

# THE PSYCHIC CENTURY.

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

VOL. I.

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## A FRATERNAL INVITATION.

As the past moulded the present, as the wisdom of the ages was not born today, and as an inspired apostle once wrote: "Now concerning spiritual gifts, brethren, I would not have you ignorant," so I would not have spiritists, sectarists and secularists longer ignorant of the Church of Divine Truth, with its gifts and manifold graces, the doors of which swing invitingly inward, and over which is inscribed in letters of light, "Come with us and we will do you good."

Freely entering this church, or sympathizing assembly of souls, any one dissatisfied may just as freely depart from us, if so choosing, with a "God bless you in the pursuance of all that is good and true and right." All should reason, all should investigate, all should consider themselves disciples, learners, each deciding what is truth for himself, yet ever seeking council while searching, from the wise and good, visible and invisible.

It is not the purpose of this church to antagonize any religious denomination, or any one's honest, conscientious belief. Its hammer and ax and brush are for building and polishing, rather than ruthlessly destroying. It is not instituted for saints nor for the rich adorned in silks and satins, nor for any particular class or caste, but for the people, regarding the rich, the poor and the unfortunate alike as brothers and sisters—one family of the All-Father and Mother of humanity.

Being a senior member of this movement, born in the wisdom spheres, constructive, fraternal and altruistic, it is meet that I should measurably outline and specify its aims and general principles, at the same time inviting all who cherish deeply-rooted convictions of right, coupled with the determined purpose to be good and to do good to others, to join us with no form nor ceremony, except the plain, pulsing right hand of fellowship.

Come then, every one that thirsts for wisdom, every one that pines for love, every one that hungers for the truth, every one that struggles for purity of life, and every one that seeks for a spiritual home—come, and become co-workers with us, and with that vast, invisible host of seers and sages and savants above us, constituting a very cloud of witnesses and heaven helpers.

## CHURCH OF DIVINE TRUTH.

Truth, being the eternal fitness of laws and principles, and the ideal to be attained—is divine and unchangeable. It recognizes Infinite Spirit as the embodiment of all energy, life, consciousness, purpose, love, wisdom and will. And while, in loving, trustful reverence, we invoke the presence of angels, we worship this Infinite Spirit of wisdom and love, manifest throughout the measureless universe.

We acknowledge the brotherhood of all nations and races—one origin, one humanity and one destiny.

Conscious of our individuality and innate divinity, we believe in the continuity of life, the necessity of obedience to the principles of right, and in a just, yet disciplinary retribution for the violation of all law. We believe in the need of repentance for all wrong doing and in the efficacy of prayer. We believe in right generation and gestation, in a high moral education, and a love, guided by wisdom, as the great redemptive force for the reclamation and restoration of souls in all worlds. We believe in the uplifting energy of evolution, in arbitration, and in all the reforms under whatever name, in whatever land, and whomsoever advocated, that educate and morally benefit humanity. We believe in that pure and undefiled religion which visits the widow and the fatherless in their afflictions and keeps one unspotted from the world. And while it is vastly if not infinitely better to repent and reform today, we believe in the opportunity for progress for each and all in that more ethereal realm beyond the change called death, for through all time, God is love and the door of mercy is never shut.

In accordance with the law of cycles and periodicity, we believe that new dispensations, with great epoch leaders, come every few thousand years. Such were Confucius, Gautama Buddha, Jesus of Nazareth, Mohamet of Mecca and others. We accept the truth uttered by these and by all great seers of the past and present, visible or invisible, who voiced such beautiful inspirations as:

"All mankind are of one caste, and all are equally entitled to the benefits of truth, as it appeals to their higher natures." "The taint, worse than all others, is ignorance, and the way of release is through wisdom." "Of all the lamps lighted in Buddhas honor, one only, brought by a poor woman, lasted through all the night." "The true path consists in right aspirations, in the right comprehension of life, in appropriate thought and speech, in the effort to enlighten others, and in personal purity of life."

"God is Spirit, and they that worship him, must worship him in spirit and in truth." "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that publisheth peace." "And the angel said, 'Fear not, for behold I bring unto you good tidings of

great joy, which shall be to all people' . . . and the heavenly host sang 'Glory to God in the highest, peace on earth and good will towards men' . . ." "Be kindly affectioned one toward another, in honor preferring one another. Recompense no man evil for evil." "If thine enemy hunger, feed him, if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

"Sanctify them through the truth," said the Divine Nazarene, "thy word is truth." "The pure in heart shall see God." "His truth shall be thy shield and buckler." "Love your enemies, bless them that revile and persecute you." "He that overcometh the same shall be clothed in white raiment . . . and he shall inherit all things."

While we have faith in those inspirations that flowed out in the past and still stream in golden radiance from the wisdom spheres; and while we have an abiding faith in the perpetuity of life; so we know—positively know—of the existence, return and communication of incarnate with incarnate human intelligences—know it through our psychic experiences, through intermediaries who have been intromitted into the spiritual realms, and through messengers from the angel world; and we further know very much of the condition and employments of those peopling the invisible, en zoning spheres around and above us.

"And I will pour out my spirit," said the heavenly voice, "upon all flesh; and your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams." "And when they were all with one accord, in one place suddenly there came a sound from heaven as of rushing, mighty wind, and there appeared baptismal tongues of fire, and they began to speak in tongues as the spirit gave them utterance. . . ." "And they parted their possessions to all who had need." "And they had all things in common."

These are soul revelations from the great heart of Divine Truth, and truth being immutable, they are true—absolutely true today. They constitute in fact, the broad altruistic principles of Divine Truth—the co-operative church of the Christ-spirit, and their grand purpose is to inspire earth's inhabitants with holier emotions, with higher thoughts, and with such ennobling aims as shall induce them to consecrate their lives to the doing of good, and to the blessing of others; thus, inaugurate heaven upon earth, here and now, heaven with all its tender sympathies, all its loving harmonies, and with all its beatific benediction of love, and of peace and of good will to men.—A Pioneer Spiritualist, in Light of Truth.

