

THE PSYCHIC CENTURY.

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

VOL. I.

TOPEKA, KANSAS, THURSDAY, MARCH 14, 1901.

NO. 10

HIS PENETRATING GAZE.

The following dispatch from Austin, Tex., was published in the St. Louis Globe Democrat:

"Guy Fenley, the fourteen-year-old boy with the X-ray eyes, is creating a big stir among the stockmen of West Texas. This boy, with his remarkable pair of eyes, can see water at any depth in the ground and has located a large number of wells, each having an unfailing supply of water, on ranches in that semi-arid section of the state. His services are in such demand by ranchmen who want to put down wells for their livestock that he is kept busy at that work all the time. This boy is the son Joel C. Fenley, a highly respected citizen of Uvalde Tex., who is extensively engaged in raising livestock. The fact that his son was possessed of X-ray sight was discovered about four years ago. He only has this power of looking far into the depth of the earth at night and the darker it is the better he can see. On the night that his wonderful gift was discovered, the boy and father were walking through a pasture of a ranch near Uvalde, when Guy exclaimed:

"Look at that stream of water!"

"His father replied that there was no water to be seen in that locality, but the boy insisted that he could see a flowing stream of clear water far down in the ground. Upon reaching home the experiment was made of a bucketful of water being set under a table, and the boy could see it plainly through the wooden top of the table when the room was darkened. Soon after this Mr. Fenley determined to put down a stock well on his ranch, and taking his son with him one night, the latter soon located what he asserted was a fine stream of water about 200 feet below the surface. He described minutely the different strata of earth and rock that lay between the surface and the water. The well was sunk on the spot indicated by the boy and one of the finest flows of water ever obtained in that section up to that time was struck at a depth of 187 feet.

News of the boy's wonderful power of sight began to spread about among the ranchmen, but it was slow to be believed, and it was not until about a year ago that further practical tests were made of his X-ray sight. He was taken by Thos. Devine to his ranch in the northern part of Uvalde county, where thousands of dollars had been expended in vain efforts to obtain water. It was in the dark of the moon when the visit to Mr. Devine's ranch was made, and the boy was taken out to a large pasture and led over the ground. After traveling about for nearly two hours he gleefully exclaimed that he had at last found a large stream of water which was flowing in a southeasterly direction, and that it was located at a depth of about 175 feet below the surface. The spot was carefully marked, and Mr. Devine followed the boy for over a mile along the course of the underground stream. Locations for wells were marked at a number of places and the work of digging for water began. In each instance a splendid flow of water was struck at almost the exact depth named by the boy.

The above is only one of many cases in which young Fenley has been successful in locating underground supplies of water. He has never made a failure. He was offered \$500 to locate a well on F. K. Moore's ranch in Edward's county. He refused to accept the money, but went to the ranch and pointed out the spot where an underground stream could be struck and named the depth the well would have to be put down. He said that he could see the water, and that it was a splendid stream of pure water. A well was dug at the spot indicated, and a great flow of water was struck.

The remarkable gift of this boy in penetrating the mysteries that lie beneath the earth's surface has come to the knowledge of a number of oil prospectors, and he is being urged by them to go to east Texas and locate the flow of oil and designate at what depth in the earth it is to be found. He will accept some of these offers to locate oil deposits or flows as soon as he finishes locating underground water supplies for a number of stockmen of west Texas to whom he has already promised his services. He is now in Brewster county locating wells on the ranch of Judge W. Van Sickle of Alpine. Judge Van Sickle is a member of the state legislature and is now in Austin. Speaking of the wonderful gifts of this boy, he said:

"That Guy Fenley, this fourteen-year-old boy, is possessed of an X-ray sight cannot be questioned. He has demonstrated his ability to see underground streams of water, no matter what their depth may be, on a number of occasions, and the stockmen of West Texas have ample proof of his power in this line. I engaged him to go to Brewster county and locate two wells on the ranch which is owned by D. J. Combs and myself. This ranch is situated in a very dry country known as the 'Glass Mountains.' We had made a vain search for water on this ranch, having sunk a well to a depth of 607 feet, at a cost \$1,500, without striking water. This boy has already located two wells on the ranch, one at a depth of 250 feet and the other a depth of 400 feet, both containing an abundant supply of pure water, and well-drilling outfits are now

sinking other wells on the ranch with no doubt about securing water.

"There can be no longer any doubt about this boy's wonderful power of sight, for the reason that instances are numerous and notoriously known where his X-ray gift, or whatever it may be called, has been proven beyond a doubt. He comes from a splendid family, and has fine connections. He is a modest, handsome, blue-eyed boy, and to all outward appearances there is nothing about him to distinguish him from other boys of the same age. While locating the wells in Brewster county he romped and played with other boys whose acquaintance he made. When riding horseback at night he can see streams of water underground, his sight passing right through the horse. He says that he can see the bones of the animal, but that everything else is opaque to his sight. He can tell with absolute certainty the different stratas between the surface of the ground and the water. This leads to the belief that his power can also be used to locate veins of mineral, and he is soon to be given a test in that line. He has this X-ray sight only at night, and is much stronger in the dark of the moon. When he exercises this wonderful power for any great length of time he becomes exhausted and falls into a deep sleep, which restores him to his former self.

"Without citing the numerous cases and giving the names of parties for whom he has been successful in locating wells, I will say that if there is any doubting Thomas such person can verify the truth of all my statements concerning the wonderful power of this boy by writing to any one in Uvalde, Sanderson or Alpine, Tex. He cannot tell the exact depth of the water below the surface, but he approximates its depth as any other person would guess at distances above the ground.

"His eyes have been carefully examined by local medical men, but no apparent peculiarities in them have been found."

THE GODS.

