

# THE PSYCHIC CENTURY.

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

VOL. I.

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NO. 2

## MINISTER WU ON THE RELATIVE MERITS OF CHRISTIANITY AND CONFUCIANISM.

The following speech was delivered recently by Mr. Wu Ting-Fang, the Chinese Minister at Washington, before the Ethical Society in New York:

"What is Confucianism? It will be well to mention in a few words what it is not before stating what it is. It is not a religion in the practised sense of the word. What I understand by religion is a system and doctrine of worship. As such it recognizes the existence of a divine supreme being and of spirits having control of human destinies, who want to bring man back from the errors of his ways by holding up the fear of everlasting punishment to him, and by promising everlasting happiness for goodness. One of its cardinal doctrines is that there is such a thing as life after death. I must confess that the thought of the immortality of the soul is pleasant. I wish it were true; I hope it is true; but all the reasoning of Plato can not make it anything more than a strong probability. I am not aware that in the advance of modern science we have advanced one step more from uncertainty than did Plato. It must not be said that Confucius denies the existence of these things, but regards all speculation upon them as useless and impracticable. He would be called an agnostic in these days. 'What is death?' asked a disciple of him, and he replied: 'You don't know life yet; how can you know about death?' Such are the guarded words of Confucius on this subject. Life itself is full of mysteries too deep for human thought to fathom. There is no use in trying to tear apart the veil of death to take a peep at the place beyond. No one has ever been able to add one tittle of evidence concerning the future of man after death and the world of spirits. Confucius was therefore right in dismissing these subjects without giving a direct answer. Horace Greeley once said: 'Those who discharge promptly and faithfully all their duties to those who still live in the flesh can have but little time for peering into the life beyond the grave. It is better to attend to each in its proper order.' This is not an unfair statement of the aim of Confucius. Confucianism undertakes to guide man only through this world. His system is accordingly intensely human and practical. He does not speculate on what will be after death.

"Let us proceed to examine Confucianism. Man is regarded as an animal endowed with social instincts. He does not live with himself, but seeks the fellowship of man. Out of this relationship Confucius deduces these relations: Sovereign and subject; parent and child; older and younger brothers; husband and wife; friend and friend. \* \* \*

"The five relations I have referred to comprise all the relations in which a man may find himself in society. To each position are attached proper duties, and the fulfillment of those duties makes one a desirable member of society. Of the five relations, Confucius places special stress upon that of the parent and child. Filial piety may be said to be the pivotal point of his system. A good son must make a loyal subject, a faithful husband, and a trusted friend. The aim of Confucius is to make man a desirable member of society. They have to do good, and to perform the duties of their position. To be good they must practice the five virtues of benevolence, righteousness, propriety, understanding and truthfulness.

"The virtues of Confucius may be best understood by making comparison with the founder of the Christian religion. Christ said, 'And unto him that smiteth thee on one cheek, also offer the other; and him that taketh away thy cloak, forbid not to take thy coat also.' This seems to me to be meekness with a vengeance. I am inclined to think no sensible man has ever acted up to the letter of these injunctions. They are not applicable to human society. Whoever smites one is a dangerous person and does not need an invitation for him to proceed to smite the other cheek. A man who would take away your coat is a thief, and if he had the chance would take away your cloak also without saying, as much as 'By your leave.' I perceive that there is not a disposition on the part of men and women in this country to take these words of Christ in their literal sense. It is better for the world that these words should be more honored in the breach than in the observance. I think the teaching of Confucius is in more accord with reason. Confucius says: 'Do not quarrel with those who offend you.' This is all that good sense requires. Christ says: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' These, I must confess, are noble and grand statements, but such a standard of moral excellence is too high for frail humanity. There is no likelihood that men of this world will ever attain to it. Christian nations fall far short of it. Love your enemies, Christ commands; but at this very moment some missionaries are crying out for vengeance and blood, and Christian armies are burning houses and villages, sparing neither age nor sex in their indiscriminate slaughter, and are carrying away everything they can

lay their hands upon. What a vast gulf there is between profession and practice! But in any case what is required by Christ's commands is difficult of performance. I ask you if you could love anybody who killed your father or mother? I have never yet met one who acted upon that injunction. Confucius does not demand so much. The question was asked him if he would requite injury with kindness, and he said: 'Requite kindness kindly, and injury with justice.' By saying that injury should be requited with justice, he meant that the requital should be just, fair and right; but he does not sanction retaliation, much less vengeance, in a vindictive spirit, as is sometimes done by people professing to follow the tenets of Christianity.

"A most striking instance in which the minds of Christ and Confucius are as one is to be found in the enunciation of the golden rule. Christ said: 'Do unto others as ye would they should do unto you.' Confucius says: 'Don't do to others what you don't want done to yourself.' This was enunciated five hundred years before Christ, and tho it is in a negative form, when you come to examine it there is not much difference. Some hairsplitters have tried to make out that these two forms do not express the same idea; but I consider that the difference in wording is merely nominal. At any rate, the spirit is the same, and any one who acts up to it, whether a professed Christian or a Confucian, is a truly good man. So far as this world is concerned, Confucius and Christ tread in the same direction, and principally the same path. A good Christian is a good Confucian and a good Confucian is a good Christian. Men following Confucius are certainly entitled to happiness in the great hereafter. I don't believe that heaven is an exclusive place, and tho Christians, Taoists, Buddhists and others try to appropriate it and to make a private park of it for their respective adherents, my opinion is that it is a place with many ladders leading to it, and that any one who has done good in life will be able to go up one of those ladders and enjoy the happiness that should come to him. It is a place for all good men, irrespective of doctrines and creeds. A Confucian who leads an upright and useful and good life will go there as quickly as those of any other religion. . . . The crowning glory of Confucianism is that it teaches man to be good for the sake of good. It promises no reward and threatens no punishment. Confucius simply says, do good because it is good. Naturally, happiness comes to a man for being good, as a matter of course; but Christianity makes it a motive for being good. That is the difference between Confucianism and all other systems, for other systems hold up constantly glorious rewards for being good and severe punishment for being bad. Confucius alone teaches that goodness is a sufficient reward in itself. I admit that the teaching of Confucius is not so catching and fascinating as the other teachings, because it does not hold out a reward to those who practise its doctrine. But let me ask you, if you give a beggar some money do you expect a return or reward from him? If you give money to charity, do you expect something to return to you from the charity you gave it to? I tell you Confucianism is the highest form of civilization and morality, altho, as I have said, it is not so taking and fascinating as other religions.