## WHY SOME INVESTIGATORS ARE CONVINCED OF SPIRIT RETURN AND OTHERS ARE NOT.

Editor Psychic Century:—Since I have been engaged in the investigation of Spiritualism I have been frequently approached by gentlemen of culture who have been investigators for years in the past, but who complained that they never could get anything convincing or satisfactory. I soon found, in the conversation, that they were honest in their motives and seemed greatly disappointed at their lack of success, the cause of which, I readily discovered, was because they had been the unconscious victims of some rank fraud, or had, unfortunately, fallen into the hands of some undeveloped medium. Hence I have concluded that the most important thing in the investigation of this subject is to start properly, to do which, the most essential requisite is to secure the assistance of a thoroughly competent, fully developed, truthful and honest medium. This, I take it, is the fundamental fact, apparently simple as it may be, that underlies the entire superstructure of one's subsequent beliefs; that moulds and shapes our future lives, or at least materially influences them. Had the persons I have spoken of, the same good fortune I had on the threshold of their researches, the cobwebs of doubt and uncertainty would, long ere this, have been brushed away, and the darkness of years given way to the bright sunshine of happy consolation.

We residents of Topeka are certainly very fortunate in having here in our midst a medium whose powers compare favorably with some of the renowned mediums of the country at large, and surpass many others. I refer to Mrs. Inez Wagner who is now located at 320 Monroe street, and whose phase of mediumship is of the same character as that of the renowned May Piper, of Boston, on whom the Society of Psychical Research of England and America spent a large amount of money and thirteen years in investigating. This society is composed and supported by many of the leading literary, educational, scientific and public men of both England and America, some of whom I here give, and who are representative of its character and respectability: Prof. Sidgwick of Cambridge University, England; Prof. Barrett of Dublin; Prof. Oliver Lodge of Liverpool; Prof. Charles Richet of Paris; Prof. Max Dessoir of Berlin University, Prof. William James of Harvard University; Prof. Langley of the Smithsonian Institute of Washington, D. C.; Sir William Crookes; Hon. A. J.

Balfour, leader of the Conservative party in the House of Commons; Lord Rayleigh; the Bishop of Ripon; the Bishop of Carlisle; Alfred Russell Wallace, the rival of Darwin in the discovery of the law of evolution and many hundreds of others equally eminent and respectable. And the object of this society, as stated by Prof. Hyslop in his article on the "Results of Psychical Research," published in the April number, 1900, of Harper's Magazine, "was for the purpose of studying all the alleged phenomena of Spiritualism."

In their investigation of Mrs. Piper they subjected her to the strictest and most crucial tests. They shadowed her with detectives to ascertain if she employed persons or collected information to give her sitters. They took her to England and allowed none of her friends or relatives to accompany her, not even her own servant. They there rented a house and surrounded her with their own servants. Her trunks were searched to see if she had any apparatus for collecting information, and all her correspondence was first read by the parties who had her in charge. Sitters were then introduced to her by fictitious names, or by no names at all, and yet, the professor says: "All these precautions did not in the least diminish the quality of the material obtained at the sittings," she getting the full names of the sitters, with the full names and description of their spirit friends, together with incidents in their lives which were known only to the deceased and themselves.

This is just exactly what Mrs. Wagner has for a long time and is now doing for her sitters every day. Allow me to give a few of these instances in proof of my assertion. A few years ago the daughter of a gentleman in the southern part of the state, whose name is known but withheld, ran away with a traveling man and her whereabouts was unknown to the father who was nearly frantic. He came to Topeka in search of his daughter, and while here was directed to Mrs. Wagner as possibly being able to furnish him the desired information. In a sitting with her, "Blossom," her control, told him his daughter was in Chicago at a certain hotel, in a certain room, giving the number, and in a very critical condition, being sick, penniless, and abandoned by her seducer, all of which the gentleman, acting on the suggestions, found to be true to the letter. I will give you one of my own personal experiences: While sitting in a little home circle at Brother Markley's, in this city, and of which Mrs. Wagner was the medium, "Blossom" turned to me and said, "Judge, William is here," meaning my brother in spirit life. I replied, "Is he? Well, I am glad to greet him." She said "Yes, he says he can see now." My brother died blind in Virginia about twelve years ago, and no one knew of that fact in this city but myself, he never having lived here, and only being blind a few years before his death, a fact which was known to only a few in our old home in Pennsylvania. One more and then I will close:

One morning last month, the only morning it sleeted and snowed in that month, I was lying in my bed and just as it began to grow light, I heard a spirit rapping around my room; first on a table, then on the washstand, from there to the radiator and lastly on the window glass. I tried to talk to it and said, "If that is one of my spirit friends, rap three times," but got no answer. After repeatedly trying this with no better results I finally gave it up. A few days afterward and without having said anything about it, I had a sitting with Mrs. Wagner and before we sat down I said, "There was a spirit rapping around my room the other morning." She replied: "Oh, I know all about it. It was the morning it snowed. It was 'Blossom.' She came down here and said: 'I have been having lots of fun with the Judge up at his room. I was knocking all around there and had him running around hunting where it was.'" She afterwards told me when she controlled that she was "trying to find out which was the best place to rap on and rather thought the radiator was."

These are only a few of the many hundreds of similar and equally good tests she is constantly giving, which I certainly think entitles her to equal rank with such noted mediums as Mrs. Piper, and, indeed, in the judgment of some of her patrons, she is even superior.

A lady friend of mine, to whom I recommended her, declared after sitting with her, that she got the most remarkable results she ever had in her life, although she had sat with nearly all the noted mediums in the large cities of America, some of whom she paid from \$5 to \$8, declaring she was a perfect wonder, and if located in a large city, would become famous and perhaps world-renowned.

J. S. ENSMINGER.

Topeka, Kan.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

The hand that follows intellect can achieve.—Angelo.

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THURSDAY, FEBRUARY 7, 1901.

AN UNDESIRE HEAVEN.

Miserable me!