As a man's god is, so is he. And as a nation's god is, so that nation. There are gods innumerable. But there is but one Creator, the Fountain and Sustainer of life—the Great Spirit, the Infinite Love and Intelligence that pervades all place and space. That is One, the All of All things.

That which a man worships and aspires to is his god. If our aspirations are low and groveling—the lust of the flesh and the gratifications of appetites and passions, the reveling in anger, hatred and jealousy—man then suffers in outer darkness and torments and shame in due time.

If a man's god is love of riches and power and glory, if he loves to rule over his brother man, then his aspiration and worship goes in this direction and this is his god. It does not matter how much he professes to worship a god of love and justice, his profession with his lips is not worship. It is as we live and act in life that points out our god; that which we love most is our god.

And there are others who love military glory; love to engage in the slaughter of their fellowmen. Then their god is "Thor," the god of war, for this is their love. So when men engage in war and bloodshed and profess to worship the God of Peace and Love, they are hypocrites and the truth is not in them for we worship that which we love most and manifest it in our lives. So to the end. As a man's god is, so is he. But when the world shall recognize as its god the Creator, the ever present life in all things, loving all with the same love that the Creator loves; recognizing every creature as a part of ourselves and entitled to equal consideration in life with ourselves; striving to see and to live the highest, noblest and best that comes to each of us day by day; striving to expend the little selfish self into the great loving spirit of the All One, and the Good of All.

When we worship this God, the Infinite Good, and strive daily to become like Him in thought, word and deed, then poverty will vanish from the earth. Then war will be no more, because man will not fight against himself, because he is at one with the Father, and his love is the Father's love, and hate and envy have vanished.

But so long as man is subject to these little self gods, these that we worship for self-glory and selfish ends, just so long will the world be torn with dissensions and hatreds; just so long will poverty, prostitution, drunkenness, war and darkness cover the earth.

Worship, then, the Creator by following your highest light; by merging the little self into the All-Self, and the Good of All, for we are but parts of one stupendous whole, and an injury and an evil to one is an injury to all.

When we worship the Great Spirit and strive to become one with Him, then will there be peace on earth and the millennium will be here, for He is All of All Things, the All Good, the All Love, the All Truth, the Ever Present in every soul, and all His creatures should strike not, hate not, kill not, wrong not, for the Father made and loves them all. The Creator gives liberty and with it re-

sponsibility and trusts all His children to be one with Him; must we not do likewise?

Peace will come to earth when man worships the Father and recognizes Him as present in all things and in all beings and so loves his neighbor as himself, not in words but in life. Now the critic comes up and says if God be the spirit or life in man, then it is the Creator that makes war as well as peace, makes evil as well as good, and if he is the All of All Things, then He it is that does all things both good and evil. Man as a babe is the most helpless of all creatures. The Father teaches all below him by direct inspiration upon them, but man alone was given liberty and with it responsibility; hence he can go up or down and the Father furnishes him life and power to do. But he has set two roads before him and bid him choose. The Father in His wisdom knew that His children could only grow in spirit and in truth by giving them full liberty; and he has set the world before him full of light and wisdom and says to man, learn wisdom from My great book which is spread out upon the earth and in the starry heavens, learn to practice love and truth; gave wisdom and power over self, to rule self and to harmonize with every other self, then you will be in harmony with me and find peace on earth and heaven or harmony.

Until you do there will be strife and darkness. So long as each individual strives to rule another individual, but simply to rule himself and harmonize with the Infinite by looking in his own soul and judging himself day by day, and leaving each human individual to do likewise, then peace will come to the earth, and not till then, because only then will man be ruled by wisdom. But so long as man thinks he is better able to govern his fellow man than He who gave him life and set liberty and responsibility before him, just so long will there be one little will at war with another little will for self advantage. Lay down the little self and work for the All-Good, and the Good of All if you would become one with the Father and establish His kingdom and dominion over all, and peace on earth.

To teach peace and to direct man aright there has arisen men of high moral character and loving souls to lead man away from war and bloodshed; to lead them away from the love of the flesh and the greed for the world and for power; to teach them to love their brother man. Such men are made gods of and the ignorant fall down and worship them. Jesus, the last man-made god, taught great and simple truths. He said: "I and my Father are one. I am in Him and He in me." If only the whole world would comprehend that grand and simple truth what a grand world this would be. All men are in the Father and He is in them. To know this and comprehend it in its fulness is to know the Father, and he who does not know this, knows not, neither sees the Father, and he that sees the Father sees all men as brothers and the world as belonging to all men. He sees that strife of riches and power and war are all sins against the Father, who is the All in All. E. K. WALBRIDGE.

Pittsburg, Kan.

HEAVEN AND HELL FROM A SCIENTIFIC STAND-POINT.

By E. D. Titus, in The Light of Truth.

Do you hear that rolling sound? It is an atmospheric vibration of 16 per second and that delicate reed you now hear throws out a vibration of thirty thousand per second. Vibrations below 16, and above 32,000 per second make no impression upon our auditory nerves. Let us pass on up an ethereal vibration of thirty trillions per second and we feel a warmth. When the ethereal vibration increases to 300 trillions per second it takes the form of light, but, when it increases to 750 trillions per second it becomes too rapid to affect the retina of our eyes.

The purple light that comes from a star 400 trillions of miles away has a vibration of 693 trillions per second.

Passing upwards from light vibrations to twelve hundred trillions per second and we have X Rays.

What does all this teach? It teaches that the higher the vibration the more penetrating and far-reaching.

Now let us consider harmony of vibration. An English professor noted that upon drawing a bow across the "a" string of a violin, the "a" string of a piano in the same room would respond, and why? Because the vibrations were the same per second. That like vibration begets like vibration. Now if this is true, he queried, why not telegraph without wire? With an electrical vibration of ten million per second he succeeded in telegraphing without wires three miles, but required a clear space. Marconi, the Italian, discovered an instrument that threw out twenty million vibrations per second, which enables him to telegraph 200 miles without wires.

