers use, but their own magnetism is reinforced and rendered far more potent by the addition of spirit, or psychic force, which blends with the magnetism of the healer, giving it far greater healing quality. One of our own healing guides informed us that in cases where medicines are needed to supply some chemical element lacking in the blood, or to neutralize some poison in the same vital element, spirit chemists can, and do, impart it in a sublimated form through the magnetism of the healer, using that as a vehicle.

"We believe that statement is a fact, and is the secret of the advantages that a medium has over any ordinary mesmeric or hypnotic healer, for magnetism is not always all that is needed to produce indispensable chemical changes to restore diseased tissues to normal condition and function.

"In cases of general debility, which is a lack of sufficient vital force, or nerve-aura, the cure is effected by the supply furnished by the magnetic healer and his spirit helpers. In all positive or inflammatory diseases, where there is congestion both of blood and of nerve-force, in any part of the body, the cure is effected by dispersing the superfluous quantity of these vital elements, and equalizing their circulation and distribution to all depleted portions of the body; and the rightly directed manipulations of the spirit-charged healer are the most efficient means known. Mind cure, operating by "absent treatment," or even by near contact, can not be so powerful in removing foreign elements, and congested and inflamed conditions from any part of the body, as the direct local application of the true healer's magnetism with added spirit force. Distance may "lend enchantment," but it ordinarily dilutes and weakens the potency of any remedy but imagination. Let us not be

misunderstood. We admit that healing may be effected at a distance where the patient is very susceptible or sensitive, and the mental healer is really a good medium (whether she knows it or not) for through the magnetism of the healer and the connecting ether, the mind of the healer, reinforced by spirit power, may send vibrations of healing force to the patient at a distance greater or less, according to all other conditions. Many if not all magnetic healers have done this, equally as well as the best of metaphysicians and other "scientists." Nevertheless, the magic touch of a spirit-endowed hand is surer than a mere thought-wave from some far-off, would-be healer, for it is a natural law that all forces operate more powerfully near at hand."

Mr. Clark explains that the healer must be adapted to his patient to effect the best results, and also that his magnetism should be pure and healthy. He should not be addicted to any bad habits. Mr. Clark has the following to say about Indian spirit healers, and on this subject, too, his views accord with mine, and his experience is somewhat similar to my own:

"Almost every powerful magnetic healer, especially in this country, which was their earthly home, has the aid of one or more Indian spirits. Indeed, all mediums who need strong magnetic support have one or more of them in their "band." Their psychic magnetism seems to affinitize with the animal magnetism of the mortal body, and to have greater healing potency than that of more advanced spirits, whose vibrations are too rapid to unite with ours. For these and other reasons not called for here, Indian spirits have returned good for evil, by becoming the true friends of all "pale faced" mediums, and the especial benefactors of the sick and suffering. The writer is greatly indebted to at least one of them for his constant guardian care, and his healing power always at command, ever since his first effort at control, in our youth, when he rescued us from a rapid approach to the grave.

"We have learned much of their method of healing by our own experience. Our spirit healers always first charge our own hands with their psychic magnetism, the current of which we very sensibly feel, then they mechanically use our arms and hands to manipulate our brain and other nerve-centers, just as an earthly mesmerizer would. To send their healing power to the internal vital organs, they use our hands vigorously to rub the back brain and upper portion of the spinal cord, thus charging the vital "batteries" with their 'elixir of life,' supplying the elements of health and strength in a truly scientific manner.

"The hypnotists who talk so learnedly (?) about the omnipotence of 'suggestion,' and sneer at the use of 'passes' and manipulations, ought to feel their very sensible effect, as we have ten thousand times when our Indian spirit manipulator uses our own hands to convey his magnetism to our nerves. That spirits use mesmeric methods in controlling mediums is further proven by one of Mumler's spirit photographs in our possession. Mrs. Mumler was a trance, clairvoyant and healing medium, claiming to be controlled by Dr. Benjamin Rush of Revolutionary fame. One day, to ascertain the truth or falsity of her claim, Mr. M. took her photograph while in a trance. This shows a clear, distinct shadow of Dr. Rush, standing over her at her back, with his right hand resting on top of her head, while his left is down by her side with rays of magnetism, as shown by white lines, streaming from the ends of his fingers. Here, we claim, is a scientific proof that not only 'ignorant Indian spirits,' as some sneering 'scientists' (?) have claimed them to be, but a most learned and highly evolved spirit uses the 'laying on of hands,' and other mesmeric methods to control and entrance his subject. One fact of this kind is worth more than a million hypothetical theories, we respectfully 'suggest!' " W. B. W.

### Law Reigns in Earth-Life and Spirit-Life.

Spiritualism is as old as mankind, but in the olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless or came without purpose. Modern Spiritualism came as a religion against Materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by the sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws, creative by law, that is by evolution dispenses absolutely with the ancient idea of independent spiritual beings becoming incarnated. According to evolution, individualized spirit is the last and highest term in the series of life, and if this be accepted it follows as a corollary that all spiritual beings must have attained their individualization by this process.

The old idea of the creation of spirits, not by law, but by a personal creator, and their introduction into earth-life, as the means whereby the human race exists, calls for a continuous miracle, and while Science has shown that there is absolute reign of law in the animal world up to man, when he is reached this conception gives him over to miracle. The processes of life with him are thought to be

distinct from the beings below him. Yet we know that there is no such break, and that every law applicable to forms of life below him are equally applicable to him.