I am too poor for such grand company;  
The crown would be too heavy for this gray  
Old head, and God forgive me if I say  
It would be hard to sit there night and day  
Like an image in a tribune, doing naught  
With these hard hands, that all my life have wrought,  
Not for bread only, but for pity's sake.  
I'm dull at prayers, I could not keep awake,  
Counting my beads. Mine's but a crazy head  
Scarce worth the saving if all else be dead,  
And if one goes to heaven without the heart,  
God knows he leaves behind his better part.  
I love my fellow-men; the worst I know  
I would do good to. Will death change me so  
That I shall sit among the lazy saints,  
Turning a deaf ear to the sore complaints  
Of souls that suffer? Why, I never yet  
Left a poor dog in the strada hard beset,  
Or ass o'erladen. Must I rate man less  
Than dog or ass in holy selfishness?  
Methinks, (Lord, pardon, if the thought be sin!)  
The world of pain were better if therein  
One's heart might yet be human, and desires  
Of natural pity drop upon its fires  
Some cooling tears."

Then was he made aware by soul or ear,  
Of somewhat pure and holy bending o'er him  
And of a voice like that of her who bore him,  
Tender and most compassionate: "Never fear!  
For heaven is love as God himself is love;  
Thy work below shall be thy work above!"  
—John G. Whittier.

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THE TEST OF THE CHRISTIAN.

It is my opinion that Christians, in the general acceptance of the term, fall far short of deserving the name, and that the expounders of the teachings of the great Nazarene have been mistaken as to the true meaning of His sublime lessons and deep sayings. Hence I make the assertion that the true followers of Jesus of Nazareth are found, not inside the walls nor within the sanctuary of the popular church, but among the despised and much maligned Spiritualists.

Now let us examine and see what was the work of Jesus while upon earth, and what were his instructions to his disciples? He preached the kingdom of heaven, healed the sick and cast out devils by the prayer of faith and the laying on of hands, and taught men to love one another, neglecting not nor refusing ever to minister to the needy and suffering.

It has been generally supposed that when Jesus spoke of the kingdom of heaven he meant some far away city, a place somewhere in the ethereal realms, perhaps a secluded spot in some remote corner of the universe where just a few chosen ones would gather to enjoy the beauty of gold-paved streets, jasper walls and pearly gates, while each one being furnished with a golden harp, would make sweet music around the throne, even though they could not play a tune on a jewsharp while here, and where, with suddenly grown white wings, they would fan the celestial atmosphere and vie with each other in singing praises to "God and the Lamb." But Jesus meant no such thing as is plainly seen by his saying that the kingdom of heaven is within you; and when he said, "First seek ye the kingdom of God and his righteousness," he meant that man should look within himself and understand the wonderful possibilities there, for by so doing he would know the law and his knowledge of this would bring all things desired unto him, for knowledge is power and he alone is master of his fate who knows his own powers and possibilities.

Man's superior mind powers and his knowledge of his power is what gives him dominion over the beasts of the field, in fact makes him king of creation. The horse, the elephant, the lion and many other animals are infinitely stronger than man if they knew it, but man's knowledge makes it possible for him to subdue these powerful animals, which, being ignorant of their power, it avails them nothing.

Jesus likened the kingdom of heaven to a grain of mustard seed, and to some leaven which a woman took and hid in three measures of meal, and it spread until it leavened the whole lump. These illustrations show that Jesus in speaking of the kingdom of God did not mean a place but a principle or force within every human being, which, if understood and properly unfolded, would produce grand results for us. Under this head can be explained the passage which says: "Take no thought of the morrow what ye shall eat nor what ye shall drink, nor where withal shall ye be clothed. Behold the lilies of the field, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these," meaning if man would unfold all the beauty, all the stored up

capabilities of his nature as fully as does the lily, he would naturally be in touch with all the desires of his soul, and need not worry nor strive, for all he needed would be his as he could draw it to himself from out the opulent universe as the lily draws substance from the earth and atmosphere; and this is one of the tests of the Christian that ye have sought and found the kingdom of God within.

Now I claim that to be a Christian we must not only hear the sayings of Jesus but must do them, and one of the simplest tests of Christianity is the statement of Jesus himself when he says that he that heareth these sayings of mine and doeth them I will liken unto a wise man, etc., or these signs shall follow them that believe; they shall lay hands on the sick and they shall recover, etc. It has been generally believed and taught that when Jesus said believe, he meant to believe simply that He was the only begotten Son of the Father, and a powerful example of this doctrine is to be found in the Christian church where the minister, having called those who have submitted themselves for membership therein, asks them the following question: "Do you believe that Jesus Christ is the son of God?" The answer as a matter of course being, "I do." The minister then gives him his blessing and bids him enter through immersion into life eternal. Now let us examine and see how far this must be from the principle the great Nazarene wished to teach—by referring to chapter 9:20-27 inclusive, of the Gospel according to Mark, where we have an account of a father imploring Jesus to cast the dumb spirit out of his son. Jesus in his words to that man expressed it all when he asked the father if he believed, telling him that all things are possible to him that believeth. Now Jesus did not say, do you believe that I am the Son of God or that I am the Saviour of the world, but if he believed—believed what? Why, that he could heal the boy. "All things are possible to him that believeth." Afterwards when talking with his disciples regarding the same case, they asked him why they could not cure him. Jesus answered them, because of unbelief, telling them that if they had faith as a grain of mustard seed they could say to the mountain, be thou removed and cast into the sea, and it would be done; meaning that if they would let the kingdom of God within them grow and manifest itself on the material plane as naturally and fully as does the mustard seed unfold the life principle within it, so much greater is man and his possibilities than the grain of mustard, that, with an equal unfoldment, nothing would be impossible to him. Again Jesus said, if two of you shall agree on earth as touching anything they shall ask it shall be done for them of my Father which is in heaven. Now this is the most sublime, the most stupendous thought ever expressed in language, and he who cannot prove it a true assertion is not a Christian.