What does this teach? It teaches not only that like begets like, but that the higher the vibration the more far reaching.

Herein lies the whole secret of mind telepathy. Man is an embryo-god incarnated in a beast.

Continued on 4th page.

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THURSDAY, MARCH 14, 1901.

THE SOUL KNOWETH ITS OWN.

I knew you when I met you,
Recognized your soul-fit face,
And the form, tall, straight and supple,
With its slender, manly grace.
Had you been already wedded
By ten thousand earthly ties,
Yet my soul would hold and claim you
For its own in paradise.

As the maiden by the seaside
Looks out o'er the tossing main,
For the longed-for ships returning
Which shall bring her loved again.
So I've looked across life's desert,
'Cross its surging, restless sea,
For the ship of sea or desert,
That would bring my own to me.

In my dreams I've stood beside you
On the sun-kissed hills of life,
Left all earthly cares behind me,
All the world's unfriendly strife,
And our souls have interblended
In a sweet, entrancing bliss!
In a union blessed by angels,
"In one grand eternal kiss."

And my soul's prophetic vision
Sees the realms of time and space,
Showing me that way out yonder
I shall meet you face to face,
That you'll know me at that meeting
By the joys of other days,
When we roamed in bliss together
Through the long Olamie days.

Lonely through earth life I've wandered
And I thought you had not come
Down from those bright fields elysian,
'Through this saddened life to roam,
And my heart had grown so senseless
To the pleading tone of love,
That I feared it ne'er would waken
'Tho' you called me from above.

But, ah me! when first I saw you
How my heart stood still with joy!
And I realized the powers
Of a love time can't destroy,
And I knew my soul was chastened
By the mighty fires of love;
That God's hand had sealed our union
At an altar high above.

In the grand eternal future
You shall know me as your own;
And your soul may read the record,
When its cares away are thrown,
Of two lives in one life blended
By the mighty powers that be,
And you'll love me, aye, and call me
As my soul calleth now for thee.

Out o'er hill and dale and mountain
Steals my soul away tonight,
Seeking through the mists and shadows
Through the darkness and the light,
For its own beloved soul mate,
Since no force has power to keep
Soul from unto soul low calling
"Deep from answering unto deep."

All the sounds of sweet, sad music
Which so oft my soul o'erflows,
Are the memories of the age long
Life with you where radiant glows
Gems of purest thought and music
'Mongst the scenes of angel land,
Where we'll wander yet, my darling,
Heart to heart and hand in hand.

SPIRIT PHOTOGRAPHY.

Not only can Spiritualists here and there, those who have taken the time and pains to investigate this phenomenon, testify to its being a fact, but scientists at the cost of time, labor and great expense proved beyond the possibility of a doubt that there is such a thing as photographing forms and faces invisible to the natural eye.

Alfred R. Wallace, the noted scientist, writing in the January, 1891, number of the Arena, in regard to spirit photographs, says:

"It is common to sneer at what are called 'spirit photographs' because imitations of some of them can be so easily produced; but a little consideration will show that this facility of imitation renders it equally easy to guard against imposture, since the modes by which the imitation is effected are so well known. At all events, it will be admitted that an experienced photographer who supplies the plates and sees the whole of the operations performed or even performs them himself, cannot be so easily deceived. This test has been applied over and over again, and there

is no possible escape from the conclusion that phantasms, whether visible or invisible to those present, can be and have been photographed."

He then goes on to give, in his careful, precise way, evidence in support of this assertion, telling how Munler, the first through whom spirit photographs were obtained, was placed under the strictest test conditions by several professional photographers, and even when he (Munler) had not touched the plates nor the camera, except to be in the room and place his hand on the camera during the exposure, the forms beside the sitters would appear upon the plates. In regard to this medium he gives the sworn testimony of three expert photographers in a court of law, who had every possible means of detecting imposture if there were any, yet they all declared that there was and could be no imposture.

Sir William Crookes, he says, obtained more than fifty spirit photographs in his own laboratory under the strictest test conditions, with Miss Cook as medium.

This is but a small portion of what he gives in support of the fact of this phenomenon, and no one need be ignorant on the subject if he will take the trouble to inform himself, since the many eminent scientists, who have spared no time or trouble to prove the truth of this and other phenomena, have been careful and diligent in placing the results of their experiments before the public for its edification. Then outside of what scientists have to say upon the subject, we have hundreds of truthful, intelligent people who will testify that they have sat for spirit pictures and obtained upon their plates faces they readily recognized as those of dear friends or relatives.

I happen to know something of this phenomenon myself as we have the good fortune to have residing in this city a very truthful and estimable lady, Mrs. Jurens, who is a spirit photographer. I have seen many of her pictures and heard the assertions of her sitters that they joyfully recognized the faces of those dear in this life, who had passed beyond the veil. Some of these sitters are prominent business men of the town and some of her pictures are taken under strict test conditions. She is always willing and glad if they will bring their own plates and also that any honest and experienced photographer may develop the pictures in case of special tests or for scientific investigation.

While I deplore the fact that we have fraud mediums going about over the country working their games upon credulous people to get their money, yet I am in sympathy with the true, honest mediums, and know but for the phenomenal part of Spiritualism it would never have become the power for good in the world it is today. Facts must be demonstrated else a large portion of humanity cannot grasp them as truths at all.

The world turns from dogmas and creeds, from faith and hope, and says give us demonstrated facts. The philosopher may pour forth his volumes of reason from cause to effect, the poet sing of the celestial regions where our loved ones await us and strike with tenderness the harpstrings which vibrate in harmony with our own soul, bearing us away on its strains to the land of soul and song and love, but we turn from it all to catch the glimpse of a beloved face or the accents of a well-remembered voice now passed beyond our mortal ken.