"The world is gradually coming round to the teachings of Confucius. One of the signs of this is the growing agnosticism of the age, and the progress of science has compelled the abandonment of any religious theories. There has come a modification of the fire and brimstone ideas of bygone ages. I do not know if people become more callous as they become more civilized, but it is a fact that they no longer tremble with fear at the fire and all the terrors under the world as pictured to them by the pulpit. That is agnosticism, fostered by science, and the world's thought at the present day is drifting, tho unconsciously, toward Confucianism.

"Confucianism has taken root in Japan and in Korea also. Its spread is not the result of armed conquest or excessive propaganda. Neither the sword nor the missionary is ever employed to gain for it a single adherent. No trail of blood marks its progress. Missionaries have not been sent to other nations urging people to embrace Confucianism or to make war in order to compel people to embrace that religion. Confucianism appeals to human sympathy, human interests, and human aspirations. It is a power for mankind not through force and terror, but through voluntary submission of the heart."

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## WHAT CONSTITUTES HUMAN PROGRESS?

It is a question in the minds of a great many thinking people of the present day, whether, as a matter of fact, humanity really progresses, or whether the forms of greatness shift with each succeeding age, and we are not the superiors of our ancestors.

In speaking of this Emerson said: "No greater men are now than ever were. Society is a sea, the waves of

which move onward, but it never does." Emerson was a great admirer of the heroes of Greece and Rome in war and the masters in the arts and sciences of that time. Indeed, when we consider the work of Phidias, the great sculptor who lived several hundred years before Christ, the Pyramids of Egypt which display such wonderful architectural ability, the Acropolis at Athens and the Coliseum of Rome, we are inclined to think that Emerson was not far from the truth, and that greatness belongs to no age or set of men, and that the crises in which men in every age of the world have acted have been such as to bring out all the herculean qualities of the soul, and none could have done better.

It is my opinion that the soul never becomes, but is. It has been perfect from the first, and will always be perfect. The fact is it cannot be any other way. The unfoldment of the soul qualities measures the exact stature of the man and says what shall be his standing in the world. Every body is a part of an unending system of things. Because the vision is obscured is no sign that there is no sun within capable of lighting a million worlds. All the world's masters die, and their greatness dies with them. They do not even transmit it to their offspring. To our knowledge no William Shakespeare the Second has ever been known to write even so much a dime novel. It is true there is a certain musician extant in the country by the name of William Shakespeare, but from all accounts he bears no relation to the original. We would like to see the Twentieth-century literateur who could duplicate Hamlet. Some have accused Balzac, who died something over half a century ago, of being a peer of that mighty genius, Shakespeare. But we want to make a loud proclamation, and that is that Balzac is far from being guilty of any such thing. Of course Balzac was a prose writer, and can therefore hardly be classed with or compared to a writer of dramas. Shakespeare was one writer and Balzac another. The transcendent genius of both died with them, and has not been surpassed and will never be surpassed by any who come after them. Nature never errs in her ways of doing things, and where a great man is needed she plants him there, and takes good care that no weeds come up to choke out his life. When he dies she places a monument at his grave whereon she writes:

Here lies the body of my beloved son  
Whose battle's bravely fought and nobly won,  
No higher workmanship of God than he,  
No nobler type of man shall ever be.

We believe that the world builds as it goes. But it not only builds from its own self-consciousness, but from the experience of all the countless numbers gone before. That we can do more things than our remote predecessors is not a sign that we are better. We say that nothing could be accomplished of any value were not the soul, the creator of all things, perfect from the first. There may be conditions of such nature as will prevent its perfect unfoldment. This is decidedly the case. The soul of man, as we understand it, is nothing more nor less than proof of the universal life principle. Therefore its dictates are never wrong. But men possess a mentality distinct from the soul, or universal life principle, which is created to guide them in their contact with the material world. This is born with the body and develops with it. Advantages of birth, education, etc., influence this greatly and consequently it is much more keenly and perfectly developed in some individuals than in others. This mentality may shut people off for a time from the Infinite of which they are all a part.

Human reason is a part of this intelligence, and is therefore not infallible. But there is a higher power that is infallible. We all bear a relation to this divinity and may at times feel its sweet influence penetrating our being. We must at last do its bidding:

"There is a Divinity that shapes our ends,  
Rough hew them how we will."

And over all this erring world God is the eternal victor.

CAM ROBERTS.

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## "LET YOUR WOMEN KEEP SILENT."

According to press reports the Catholic church authorities at Rome have issued a decree calling the attention of the clergy at home and abroad to the strict church law prohibiting women from taking part in the music of divine service, either in solos or in choirs.

This action of the Catholic church authorities seems slightly strange to people with modern ideas, and accustomed to modern usages, yet is, without doubt, in accord with the animus of Romanism through all the ages of its history.

We confess that we are glad to note this revival of the true medieval spirit of genuine Romanism. We sincerely hope to see still further manifestations of this sort. It will help to open some eyes to the nature of Romanism in its relation to individual liberty of action and mental free-

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THURSDAY, JANUARY 17, 1901.

## THE VOICE OF THE SOUL.

I climbed to the top of the mountain  
And looked out o'er the landscape bright,  
When all manner of beautiful colors  
Blended into a picture of light.  
I said to my soul, if we owned them,  
And their mysteries all did know,  
Would our longing all be satisfied,  
And my soul said: Nay, not so.

I raised a powerful telescope  
And swept the dark abyss above,  
With its clusters of worlds ad infinitum  
Swinging safe in an ocean of love.  
And I said to my soul could we compass  
All those millions of worlds about,  
And search for their hidden secrets  
Until we had found them out,  
Think you we would know contentment,  
And my soul said: Nay, I doubt.

