

THE PSYCHIC CENTURY.

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

VOL. I.

TOPEKA, KANSAS, THURSDAY, MARCH 7, 1901.

NO. 9

WHAT IS MAN?

The Bible institutes the same question, and as it is accepted by many as man's infallible guide and instructor, we will consult it on this subject. It says: "So God created man in his own image; in the image of God created he him, male and female created he them." It asks, what is man that thou art mindful of him, or the son of man that thou regardest him? Then again he is considered of such importance that the hairs of his head are numbered. The Bible gives various conflicting opinions as to what man is. In one place it compares him to a worm, in another place to filthy rags, then in another to grass, adding "the grass withereth and the flower fadeth, so man passeth away." Again, the Bible compares man to the beasts of the field adding, that man hath no pre-eminence over the beasts, saying that as one dieth so dieth the other, and that the dead know nothing; that he is prone to evil as the sparks fly upward, and that he is desperately wicked, deserving of eternal punishment in hell. Another so-called sacred writer says we were created a little lower than the angels. Then again St. Paul entertains the idea that man is superior to the angels, for he says, "Know ye not that man shall judge the angels." So on this subject we must consult some less conflicting and more scientific authority than the Bible. Although that book is supposed to tell what man is, from whence he came and whither he is going after he leaves this plane of existence, yet it seems very defective in these particulars. The Old Testament from Genesis to Malachi gives mankind no assurance of a future state of existence, so far as I am aware. In consulting the New Testament as to what man is or what he will be after death, we find it conflicting and bewildering. In one place it gives us to understand that we can only inherit eternal life by faith in Jesus Christ, which statement implies that those who do not accept Jesus Christ as their Saviour will not live after so-called death. It also states that those who do not believe on the Lord Jesus Christ shall be damned; that they shall live forever in eternal torment, hell!

I have alluded to these conflicting statements in the Bible to show how unreliable and indefinite they are as to what man is, what he will be hereafter or whether he will be conscious of any hereafter or not. From such conflicting statements we turn in disgust and consult psychology, the science of the soul—Spiritualism, which in combination with physiology, explains the origin of man, what he is and what he will continue to be when he has shuffled off this mortal body.

Man is a triune—three in one, viz.: Soul, spirit body and physical body. The soul we understand to be the conscious ego, the real individual, the immortal part of man, which may be compared to a concentrated drop or germ of intelligence out of the ocean of universal life and intelligence, which, being incorporated with the physical germ, constitutes the starting point of the individual entity. The spiritual body acts as a covering or body for the soul after it leaves the mortal body, as the physical body acts as a covering for the spirit and soul while all three are intact on the earth plane. Thus it will be seen that personal existence commences from the moment of conception, to pluck which, from the parent tree of life, so to speak, before maturity, constitutes murder, which we consider the greatest crime possible for man to commit. This personal existence we believe will never cease as such and will always preserve its identity.

We see no grounds whatever for the proposition or presumption that man ever existed as a conscious entity previous to his birth into earth life. If he did he must have made very poor use of that existence as he has no recollection of what happened, consequently we do not believe that man before birth into this earth life was anything more than disorganized matter and disorganized spirit-matter. We believe that matter and spirit, as well as laws and principles governing matter and spirit, have always existed and always will exist; that they cannot be annihilated. That man will again be reincarnated we do not believe; some others say they believe that some are reincarnated. We believe that reincarnation is not susceptible of proof, and furthermore I know of no necessity for it. To my mind reincarnation would be retrogression, the very opposite of progression, instead of advancement and progression, which is undoubtedly the universal order of nature. There is no such thing as the supernatural—everything which exists is natural. It seems absurd to imagine that anything can transcend its nature, whether it exists in the mundane or the spirit spheres. Speaking of reincarnation we see no necessity for it for man's improvement or advancement. But, on the contrary, we see many reasons why his reincarnation would be detrimental. In the first place, by being reincarnated, he would lose his identity. Then, as we are informed by our spirit friends, there are much greater facilities in the spirit world for repairing the mistakes made in previous earth-life, as well as for improvement and growth both intellectually and morally than in this life.