Modern Spiritualism maintains the absolute supremacy of law; the other theory is a remnant of the old religion which expresses the childish ideas of nature and life entertained by primitive man. The Old Spiritualism is a continuity of miracle; a miraculous God, a strangely born saviour, and a spiritual existence maintained by fiat in defiance of the known order of the world. Modern Spiritualism is the direct opposite view of nature and life. It is a realm of law in earth-life and a realm of law in spirit-life. The purpose of the physical body is the evolution of the spirit. The immortal spirit is the highest step in the ladder of progress, of which the protoplasmic cell is the lowest.—Hudson Tuttle, in the Banner of Light.

### Civilization.

"Nineteen centuries of Christian civilization have produced the tramp, the thirty-inch gun and John D. Rockefeller" was the remark of a brainy ex-congressman to a body of reformers in Milwaukee, Wisconsin, recently. "The tramp and Rockefeller are the antitheses resultant from Christian economic conditions, while the gun is the instrument that both these gentlemen look to for protection of their liberties. Strange, is it not, that implements of destruction are so popular, while instruments to educate the unborn masses are so unpopular? It costs fifty thousand dollars to manufacture one of our largest guns, and eight hundred dollars for every shot it fires. Fifty thousand dollars would build a commodious, well-equipped, twelve-room school house, in which children can be taught the blessings of liberty under the flag of peace and love. Eight hundred dollars will pay the salary of the average school teacher for ten months, yet the Christian people of this nation prefer to spend money to make big guns and to fire them, that civilization may be shot into other Christians, than they do to spend their money in educating the coming citizens of the nation under competent instructors in decent school houses."

These forceful words of the Wisconsin statesman are fraught with deep meaning to every Spiritualist. He has put into plain terms the exact condition of things in the world today, and thereby shows the necessity for a higher civilization for mankind. Who shall lead in the great work of introducing this advanced civilization, if it is not the Spiritualists? Have we, as a body, by our fruits, shown ourselves to be competent leaders and teachers? Have we so far outgrown our love for war and conquest that we would do everything in our power to put a stop to the manufacture of implements of destruction? By no means; there are Spiritualists who hold that war is a blessing, and deserves fostering. They will even denounce the angels in heaven for teaching otherwise, and will sacrifice Spiritualism as an institution rather than advance one step toward mental and spiritual freedom. What can Spiritualists do to create a better state of things? They can cease their internecine quarrels, give up their petty envies, jealousies and spites, and work together in a spirit of consecrated devotion, for the good of their fellowmen. They can put into practice the ethics of the angels, and find their greatest joy in living and doing for others. When men live "all for each and each for all," we shall have plenty of school houses in all sections of our nation. The cost of discharging a big gun will be turned into the noble work of providing food for the hungry and employment for the unemployed. Altruism is the name of the new gospel, and Christianity will have to give way to its greater, its purer and its true civilization. Spiritualists, will you help in this good work?"—Banner of Light.

Rev. Geo. D. Herron lectured in Park Theatre, Brooklyn, and thus assailed existing religious conditions: "The so-called Christian church has fought its way by brute force and authority, contrary to the spirit of individual freedom taught by Christ, and that which was atheism to Jesus has been orthodoxy to the church. The church has always put to death the man who dared to stand for individual freedom. Christianity does not even know or believe the Gospel of Jesus. The English pulpit has been the bulwark of the government in its unrighteous wars of conquest, and it is from the American church that the government receives backing when it becomes the betrayer and assassin of an oppressed and confiding people."

There is a scientific reason for thinking good thoughts, and not thinking evil thoughts. The atmosphere of your thought prevades your entire being; dominating all the faculties of mind and all the organs of the body. An evil thought generates a destructive aura, that permeates the being within and without, and creates disasters and diseases, and finally death; while a good thought generates a conserving, upbuilding atmosphere that creates health and happiness and guides and leads ever in the right direction for the being's best welfare.—The World's Advance-Thought.

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WE BUILD OUR FUTURE.

Our thoughts are molding unseen spheres,  
And like a blessing or a curse,  
They thunder down the formless years,  
And ring throughout the universe.  
We build our future by the shape  
Of our desires and not by acts.  
There is no pathway of escape;  
No priest-made creeds can alter facts.

Salvation is not begged or bought.  
Too long this selfish hope sufficed;  
Too long man reeked with lawless thought,  
And leaned upon a tortured Christ.  
Like shriveled leaves these worn out creeds  
Are dropping from religion's tree.  
The world begins to know its needs,  
And souls are crying to be free.

Free from the load of fear and grief  
Man fashioned in an ignorant age;  
Free from the ache of unbelief  
He fled to in rebellious rage,  
No church can bind him to the things  
That fed the first crude souls evolved,  
But mounting up on daring wings,  
He questions mysteries long unsolved.

Above the chant of priests, above  
The blatant tongue of braying doubt,  
He hears the still, small voice of Love,  
Which sends its simple message out.  
And dearer, sweeter, day by day,  
Its mandate echoes from the skies;  
"Go roll the stone of self away,  
And let the Christ within thee rise."  
—Ella Wheeler Wilcox.

SELFHOOD.

"Know then thyself. Presume not God to scan.  
The proper study of mankind is man."

Man has stood upon this beautiful earth, beholding its wonders, its joys and its sorrows, and from his standpoint of ignorance has considered its wonderful phenomena as being miraculous, its joys as being given from God and its sorrows as being wrought by Satan for the sore affliction and downfall of man. In his primitive ignorance the lightning flash, the thunder's roar, the earthquake's shock, and all phenomena of nature were believed to be the voice of a god who was able to crush him out of existence in the twinkling of an eye and of whom he stood in awe. Fear being inherent in him, he trembled at the mighty power he saw manifested about him and became a willing slave to any being who perchance could save him from the dangers which beset him on every hand.

Through fear alone he has knelt from the earliest of his conscious existence, in worship at the feet of a god hoping through prayers and tears to receive favor from the powers that be, and escape the legitimate consequences of his own acts.