I walked the streets of great cities  
Where the wretched begged for bread,  
And thousands toiled for a pittance  
Till 'twould seem they were better dead,  
And I said to my soul, could we see them  
All care free, happy and good,  
Would we then have aught to wish for  
And my soul said: Aye, we would.

Then my soul said, come, my beloved,  
Thou who with myself art one,  
Come soar with me upward and onward  
For our journey is just begun.  
Not until the world is uplifted  
From ignorance, sorrow and sin,  
And not till we've well comprehended  
The law can the light shine in,  
Not 'till every wrong is righted  
Can true happiness begin.

There's a rigid school of learning  
Where all human souls are tried,  
Where we learn the law of being,  
And are purged and purified;  
But I know when all's completed  
We shall reach some time a goal,  
Where we'll find no wish nor longing  
In love's kingdom for the soul.

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## CONFUCIANISM VS. CHRISTIANITY.

In another column will be found Chinese Minister Wu's comparison of Confucianism and Christianity. Notwithstanding the fact that it has been severely criticised by some of the church organs, his argument is full of good common sense. And while he only in the short time allotted to him intended to show what Confucianism is, for, as he says, many do not know the real merits of the teachings of the great Chinese philosopher, by a comparison of it with the Christian, he hoped to make himself understood in a few words, yet many claim that his address was only an attack upon Christianity.

Wu certainly did not intend an attack on Christianity, and insists that he intended no such thing, yet in his short explanation of Confucianism he has shown Christians the folly of sending missionaries to China to convert 400,000,000 of them to Christianity, when Confucianism, in their opinion, is so far its superior. And no fair minded person can fail to see that Confucianism is as good to live by as is Christianity, so far as this life is concerned. He taught the Golden Rule five hundred years before Christ, and the rules he laid down for his followers were only those to make them good men and women. He did not attempt to look beyond the veil, but was very materialistic, still his life and precepts were grand and the best thing he ever taught was to do right because its good to do right, not for the hope of future reward. And when you give a cup of cold water, do it not for the Lord's sake, not for his sake, nor for any Christ's sake, but because it is right and will benefit the one who receives it. All the great agnostics, yes all the materialists, have taught the same thing. Do right because it is right to do right.

Confucius was a great teacher and so was Jesus of Nazareth. Both have played a great part in the history of the world's development. Each filled his own place in due season and in his own peculiar way. And they, as leaders of the people, each represent an era in the affairs of man.

Confucius was before Christ and his doctrines have spread all over the world, and just as the Chinese minister says, Confucianism is not really a religion, but a code of morals perfect enough for any people, and not only his own people but many all over the habitable globe have been made stronger and better by the teachings of the great Confucius.

We have just had what was called, and very properly,

the materialistic age, when men, having outgrown paganism, could not any better fit the garb of Christianity to them as it savored so much of the old religious beliefs, for Christianity, as taught with its dogmas and creeds, is not calculated to be endorsed by thinking human beings seeking not for a tradition or a superstition, but for truth. As a consequence of such dogmas we had what was termed heresy, and there was a time when heretics, those who did not accept the theological dogmas, fared badly at the hands of the church.

During this age of materialism there arose such men as Voltaire, Paine, Huxley and a host of others who taught just such things as did Confucius. And Darwin, the indefatigable searcher after facts, tells us that he would not presume to look beyond this life to see what lay before, if indeed, anything were there, that he could give no hope upon such an uncertain subject.

So we see that Confucius, with his cold, stubborn facts, represents the era of materialism with its cold, stern, logic, ending with the clods of the valley. Not daring to look beyond, yet not prepared to say what of the life principle existent everywhere.

Jesus came upon the stage of action later, and giving mankind lessons concerning spiritual things, pointing them to the life beyond, and even demonstrating that there was a beyond or a continuation of life, by his appearing and talking with persons after his decease, places him in the affairs of mankind as a forerunner or representative of the spiritual era to be upon the earth.

Confucius and Jesus have both been deified by their followers, yet neither was a God. One was as much so as the other. They were simply wise men, each standing as the embodiment of sublime truths which were to have their part in the unfoldment of the race.

The world is just waking up to the grandeur and beauty of the teachings of the great Nazarene, and a few are beginning to understand the meaning of his sayings.

It has indeed been difficult for a world steeped in carnality to comprehend what Jesus meant when he spoke of the living water, the baptism of the Holy Ghost, etc., and when he said believe, "for all things are possible to him that believeth." How few have interpreted his words aright. All these sayings pointing to spiritual things and to our own possibilities have been grossly misapplied, and forms and ceremonies have taken the place of principles. Yet no better could be expected of a people who had not learned to live without a personal god, and who must substitute grand edifices, rites and ceremonies for the reality of religion. It is only an advanced form of idolatry.

Still the race is coming to the true understanding of Christ's great lessons, and the spiritual era just dawning to be closed with the long hoped for millennium, will fulfil the purpose of the life and ministry of the Nazarene. Then will the beauty and truth of his grand lessons shine out in all their glory and it will be found that the meekness which taught to turn the right cheek to him who would smite the left, to love and pray for our enemies, was typical of that time to come when the lion and the lamb should lie down together, and peace should reign on earth and good will to men.

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## NONE BUT SPIRITUALISTS HAVE THE PROOFS.

Darwin has expressed the thought of his school in a letter wherein he says: "Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to annihilation after such long continued slow progress." Yet he concludes, "I cannot pretend to throw the least light on such obtruse problems."

Rev. Solomon Shindler, reformed Jewish Rabbi of Temple Adath Israel, declares that there is no proof of a life hereafter, either furnished by science or religion, and suggests that if there is such a life, we shall probably drink of the cup of Lithe and forget all about this state at death.

James Freeman Clark bases his belief in a future life on the grounds that such belief is a human instinct, that there is evidence that the soul is independent of the body. Faith in God teaches that he must give us immortality, and the resurrection of Christ establishes the fact of continued existence after death.

The risen Christ, the Swedenborgians say, is the fact on which the church is built.

Joseph Cook says: "The resurrection of Christ is the basis of evidence that if a man die he shall live again."