Man is an individualized expression of the universal spirit of life and intelligence. Man, so far as we know, is of the highest order of intelligence in existence in the universe. Man has undoubtedly lived on this planet many millions of years. Man possesses all the different elements of the animal kingdom with the superior attribute of reason.

I believe that man's appearance as he is on this plane of existence was neither accidental nor designed, but that he is the creature of evolution and development. Simply a growth, a natural growth, and to a very great extent a creature of circumstances—perhaps altogether a creature of circumstances. But however bewildering and mysterious the advent of man upon this planet may be, Spiritualism solves the problem as to what becomes of him after what is called death. We are informed by our friends who live there that beautiful homes are prepared in the spirit world for those people who are good and do good, and that the degree of happiness we shall enjoy over there will be in proportion to the amount of good we have done in this life. Man might, perhaps, with propriety, be called the lord of the universe, as the forces of nature are harnessed and made to do his bidding.

Man is the highest individual being in the scale of intelligence we know anything about. The orthodox devil is certainly a myth, so, also, is the anthropomorphic god of the Bible. And to me nothing seems more out of place and inappropriate in a Spiritualist meeting than the singing of "Nearer, my God, to Thee," unless it is meant by that the expression of a desire to live in closer touch or greater harmony with the laws of life, as we certainly have no knowledge of a personal God; so that it seems fanatical and superstitious to appeal to somebody and something we know nothing about. Spiritualists are supposed to be philosophical and scientific, asking for proof and accepting nothing as true without it. It certainly does not seem philosophical, scientific or rational to appeal to somebody we do not know has any existence. The so-called god of the Bible, if not a myth, was certainly a cruel monster, delighting in sacrifices and bloodshed. Instead of worshiping the Jewish Bible god, who is said to be an angry and jealous god, if we must have a god, we prefer the universal laws of creation for our god, a god of law, or law-god. The operation of the laws of nature we believe constitutes God, and is the only true God. They are absolute, unchangeable and supreme. Creation is our bible. As Thomas Paine says "Creation is an ever existing original, which every man can read; it cannot be forged, it cannot be altered. It cannot be expressed. It does not depend upon man whether it shall be published or not. It publishes itself from one end of the earth to the other. It preaches to all nations, and to all worlds, and this word of God reveals to man all that is necessary for man to know of God." It may be asked, To whom shall we pray when in distress and need of help if there is no personal god to hear and answer prayer? Act reasonably in the matter, ask aid of your friends, either in the mortal body, or those who have passed to the spirit world, as the case may require, for we are assured that our spirit friends are more solicitous for our welfare now than they could be while in the mortal form. As the picked guard on the hilltop can see and advise the army of approaching danger, so can intelligent and wise spirit friends see dangers and difficulties and distress ahead in our path through life, which we are not able to see, but which we may avoid if we consult them and follow their highest and best counsel.

JOS. CHALLAND.

Topeka, Kas.

SPIRIT PHOTOGRAPHS TAKEN IN WASHINGTON.

The following is from a recent issue of the Farmer's Advocate, Topeka, Kan. The editor of that journal has probably investigated psychic subjects:

There is a great deal of talk in the literary and scientific circles of Washington, over a series of remarkable spirit photographs taken by Dr. Theodore Hausmann.

These pictures consist of splendid and unusual likenesses of Horace Greeley, General Grant, Abraham Lincoln, Joseph Medill, George Christy, and other well-known men once in various walks of life, but now long since dead. In addition to these remarkable negatives, Dr. Hausmann has just secured a very striking negative, taken in an absolutely dark room, which shows many brilliant rays of light, and which the doctor calls spirit illumination.

Had the pictures originated from almost any other source than Dr. Hausmann there would be warrant for incredulity, for most people remain skeptical on the subject of Spiritualism and believe that so-called Divine manifestations can be explained according to natural laws.

The high standing of the doctor, however, precludes any charge of intentional fraud and caused the wonderful photographs to receive respectful consideration from persons who would otherwise have scoffed at the idea. Dr. Hausmann is no charlatan and has nothing to gain by any deception. He is one of the best known of Washington's physicians, enjoys a large and lucrative practice and is on terms of intimacy with some of the leading members of congress and the various government departments.