He who heals the ills of humanity by the laying on of hands, coupled with faith or absolute belief that he can do so, proves the truth of this assertion for this is the secret of magnetic healing; that there be an agreement between two minds that it can be done, as in such agreement we have not only the assistance of the combined force of two wills but by such the very power of God is laid hold upon for the accomplishment of the desired ends. By such agreement the creative force of the universe is brought into operation and thus our prayer is answered and the Father has verified the promise of the son when he said: "It shall be done for them of my Father which is in heaven."

"The power that really heals is not my power nor yours nor is it the patient's." It is the vital or life force existent everywhere, brought into operation by the perfect agreement of two or more persons, which is positively necessary in healing disease. It is the same force which holds worlds in a state of eternal equilibrium and whirls planets through the boundless space without interfering with each other. Jesus called this power The Father, Christians call it God, Mental Scientists call it Law, the material scientist, electricity, or some occult force not understood. Jesus did not claim himself to be a God, desiring the worship of the people, nor the Son of God, only as all other men are the sons of God.

Speaking to the ruler who asked, "Good Master what shall I do to inherit eternal life?" he said: "Why callest thou me good; there is none good save one that is God." Now why should he say this if he wished to imply that he was God? Again, in answer to those who accused him of claiming to be God he told them that all who had rightly understood the word in the past had been called go's, meaning, that according to custom among his people, he was entitled to be called a god. Wise men of God, men of God, gods, prophets, etc., were the names applied to those who divined the future, healed the sick and wrought so-called miracles. The woman of Endor when she gave Saul a message from Samuel said: "I see Gods ascending from the earth," meaning those wise prophets who had lived in the past, whose spirits she no doubt in her clairvoyant state beheld. Man ever since he has had a conscious existence upon the earth has had his god or object of worship. Before he knew enough to carve wood and stone he bowed down to sticks and stones, snakes, etc. When he advanced in intelligence sufficiently he carved his god from wood or stone; later on in his development it seemed foolish to worship such dumb inanimate things, yet his worshipful nature must have a god. So instead of his hand-made deities he has constituted a mind-made deity of some human being and set him up as his ideal of the good, the pure and the beautiful, looking up and praying to him through the long vistas of ages. For instance, the race has had Mohammed, Buddha and Jesus. Now it is certainly right that this should be, and has been for the develop-

ment of the race, else it would not have been, yet Jesus when he gave his grand lessons to mankind did not intend that they should deify him, but only sought to teach them the great central truths of life, and they, in their blindness, lost sight of the principles and remembered only the teacher. You remember when he spoke to them concerning the kingdom of God, they, not grasping his meaning, asked who should be greatest in the kingdom, supposing it to be some material or earthly monarchy where perchance one of them might be king. Then if his own disciples with whom he had labored long and patiently so grossly misunderstood him is it any wonder that his so-called followers should misconstrue his teachings, even for almost nineteen hundred years?

Then the question today is who is the Christian? And the test is being sternly applied; and while there are few, yet the world contains some who are actually putting into practice and proving beyond a doubt the truth of the assertions of the great Nazarene. Where are they found? Among that class called Spiritualists who are just now waking up to the truth and by their clear vision can see the light beginning to dawn, and can begin to understand the lessons taught by him who lived and thought nineteen hundred years in advance of his day.

Again we say, the test of the Christian is that ye do the things which Jesus did, not only hear them but do them. Let us not call them impossibilities for he says, all things are possible to him that believeth." Also, these things shall ye do and greater, speaking of his works to his followers. Now what did Jesus do? He laid hands on the sick and they recovered, he cast out devils, he made the blind to see, the dumb to talk, the deaf to hear and the lame to walk. He was a friend to the erring and last but not least as the crowning glory of his work he gave proof of the immortality of the soul by returning after his death and conversing with those yet in the body, proving not only that man lived after so called death, but that it was possible for the disembodied to communicate with the embodied. If Jesus could stand today within the blessed sanctuary of these grand churches built with hard earned pennies wrung from the hands of the suffering poor and dedicated to him, and hear the long sermons full of emptiness, see the lip service while the heart is far from him, he would certainly be made to repeat again those words: O faithless and perverse generation! How long, how long! When shall your blind eyes be opened, when will ye see! Where is the minister who would think of attempting to do the things which Jesus did? Did anyone ever hear of one coming down from his velvet cushioned pulpit and healing the sick among his congregation by the laying on of hands and by the prayer of faith? Or did you ever hear of a minister of the gospel teaching and proving by a practical demonstration that where two of you agree on earth as touching anything they shall ask it shall be done for them of my father which is in heaven?

Where is the church and society woman who would sit down and talk kindly with a woman who had no husband, yet had five men, divining and telling her of the past, then after knowing all would kindly offer to give her the living water of truth and life which would raise her to a station where she would never hunger nor thirst, offering and in no condescending way, to give her the very greatest assistance it were possible to give. Alas, we find her not, but instead we see her draw her dainty skirts about her lest they touch the fallen woman and become contaminated thereby. And never from the lips of these so-called Christians is heard the words, the sweetest that ever passed the lips of mortal, divinest sentence that ever fell from the lips of God or man. "Go and sin no more." How can men and women call themselves by the name of Christian when they have forgotten this, one of the most important of the lessons he has given, when he said to those who would stone the woman, "Let him that is without sin cast the first stone," and to the woman, "Go and sin no more." How few stones would be hurled at the unfortunate, erring ones of today if the self-constituted judges of sinners would apply first this test to themselves, "Let him that is without sin cast the first stone."

The so-called Christian has said that according to this saying but few would be saved, but Jesus did not mean that all in the broad way were going to an eternal hell of fire and brimstone but admonished all to enter in at the straight gate, get into a knowledge of the truth, seek the kingdom within, as few sought it within but looked for it here and there, saying lo! here and lo! there. But Jesus said look within that they may be saved not from hell but from sickness, poverty and all the ills of life. Seek first the kingdom of God, etc.

Then another test of the Christian is, to be like the good Samaritan who took up the man who fell among thieves on his way from Jericho to Jerusalem.