Fear, being paramount to any other sense in primitive man, it has laid the foundation for the churches and theologies of the world, and the most devout Christian bowing at the sacred altar of modern Churchmanity is a co-worshiper with the ancient pagan kneeling before his templed idol. The one is but the progenitor of the other.

The idea that man is a helpless creature dependent upon God, that of himself he is nothing, is the outgrowth of fear and its promulgation has made man the weakling he is today, doubting his own ability and seeking support from some source outside of himself. But the time has come when man should be taught the mighty possibilities within himself and his true relation to the external world and to cease his creeping and stumbling through life and learn to stand upright and walk alone.

So let every new "ism" teach man self-reliance. Aye, train him to emancipate himself from the thralldom of fear and ignorance and trust to the unfailling law that has brought him where he is and placed him in connection with all things necessary for his further unfoldment. Spiritualism, not the higher, truer Spiritualism, has a tendency to carry man along in the same old ruts of self abnegation and dependence in which he formerly was under the teachings of the church. For while the church has taught man to depend upon an imaginary god, Spiritualism has to a certain extent taught him to depend upon guides or controls as they are called, and so far has this idea held sway among Spiritualists that mediums and many of the speakers and writers declare they are nothing of themselves, and could do nothing but for the guides working through them. Now as a matter of fact one to be a medium must become receptive to outside influences, must be made an instrument in the hands of the spirit world for

the performance of their work, yet I am of the opinion that were the laws of mediumship fully understood by the medium he might be an instrument in the hands of even the guides for physical mediumship without sinking his own individuality and giving way to every influence with which he comes in contact, like the reed shaken by every passing breeze, as so many of our physical mediums at present do. But in the knowledge of the law and a thorough understanding of and belief in self he might become master of the situation himself and control as well as be controlled, guide as well as be guided, working in perfect harmony with his band of spirit teachers for the accomplishment of good for the world. And just to that extent in which Modern Spiritualism fails to lift the ban of fear and cowardly dependence from off the children of earth, just in that degree is it falling short of the grand good it might do.

To illustrate my point that mediumship has had a tendency to the non-assertion of self and the fallacy of some of the doctrines of a certain class of Spiritualists, I will refer to a conversation in which I participated at a Spiritualist camp last year. Mr. A— after listening to a lecture by myself upon the subject of self-reliance declared that we could not do anything; that our guides must do it for us; they gave us our thoughts, made us speak our every word, in fact moved us to every word and action of life. A Mr. B—, a lecturer upon the spiritual rostrum, took part with him that all power is of the spirits and from the spirits, and that he nor any other medium was responsible for anything they did. Now this argument followed out to its logical conclusions would be thus: All persons in the physical are nonentities, not responsible for anything they do either evil or good, That Shakespeare is not the author of his poems, but his guide is; that Lincoln did not issue the emancipation proclamation nor guide the Ship of State through that perilous war, it was all done by his spirit friends; that Demosthenes, Webster, Clay, and all the grand masters of oratory were nothing of themselves but simply mouth pieces for disembodied spirits. Yet these same people will probably tell you that some one of the above mentioned controls them to speak. And the question in my mind is which does the controlling, Lincoln or his guide, Shakespeare who lived a nonentity upon earth or his guide who wrote through him then. The absurdity of such a theory can readily be seen.

It is surely a fact that intelligences from the beyond often take possession of the human organism to deliver grand discourses, write or improvise beautiful poems, paint pictures and produce all the phenomena of Modern Spiritualism, yet we should not lose sight of the fact that we are each a living, knowing, feeling, willing entity even while in the body, that have not spirits, but are spirits today as much as we shall ever be and that in coming under spirit control we do not lose our own individuality or need not do so, but act with a oneness of mind with the ex-carnate intelligence. Also that we may at any time assert our selfhood and say whether we shall be subject to such control just as would the subject in the case of hypnotic control have the power and right to say whether he would submit to the control of the operator.

Then let not our dearly beloved Spiritualism, that which has brought so much comfort and joy into the world, fall into the mistake of leading its followers in the old trail of dependence and fear, but with lessons of wisdom and love lead them into a thorough knowledge of self, and teach them to climb the rugged Alps alone. That if he stumble and fall he hath power innate to lift himself up again; and that if he will, there is no feat of mind or body he may not perform, no heights to which his nimble feet may not climb.

GET RIGHT WITH GOD.

When Jesus was talking to his followers about the kingdom of God, they, not understanding his meaning, supposed it to be some material kingdom of which perchance one of them might be king. Hence the question, who shall be greatest in the kingdom? He explained that while they were looking for the kingdom and saying lo here and lo there, that the kingdom of God was within. Then if the kingdom of God is within, God to be in his kingdom must be within, so, if we would get right with God we must look within and harmonize with the God within whose voice speaks to us at all times whether alone in the desert land, or jostled about by the multitude or whether within the silence and solitude of our own closed doors, if we will but listen.

Thus God commands us in gentlest tones to do right and never fails to censure when we do wrong. It is this mysterious personage that whispers to us praise and commendation when we do well and smites us sorely with remorse when we do wrong.

Then my friends if you would desire a closer walk with God, if you would get right with God listen and obey the still small voice within, the voice of God.

He who can lay his head upon his pillow at night with a consciousness of having strictly obeyed the dictates of the voice within, can sleep the sweet and peaceful sleep of the just, and holy angels from celestial shores will hover near in that sweet, pure atmosphere to guard and protect.

Get right with God, that mysterious inner self, so that in speaking with Him in the holy sanctuary of the silence, you will not feel condemnation resting upon you, so that you may hear His gentle words of love and praise, instead of feeling His grief and displeasure manifested in the awful pangs of remorse of a conscience ill at ease, and you need not look elsewhere for the kingdom than here on earth, for it will be in you and around you, and God will be in its midst seated upon the great white throne of purity, peace and love.