From the above conclusions of noted representatives from both the materialistic and theological schools it would appear that man is almost wholly in the dark regarding his future state, and the preponderance of evidence is that he has no future state, or that annihilation will be his lot, for as to the fact of the resurrection of Christ being the proof of continued life according to the views held of him and his death it is no evidence whatever that, because he died and was resurrected, mortal man shall be.

If Jesus had been a man as other men, just a fellow mortal with us, and had died and been resurrected and had appeared and talked with men, it would be ample proof that all human beings live after so called death, for if one could live and return, why not all, but according to the Christian's belief that Jesus of Nazareth was God (not a man) his having died and been resurrected, does not prove that man is immortal. A god might do many things which a man could not. Then since, as we are

taught, Jesus Christ was God and all things are possible with him, why might he not rise from the grave as well as do any other miracle.

So it is plain to see that what many claim to be the only evidence of a future life, viz., the resurrection of Christ, is no proof of it whatever. And so far as the theologian or scientist is concerned, the question upon the life of mortal man everywhere and in all ages, remains unanswered.

"If a man die shall he live again?" From the mother who hears the clods fall heavily upon the coffin of her child, from the wife who misses from her side the form she loved so well, the husband who has watched the eyelids of a cherished companion close down in death, from father, mother, sister, brother, from old and young, rich and poor this despairing cry has rung, "If a man die shall he live again?"

They have questioned the materialistic philosopher to be turned away without a ray of hope. They have knelt at the shrine of the gods without consolation and have implored the priest and apostle of the church to give one word from the country beyond the grave, and in answer have been asked to rely upon faith in creeds and dogmas, until today the aching of hopeless human hearts can be heard in one long tearful sob. But aside from the scientist or theologian there are a peculiar people, a people wise beyond the rest of the world in the mysteries of life and death, and it is to this people that thousands are turning today to learn the truth and receive the hope and consolation that lifts them out of the mire of despond and starts them safely along the highway of life. This people alone can answer the question of whence and whither. They have robbed the grave of its gloom and have planted roses and honeysuckles therein. They have kindled the fires of joy upon the hearth of many households and have banished the grim phantom of death which was wont to sit by the fireside. These people are known as Spiritualists.

They have bridged the chasm between the two worlds and no one can truthfully say again that no voice has come back from the great beyond to tell us what of that country, for indeed and in truth many of those whom we had known here have returned and conversed with friends as in mortal life. This is no dream nor conjecture but proven facts. For more than fifty years Spiritualists have been in communication with those in spirit life and recently Prof. Hyslop, of Columbian University, and other scientific men have tested the truth of the claims of Spiritualists and have verified them.

Some of the great divines like Minot J. Savage and Rev. R. Heber Newton have acknowledged the doctrines of Spiritualists to be true.

Thousands of intelligent men and women are Spiritualists and have spent many years in the investigation of its truths. They will tell you they have seen and conversed with their friends in spirit life and that they know if this earthly house of their tabernacle were dissolved they have a building of God, "a house not made with hands, eternal in the heavens." And they are not fools nor crazy, although by fools they have often been arrested as crazy and placed in the asylums for the insane.

Thus we find that the world is not in total ignorance of man's destiny, altho some would have us think so. If one man, woman or child can return and communicate to them, all can under favorable conditions, do the same, and as I said before, if one lives after death, one mortal man, then all do as a matter of fact.

So we need not base our belief in a future life on anything so far in the past and so uncertain, as the resurrection of Christ, even though he were a man just like other men, but look at the evidence all about us now and here.

"Let us gather up the sunbeams  
Lying all around our path,  
Let us keep the wheat and roses,  
Casting out the thorns and chaff."

"Let us find our sweetest comfort  
In the blessings of today,  
With a patient hand removing  
All the briars from the way."

Let us live in the present, gaining all knowledge possible, never denouncing a thing as fraud and error until we have studied into the nature of it, and know whereof we speak.

"Tis sweet to know that on our eyes  
A lovelier clime shall yet arise;  
That we shall wake from nature's dream  
Beside a pure and living stream."

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We have just received a copy of The Lincoln Beacon giving an account of the death and burial of W. S. Wait who had been for a long time a great sufferer. We saw him when the fires of earthly life were burning low, yet with the same tenacity with which he clung to what he believed to be right and with the same unyielding determination that had characterized him in the affairs of life, he clung to his mortal body long after it had ceased to be a fit temple for the indwelling of his spirit. At last, however, the cords which bound him were severed and he has gone up higher. He will be missed in the county and town of Lincoln where for many years he has been an earnest worker for the public, yet none will miss him so much as will the tender companion who so faithfully and lovingly ministered to his wants until his dying day. C. B. Hoffman delivered his funeral address which is published in full in the Lincoln Beacon. Mr. Wait was a Spiritualist, and the eloquent words of Mr. Hoffman's address were very fitting the character and life of the man as well as his religious belief.



## THE PSYCHIC CENTURY.

### THEY WANT THE OLD NAME.

The Church of Spiritualism, of Topeka, met last Sunday at 2 p. m. to decide whether the name should be changed to something not comprising the word Spiritualism. The name was not changed as it seems the majority were not ashamed of the name Spiritualism, and were willing to sail under the old banner bearing the inscription, Modern Spiritualism, which has, excepting in case of fraudulent mediums, ever been a synonym for naturalism, liberalism, truth seeking and morality.

It is claimed by many that the name Spiritualism has a stigma upon it and that the cause will never grow and spread under it, but the same was once true of Christianity. When it was in its infancy, as is Modern Spiritualism, and until it was centuries older, its adherents were persecuted and often died at the stake, rack or in dungeons.

The same spirit of ignorance and maliciousness which dominated men's hearts then, causing them to torture innocent human beings for presuming to think for themselves and to worship according to the dictates of their own conscience, now breathes odium upon the fair name of Spiritualism, that which has brought light and liberty into the world, and would crush it out of existence and burn its followers at the stake if they dared to do so.

This is the way of the world and I count it not bigotry to cling to a name, not throwing it aside for something that expresses not half so much just because a prejudiced, narrow-pated, unthinking world says it is not popular.