Ye shall not ask when you find a brother or sister in need, Are you a Methodist or are you a Baptist or do you belong to the Odd Fellows, the Masons or the Knights and Ladies of Security, neither shall you, like the priest and Levite, pass by on the other side, but seeing he is in need you shall recognize him as your brother and help him in every way you can until he is able to help himself!

Like Tom Paine, that bright and shining light, let this world be your home and to do good your religion.

There may be but few who will stand the test of the Christian, but as I said before, there are some to be found, and I must say they are the Spiritualists, who are making practical the teachings of Jesus and proving the truth of his assertions. Who is it that goes forth preaching the kingdom of God, and healing the sick, the lame and the

# THE STREETS OF BALTIMORE.

A Posthumous Poem by Poe.

"Edgar A. Poe.—As the circumstances attendant upon the death of Poe are not generally known, it may be well to present the facts in connection with the following poem. Having occasion to pass through Baltimore a few days before his intended marriage with a lady of family and fortune in Virginia, Poe met with some of his old associates, who induced him to drink with them, although, as we are informed, he had entirely abstained for a year. This aroused the appetite which had so long slumbered within him, and in a short time he wandered forth into the street in a state of drunken delirium, and was found next morning literally dying from exposure. He was taken to a hospital, and on the 7th of October, 1849, at the age of thirty-eight, he closed his troubled life. The tortures and terrors of that night of suffering are vividly portrayed in following poem, composed in spirit-life, and given by him through the mediumship of Miss Lizzie Doten, at the conclusion of her lecture in Baltimore, on Sunday evening, January 11, 1863."—Banner of Light.

Woman weak, and woman mortal,  
Through thy spirit's open portal,  
I would read the Runic record  
Of mine earthly being o'er—  
I would feel that fire returning,  
Which within my soul was burning,  
When my star was quenched in darkness,  
Set, to rise on earth no more,  
When I sank beneath life's burden  
In the streets of Baltimore!

O, these memories, sore and sad-  
dening!  
O, that night of anguish maddening!  
When my lone heart suffered ship-  
wreck  
On a demon haunted shore—  
When the fiends grew wild with  
laughter,  
And the silence following after,  
Was more awful and appalling  
Than the cannon's deadly roar—  
Than the tramp of mighty armies  
Through the streets of Baltimore!

Like a fiery serpent coiling,  
Like a Maelstrom madly boiling,  
Did this Plegethon of fury

Sweep my shuddering spirit o'er!  
Rushing onward, blindly reeling,  
Tortured by intensest feeling—  
Like Prometheus, when the vultures  
'Thro' his quivering vitals tore—  
Swift I fled from death and dark-  
ness,  
'Thro' the streets of Baltimore!

No one near to save or love me!  
No kind face to watch above me!  
Tho' I heard the sound of footsteps,  
Like the waves upon the shore,  
Beating, beating, beating, beating!  
Now advancing, now retreating—  
With a dull and dreamy rhythm—  
With a long, continuous roar—  
Heard the sound of human foot-  
steps,  
In the streets of Baltimore!

There at length they found me lying,  
Weak and 'wilder'd, sick and dying,  
And my shattered wreck of being  
To a kindly refuge bore!  
But my woe was past enduring,  
And my soul cast off its mooring,  
Crying, as I floated outward,  
"I am of the earth no more!  
I have forfeited life's blessing  
In the streets of Baltimore!"

Where wast thou, O Power Eternal!  
When the fiery fiend, infernal,  
Beat me with his burning fasces,  
'Till I sank to rise no more?  
O, was all my life long error  
Crowded in that night of terror?  
Did my sin find expiation,  
Which to judgment went before,  
Summoned to a dread tribunal,  
In the streets of Baltimore?

Nay, with deep, delicious pleasure,

I had drained my life's full measure,  
'Till the fatal, fiery serpent,  
Fed upon my being's core!  
Then with force and fire volcanic,  
Summoning a strength 'Titanic,  
Did I burst the bonds that bound  
me—  
Battered down my being's door;  
Fled, and left my shattered dwell-  
ing  
To the dust of Baltimore!

Gazing back without lamenting,  
With no sorrowful repenting,  
I can read my life's sad story  
In a light unknown before!  
For there is no woe so dismal,  
Not an evil so abysmal,  
But a rainbow arch of glory  
Spans the yawning chasm o'er!  
And across that Bridge of Beauty  
Did I pass from Baltimore!

In that grand, Eternal City,  
Where the angel hearts take pity  
On the sin which men forgive not,  
Or inactively deplore,  
Earth has lost the power to harm me!  
Death can never more alarm me,  
And I drink fresh inspiration  
From the Source which I adore—  
Through my Spirit's apotheosis—  
That new birth in Baltimore!

Now no longer sadly yearning—  
Love for love finds sweet returning,  
And there comes no ghostly raven,  
Tapping at my chamber door!  
Calmly, in the golden glory,  
I can sit and read life's story,  
For my soul from out that shadow  
Hath been lifted evermore—  
From that deep and dismal shadow,  
In the streets of Baltimore!

The following characteristic message was given some years ago through the hand of Mrs. Linnie Wagner, soon after the death of her whose name is signed thereto. It shows how earthly beliefs and prejudices cling for a time to the spirit after it has laid aside its tenement of clay. Mrs. Jack had been an extremely pious lady all her life, and had frequently urged her granddaughter Inez to come back to the church. It was written on a Sunday morning: "Well, I have come here this morning with George, and have just been in the kitchen with Inez. How I would like to get you all together this morning and have prayer! It would strengthen you in your day's work of worship to the Lord. I love to come to you, but I want you all to go church more and put your trust in Jesus. I wish I could talk to Harriet. I must go, but God bless you all.—Nancy Jack."