A Word of Love.

Editor Psychic Century:—Again I sat in the silence and the strong voices spoke to me saying, "Orthodoxy is doomed to death. It has had its little day and must soon cease to be. The thoughts of men are deepening, broadening, until they can no longer be fed on husks. They must come to the Father's table and take from Him the bread of life. Here and there there have ever been wise souls who have known the truth. They have stood upon the mountain tops and proclaimed it to the crowds below, too often but to be scoffed at, but these things are passing away—many are finding the truth—now, and many more are awakening, preparing to join that army that cannot be satisfied with any thing less than God's own word. Many have gone about seeking a great mystery, expecting to find God as a mighty king ruling despotically, but now they are beginning to know truth is the simplest of all things, so simple that it has been overlooked, and yet so deep as to feed the heart of the wisest and best. Truth is everywhere growing about our feet as the sweet violets grow, making no great noise or disturbance, and yet mighty. God is not a king, but the spirit of love everywhere. Listen softly, listen reverently to the voice of love speaking in your soul for it is the voice of God. There is but love in earth or heaven, the one law fulfilling His will.

As the world advances and grows out of its childhood, as it puts away childish things and becomes mature in thought and life, it is love that is "guide, counselor and friend." Fear will be gone, for "perfect love casteth out fear." The heart that is filled with love hath no room for fear. Fear and love can no more assimilate than can oil and water. Fear makes a cringing coward of man, but love causes him to stand erect in splendid strength, and gives him confidence to go forward, believing in himself, believing in his kind, believing in God, the tender All Father who ever acts for his good.

Love means growth, development, progress. Love expresses itself in the song of the lark and the thrush, in the beauty of the rose and the lily, in the sweet confidence of the little child who lifts its face to meet your own. No man or woman comes to his best without love any more than the fields of waving grain come to perfection without the sunshine."

The voice ceased, but still I lingered in the holy place feeling there was more to come, and I was not disappointed. Soon I became conscious of the presence of one who, many months before, had come to me in darkness and trouble seeking the light, but how different the atmosphere surrounding her now! I felt the thrill of great happiness, the holy peace to which she had attained and I listened with deep joy to her message. "I am glad to tell you I have found peace and happiness through learning to forget myself in working for others," she said. "There is no selfish heaven for any one. She who would find happiness must seek for it in loving service to others. Our growth comes through love, through service because we love, and only those who truly love truly live. I am happy because I serve. Service is not a sign of bondage, but of freedom.

The right to live is given us that we may grow upward and become God-like. Within myself I know truth, right, justice, happiness, and greatest of all, Love. Within myself I find God because I am a part of God with His impress upon my soul. I live in truth and beauty. Beauty is divine and tells of God. As the prism gives back the rays of light individualized in distinct colors, so the soul gives back the attributes of God and he is thus individualized. Everything that is beautiful or good is a part of God. There is nothing but beauty and good in the universe to the educated soul—nothing but God everywhere. Man is the expression of His loving thought, the means by which He works out His creation; the rounds in the ladder of ascension. All things by nature grow upward—that is Godward—because his life flows through all. Those who love most are the most Godlike, but the most unloving soul has yet its divine spark, its little ray of light and love which will return to its own as surely as the ocean draws all waters to itself.

"I am happy because I serve. I serve because I love. I love because I am of God and He is only love. I came to you in darkness and you pointed the way to the light. Now I come to you with my whole being flooded with light and love and give you blessing for what you did for me. Every good deed returns to its own. Every blessing you give another comes back in increasing measure to your own heart, and, in very truth, he who blesses most is most truly blessed."

Again there was silence, but my very soul sang for joy, adding its note to the great love song forever singing as

More and more the Soul of Being  
To my soul its message gives;  
Deep and deeper is the thrilling  
Of the life that ever lives.

And I know my God hath spoken  
To my soul His truest word,  
All the love within me waking,  
By the might His love hath served.

FLORENCE SHAW KELLOGG.

Fay, Kan.

The Christian Scientists have dedicated their second church in Chicago. It is a beautiful edifice on the west side, erected at a cost of \$120,000. The auditorium has a seating capacity of 1,450. It is all paid for by the 4,000 members that are said to represent the Chicago constituency. Mrs. Eddy sent a letter of congratulation. But the Spiritualists, who number over 50,000 there, have not even a hall of their own—all because they are not organized, harmonious and happy.—Philosophical Journal.

## THE PSYCHIC CENTURY.

### THE TIME IS RIPE FOR ORGANIZATION.

Prelude to Sermon at Wichita, Kas., by T. W. Woodrow, Pastor of All Souls.

I am rejoiced to note a tendency all along the line looking to organization and concentration of the spiritual forces of America. This is a good and favorable sign. The time is ripe for organization and church building by Spiritualists. It will make rapid progress in this early part of the twentieth century. A church organized and disciplined, embodying the tenets of Spiritualism, will prosper. The light has been disseminated very generally, but heretofore little has been done to concentrate and conserve our forces. Dewey vanquished the Spanish armada by concentrating his forces upon one ship at a time. The past has been a season of seed-sowing, but the time is now here to begin garnering the golden grain. In the wake of the iconoclast we come as builders of spiritual homes for the people. The truth cannot be bottled up or confined within our organization but its advocates can further its general progress by united organized work among themselves.

The mission of the Church of Spiritualism is apparent in the nature of its attending phenomena, which also furnish the data of its ethics and philosophy. Its ethics and philosophy should be held forth as the message of the spiritual church to the world, constituting the preached word or gospel, and its facts and phenomena, constituting the religious experience of its adherents, should be sought for and practiced in the silent chamber of private life.