Then if spirit photography is a fact, is it not a most beautiful and consoling one? If now, in the beginning of this work, faces and forms can be caught by the camera, not visible to the natural eye, so that they may be recognized, what may we not expect from this phenomenon in later years. M. J. Savage says that he cannot see why it should not be true, that since the disembodied are around and about us, is it not possible that they may be caught by the camera as it is known to have the power of focusing objects at a higher rate of vibration than can the human eye. Something to this amount he says and gives as an illustration the following: A sign board had been painted over until not a letter could be seen by the natural eye, the board to all appearances being smooth and plain, but a photograph of the board showed the lettering perfectly and it could be read, thus the camera had caught the forms of letters which to the eye were wholly invisible.

There are many things about us I ween that our limited vision cannot discern; many things in earth and heaven of which we have not dreamed, and I deem it not wise because a thing does not come within our range of vision or hearing to declare it does not exist. We can only see with our natural eyes to a certain point of vibration; beyond that objects, though near at hand, would be the same to us as though they were not.

Phenomena hunters are to be found among Spiritualists, who come to be nuisances in their continued talk and search for phenomena, never leaving them to enjoy the beauties of the spiritual philosophy, until some become so tired of phenomena, and so disgusted with frauds who pretend to give these phenomena, that they can scarcely do justice to the fair, honest medium and her work. But we should not forget that upon the rock of mediumship is founded the grand church of Modern Spiritualism, and that through its open portals the angels have come to bless the world of suffering humanity. And as we go on teaching this truth to the world not only try the spirits, as St. Paul says, but try the mediums, and when we have tried them and found them true, give them our aid that they may continue to give to a questioning world the answer which alone satisfies the soul—that man is immortal.

The columns of this paper are open to free exchange of thought so long as impersonal, but the editor does not indorse all the different opinions expressed by contributors.

SPIRITUALIST CONVENTION.

Sunday night closed the three days' mass meeting held by the Spiritualists in this city. Those present from abroad and who in fact occupied the rostrum the most of the time during the meeting were H. D. Barrett, president of the National Spiritualist Association, Geo. W. Kates and wife from Minnesota, Daniel W. Hull from Norton, Kan., and Alonza Thompson from Nebraska.

Mr. Barrett is one of nature's noblemen, a king among men and not an uncrowned one either, for he already wears a diadem of glory and honor placed upon his brow through the merits of his own sterling worth and which is but the just inheritance of one who so nobly stands for the cause of truth, justice and right. He is certainly worthy of the position he occupies, that of president of the great N. S. A., and we as Spiritualists feel proud that we have such a man for our leader; not only does he fill that place in name, but we find him an indefatigable worker. On the wing he is, going from place to place bringing the glad tidings of great joy to the people, and urging men and women everywhere to take up arms, not only for a higher standard of Spiritualism, but for a higher standard of morality, religion and Spiritualism, which three in fact are but synonymous for true Spiritualism. His presence among us and his earnest words have aroused our Spiritualists from the state of apathy into which they seem to have fallen, or many of them at least, and it is to be hoped that our people here will follow his grand example and give their earnest support to the cause we so justly love, the truth that shall save the world—Spiritualism.

Mr. Geo. W. Kates is also an earnest and tireless worker, a good thinker and a forcible speaker. Mrs. Kates is a fine descriptive test medium and inspirational speaker. Having devoted years of her life to this grand spiritual work she has become so sanctified (set apart) that when the angels baptize her with the holy waters from on high there pours forth from her lips in the grandest eloquence purest gems of thought clothed in the most beautiful language. All love her who know her, and one's life must certainly become better who listens to her soul-stirring words.

Daniel W. Hull is as much a master of the Bible as ever child was of the multiplication table and can give you Spiritualism by the hour proven by its holy pages, so called, and to all lovers of Bibliology it is a treat to hear him. He is a brother of the famous Moses Hull and is no doubt his equal when it comes to unriddling the riddles of the Bible.

Mr. Thompson was always welcomed to the platform on account of his common-sense talks, and honesty of purpose, which shown forth in his every utterance.

They left here for new fields of labor and our blessings go with them. The mass meeting was a grand success and Spiritualism here received a new impetus to go on with the good work.

STATE ASSOCIATION.

There is to be a State Spiritualist Association in Kansas. A week's meeting will be held the latter part of May or first of June when a permanent organization will be effected. Mr. Barrett will be with us then again, on his way to Montana to hold mass conventions, and we look forward to another intellectual and spiritual feast.

The exact date of that meeting is left in the hands of a committee appointed for the purpose of making all necessary arrangements for that organization. The following are the names of the committee: H. W. Henderson, of Lawrence; Mrs. Bessie Bellman, of Howard; Mrs. Laura B. Payne, Mrs. M. A. Hammon, W. F. Bellman, Mrs. Inez Wagner, of Topeka; Theodore Walton, of Harveyville; D. W. Hull, Norton.

THE TEMPLE BUILDERS.

The object of the convention of Spiritualists held here last week was to create an interest in all work pertaining to the advancement of the cause of Spiritualism, and although the weather was not propitious for large crowds, the object of the meeting was not lost sight of, but was attained. The Ladies' Temple Builders received great encouragement through donations and promises of able support in the near future.

A letter from a liberal contributor in Minnesota was read by Mr. Kates to an audience in Crawford's opera house Sunday afternoon, which had the magical effect of causing many present to open their hearts and pocketbooks and donate to the Temple fund.

Let every true Spiritualist feel called upon to hasten the day by his own efforts when Spiritualists will have decent places of meeting and not be compelled to beg, borrow or buy for a day some hall up two or three flights of stairs the entrance to which is a long narrow way, where darkness, cobwebs, dust and bats strike terror to the hearts of those who would enter there.