No new idea, religious or otherwise, is popular, and a few earnest, thinking minds must always revolutionize the world. The world will not move itself but would run forever in the same old ruts if there were no leaders to beckon and entreat it to move on, like the children of Israel. If it had not been for Moses and the guidance of angels they would have pitched their tents and remained forever in the wilderness and in idolatry.

So with the world of mankind. It must have its leaders, its teachers and after the old lesson has been conned over and over it will gradually take up and begin to learn the new. Thus slowly but surely the world progresses.

The lesson of Christianity has become familiar and the name which once excited the populace to anger and bloodshed now has but to be pinned to a book, drama, church or creed to make it popular.

But what is called Christianity cannot hope to escape the fate of all institutions of the kind which have ever been. It must pass away to give place to something better, something more suited to the age and to the unfoldment of the race, and "I declare that Spiritualism occupies the same relation to Christianity that Christianity did to Judaism and is destined to eclipse it and to found a new dispensation the same way."

All institutions in regard to time are local, each religion passing away for something better, yet taking to the new all that was good of the old.

The Babylonian government was better than the one which preceded it, that of the Medes and Persians was better than the Babylonian, but it was compelled to give way to the more humane government of Greece. Greece could not stand before the indomitable Romans, and so on down the line we might trace the history of nations and find that the universal law is that the good must be superseded by the better.

Now, I believe that since Spiritualism embraces all the doctrines taught by Jesus of Nazareth much more fully and in a truer sense than does so-called Christianity and since it is the doctrine best suited to the needs of humanity today, it is the one which will naturally take its place not as the religion of the world alone but as the true science of being, and the time will yet come when the much despised name of Spiritualism will be hailed with joy by thousands to whom it has brought the knowledge of immortality and consequent hope of eternal joy and progression.



### "THE GIFT OF TONGUES."

The Topeka State Journal last week published an account of some Bethel Bible students who have been making practical the idea set forth in the Bible that man may have the gift of tongues.

It seems that some of the members of the Bethel Bible school decided to pray for the gift of tongues so that they might go out as missionaries to foreign lands without first having to learn the languages; accordingly, they set about praying earnestly for the gift to fall upon them. The first to receive the gift was a young lady who went into what seemed to be a trance and soon began to talk in a strange tongue. Since then many have received the gift and speak in many languages which they suppose to be Japanese, Chinese, Hindoo and others. Some of the professors of the school are finding fault and saying that the students are ruled by the devil, but why should they say so? According to the Bible those who were filled with the Holy Ghost spake in strange tongues, healed the sick and prophesied. If the Holy Ghost caused them to do those things then, why may He not now? Has He given up his dominion to the devil? We believe in doing just like the Bethel students are doing, make things practical. If we believe the Bible and it tells us to ask and we shall receive even the gift of tongues, then let us claim the promise and let it be fulfilled.

Now, in our experience in the fields of psychical research, we have seen persons who had seemingly received the gift of tongues. In spiritual circles, for instance, we have often seen persons under what is termed spirit control, speak in different languages, perhaps the German or

French, of which the party thus controlled had no knowledge whatever, yet those familiar with the language would understand messages given, proving the language to be spoken correctly. This is nothing new nor strange to those who have made a study of psychic phenomena.

If there were no Bible promising the gifts of healing, prophecy, etc., those things would exist just the same. It is a law of life that we get what we sincerely desire and thus it has been safely promised us that if we ask we shall receive. The sincere desire and simple trust of an individual will in the very nature of things bring that thing to him. Thus God answers prayer just as He feeds the sparrows, through simple means, by natural laws.

When an individual desires a phase of mediumship, as it is termed, he must earnestly go about to obtain it, and, just as the Bethel students did, he must pray for it and develop himself or his psychic nature to a condition whereby it will come to him, and it matters not if this phase be tongues, prophecy, discerning of spirits, or healing he shall receive it.

The strangest thing to us in the world, however, is that Bible believers will brand every one as infidel who dares to doubt any statement therein, yet when some one makes practical any passage as have the Bible students at Bethel, or as do the Spiritualists in casting out devils, discerning of spirits, healing the sick and prophesying, then these devout Bible lovers denounce them as frauds or, as being controlled by the devil. "Consistency, thou art indeed a jewel."



Most people, we find, are looking for the time to do good far in the future, the time to be happy in the sweet by-and-by, but we believe that the time to do good is today, and the time to be happy now. We are often heard to speak of the good we wish to do for our fellow man, how we hope to alleviate his sufferings, bind up his broken heart, and show him the road to happiness, yet when a wayworn traveler, footsore and weary, calls at our door asking for food and drink, we tell him we have nothing for him and turn him with contempt from our door, and serene and hopeful we go about our so called duties waiting for the time and opportunity to come to help our fellow man.

People are so fearful of bestowing charity upon an unworthy object that they never bestow any at all lest the object might be an unworthy one, but I want to say this, that no matter how far in the depths a man or woman may be, no matter how much they have erred, they still are capable of experiencing the pangs of hunger and thirst, they get weary and want rest, and not only this, but down deep in their inner being they have a yearning for purity and a desire to do right. We who have studied human excellencies as well as human frailties no longer believe in total depravity, but that each human soul is a jewel although it may be in the rough, a spark from the Infinite Spirit which in time must shine forth, even though today it be covered with the debris of ignorance and vice. Hence it behooves us to impartially reach the helping hand to a brother or sister, not asking whether they be worthy, but give them such as we have for their benefit. "Be careful to entertain strangers for in so doing you may entertain angels unawares" is a scriptural injunction, but we might improve upon this some by saying: Be careful to entertain strangers for in so doing you may help them to become angels if they are not already such.

If we would do these things each day of our lives, performing gladly here and now whatever good deeds our hands may find to do, we would find happiness flowing to us; we would be reaping in the eternal now, joy and gladness as we had sown joy and gladness about us. "As we sow so shall we reap." Thus shall we find our heaven here while we are here, and our happiness not upon the evergreen shores of some sweet by-and-by, but strewn along our pathway here making the desert of life blossom with rare flowers and sparkle with the fountain of eternal spring.