We base our religious convictions upon experience, not traditions, and our treasures and knowledge were taught us by things seen, heard and felt. This is superior evidence to hearsay testimony or ancient story. The latter is useful only as corroborative to the evidence in our own experience. What we ourselves have seen, heard and felt make it possible for us to believe the accounts of similar experiences in the lives of others, but if we doubt our own experience how can we believe the same reputed facts in the lives of others, no matter how old the records?

Public religious services in connection with the preaching of the gospel of Spiritualism can be conducted in as dignified and tasteful manner as that of any church, and when so conducted will draw more people than any church based on and hampered by traditional theology. The liberal churches, such as Universalist and Unitarian, have served their day in the accomplishment of a great and glorious mission to the western world and their future work will be conducted on lines heretofore followed, but these churches are hampered in their evangelical work by traditional antecedents, and while they may admit the salient facts of Spiritualism they cannot consistently come out boldly in the defense of this soul-feeding and soul-uplifting truth and make it a fundamental part of the preached word. These churches cannot fulfill the mission of Spiritualism; it must fulfill its own mission in its own God appointed way. The preaching of Spiritualism in any other church is an innovation, although it is relished by many in all congregations, and I know Universalist and Unitarian ministers whose popularity is largely due to the fact that they preach Spiritualism.

As a Universalist minister I used to draw many to my audience by setting this spiritual food before the people without naming it. The congregations of the Episcopal service and Congregational service are often built up by the preaching of Spiritualism unnamed. Spiritualism may popularize the churches that steadfastly preach it, but the churches can never popularize Spiritualism. This must be accomplished by the Spiritualists themselves as a separate and independent organized force. I quit working for denominational Universalism in 1892, providence before that time having granted unto me many tokens that the provisions of unchangeable law are as competent and ready to quiet the doubts of doubting Thomases in this age as in olden time.

I have not changed my views fundamentally but only my attitude of work, coming out upon the broader platform of immortality demonstrated by the light resplendent from the other shore and laboring for the organization of spiritual forces which retains "all the good the old hath had," but divorced from all those theological fallacies entailed upon churches organized in the past with past traditions, historic vagaries and sectarian prejudices. The truly liberal church will not impose any creedal test of fellowship—will fellowship the man of sincere doubt as well as the man of positive faith and the true liberal preacher can fill any pulpit without giving offence and do it conscientiously. My last sermons in Iowa were at a Methodist church in Harrisburg where I supplied for the regular pastor who desired to be absent, and he informed me afterward the congregation was pleased. I preached what I believed but not all I believed. I believe the most that is preached in the Methodist church and all other churches and could make out to preach a few sermons with ease, but there are some few articles in the storehouse of my mind that I treasure very highly that are not quite fitting anywhere except in the pulpit of Spiritualism. These things came as the crowning benediction of my life, and true to the responsibility which they entail I prefer to place myself in a position wherein it is right and proper for me to point others in the way to the attainment of the same glad treasures.

I do not hold nor do I believe that we have it all—that God only is with us—the divine force is with all the movements of men. All the forces that make for righteousness are his instruments, and the advocate of doubt is as much the servant of God as the most ardent advocate of the most authentic faith.

I deem that church the very best  
Which sees the good in all the rest.  
I deem that life the most divine  
That works for good to all mankind.  
I deem that creed the most complete  
That makes us kind to all we meet.  
That man lib'ral whose daily deeds  
Express the good in all the creeds.

Dear friends, let us unite and discipline ourselves together that we may go forth to storm the strongholds of sin and mental darkness and thereby become the holy instruments in the emancipation of thinking minds from the burdens of doubt and loving hearts from the terrors of fear. Let us show to the world that we believe and try to practice the time honored profession of faith, "We believe in the communion of saints." Let us keep and cultivate the rich garden in our central being causing it to grow the fragrant flowers of hope and trust and bear the luscious fruits of spiritual communion. Our loved and loving friends standing just over the line of the visible are waiting to co-operate with us in the good work.

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### "The Ever-Womanly Still Leadeth Us On."

Editors of The Psychic Century:—Never save once was such a tribute paid a woman as Renan pays his sister, Henriette. Indeed it recalls that other tribute, that from Stuart Mill to Helen Taylor. Both of them remind us of the closing lines of Goethe's Faust:

"The ever-womanly still leadeth us on."

And both of them compel us to the conclusion of Charles Beecher, that the FEMININE is forever the leader, the guide, and points the way for the masculine to go in order to execute the plans of that which conceives the new thing under the sun forever.

And all of the above named creators of new times are the fitter to be quoted now here for that they were all Spiritualists in the highest sense of that term. And no greater praise can Spiritualism receive than this: That it is supported, either avowedly or implicitly, by Renan, by Miss Renan, by Mill, by Goethe and by Charles Beecher.

This is to introduce what I regard as one of the finest, sweetest, purest, holiest, worthiest things ever recorded; a thing that exalts humanity to that height whereon Olive Schreiner saw Christ. Listen!

"She did not possess what is called 'esprit' if by this word is to be understood something flippant and frivolous after the usual French (and other) fashion.

"Malice was odious to her. She never ridiculed any one. She looked upon it as something cruel. I remember one day, going down by boat to a festival at Basse Bretagne, our vessel was preceded by a barge occupied by a number of poor women, who, wishing to appear as comely as possible, had made an exhibition of themselves by the scantiness and lack of taste displayed in their dress. The people who were with us laughed at the sight and the poor women noticed it. I looked up to where Henriette was sitting and saw her crying bitterly; to laugh at worthy people trying to forget for a moment their burdens and to amuse themselves and who, perhaps, had gone beyond their means in order to make a good appearance in public, APPEARED TO HER AN ACT OF BARBARISM. In her eyes the victim of such laughter became an object of pity; at once she would feel a strong liking for the person abused and take sides against the abuser."