"THE SMASHER'S (BLACK)MAIL."

The following is an extract from The Smasher's Mail published in Topeka by Mrs. Carrie Nation and Nicholas Chiles:

"And so the Witches and Wizzards are coming to Topeka and the prince of wizzards, Harrison Barnet, is to preside. G. W. Gates, the speaking devil, is to spew his blasphemy over Topeka and the prima donna witch, Mrs. Gates, is to set up a refuge of lies and I suppose she will have some of the elite of the city attend this hell show, and they will be at the other hell show too, if they are not on their guard. There is a curse for every one who goes to this pandemonium. God made idleness as the sin of witch-

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craft, and some people calling themselves spiritually minded will say I do not believe in witches. Do not believe what God knows, for he said to Moses, 'Thou shalt not suffer a witch to live,' and in Gal. 5:20 witchcraft is one of the mortal sins. I would like to have a chance to meet these enemies of all righteousness and hew them with the prophets and slay them with the word of God. I met these same devils in a Bible reading in Dewey county near Seeberry, and with one single contest silenced two of their crowds. The head one has become a member of the church and you cannot find any with a search warrant."

If we wanted cheap notoriety we would give her a chance to hew us down with the prophets, but we think she would make better success hewing with the hatchet since she would not be so liable to get tangled up in a mesh of English words and forget where to place her verbs, adverbs, adjectives, etc. Then, judging from her editorials in "The Smasher's Mail," she is more skilled in the use of vile language and the hatchet than any other kind of argument, and as we have never been trained in the use of these, we could not meet her on equal footing. Intelligence and decency, refinement and spirituality, morality and true religion, which are the basic principles of Spiritualism, have no part nor lot in her make-up nor in that of any of her kind.

We would not notice her vile onslaught on Spiritualism nor have deigned to copy a word of it here, but we want some of the Spiritualists who murmured against our article a few weeks ago on "Mob Law" to know what their idol thinks about them.

THE CHILD OF THE 20th CENTURY.

In Boston is published the Banner of Light; at Columbus, O., the Light of Truth; at Chicago, the Progressive Thinker; at San Francisco, the Philosophical Journal, all strong papers of years' standing, which go out each week laden with nourishing food for the hungry soul. Now, it is well that the East, with its dense population and vast wealth, should give to humanity this blessed boon of education, and it is necessary that the far West, even the great golden California, should lend its aid in the grand educational work which must needs be carried on in the world. But what of Topeka, queen city of the West, capital of the sunny state of Kansas, which state is the center of the Union, hence of the world, occupying the great middle ground between the East and West, the state that has been aptly called the reform state, where ideas take root first in the brain of its psychic people to be caught up and utilized by the less susceptible everywhere, thus leading its sister states in the work of reform, should there not be published at Topeka, then, a paper for Spiritualism? It has been and is thought that there should be, so, in the early part of January in the early morning of the Twentieth Century, there was born to the lovers of liberty and truth a child, The Psychic Century, whose birth was looked forward to by the angel world as one more instrument in its hands to be wielded for the redemption of man from error; a child whose mission is to bring the glad tidings of great joy which shall be unto all people. Now, to the Spiritualists of this and other states I would say, Take care of this child, the legitimate offspring of the angels' desires and yours, and nourish it tenderly through the years of its infancy, and when it has grown old it will repay you a thousand fold in the work it will do for the promulgation of the cause of humanity. A Spiritualist paper is a necessity now in this state if we wish to advance our cause here and this paper has come in answer to that need.

PRESIDENT BARRETT'S ADDRESS.

The eloquent address, delivered Sunday afternoon, at Crawford's opera house, this city, by Harrison D. Barrett, editor of the Banner of Light and President of the National Spiritualist Association, was to many a surprise. It placed Spiritualism in a different light from that in which they had been accustomed to view it. For the first time they beheld Spiritualism not simply as certain phenomena proving the existence of a spirit world and the continuity of life after death but as a grand philosophy and religion adapted to the civilization of the human race. The line of thought pursued by the speaker was that we are not yet civilized and that the mission of Spiritualism is to refine and sensitize humanity so that each might feel another's woes, and be actuated by love, sympathy and a sense of right to make better laws and otherwise labor to uplift mankind. He affirmed that despotism in various forms was rife in the world. He first cited the despotism of the doctors, who are seeking to establish compulsory vaccination, and also to take away the right of a person to choose his own physician. In connection with this thought he showed that the government of Switzerland is better adapted than ours to the overthrow of this and other despotisms. There they have the initiative and referendum, and when the doctors in that country wanted to make vaccination compulsory, the question was referred to the people, who, by a majority of 245,000 votes, declared their disapproval of a practice which poisons and enfeebles the human system and produces consumption and other ills.

He pointed to advancing civilization in New Zealand, where women have equal rights with men, where the aged are pensioned, where there is state insurance and a government employment agency, where there are no tramps and strikes, and where they have courts of arbitration.

Turning to China, he commented on the wisdom and morality of Confucianism. He stated that the Chinese had been demoralized instead of improved by coming in contact

with Christianity. It was Christian England that introduced the opium-eating habit among them. We send missionaries to China where their presence and methods have led to such terrible conditions. Have we not enough to do in our own country where 300,000 young women and men are sacrificed annually on the altar of lust and liquor, and where so many people are out of employment? In India and other oriental countries they have no locks and keys. We have need of them here. There the wayworn traveler is kindly treated even though he be penniless. Here the tramp is often sent to jail.