If Spiritualists and other liberal-minded persons of Topeka wish to do something for the cause of freedom they cannot do better than take their home paper, The Psychic Century. Great things have small beginnings and the time to help a great thing is while it is in its infancy and needs your help. One dollar will buy this paper for a year and if you have not time to read it yourself send it to some one who knows little of this science and philosophy and who will enjoy reading it. In this way more than any other can you help your cause with little trouble and expense.



### NOTES AND COMMENTS.

BY W. B. WAGNER.

Sometimes a medium uses her power to benefit a fellow mortal, who, while having the appearance of one unworthy (?) of much help, is yet treading the path of virtue and needs only a little financial assistance and a few words of sympathy and encouragement to keep him from succumbing to the temptations which beset him. A few days ago, a boy about sixteen years old knocked at the home of one of our Topeka mediums, and upon the door being opened by the mistress herself, asked for something to eat. The lady, touched by his tender years and open countenance and convinced that he was not a common tramp, invited him in while she prepared him a lunch. He declined the invitation. She left him at the door and went to the pantry, intending to give him some victuals and think no

more about him. While in the pantry, she heard the voice of a spirit, and these words rang in her ears: "My God! that is my boy, ———." (I withhold the name for obvious reasons). Conversing further with the spirit, she learned that the youth, driven to the verge of desperation by the cruel treatment of a stepmother and an unnatural father, had left home, and being unable to find work, was at that moment penniless and half starved, yet struggling with all his might to keep the narrow path and maintain his self respect. The lady returned to the boy, and relying upon the statement of the spirit, called him by the name that had been given her. A pallor spread over the face of the boy, and trembling from head to foot, he begged her not to deliver him to the police. She quickly told him she had no such intention, and after telling him how she had obtained his name, gave him a message from his mother whom he said had died when he was but little more than an infant. But it was not only spirit messages and advice that she gave him, although both were much needed by him at the time, but something of a more worldly nature passed from her hand to his, and in doing this she was not perplexed by the question, that so often arises in the minds of the charitably inclined, viz., Is this a worthy object of charity? She knew that she had strengthened and encouraged, in various ways, an unfortunate boy upon whom temptation was pressing hard, but who as yet was untainted by the sins of the world. He left her with a lighter heart than he had before he saw her, carrying with him the hope that he would soon get work and prosper. And as he departed, the lady again heard the voice of the spirit mother invoking the Father of All to bless the benefactress of her boy and the instrument through whom she had reached him. I am not inclined to preach, but will say that if Spiritualism is of the devil, he is doing a vast amount of good through those who adhere to that doctrine.



I have frequently stated my opinion that the people of Kansas, as a whole, are more intelligent, more sympathetic and more humane than those of any other state. Holding that view, I cannot believe that the present governor and his predecessor, Mr. Leedy, were in accord with the sentiment of the people they were chosen to represent when they advocated capital punishment either with or without gubernatorial sanction. On this question, Spiritualists are peculiarly fitted to give an opinion, which should have some weight even with those who do not accept their philosophy. It is our doctrine that you cannot kill a man. You may deprive him of the use of his physical body, but the spirit, the real man, still lives—lives with all his vices and virtues. Now, if he be sent to the other world in an undeveloped state he can and will do much more harm than if he remained here in confinement. No light comes to him from above; he is bound to earth, and coming in contact with sensitives of the earth plane, throws his condition upon them, impelling them to deeds which they would not do if not so influenced. In the body he may be confined in prison and prevented from harming his fellow men and, under a proper system, might be developed morally. As a spirit, he may roam freely on this, the lower plane, and whether he wills it or not, influences susceptible mortals with whom he comes in contact. Even not considered in the light of Spiritualism, capital punishment is indefensible. It is heinous when viewed from the standpoint of those who have investigated the influence of mind upon mind, exanimate and incarnate. Spiritualists should not permit that sentiment to grow which is advocated by the governors mentioned.



Senator Morehouse, of Council Grove, has prepared and will introduce at this session of the legislature a bill to amend the present law relating to capital punishment. Under the provisions of his bill, the governor would, if it became a law, be compelled to sign the death warrant of a murderer sentenced to be hanged. As the law now reads, he may sign such a warrant, but no governor of Kansas has ever yet taken the responsibility of doing so. The senator gives as his reason for favoring this change in the law the fact that murderers sometimes escape from confinement, and cites the case of one in his district who killed a deputy sheriff, and having been convicted of the crime and sent to the penitentiary, escaped therefrom and in doing so wounded one of the guards. Such instances are too rare to furnish an argument in favor of capital punishment. They are probably due to mismanagement of the penitentiary. There are many more murderers that are never convicted than there are murderers that escape from the penitentiary. It is a notorious fact that, within certain limits, crime is most prevalent in countries where the punishment is most severe. To prevent crime, other means must be employed than that of increasing the penalty.



I have had an opportunity to examine some of the spirit photographs taken for well-known citizens by Mrs. Wm. Jurens, of this city. Considered simply as a physical phenomenon, they are certainly remarkable. The portraits of the spirits are, in many instances, stronger than those of the mortals. This is important, providing the pictures have been taken under test conditions. I am informed that such conditions have been submitted to by the medium, in several instances, the sitters furnishing their own sensitized plates. A few have told me that they recognized some of the spirit faces in the photographs. It is probable that more will do so when the medium is further developed. It is my opinion that there are some as good mediums in Topeka as can be found anywhere.



Continued from 1st page.

dom. Especially will it have a tendency to give some Catholic women a new view of Rome, and may lead to a weakening and a complete breaking of the hold on them of the Romish church.

Of the same nature is the recent interdiction by Catholic and Protestant clergyman of women in church without hats. Of course it was just as sensible to require the men to wear their hats during "divine service." But we are glad to see the shepherds holding their flocks to the strict letter of holy writ. Let Paul be obeyed—let the women keep their heads covered, keep silent in the churches, and if they would know anything let them ask their husbands at home, etc. Then all will be lovely and the churches will grow in grace and flourish abundantly.

Yes, let the interdictions of women proceed; the more they are interdicted, contrary to good common sense and reason, the more they will flout the interdictions and assert their independence.

While the churchmen are about it, why not resurrect and enforce that command of God, "thou shalt not suffer a witch to live," and proceed to cremate the witches?—Progressive Thinker.