What nobler thing was ever written of a human being? And of such is the democracy of the heavens according to real Spiritualism, wherein dwelleth righteousness.

This is the magnificent woman of the country of Jeanne d'Arc, who grew steadily, if slowly, out of Roman Catholicism into the sweet Spiritualism of Swedenborg, Balzac and Mrs. Oliphant.

No wonder Renan wrote of her: "So far as I am concerned I never doubted the reality of the moral order; but now I see clearer than ever that the entire logic of the system of the universe would be overthrown if a noble life was nothing but a sham and an illusion."

And now is it better to read of Henriette Renan and her works and her words and to "think on these things" or to read of the methods used in capturing—well, anybody, in connection with postal scandals in Cuba and to think on these mal odors?  
E. E. CHESNEY.

Kansas City, Mo.

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### Why?

In his article in The Psychic Century last week, Mr. Byer, of Sterling, asked this question, "Why is it that Spiritualists, who do know the truth of Spiritualism, are so indifferent in regard to bringing this beautiful, ennobling and soul-inspiring truth to the world?" It might also be asked, "Why is it that all Spiritualists are not humanitarians? Why do they not promulgate all truths that would benefit mankind? Why have they not the moral courage to stand for the right? Why are they not sympathetic, loving and just?" There is but one answer to these questions: Either they do not understand the Spiritual Philosophy, or prefer temporary material pleasures to lasting spiritual ones.

Spiritualism teaches that we must develop the altruistic, or other-regarding faculties before spiritual happiness can be attained. This is the main idea taught by spirits in all their communications and manifestations. The condition in which they are born into spirit life is determined by the lives they led here, and that condition may be one of happiness or misery more keen than that which they ever experienced on earth. How often they tell us, "The homes we had on coming here we built by our deeds on earth!" "The Garments We Make We Shall Wear," says one spiritual song; "As We've Sown, So Shall We Reap," says another.

There are but two general phenomena of life in all na-

ture. One is the struggle for life of self; the other is the struggle for the life of others. Among the lower organisms only the struggle for life is observable; offspring are left to shift for themselves as soon as they come into existence. Ascending the scale of life, we find that love and sympathy grow stronger the nearer we approach to man. They are stronger in man than in any creatures below him. They are stronger in the angels above than in man below. The development of the altruistic faculties and the organs of will is soul development. Altruism lights our pathway up to heaven. If Spiritualism will not cause the development of these higher faculties it is not worth advocating. To prove that there is a hereafter, to give a few comforting messages to sorrowing ones, is not the only mission of Spiritualism. Spiritualists above all other classes of people should have moral courage, should promulgate truth, should be humanitarians.

W. B. WAGNER.

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### Wallace on Social Organization.

Dr. Alfred R. Wallace is not only a great naturalist but a profound student of economics. He realizes that the theory of the survival of the fittest in the struggle for existence—a theory which he has helped to establish—does not apply to man as it does to the lower forms of nature, and that it has been seized upon, wrongfully, no doubt, to justify the oppression of the weak by the strong. The theory, in its present state of development, is very unsatisfactory. It has been thought that it would enable us to discover the rationale of human progress, but so far every effort in that direction has failed. Perhaps the future may bring better results. Dr. Wallace is one whose heart has been sensitized by the study of Spiritualism, so that he sympathizes with those who suffer everywhere, no matter to what nation they belong. The following is from an article on "Social Organization of the Twentieth Century," in the New York Journal:

"The crowning disgrace of the nineteenth century—that with a hundred fold increase in our powers of wealth, production adequate to supply every rational want of our whole population many times over, we have only succeeded in adding enormously to individual wealth and luxury, while the workers are on the average as deeply sunk in poverty and misery as before—must be abolished forever.

"I am myself convinced that the society of the future will be some form of socialism, which may be briefly defined as the organization of labor for the good of all. Just as the postoffice is organized labor in one department, for the benefit of all alike, so all necessary and useful labor might be organized for the equal benefit of all. \* \* \* The majority of our people dislike the very idea of socialism, because they think it can only be founded by compulsion. If that were the case it would be equally repulsive to myself."

W.

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### NOTES AND COMMENTS.

BY W. B. WAGNER.

The poem, "A Prayer," on first page, has a peculiar rhythm that strikes my fancy. It was written by one who has ranged over the entire field of literature, and is especially well-read on occult subjects.

A Banner of Light correspondent calls that paper down for saying that the Wagner Bill had become a law. He says further that that bill refers to the practice of palmistry, clairvoyance and fortunetelling and not to healing, and that it is not likely to become a law.

A majority of the Presbyterians, as I understand it, have voted in favor of such revision of the Presbyterian creed as will eliminate the repulsive doctrine of infant damnation. When the change contemplated has been effected, adults may elect themselves to be saved or damned, but the babies will go to heaven. This is an improvement but a further revision is needed.

A bill was before the Minnesota legislature recently, and I think it became a law, providing that no man or woman, either of whom is epileptic, imbecile, feeble-minded or afflicted with chronic insanity, shall marry when the woman is under 45 years of age. A person not so afflicted shall not marry one who is. Both parties shall be examined by a reputable physician, and a certificate stating that they have no hereditary taint shall be obtained from him, before they are entitled to procure a license to wed. Any one of the parties, including the clergyman, who violates the provision of the law applying to him, shall be punished by a fine of \$1,000 or not less than three years' imprisonment.

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### Zoo Park, Springfield, Mo.