He pointed out the fact that among 2,000 prisoners in the penitentiary in one of our states there were no Spiritualists. Of the inmates of the penitentiaries the Catholics furnish the greatest number according to the membership of that church; the Spiritualists, Unitarians and Universalists furnish the least. Of the 10,000 inmates of the insane asylums of Pennsylvania only 6 were Spiritualists. The most of these were from the laboring classes, and a large per cent. were made insane through religious excitement. Less than 1-10th of 1 per cent. of the insane are Spiritualists.

These appalling conditions in our land, these wars and manifestations of brutality and selfishness show how great is the need of a religion of the soul. There is need of altruism, and there is need of Spiritualism to develop the altruistic spirit in man. The tests given by mediums are of little value unless they make the recipients thereof better men and better women.

Space forbids an extended report of Mr. Barrett's eloquent, instructive and edifying speech. He is the man for the place he has been chosen to fill—a practical, refined, intellectual man, teaching spirituality as the essence of Spiritualism. Like a plumed knight, he is fighting our battles and we should give him all the support and encouragement we can.

Mr. Kates paid him a glowing tribute in fitting words before introducing him as the speaker of the occasion.

W. B. W.

AGNOSTICISM VS. SPIRITUALISM.

A few days ago a gentleman said to me: "Why should I investigate Spiritualism? In what way can it benefit me? I can see sufficient reasons why I should lead a moral life without taking into consideration any other life than this, and if I lead such a life, what need I fear after death? The universe is not governed by a wrathful, capricious personal God who will consign the best of mankind to eternal punishment. It is governed by law—eternal, immutable law. Creeds were formulated by ignorant, designing men who did not know that fact. Why should I settle in my mind whether death means annihilation or the beginning of a life in another world? In either case, I should be just and kind to attain happiness here. If, when Death claims me, I find there is another world and another life, I shall accept the situation and make the most of it, just as I am doing here. Now, how could a knowledge of Spiritualism benefit me?"

This is the argument of the agnostic, and it must be admitted that it is a very strong one. There is only one weak point. It does not consider the fact that the certainty of happiness in the future is happiness now. Spiritualism teaches that the reward for doing good does not end with this life and that the punishment for wrong-doing does not terminate at the grave, but that, after the change called death, the good will be happier and the wicked, for a time, more miserable than they were on earth. Now, in this life, there are many mal-adjustments, many misfits. There is not a person who can do all that he wants to do. He may succeed in one line but fail in another. He may desire wealth and domestic felicity and may get one but not the other. In one part of his daily life may be pain and in another part, pleasure. He may be a victim of injustice; he may sow and die before he can reap the harvest. But Spiritualism teaches "tis not on earth that Heaven's justice ends," but that beyond the grave we get what we deserve. The work we leave unfinished here will be continued there. This is a perpetual consolation to the mortal who is treading the thorny path of righteousness.

Sometimes the burdens of life become so great for some they try to end their woes by suicide. But Spiritualism teaches that this they cannot do. Generally, they are made more miserable than they were before. Not knowing this, the agnostic or materialist is more apt to think of suicide when in deep distress than the Spiritualist.

Spiritualism is a source of happiness and comfort in many ways. It is a pleasure to hear from our friends on the other side and to know that they are interested in our welfare. Sometimes we are sensitive enough to feel their presence and influence. These are the things that the agnostic, the materialist or the believer in orthodoxy do not enjoy.

W. B. WAGNER.

NOTES AND COMMENTS.

BY W. B. WAGNER.

Governor Stanley vetoed the doctor's bill passed by the legislature.

The New York Herald says that the cost of churches in New York for one year is \$27,000,000, in the nation, \$300,000,000, and in the world, \$1,000,000,000.

I had always thought that Moses Hull excelled all others in pointing out the Spiritualism in the Bible, but I am not certain of this now, after hearing his brother

Daniel W., who spoke at different times during the convention here. The Hull brothers are advanced thinkers along different lines, but their specialty seems to be that of getting common sense out of a book which, to an agnostic, is one of many contradictions and absurdities.

Mr. Barrett stated in one of his speeches here that notwithstanding the fact that he had the strongest incentive a man could have to favor lynch law, as one near and dear to him had been a victim of a brute in human form, he was not an advocate of it. This was the crucial test of his sincerity in opposing that dehumanizing method of punishing criminals. There are many who oppose it when their neighbors' loved ones are the victims, but when one of their own is outraged, a different feeling takes hold of them. In the one case they might keep their feelings in subjection, but in the other the tempest of vengeance rages in their bosoms uncontrolled.

The first evening meeting of the convention here was held in Security Hall, corner of Seventh Street and Kansas Avenue, and it was an enthusiastic, harmonious one. After the meeting Mrs. Kates remarked that the influences of the hall were fine, and that this was one of the causes of the harmony which prevailed in the meeting. She stated an important truth, which all Spiritualists should understand. Influences are attached to a hall. I have always felt that the Spiritualists here were pursuing a wrong course by holding their meetings in a G. A. R. hall, where the influences of war and strife are gathered. It is not best to hold them in a hall where meetings of any other kind are held, but a lodge hall is better than a G. A. R. hall. We should learn a lesson from orthodoxy and build a temple.

To illustrate the cumulative effect and influence of successive well-delivered blows at any wrong or error, Mr. Kates related the following incident: He was one day watching some stone masons at work on a building. One of them wanted a small stone for some place in the wall, but there being none of the right size at hand, he concluded to break a very large one. The hammer fell on the stone and rebounded with a defiant ring. One blow after another was given without any apparent effect on the stone. The hammering continued, and it was noticed that the metallic sound decreased—a change was being wrought in the stone, which after more than a hundred blows had been given was broken in twain. Which blow broke the stone? Certainly not the last one alone. In the language of Pat, who wielded the hammer, "It was the first blow, the last blow and all the blows."