Those familiar with the history of Kansas, for the last twenty years, know something of the causes of that contempt of law which has brought to the front Mrs. Nation, the saloon smasher. The prohibitory amendment to the state constitution was supported by temperance people, regardless of party or church affiliations. For a time after its enactment, the prohibitory law was thoroughly enforced and all good citizens said it was a good thing. Then a particular political party and a particular church claimed all the credit for having passed the law and dominated the leading temperance organizations, using them for their own aggrandizement. This bridled the zeal of temperance workers that did not belong to this particular party and this particular church, and many began to look with disfavor upon the prohibitory law, which is no longer backed by that united sentiment which secured its enactment. Divorce the temperance cause from the churches, and from political parties in the cities, and it will grow.

The article on "Fear," by Prof. Roberts, last week, seemed fated for misfortune. The reader probably noticed that the beginning and end of it was in one column, and the middle part in another. But that was not the only mishap that befell it while in the hands of the printers. The professor unthoughtedly crossed the letter "l" in the word "light" in the following poetic sentence: "And the soul shall climb up higher in the light that it has made." It was, therefore, quite easy for the "intelligent compositor," in a moment of thoughtlessness, to convert the word "light" into "tights." This, it will be observed, conveys a meaning somewhat different from that intended by the author. When the proof-reader read the sentence in its altered form he was somewhat mystified. He knew that souls progressed, and might, possibly, keep up with the fashions in vogue in the mortal world. He would not have been surprised to hear that they traveled around on bicycles, in automobiles, or even in Maj. Van Voorhees' flying machine, instead of using wings, which are said to have been quite fashionable in the olden time. But he was hardly prepared to learn that they had adopted ballet-dancer attire. Still, he mentally admitted that tights would be better than nothing. The professor himself was finally called upon to set the matter right.

Almost every Spiritualist can call to mind many manifestations which cannot be accounted for on such theories as telepathy, hallucination, unconscious cerebration, magnetism, force of the subjective mind, etc., but must be accepted as proof of the persistence of man's individuality after death and his power to communicate with mortals. For instance: When I first became acquainted with her who is now my wife, she was frequently controlled by a spirit who called himself Ballard Phelps and who manifested in such a peculiar way that his identity could not have been mistaken had we known him on earth. He always twisted the medium's features in a certain way, making them quite unattractive. Otherwise he was a pleasant control, being lively and intelligent. Years passed and we moved to Topeka. Phelps had ceased manifesting. In time we became acquainted with Mr. A. Slayton, of this city. One evening he was relating reminiscences and incidentally mentioned the name, Ballard Phelps. "Who was he?" I asked. "A cousin of mine," he replied. "He was a lively fellow but not very handsome. He fell into a kettle of hot lard one time and scalded his face horribly. One side was badly distorted." I inquired which side it was and found it was that which corresponded to the disfigured side of the medium's face when Phelps was controlling. Further inquiries enabled us to establish the identity of the spirit completely. About nine years elapsed from the time Phelps first manifested to us before we obtained the evidence from a material source that such a person once lived on earth.

Once upon a time a fond mother took her little five-year-old daughter into the "spare room" and spent three whole hours in describing to her young mind the beauties of the orthodox heaven; how they would all stand before a great white throne and wave palms and shout hymns to the Lord forever. Then turning to the sweet, innocent baby she said: "You must always be good; then the Lord will let you stand before him and wave palms, too." "I will, mamma," she said, "and if I am real good, and wave lots of palms, don't you think the Lord will let me take my dolly some afternoon and go down to hell and play with the devil's little girls?" The child had a clearer and better conception of what constitutes "dwelling with God" than her mother had.—Thomas B. Wilson.

blind? Who has given to woman her partial emancipation from the curse of man-made laws founded upon superstitious dogmas? Who has torn aside the veil between the living and the dead and bade questioning humanity look beyond the grave and know that if a man die he shall live again? I positively, and without fear of contradiction, assert it is the Spiritualist.

Yet they say our works are of the devil. The same was said of the works of Jesus. O faithless and perverse generation how long shall I be with you and suffer you! When will the world awaken to the light of truth? When will mankind lay aside forms, ceremonies and hypocritical pretensions and seek for truth wherever found on Christian or on heathen ground? When will man cease to deify the man forgetful forever of the principles he taught!

## TWO WRONGS CANNOT MAKE A RIGHT.

The Lord seems to have taken up his work of destruction again through the agency of Mrs. Nation.

She says the Lord is doing the work of smashing windows and destroying property in general through her. He wrought mighty havoc with Sodom and Gomorrah, led the Philistines a sad life through the instrumentality of the Israelites, and we often hear of his tearing up trees, demolishing cities and killing thousands of innocent human beings in order to punish a few guilty ones, but never in our recollection had we the opportunity of meeting Him face to face in his work of destruction until He came to Topeka.

We are with the Lord when it comes to removing the awful curse of drink from our land, yet we wonder if He is all-wise, omnipotent and omnipresent, why He does not invent some better plan than the one which constitutes His instrument a law-breaker, breeds malice and murder in the hearts of men, and is more than likely to cause physical injury and perhaps death to some of the parties concerned? Why not touch the heart of the man who sells liquor in violation of the law and with the magic of His almighty hand change it to harmony with the good so that he would scorn to engage in dealing death to his fellow man in the form of the flowing bowl.

However, if the Lord can with His hatchet destroy the sale and use of ardent spirits in our fair land, wiping it forever from our category of evils, we glory in His manner of proceeding and would do all we could to help even to the efficient use of the hatchet in the breaking of barroom windows, smashing in of doors, knocking in the heads of whiskey barrels, and, if need be, standing off the bartender with our little hatchet; but it stands to reason that the Lord is sadly mistaken when He thinks He can do these things. Two wrongs can never make a right, and entering

other people's places of business, perhaps their homes, and destroying their property cannot stop the, at present, great traffic in liquor. Right, like

"Truth, crushed to the earth, will rise again;  
The eternal years of God are hers.  
But error, wounded, writhes in pain,  
And dies amid its worshippers."

So let the law which unfolds the rose to beauty and perfection and which is slowly, it seems to us, but surely unfolding the race, have its perfect work, for in this way alone can wrongs be righted. By the natural growth of the soul, by educating men to a plane where they will not desire to follow an avocation that works ruin to their fellow man does God solve the problems of life and settle every question of right and wrong.