Dr. Hausmann's studies have always tended toward the occult, the very highest forms of the science of the unknown. He has made many interesting discoveries, and it was while engaged in a series of researches that the idea of spirit photography occurred to him.

"Since it was possible to receive written messages from the departed, even to see them and hold conversations, as myself and many others have done," said Dr. Hausmann recently while explaining the circumstances attending the taking of the spirit pictures, "why should it not be possible to photograph them? was the idea that occurred to me, and once conceive it worked on me night and day, so that I had no rest until I finally took steps to put it into practical execution.

"I was no photographer, being ignorant of even the rudimentary principles governing the manipulation of a camera. I first made several experiments with Dr. Keller, but as I was not in a position to develop photographs which I obtained in my own residence I was obliged to have this work done elsewhere, and the result was that the opponents of Spiritualism cast doubt on the authenticity of the pictures. For this reason I resolved to do all the work myself in future, and in spite of many obstacles, I flatter myself that I have met with considerable success. I will not even pretend to be able to explain thoroughly the marvelous method by which these pictures have been secured. I do not know. They are in the main the work of a higher power than man—a power whose methods are far beyond our puny powers of comprehension. I have only been the assistant; I have furnished the mechanical devices, and the supernatural forces have completed the work.

"My first great success was a spirit picture of Horace Greeley. I had already made several attempts, but without any result. One day a friend of mine, a medium of remarkable skill, came to me with a slate, on which invisible hands had traced the names 'Horace Greeley—Theodore Hausmann.' I was at first at a loss to understand the meaning of this strange demonstration of occult force, but on careful reflection concluded that it might have some connection with my plans of spirit photography, on which I had at that time been pondering very deeply.

"Moved apparently by some guiding impulse from without, I took my camera to my study, set up the tripod, made everything ready, and after closing all the doors, shutting out every vestige of light, I exposed a plate and sat down and waited.

"Probably half an hour passed, when suddenly I noticed in one corner of the room a faint white, flickering light. Gradually it grew brighter until finally it was a brightly burning flame, which lit up the room with a weird dull red glow. Filled with curiosity, I stepped toward the light, determined to examine it, but to my amazement before I had approached to within four feet, I seemed to suddenly lose the power to walk and sunk to the floor in a half stupor.

"I'll get a picture of the light, I thought, and at least find out if it is real or only a creation of the imagination. So I crept over to the camera and pressed the bulb.

"The instant I did so the light disappeared and I was left in total darkness. I quickly opened the doors and found everything in the room apparently the same as usual. Desk, chairs, carpet were all undisturbed and nowhere was a sign of any supernatural visitation to be seen.

"Filled with curiosity, I took the plate, carried it to my dark room and began developing it. I confess I did not expect to find anything, though I was filled with a vague hope that I might perhaps have managed to secure some image of the strange flickering light.

"I had scarcely poured the developing fluid on the plate when the outside of a man's head began to define itself. Hardly able to believe my senses, I hurried the development with most furious haste. Clearer and clearer became the image; there was no sign of flames, the negative had much the appearance of an ordinary photograph. When it was finished, washed and dried I made a print and found that I had secured a striking likeness of Horace Greeley. Every feature of the familiar face was there and the head was covered with the famous o'd-fashioned hat which in life formed such a fruitful theme of jest to political enemies of the great editor and abolitionist. After this first success I secured several fine pictures in rapid succession, including Joseph Medill and George Christy.

MORALITY AND SALVATION.

We are taught that morality is not sufficient to "save" our souls, and by some that it is not even a necessary adjunct to the process of salvation. If you want to be "saved" and become a child of God, all you have to do is to simply fall down at the feet of Jesus, confess your sins, say that you believe in the Lord Jesus Christ with all your heart, soul, mind and strength, and be baptized in the name of the Father, Son and the Holy Ghost. When you have gone through this formula and put on a long, sancti-

Continued on 4th page.

THE PSYCHIC CENTURY.