Several weeks ago R. H. Sanborne, of St. Louis, while at Emporia, was given a copy of The Psychic Century. Looking over it he observed an item in regard to the spirit pictures taken by Mrs. Jurens of this city. It interested him, and instead of going to Junction City as he had planned, he came to Topeka and immediately engaged a time for Mrs. Jurens to take his picture. When a proof of the photo was shown him he recognized his wife, a brother, a cousin, his mother and others. I have examined this photograph and think it one of the best, if not the best I ever saw. Mr. Sanborne had mentally requested his brother to appear in the uniform he wore on earth as an athlete. This request was granted, and I will say that the picture of the spirit brother is as distinct as that of the mortal Sanborne, and that the brothers resemble each other. Mr. Sanborne is particularly fortunate in securing this photograph. What other test could a person want in spirit photography than that of being photographed with the spirits of those departed ones who were the nearest and dearest to him on earth?

President Barrett and Mr. and Mrs. Kates make a good combination for the work in which they are now engaged—that of putting new life and vigor into languishing Spiritualist societies. Mr. Barrett is electrifying; he is quick, alert, practical, devoted to the cause, a man of fine appearance, with a rich, vibrating voice adapted to public speaking. Mr. Kates is a philosopher and humorist combined. He realizes the fact that there is a tendency among Spiritualists to become listless, negative and solemn, their thoughts on the other world too much, and he frames his speeches with a view of arousing in them a feeling of good humor and lightheartedness, and having done that, he proceeds to enlighten them with gems of wisdom of which he has many in store. Mrs. Kates, too, has that power to dispel languor and solemnity in an audience. She is a woman of great vitality and strong magnetic power and transfuses some of her own animation and vigor to the congregation. The electric Barrett, the humorous, philosophical Mr. Kates and the magnetic, invigorating Mrs. Kates, make a strong combination for revival work in Spiritualism.

The Church of Spiritualism will hold its Conference meeting Sunday at 2:30 p. m. at Lincoln Post Hall. Lecture at 7:45 by Laura B. Payne. Tests by Mrs. Inez Wagner. Good singing.

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

By mistake the name of the author, Miss Lizzie Doten, was not printed with the poem, "A Respectable Lie," last week.

Continued from 1st page.

He also embraces dynamo and horseshoe magnet. The two lobes of the brain forming the helix while the heart and lungs are throwing out pulsations. Like a musical instrument, every being is attuned to a key note.

Mind telepathy is where the key note of two persons is upon the same plane of vibration.

A mind reader is a sensitive who can adjust his vibration to that of another.

But what has all this to do with heaven and hell? Let us see.

Cover a violin with pitch and you get no sound. Why? Because you deaden the vibration of the sounding board.

Spiritual man incarnated in matter is like the violin covered with pitch—his vibration is deadened and so are his sensibilities.

He is neither extremely happy nor extremely miserable. He treads in a narrow channel, according to the material density of his incarnation.

This is shown from the fact that nerve sensation travels at the rate of only 111 feet while light at 100,000 miles per second.

That our sensibilities depend upon vibration is shown when the blood leaves our twelve hundred million brain cells, spiritual man cannot function upon the physical plane. He becomes unconscious or falls asleep.

Why? Because the blood inflating the cell, draws the nerves to a tension like an attuned string of a musical instrument permitting vibration.

And now comes heaven and hell.

Drop this physical body through the operation of so-called death, and spiritual man, like the violin freed from pitch, at once functions upon a plane of vibration above X Rays and like the light coming from a fixed star 400 millions of miles away his sensibilities annihilate space and for the first time he sees before him the panorama of a cruel or evil spirit life. If evil he is self-condemned, or in other words, the remorse of conscience quickened a thousand fold which is his only hell, while if good, his reward is a happy contemplation of a well spent life which is heaven.

This applies of course only to our consciousness and sensibilities. The question of locality I will treat in another article.

This view is borne out in the saying of Christ, such as "Ye are temples of God, God dwells within you." Also "Heaven is within you," meaning that heaven and hell are states of existence rather than localities. We mould and create them from our own acts and thoughts as we go along from day to day.

A Child Medium.

R. B. Dickie, of Roseville, Cal., gives the following in an article in the Philosophical Journal of March 2:

"Edie O—, a little girl, was living at her uncle's. One day she was playing with her cousin, having lots of fun with their slate, pretending to get independent writing. They would go to the sink, wash, dry, and cover the slate, lay it on the table, and wait for the writing. They went once too often, for fun, for when they had uncovered the slate, behold! there was writing thereon! They were both frightened, but soon got used to it, as her uncle, seeing that Edie was a medium, kept her busy. We had good independent writing through her mediumship.

"Not long after, I happened in and found her sitting at the table with the slate before her, trying to get writing. They thought it strange they did not get any. I could see at once that the spirits wanted to try another phase of mediumship, and requested her to lay the slate aside, gave her paper and pencil and instructions for automatic writing.

The spirits took right hold of her hand, and in a few moments it was flying rapidly over the paper. It was not long before she had messages written and delivered to the four visitors and to each member of the family. The uncle was quite overjoyed. The aunt was sick in bed in another room. Before going home, we were all invited in to see the patient. We were seated around the room, inadvertently, and formed quite a circle. Immediately I saw the spirits were working with the young medium, trying to control her. I requested all to keep quiet for awhile and the medium to be passive, etc. We did so, and soon the little medium was unconscious, was up and away to the sick one, laboring hard with massage and magnetic treatment, until the sweat rolled off of her, and the patient said: 'I feel much better.' Then the medium was taken to each one and gave them a good talk and tests. Before she got through I said I must go home. 'Stay a little while,' said the control. 'Lilly wants to talk to you.'

"I stayed. Lilly took control and came to me. We had a good talk, during which she said: 'Your little boy is here. He says he named for you.' No one in the room but myself knew of the fact, and they thought it a good test."

The "Watseka Wonder."