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#### BURNED ALIVE.

The burning alive of the negro, Fred Alexander, in the streets of Leavenworth Tuesday evening, makes one feel as if he had suddenly been transported backward to the days of barbarism, or that sunny enlightened Kansas had taken it into her head to borrow a sketch from the archives of Nero's time.

It seems strange, indeed, that in this great land, civilized as they tell us by Christianity, and where Christian creeds have held sway for hundreds of years, such an atrocious crime should be committed as the burning at the stake of a human being. Where have the Almighty and his Son betaken themselves while their children turn maniacs and commit such deeds. There is no justification for such hellish work, no palliation for such barbarous proceedings. If the committing of this awful act could undo the wrong of the negro, or could prevent further crimes of the kind, it would be justifiable, so far as we know; but as it is, it can do no possible good. The history of crime shows that in districts where capital punishment and mob law are resorted to as a penalty for crime, more crime is committed than elsewhere.

You may force a human being out of this mortal body, but you cannot by so doing make him better nor undo the wrong he has done, while if proper conditions were made he might in time be educated above the inclination to commit crime.

All punishment, as Robert Ingersoll said, should be for the object of reform, and how much more reasonable and humane is this idea than that of punishment inflicted upon the principle of "an eye for an eye and a tooth for a tooth."

Let us hope that the day is not far distant when such scenes as that witnessed Tuesday evening by a crowd of eight thousand Christians in the City of Leavenworth, Kansas, will blot the pages of our history no more.

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#### Evils of Vaccination.

"Dr. Peebles never does anything by halves. He is not content with anything less than a thorough investigation. In this momentous subject, so vital to the welfare of society, he has stopped short of nothing but the complete demolition of the arguments of the supporters of vaccination.

"Every unprejudiced reader will agree with the author that vaccination has been a curse from the beginning, and its legal enforcement is little short of legalized murder. Never was quackery, i. e., medical ignorance, more successful in forcing recognition of its claims, and never have the consequences been more ruinous. This fad of the famous (?) Jenner has cost millions of lives, and lingering horrible diseases in millions more. It has been the prolific source of the anti-toxine and other inoculations which have brought pain and death wherever introduced. It is responsible for drawing away attention to the true causes of disease, uncleanness, and unsanitary living, by holding up the false idea that health could be preserved by virulent blood poisons. As though the horrible arraignment by words was not enough, engravings of the victims of vaccination, horrible with eczema, scrofula, syphilis and leprosy, are introduced, that makes one shudder in pitying disgust. The book is one that should be in the hands of every parent, and, if carefully read, there should be but one sentiment among the people in strenuous opposition to the doctors, who gather in a rich harvest at every small-pox scare. The "lymph fame" also a bonanza. Twenty to twenty-five calves are constantly kept vaccinated, and the pus from their ulcers preserved and sent out all over the country for doctors employed by boards of health to introduce into the healthy blood of children, to ferment and breed blood poisoning, scrofula and syphilis ulcerations!—Hudson Tuttle, in Progressive Thinker.

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#### Some Poetry on the New Century.

The exciting controversy which raged a twelvemonth ago over the question of the century-end seems now to have subsided, and only the voice of the Muse is heard, celebrating the incoming of another cycle. The most notable contribution of this nature is Mr. Edwin Markham's poem, "The Mighty Hundred Years" (in Success, December). The poem is divided into three parts. In Part I. the poet sees "the Muses in august assize standing before the Planetary Norus," and hears them declare "the story of the Mighty Hundred years."

The dawn was loud with thunders, white with levin,  
Walled by the whirlwind, dark with aged wrong;  
Then came the bright steps of the Lyric Seven,  
And heights and depths grew resonant with song.

Above the dead the circling music sprang—  
Dead custom, dead religion, dead desire;  
Down the keen wind of dawn the rapture rang,  
White with new dreams and shot with Shelley's fire.

Out of the whirlwind Truth that came on France,  
Rose the young Titaness, Democracy,  
Superb in gesture, with the godlike glance;  
Now stirred, now still with dream of things to be.

She drew all faces as a lighted tower,  
Strong mother of men, molded of lion race;  
And all men's hearts were shaken by her power,  
The strange, disturbing beauty of her face.

#### Part II. we reprint in full:

Lo, man tore off the chains his own hands made  
Hurled down the blind, fierce gods that in blind  
years

He fashioned, and a power upon them laid  
To bruise his heart and shake his soul with fears.

He questioned nature, peered into the past,  
Careless of hoary precedent and past,  
And sworn to know the truth of things at last,  
Knelt at the altar of the naked fact.

One mighty gleam, and old horizons broke!  
All the vast, glimmering outlines of the Whole  
Swam on the vision, shifting at one stroke,  
The ancient gravitation of the soul.

All things came circling in one cosmic dance.  
One motion older than the ages are;  
Swung by one Law, one Purpose, one Advance,  
Serene and steadfast as the morning star.

Men trace the spacious orbits of the Law,  
And find it is their shelter and their friend;  
For there, behind its mystery and awe,  
God's sure hand presses to a blessed end.

And so man pushes toward the Secret Vast,  
Up through the storm of stars, skies upon skies,  
And down through circling atoms, nearing fast  
The brink of things, beyond which Chaos lies.

Yea, in the shaping of a grain of sand,  
He sees the law that made the spheres to be—  
Sees atom-worlds spun by the Hidden Hand,  
To whirl about their small Alcione.

With spell of wizard Science on his eyes,  
And augment on his arm, he probes through space;  
Or pushes back the low, unfriendly skies,  
To feel the wind of Saturn on his face.

He walks abroad upon the Zodiac,  
To weigh the worlds in balance, to fuse  
Suns in his crucible, and carry back  
The Spherical music and the cosmic news.

In Part III., the Powers of Water,  
Fire and Air call upon Man to bind  
them to his service:

Make us the Genius of the crooked plow;  
The Spirit in the whisper of the wheels;  
The unseen Presence sitting at the prow,  
To urge the wandering, huge, sea-cleaving keels.