O let us learn to give lessons only of moral persuasion, yet in such a spirit of earnestness and with such wisdom that without war, without sorrow and bloodshed, the world may soon be redeemed from error. May the god, not of war, but of peace, and the angels of light hasten the day when intemperance with all kindred evils which, born in an ignorant age and nurtured in the lap of avarice and greed, and which today spread their dark wings like vultures over our land, may be banished forever from the world of mankind.

## NOTES AND COMMENTS.

BY W. B. WAGNER.

An old-time Spiritualist, who was one of the founders of Topeka, remarked to a representative of this paper: "The Psychic Century is teaching the right doctrine. It tells the plain truth on the subjects of which it treats." That is certainly our aim. In my judgment, humanity has been drawn away from many of those truths which were taught not only in the early days of Modern Spiritualism but in the early days of Christianity. In this world of fads and foibles, it is sometimes refreshing to see the truth pushed prominently to the front.

"The Streets of Baltimore"—on this page—is a poem to which Spiritualists may point with pride. It was given through a spiritual medium, Miss Lizzie Doten, and besides being a classical production, as all her poems are, it is one which bears on its face the evidence that it came from the spirit from whom Miss Doten claims to have received it. It is, in every sense, characteristic of Poe. It has been published in a good many papers and magazines that had no spiritualistic proclivities. In 1897 Frank Leslie's Popular Monthly published it with the comment that it is, in all respects, worthy of the author of "The Raven."

## THE PSYCHIC CENTURY.

### THE GOSSIP.

Written for The Psychic Century.

This busy body keeps her neighbors  
In a constant fret and stew;  
Running in when least expected,  
Just to tell you something new.

How she rattles on incessant,  
Telling everything she knows;  
And much more, you soon discover,  
As the stream of gossip flows.

Things she tells that are so shocking,  
You can scarcely help but stare;  
As you feel, and say within you,  
Of the busy tongue beware.

Not a person, high or lowly,  
Rich or poor, nor young nor old,  
Can escape her tongue of slander  
Or her shafts of envy bold.

Friend or foe alike must suffer,  
Wagging constantly, her tongue  
Se'dom has much brain to back it,  
Be she old, or be she young.

In your heart you would some power  
Might be given her to see,  
What a veritable nuisance,  
Those who gossip come to be.

EMMA CHALLAND.

Topeka, Kan.

### Science and Religion.

In an article headed "The Coming Union of Science and Religion," The Light of Truth says: "The irrepressible conflict so often alluded to by superficialists as existing between science and religion is giving away to a better understanding, and the most pessimistic indication cannot remove their union but a few years in the future."

The indications of this union are, according to The Light of Truth, that the physical sciences agree on the proposition that, "there is only one universal and identical force in action in the universe; all matter is under the control of spiritual laws." Biology calls this universal and identical force, "life," and with this thought in view Von Schron, the German savant, says: "Biology must inevitably become a subdivision of Theology." I can understand how that could come about. Biology is the science of life in general upon the earth. Theology is the science of God, the life of the universe. The connection between these two sciences is plain. But this does not indicate that there will be a "union of science and religion." The Light of Truth's definition of religion is: "That department of energy in the economy of consciousness which impels man to seek his proper relation to this universal principle of life." Now, I may be a "superficialist," but I fail to see how science can ever tell mankind, since no two human beings are alike, what they must do to get into their "proper relation" with the Universal Life. It could more easily tell each person what his diet should be. Religion, in my judgment, can never come within the pale of science. Science may reach the generalization that there is a Universal Life or Infinite Intelligence; it may observe phenomena and prove that man has a spirit which survives the change called death, remembers its earth experience, feels, reflects and acts with a purpose, and may, under certain conditions, communicate with mortals. But science can never formulate a system of rules, which, if followed, would bring each individual into his proper relation with God, or the universal life principle which science recognizes. Those phenomena of Spiritualism which all may perceive alike through their senses make it a science; but inspiration, which is a part of Spiritualism, but which cannot be experienced by all alike, makes it a religion.

W. B. W.

### Experience of the Young Man Who Acted on Suggestions.

A certain story writer wrote a Christmas tale, which, it seemed to him, contained some of his best work. So he took it to an editor, who read it through and then said:

"My dear fellow, you have an idea there that will make a story twice as long. It isn't exactly for us at any length, but it is good, and you can make it twice as good by making it twice as long."

Now, the young man believed in succinctness, but as he valued the opinion of the editor, he made his story twice as long, and took it to another editor. The latter promptly said:

"That's a good story, but it lacks humor. Make it funny, if you can. I don't think we could use it, because our public fights shy of humor, but if you take my advice you can sell it in a minute, almost anywhere."

Now, the young man thought it pretty funny as it stood, but he took it home and injected more fun into it, slowly and painfully, and then he took it to yet another editor, who, after reading it said:

"That ought to be funny, but it isn't, somehow; and it's five times too long. Cut it heroically and make it funnier, and—"

"And you will take it?" asked the young man.

"No, because it isn't in our line. I'm not talking as the editor of this magazine, but as a critic. You can make that all right if you cut it."

So the young man lopped it here and there, and inserted fun into it as they put pork in boeuf a la mode; and then he showed it to another editor, a man of great discrimination, who, after he read it, said:

"This reads as if it had been tampered with. It doesn't sound like you."

Then the young man laughed merrily and replied: "It isn't by me. It's by half a dozen men, and it exemplifies the fable of the man, the boy, and the donkey, and I am the donkey. Now, here is the story as I first wrote it."

The editor read it through, and then he frowned and said: "My dear fellow, I wish that you had brought that in yesterday. That is just what I wanted, but now my Christmas number is all made up."

Then the young man went away very much wiser, and now he writes his own stories, and lets them stand or fall on their merits as they are.—Munsey's Magazine.

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### Medical Freedom.