Last Sunday, April 27, closed our month's engagement at this place. We held two meetings on Sunday, one in the afternoon at the park, the other in G. A. R. hall on Commercial street. There was a large crowd at night and a good meeting. We appreciate deeply the kindness shown us while here by a liberal and enthusiastic people, and trust that the seed sown during these meetings will spring up and bring forth a rich harvest for good and Spiritualism. Many have enrolled their names as supporters of The Psychic Century and to such we take this occasion to thank you for your patronage and wish you much pleasure and great benefit in the perusal of its pages which shall ever be devoted to the cause of higher and truer Spiritualism.

Mrs. Wagner will return this week to her home in Topeka. I go to other engagements which will keep me until about the middle of May, when I shall return to Topeka to help in the preparation for the State Convention of Spiritualists to be held the last week of May.—The Editor.

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**GOOD DEEDS DO.**

The following verses are from Miss Trust Pearson, a school girl of 14 summers, now a student at the agricultural college at Mesilla Park:

Live and bloom a rose of love,  
And God will bless you from above,  
Live and good seed daily sow,  
And man will bless you here below.

But if some time when in your work,  
You courage lose and duty shirk,  
Take heart, and hurry to repair  
What you've left undone—it was your share.

God would not burden you with care,  
Or let you fall in tempter's snare,  
If he did not know that some bright day  
You'd find hard lessons always pay.

**Avoid Extremes.**

I am told that an interesting discussion took place at the conference meeting Sunday afternoon. It was asserted, I understand, that we should rely more on ourselves and less on the spirits, for only by doing so can we develop our faculties. Some one denied this, and then the discussion commenced. There are extreme views on both sides of this question. Some would have us believe that spirits can give us no information on any subject, and that a medium loses her individuality by being "controlled." On the other hand, there are people who blindly follow where spirits lead, never depending on themselves for anything. They take it for granted that all spirits are informed alike on all subjects, and are equally truthful. They also take it for granted that a spirit can manifest as well through one medium as another. They have a reverence for a spirit message, even though it be unintelligible, and think it must be better than anything they can get from a mortal. They consult the spirits on the most trivial matters concerning which they could get more exact information from material sources. Now, this is going to the extreme. It hinders our development to have either a mortal or spirit do our thinking for us. But let us not go to the other extreme, and think that we can get no information from spirits, or that our growth is hindered by communication with the spirit world, either through our own organisms or through the mediumship of others. We should not close any avenue for obtaining knowledge. The man with all his physical senses can learn more of the material world than one who is deaf or blind. If besides his five senses, he has others which enable him to get knowledge of and from the spirit world, he is better equipped for obtaining knowledge than one not so endowed. He should use all these powers, and develop them, and not any to the exclusion of the others. A medium does not necessarily lose her individuality by being "controlled," as it is called. It is a voluntary act to go into a trance, or become passive enough to receive messages. If she knows the law she cannot be controlled against her will. As a matter of fact, a person must have a strong will to be controlled, for he must withdraw his attention from the material world, and concentrate his thoughts. If he can do this and has the right kind of a magnetic aura, he can be entranced. But there many mediums who receive accurate messages from the spirit side who are no more passive than the average person is when listening to a lecture or concert. All their senses are alert. They have the benefit of their physical senses, and also their psychic senses. They are as much individualized as any one else and much more complex. Let us not go to extremes. We can get knowledge from the spirit world, and use it for our development. Some mediums, such as A. J. Davis, and Mrs. Richmond, have been educated by the spirit world. The former was an illiterate boy when "Divine Revelations" was given through him. Later on he could write a good article without the aid of spirits. Some highly educated people, such as Mrs. Underwood and W. T. Stead, author of many books and editor of the Review of Reviews, have become mediums. A large per cent. of the literati, whether they realize it or not, are mediums or are mediumistic. Especially is this true of poets, artists, musicians, orators, etc. Ole Bull, the great violinist, conversed almost daily with his guide, Handel, who gave him music from the spirit spheres, and once told him that earthly music was but "shadow music played by shadows." Spirits in the higher spheres have ideas in advance of ours, and they are constantly impressing them upon us, though we may not always realize it. An advanced spirit has more time to devote to a special line of work than any mortal, and when he impresses his thought on a sensitive mortal in the same work, the latter generally gives himself all the credit. But what of it? The spirit is satisfied in seeing good done. I could produce evidence to show that even scientists, in different parts of the world, have been impressed to follow distinct but converging lines of thought, each not knowing the value of his work until it was afterwards compared with that of the others. Spirits were guiding them. Let us not be too presumptuous. There are few original ideas. Minds of mortals and spirits act and react upon each other. The law of telepathy exists wherever mind exists, and that is everywhere.

W. B. WAGNER.

**Cheer for Sad Hearts.**

The following letter written to Ella Wheeler Wilcox from Reed, Nevada, is so beautiful in expression and exalted in sentiment, that the readers of the Advocate should paste it in their scrap books and whenever they are tired or troubled by the cares of this working day world take it out and read it:

I do not need comfort; I have no woes; I do not need counsel; I have a reliable guide within; I do not ever need your words of hope and cheer; I have home-made thoughts

to match them, else I could not fully comprehend and appreciate yours. I say with Walt Whitman, that "no man understands any greatness or goodness but his own, or the indication of his own."

I know you do not need anything I can give, but I take it that no soul is so strong and sweet but the thought is sweetened and the sweetness strengthened by words of honest praise.

You would smile, though not derisively, I'm sure, if you could see what an ordinary and commonplace little body is writing to you.