The last two stanzas of the poem are as follows:

It is the hour of Man; new Purposes,  
Broad-shouldered, press against the world's slow  
gate;  
And voices from the vast Eternities

Still preach the soul's austere apostolate.

Always there will be vision for the heart,  
The press of endless passion, every goal  
A travelers' tavern, whence they must depart  
On new, divine adventures of the soul.

#### Magnetic Healing.

This is a subject which is creating widespread interest. Mention magnetic healing and every ear in the crowd is eager with attention. It is something of which the public in general know but little. The question before the people is this: Is magnetic healing a fake or is it founded on fact? Some in answering the question will say, "O, it's all a fake and a humbug," and pass it by without a second thought. But the thoughtful man will say, "Let us investigate. If there be a reality in it, let us find it out and apply it to the needs of suffering humanity. If our research proves it false, then is time to pass it by."

If the claims for magnetic healing should prove to be true, if there is reality in it, what a beautiful philosophy it will be, what a useful science it will prove to all those countless thousands who are today bowed down with chronic disorder, with no hope of ever enjoying another hour of health, and these poor, miserable human wrecks who are tossing in agony upon beds of affliction, awaiting to welcome death as their only comforter. How the human soul has longed for some earthly power that can effectually relieve its bodily torments while yet it inhabits this tenement of clay. What a boon this science will be to mankind if it can do these things.

If, on the other hand, magnetic

healing is not founded upon true principles and is only a visionary scheme, what a beautiful dream is blasted, and where is man to look next for a competent means of securing relief from his bodily tortures? In all the category of human learning there exists today no sure means of curing chronic diseases, unless in fact magnetic healing supplies the long felt requirement. Medicine, though it may possibly be true in theory, is a most miserable failure in practice. And, though the people have long since lost confidence in the M. D. with his patent nostrums which do infinitely more harm than good, yet in the extremity of their sufferings they patronize him in the vain effort to secure a permanent respite from suffering.

The hundred years just ended, was indeed an era of invention and discovery, but by far the richest bequest that has come to the children of the twentieth century is the positive knowledge of how to heal the sick, with no possibility of making them worse.

It has been the fate of every science that has proved of lasting benefit to the world to battle against all kinds of opposition and root out every conceivable objection, until, step by step, by the force of its own merit, it has climbed to the height of perfection and took its appointed place among the beneficiaries of the human race. Who shall say that the science of magnetic healing will not follow in the wake of its predecessors? Who has the right to denounce anything as false so long as he is ignorant of its principles? Anybody knows that such a thing is the veriest absurdity. Yet the fact remains that when any new idea is advanced, those who are first and loudest in their denunciations are invariably the egotistic ignoramuses who know absolutely nothing of the underlying principles of the things against which they are prone to prate. Every person who has branded magnetic healing with the stigma of fraud has done so either through ignorance or pecuniary interest. It does, indeed, interfere with the business of the medical doctor and the undertaker.

This is an age of investigation. Men refuse to believe in anything promulgated at the present day which does not bear the light of reason. Anything purporting to be mysterious or magical does not appeal to man's credulity now as it did in the olden times. This fact is one thing which tends temporarily to retard the progress of this great science. But this is because of misunderstanding for magnetic healing is not mysterious, is not magical, but it is a perfectly natural and scientific method of curing disease. When these facts become better known it will be seen that this science does bear the light of reason and that it is by far the most natural, simplest, easiest, safest, and best methods of restoring a normal condition of bodily functions that ever yet has been employed by man. Already hundreds of homes have been made brighter, and thousands of hearts made happier by the noble masters of this great art. Why oppose a thing that promises so much to mankind? This, like every other true science, invites you to investigate, and to investigate magnetic healing is to approve of it. Truth shuns no investigation, and "the truth shall make you free."

EDGAR F. ROBERTS.

#### Know the Law

For by knowing the law and obeying the law is doing the will of the Lord, and they that know not the law, and see its manifestations and comprehend them not, cry out, "Miracles." He that is adapted to nature's laws and ready to do and obey them, hold their peace, for there are no miraculous things ever done. Strive so to live that the law will become dear to them. The true seeker is the one that wins the prize; not in one day, one week or even one year, but the one that continues to seek after knowledge, not for selfish purposes, but for the good of humanity, for the uplifting, the outreaching for that which makes all the human family to rejoice in the knowledge of the law. When you live to that end of your capability your whole requirements and all duties to the world, then, and only then, can you realize the truths that are about you, that are lying in store for you for your unfoldment into the spiritual realm, even here on earth, that the spirit may step out of its imprisonment and behold all nature; to take in and to throw off such knowledge and blessings as may seem best to them, never gloating for the glory of man, never seeking high places in society unless for the betterment of others.

J. M. MEECHEM.

Now is the time to subscribe.

#### The New Theology.

What is the New Theology? The Chicago Journal answers the question this way: "It is rationalism pure and simple. It sets up the human reason, the conscience, the inner lights, the supposed innate moral sense, against all authority whatever, be it holy scripture, holy church, tradition, law, or anything else, as a rule of faith and standard of right. Everything must be brought to the test of the individual reason. It is setting up another age of reason on exactly the same basis as Paine set up his just 100 years ago, only that the new reasoners are not so honest about it as was he."

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#### The Medical Bill.

If a man has the power to heal the sick by the laying on of hands by spirit guidance or any other way and makes that a part of his religion, what body of men has the right to deprive him of the exercise of that power? Does not our national constitution give every man the right to worship according to the dictates of his own conscience? Then, if a man worship by healing the sick, especially in a way that has no possibility of injury, who shall prevent him? Will the present legislature of Kansas be so narrow as to pass the prepared medical bill, which, besides depriving some of the right of free exercise of religious thought, is the rankest kind of class legislation.

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We hope to soon see the Spiritualists of Topeka organized into a strong, harmonious society. Sunday afternoon's discussion shows that something must be done. It seems that but a few are doing the work and they are getting weary of bearing the burden.

✽

The Church of Spiritualism will hold its regular conference meeting at Lincoln Post hall Sunday at 2:30 p. m. In the evening Mr. Calef will lecture, after which Mrs. Calef will give demonstrations of telepathy.

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