In The Light of Truth of March 9 are the portraits of Mr. and Mrs. A. B. Roff, of Watseka, Ill., at whose home occurred, some years ago, the strange phenomenon known as the "Watseka Wonder." They do not look as old as we know they must be from the fact that they recently celebrated the sixtieth anniversary of their marriage. I do not recall all the features of this marvelous psychological phenomenon but some of the main points of interest were these: Lurancy Vennum was a child, I think about nine years old, who had been out of health for some time.

Mary Roff was a daughter of the old couple above mentioned, and had passed to spirit life many years before Lurancy was born. The child was entranced by Mary who stated that Lurancy could be cured by the spirits if certain conditions were complied with. The plan was that the spirit of Lurancy was to be taken to the spirit world for treatment and development, and during its absence, Mary was to hold control of the body which was to be taken to the home of her parents some distance away. The plan was agreed to by all parties concerned. Lurancy had never been in the Roff home, but when her body was taken possession of by Mary the latter took it through the home and managed it almost as well as she once did her own. The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body—some months, I think—and when Lurancy was finally restored to her body which had been made well and strong, she remembered many of her experiences in spirit life.

As It Will Be.

All laws antagonistic to the freedom of the individual must and will be abolished. The Kingdom of God would not be the kingdom of heaven with any external laws to govern its subjects. Natural laws will exist co-equal with human rights, but the Golden Rule will be universally respected. At first, there will be some undeveloped creatures, who will be disposed in their selfishness and greed to trespass on the rights of others. Such have been the conditions of competition, that aggression will be inborn in people for several generations in the future as the instinct to build nests is inherent in birds. But there will be hospitals for the treatment of such individuals, the same as for other physical and mental deformities; for there will be no punishment for crime in those days. Crime will be prevented by treatment of those having a disposition to commit it. If the organic structure of the brains is such as to incline them to aberrations, abnormality in the parts of the brain will be suppressed by control of the magnetic fluids about them, and defects will be remedied by effecting a change of circulation about those organs through laws of psychology; and in the second generation every prospective mother will be cared for in a hospital where the psychologic conditions will give her just the kind of a child she desires. This is no Utopia; it is an absolute possibility, as every student of psychology knows, so that there will be in that time no sickness, and would you believe it, no death, such as we know now; for the transition will be so harmonious, so natural, so easy, that the aged who have finished their experience on the earth plane will but move out of their bodies into a better and more endurable house.—From "Christianity as it Was," by D. W. Hull, in Light of Truth.

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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COME, MY DARLING.

Come, my darling; come tonight
To thy mother's waiting soul;
Bring to me love's holy light;
Make my broken spirit whole.

Let me see thy radiant face,
That once lay upon my heart;
Let me now behold thy grace,
Darling, of myself apart.

'Thou who left me one lone night,
When the mist was falling fast;
Left me to my sorrows' might,
'To the storm that o'er me passed—

Come and take me by my hand.
Lead my yearning spirit up
To the heights where I can stand
Far above life's bitter cup.

Lead me to the mountain top,
Where I may perceive the light;
Where I may in meekness drop
All that keeps me from the right.

Come to me, my own sweet child,
With thine eyes of heaven's blue;
Come and make me reconciled,
For my spirit yearns for you.
Emma D. Pitts.

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"Mind."

The March number of this representative metaphysical magazine is replete with articles of interest to students of advanced thought. The opening paper is by a woman, who in discussing the "Value of the Unbalanced Man" shows what the world owes to its eccentric geniuses. "Wagner's Conception of the mission of Art" is by B. O. Flower, literary editor of The Arena. The Rev. Chas. Ferguson, rector of a church in Arizona, writes upon "America and the Affirmative Intellect" in a way that illustrates the progress of theology in a way that illustrates the progress of theology in the breezy West. "Experiences in Automatic Writing" will attract the devotees of psychical research, while those interested in W. S. Abbott's discussion of the heliocentric and geocentric systems. Under the title of "Life Glimpses," A. A. Haines presents three parables of unique character, while a poem on "The Christ" is a literary gem. George Fullaway writes on "Evolution," and in the third installment of "Mata the Magician" the interest in this occult story is sustained. Chas. Brodie Patterson has a signed editorial on "Cupidity in Class Legislation" that should be read by all those lawmakers who are striving to grant to the medical doctors a monopoly of the healing art. Editor John Emery McLean writes upon "Growth by Absorption," in which the merging of another magazine in Mind is announced, and gives instructive reviews of some new books. The Rev. Helen Van Anderson, in the "Family Circle" department, discusses metaphysics and prayer. (The Alliance Publishing Company, New York. \$2.00 a year; 20 cents a copy, at news-stands.

It is difficult to criticize actions springing from fanaticism of any sort. Mrs. Nation claims that God has inspired her to smash property because the users of it are defying man made law. The end of reason is in a declaration of that nature. And so far as she is concerned in the matter to reason with her would be as useless as to administer physic to a corpse.

The moral effect of her actions, however, will be widespread and disastrous if not checked. The argument of the hatchet is the argument of the brute and force of that kind is never justifiable, even in the venge we call civilization. It is only a matter of steps from smashing illegal saloon property in Kansas to smashing any kind of property elsewhere which comes under the ban of fanatical displeasure. It is the spirit of the inquisition. Furthermore it is evil against evil, which is contrary to all sound morals in individuals or governments. If the laws of Kansas do not fit the facts so much the worse for the laws. It is for the people to make the facts fit the laws, but hatchet mobs of infuriated women will never make either the fact or the laws fit anything but brute force, which is immoral.—The Light of Truth.

Love should give wings to the feet of service, and strength to the arms of labor.

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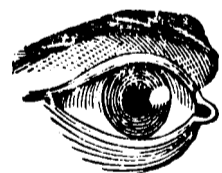
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