Therapeutics covers a vast field for research, and in our judgment there should be freedom of thought and unrestricted inquiry into the many systems of cure which are now extant, medical autocracy to the contrary notwithstanding. The people and the broad-minded physicians of any school are not the parties who are asking their legislators to pass iniquitous medical laws. Any system that would try to debar others is narrow and bigoted in the extreme. We would not object to a law that did not give a monopoly of practice to the toxic drug doctors, but would allow each practitioner of his respective system to stand on his own merits, let the actual results and the people determine who are and who are not safe physicians. A knowledge of the therapeutical value of the fine forces of nature, sunlight, electricity, magnetism, nerve force, mental force, psychic force, etc., opens up an unlimited field for study and investigation. It has been demonstrated in thousands of instances where patients were healed after the skill of the best drug doctor had completely failed. An understanding of the basic principles of things would enable the medical physician to treat more on scientific principles and would make him less prejudiced toward his professional rival. Dr. Titus Counselor of the Court at Dresden has remarked that "Three-fourths of mankind are killed by medicines and prescriptions." The intelligent public are learning through Ralstonism and other valuable sources how to heal themselves of most diseases, and do not favor the iron clad, double-lined medical laws proposed by the Vanderberg County Medical Society, and feel that they have a right to ask their representatives of the legislature (by petition or otherwise) to vote against any and all bills, which if put into law would be inimical to their sacred and constitutional rights. Look out for many more petitions similar to the one sent to the Hon. Walter A. Legeman, as they are circulating all over Hoosierdom like snow-flakes. How will Mr. Legeman vote? He introduced a petition opposing any further medical legislation and also introduced the medical bill now pending at Indianapolis.—J. W. Ruminer, D. M., M. D., in Progressive Thinker.

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### "Spiritualism Exposed."

The above heading adorned the many advertising bills which "Prof." Calef distributed over the city last week. He was visited by certain Spiritualists and asked if he really intended to do the things he had advertised in his bills. "No," he said. "Advertising a thing is one thing and doing it is another. I don't care whether I do what the bill says or not, just so I get a crowd." We have not been able to find any one who admits that he gave his money to see the "expose" but the general understanding is that Calef's crowd at the Crawford Sunday night was another one of his hallucinations.

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The medical bill in the Kansas legislature, as amended, is stripped of most of its objectionable features. The intention of the medical doctors to prevent any but themselves from practicing to cure disease seems to have been defeated. One objectionable feature of the bill is that nobody but the M. D.'s can use the title "Dr." or "Doctor" with their names. This might be objected to by the Doctor of Divinity, Doctor of Laws, etc., but so far as Divine, Christian Science or magnetic healers are concerned they can have the title and make the most of it.

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

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Ye editor will start on an extended lecturing tour February 10. All correspondence, if addressed to The Psychic Century, 813 Kansas ave., Topeka, Kan., will reach me safely.

### LINES ON THE PSYCHIC CENTURY.

The Psychic Century has come,  
And I have read every one,  
May it now in its very youth  
Be taught to ever tell the truth.

And as it advances in years,  
May it speak the truth without fears,  
So the cause of truth may shine  
On every page, word and line.

When it speaks from angels above,  
Let them ever be words of love,  
Yes, words of angels that are true,  
Helping spiritual things to do.

And may its effort ever be  
To make our weaker brother free.  
When this it shall have rightly done  
The millennium will have come.

GEORGE TENNEY.

Lincoln, Kan.

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### Caught by the Camera.

Spirit photographs are certainly convincing evidence of spirit return. Every day in the city of Topeka many persons are receiving pictures of their friends in spirit life. The spirit photographer, Mrs. Jurrens, has taken pictures under test conditions and it is known as an absolute certainty that there is no deception in the arrangement of her plates. We have seen one of her photograph cards which contained at least 100 faces, all taken at the same instant. We would ask those who attempt to explain this phenomenon on the telepathic theory, how one or two persons could be thinking of all those faces at the same time? One day this week, Judge J. S. Ensminger, whose article appears in this issue, called at this office, and showed us a card containing ten spirit faces, one of which he readily recognized as that of his wife who is in spirit life.

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Death strips us of our robes of hypocrisy and deceit, and forces us to stand forth in the spirit world as we really are, and it is very certain that we shall not delay hunting up homogeneous natures. Moreover, our associates will be those to whom we are spiritually related, without any reference whatever to our acquaintance with or knowledge of them in earth life, and it is well that it is so, or else we might be obliged to form associations that would be repulsive to all concerned. Some husbands and wives exist in continual dread of having their earth relationship continued in the other world, while there are others who are afraid they will not be re-united. Neither need worry: only the spiritually allied remain together. Those who are not flee from each other, and there is no power in the spiritual universe strong enough to detain them.—Thomas B. Wilson.

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People are beginning to think. A glorious dawn is approaching. The spirit has only to begin to act to assert its independence of the physical. The moment a human soul has grown strong enough to burst its chrysalis and investigates, that moment the soul is saved, religiously and politically. He who says, "I will have the independence to look outside my creed, my church, my party, and see what is there," batters down the walls of his own dungeon and goes out into the glorious sunlight. The first step is taken towards his own emancipation and the emancipation of the human race.—Voice of The Magi.

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The following is an extract from a letter to the editor of The Psychic Century. It is the kind of letter we like to receive and the writer, Miss Rosy Blanchard, is one of the staunchest and truest spiritual workers in the field. May the time soon come when we shall have many more like her: "Enclosed please find a dollar's worth of 'good wishes' for 'The Psychic Century.' I like the name and inscription chosen. It is a clean, healthful paper, which will surely bear glad tidings of great joy to all who read it, and be a great power in making converts to our beautiful philosophy."

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In naming the newly-elected officers of the Spiritualist society in last week's issue, our reporter omitted the name of the Secretary, Mrs. Alice Kane. We are sorry of the omission, but it was simply an oversight.

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The Church of Spiritualism will hold its regular conference meeting at Lincoln Post Hall, at 2:30 p. m., Sunday. Edgar F. Roberts will lecture in the evening on Spiritualism and its relation to other religions.

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