Hands roughened and hardened by work, but a soul so pure and clear that I invite you to look in and see if you don't find yourself reflected. I defy you to have grander thoughts than are my daily companions, but, while your thoughts-children are clothed in purple and fine linen, mine, mine, poor dears, must wear homespun. or at least gingham and calico, durable thoughts, not dainty, for their mother has never had time to make beautiful clothing for them. I hope some time to learn; probably not during this earthly existence. Oh, dear, not but what matter where or when? I hope some time in one of the "many mansions" to find a big easy chair and sit down long enough to learn to make beautiful clothing for these dearest of loves—not "bone of my bone and flesh of my flesh," but soul of my soul and heart of my heart.

Do I mind being commonplace? It is unspeakable joy to realize that there are millions of others just like me. The average housemaid housemother combination, so common everywhere, bravely doing their daily duties, God bless them, every one. I only wish they all had a vivid realization of the grandness and dignity of humble work.

My simple life is so happily, so peacefully, so exultantly lived that the days bring ecstasy and the nights bring rest.

Why do I write to you? Just to say I love you. Though I am but a baby in the household of Faith, may I not dimple and smile at my grown-up sisters? And if the dimples and smiles are unnoticed the baby will continue to play happily with its little pink toes and to wonder at the inexplicable marvels of the universe.

As the violet could not withhold its fragrance without doing violence to its nature, so I cannot repress this kindly impulse without violating the promptings of a loving heart.

If you read only the written words you fail literally to receive my message. It may give you no pleasure to receive this, but it can't give you pain, and, as it has given me pleasure to send it there has been an increase in the sum of happiness of the world, so what more should I ask? I ask no more. Lovingly your sister, Nannie Case Chandler. —Farmer's Advocate.

**A Strange St. Louis Man.**

Occasionally a wealthy man is actuated by an earnest conviction that he ought to do something for his fellow men. He feels that things are not yet adjusted in this world as they should be—that some have advantages which law and not nature has conferred upon them; that, by reason of existing laws, they have favorable opportunities in life which others do not have. A little while ago, it was thought that charity meant simply alms-giving. Now we are beginning to understand that true charity is to help a man to help himself—to give him an opportunity to develop his powers and use them to the best advantage.

Recently Andrew Carnegie declared that he is simply a custodian of the wealth that has aggregated in his hands; that he did not earn it; that a man who dies rich dies disgraced. John Ruskin, the great writer on art, economics and other subjects, took a very similar position. He was a wealthy, refined man, and advocated equal opportunities for all. He believed that all should work, and that a physical laborer should have the same rights as a mental one. He did not scorn physical work, but organized the street-sweepers of London and participated in the work himself. Count Tolstoi is another of wealth and position who advocates and puts in practice what some would call "peculiar" theories. He believes in the equality of men, and has worked in the fields with his peasant laborers. We generally think of Lafayette on account of the part he took in the American Revolution. But he advocated equality and fraternity among men and was serenely happy

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when, after the French Revolution, his estate was divided up and occupied by individual land-owners. And now a man in St. Louis absolutely refuses to take possession of a large fortune which he recently inherited.

His name is James Eads How, the grandson of the man who built the Eads Bridge. Says the Post-Dispatch: "He is a young man scornful of inherited riches because he did not earn them and going through the length and over the breadth of this land earning by manual labor his daily bread; living humbly; preaching Christ; bending his back to the day's work shoulder to shoulder with the sleeve-rolled worker; believing the most wretched human his equal, and himself the equal of the most fortune favored; determined as the fiercest warrior to do the thing he would do, and yet as mild-mannered as a gentle woman. Mr. How is a field worker for the Brotherhood of the Daily Life, a sect organized three years ago by persons in the United States who believe that the true religion can only be spread by example of faith, goodness, purity, fear and love of God in the daily life—in the midst of the creative workers. He spends but little of his time in St. Louis. His mother, a daughter of the man who built the Eads bridge, is wealthy and has at 4170 Lindell boulevard one of the fine homes of St. Louis. James Eads How is welcome to the comforts of that home; but he is seldom there. His chosen work is among the lowly; and he is even more humble than they, for his self-denial and lowly life are of his choosing, and theirs is against their will."

Mr. How is a graduate of Harvard and is without a trade. He does not earn more than 50 cents a day in cash, on an average, but about a dollar a day, including food and shelter. He works at anything he can get to do, and is sometimes discharged for incompetency, even when the work requires little skill. To a Post-Dispatch reporter he said: "Few people realize how many people around them are sick at heart and despairing, and so many of them are in need. So many have nothing to do, and so many others have too little to do, and get too little money for doing it. The tramp is a product of these conditions. He becomes first a man without employment. He wanders to find it. Every refusal adds to his despair; every rebuff takes something from his self-pride and self-respect. He neglects his personal appearance and begins to look seedy. In a little while he is what we call a tramp. He has sunk to this because he has lost the one weapon with which he could have defended his pride and his self-respect; this was his position, with which he made money that kept him from being a tramp. There is a great army of men who would shudder to think how nearly they approach to being tramps."

Perhaps, the world needs such example as Mr. How furnishes; I know not. He is possessed with the feeling that each man should have an opportunity to make the best use of his powers in this mundane world and to get just what he earns, and that idea should grow among rich and poor.

W. B. W.

Last year a shirt waist man was looked upon as a very feminine kind of dude, but now the government has taken official notice of this garment for men's wear and has issued an order permitting carriers to wear them. The government doesn't dodge the point either but calls them "shirt waists." The order reads: "During the heated term, the postmasters may permit letter-carriers to wear a neat shirt-waist." —Junction City Tribune.

Ellinwood, Kans., April 29.—I recognize the spirit, Mary Holmes, who gave the message in The Psychic Century of the 24th, but she passed out at Great Bend instead of Ellinwood. —C. W. Harn.

Mrs. E. G. Hammon will lecture for the Church of Spiritualism. Tests after lecture. Conference meeting in the afternoon.

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

**State Convention, at Crawford's Opera House.**

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

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