LAURA B. PAYNE, Editor.

W. B. WAGNER..... Associate Editor
A. H. JACKSON..... Business Manager

Published every Thursday, at 813 Kansas Ave., Topeka, Kan., by

THE PSYCHIC CENTURY PUBLISHING COMPANY.

Entered at the Topeka postoffice as second-class matter.

Subscription Price, \$1.00 per Year in Advance.

If not renewed, the paper will be stopped when subscription expires. No bills will be sent for extra numbers.
If you do not receive your paper promptly, write us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

THURSDAY, MARCH 7, 1901.

A RESPECTABLE LIE.

"A respectable lie, sir! Pray what do you mean?
Why the term in itself is a plain contradiction.
A lie is lie, and deserves no respect,
But merciless judgment, and speedy conviction.
It springs from corruption, is servile and mean,
An evil conception, a coward's invention,
And whether direct or but simply implied,
Has naught but deceit for its end and intention."

Ah, yes! Very well! So good morals would teach;
But facts are the most stubborn things in existence,
And they tend to show that great lies win respect,
And hold their position with wondrous persistence.
The small lies, the white lies, the lies feebly told,
The world will condemn both in spirit and letter;
But the great, bloated lies will be held in respect,
And the larger and older a lie is, the better.

A respectable lie, from a popular man,
On a popular theme, never taxes endurance;
And the pure golden coin of unpopular truth,
Is often refused for the brass of assurance.
You may dare all the laws of the land to defy,
And bear to the truth the most shameless relation,
But never attack a respectable lie,
If you value a name, or a good reputation.

A lie well established, and hoary with age,
Resists the assaults of the boldest seceder;
While he is accounted the greatest of saints,
Who silences reasons and follows the leader.
Whenever a mortal has dared to be wise,
And seize upon Truth as the soul's "Magna Charta,"
He always has won from the lovers of lies,
The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,
And "lies that stick fast between buying and selling,"
And lies of politeness—conventional lies
(Which scarcely are reckoned as such in the telling).
There are lies of sheer malice, and slanderous lies,
From those who delight to peck filth like a pigeon;
But the oldest and far most respectable lies,
Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned,
A system per se with a fixed nomenclature,
Derived from strange doctrines and dogmas, and creeds,
At war with man's reason, with God and with Nature;
And he who subscribes to the popular faith,
Never questions the fact of divine inspiration,
But holds to the Bible as absolute truth,
From Genesis through to St. John's Revelation.

We mock at the Catholic bigots at Rome,
Who strive with their dogmas man's reason to fetter;
But we turn to the Protestant bigots at home,
And we find that their dogmas are scarce a whit better.
We are called to believe in the wrath of the Lord—
In endless damnation, and torments infernal,
While around and above us the Infinite Truth,
Scarce heeded or heard, speaks sublime and eternal.

It is sad, but the day-star is shining on high,
And Science comes in with her conquering legions;
And ev'ry respectable, time-honored lie,
Will fly from her face to the mythical regions.
The soul shall no longer with terror behold
The red waves of wrath that leap up to engulf her
For Science ignores the existence of hell,
And chemistry finds better uses for sulphur.

We may dare to repose in the beautiful faith,
That an Infinite Life is the source of all being;
And though we must strive with delusion and Death,
We can trust to a love and a wisdom all-seeing;
We may dare in the strength of the soul to arise,
And walk where our feet shall not stumble or falter,
And, freed from the bondage of time-honored lies,
To lay all we have on the Truth's sacred altar.

HELL.

Hell is growing considerably cooler of late years.
Twenty-five years ago it was a common thing to hear the
minister on Sunday morning picture out the torments of
that hot place with all the fiery eloquence he could com-
mand. Infants and silver heads alike were consigned
there by those who took a logical view of the Bible and
were true to and consistent with its teachings.

According to the plan of salvation and scheme of re-
demption of the church as taught by the Bible infants
are not exempt from punishment after death if they have
not been washed in the blood of the lamb, and the old
school Presbyterians who taught that there were infants in
hell not a span long, had some reason for their doctrine,
for does not the Bible teach that in "Adam all die. Even
so in Christ must all be made alive," that by the sin of
Adam all the human race is under the curse of God and
none can be saved except they look to Jesus and live.

"As Moses lifted up the serpent in the wilderness even
so shall the son of man be lifted up." Now when Moses
lifted up the brazen serpent all who looked upon it were

healed of the bite of the serpents, while those who did not
look died. Thus it would seem that those who did not
look upon Jesus no matter what might be their inability to
do so, would be lost.

Since Col. Ingersoll and Spiritualism have had a hear-
ing in the world, a great cooling process has taken place in
hell, until the ministers of the gospel can leave its fires
long enough to discourse upon some of the present needs
of humanity, yet once in awhile we hear one who is so
fearful that one jot or tittle will be added to or taken from
the "word" by him that he continues to stir up the coals
at intervals and to give his congregation a small whiff of
sulphur fumes as a small foretaste of what awaits them in
the dreaded by and by.

This is a hideous doctrine and the wonder is that at
this enlightened age any one would be found teaching it,
yet people are actually afraid, even after common sense
has shown them the error of such a belief, to relinquish it
entirely lest they should be counted as disbelievers of the
Bible and become one of the class to whom this text ap-
plies: "He that believeth not shall be damned." The
scene in "Faust" as representing hell with his Satanic
Majesty in its midst is a vivid picture in reality of that
held in the imaginations of men, and many who watch the
shrewd deceiver, Mephisto, and view those sulphur flames
among which poor souls are being tortured, consider well
its hideousness and resolve to escape it if possible. Thus
they are scared into doing something for their soul's salva-
tion. Usually that something consists in joining the
church and conforming to some creed. If "Faust" had
been played fifty years ago as it is today more people
would have been frightened into the church in one night
at a theatre than could have been at a four weeks Method-
ist revival.

The world moves or is moved by such men as Paine,
Theodore Parker and Ingersoll, and it always moves toward
the light, so in the later days the minister, who is at the
same time is a thinker, says but little about hell, even
though many of his congregation would be sorry to think
that its fires were burning low and likely to go out since
they are no longer fanned by the breezes of ignorance and
superstition. Like the good old sister, who, upon being
told by her minister that there was no hell, and that
everybody would be saved, exclaimed: "No hell! Why
what shall we do without a hell in which to punish all the
wicked. If there is no hell there ought to be for I know
of lots of people who ought to be there now." Forgetful
of the command, "Judge not lest ye be judged." So we
can see that there is a reason for the belief in a hell. We
must have some place of punishment for our neighbors'
sins although we never commit any ourselves, and, like the
old sister thinking there should necessarily be such a
place, mankind originated one.

Once the question arose among some brothers and
sisters in the church as to where all the brimstone would
be found for running hell, when one sister who seemed to
have a glimpse of the truth, declared we would all take
our brimstone along with us. Now I am of the opinion
that she was right, and that we will not only take our
brimstone along with us, but we carry it about with us
here and we are perchance in hell today as much as we
shall ever be; that hell is not a place, but a state or con-
dition, and the individual who violates the laws governing
his physical and mortal being is already in hell, and he
who lives an upright, honest life, bearing about with him
a conscience, void of offense toward God and man, need
not wait till he dies to go to heaven, but is in heaven now.
I believe that we are in eternity today as much as we shall
ever be, and that if we live conscientiously and act well
our part now, we need have no fears for the future.
Myths, dogmas and creeds have had their day and served
their purpose, but they are doomed to be relegated to the
past, and the location of punishment called hell must go
along with the rest.

Since Spiritualism has come into the world of darkness,
like John the Baptist in the wilderness of Judea, preaching
the kingdom of heaven and declaring it now at hand, even
the church has received a baptism of its holy enlightening
influence, until ministers of the gospel dare not preach the
frightful old dogmas as they were wont to do in the past,
else they would preach to empty pews.

Hence the beautiful philosophy of Spiritualism, which
is synonymous with naturalism and reason, like the leaven
which the woman hid in three measures of meal, is destined
to spread with its moving, lifegiving principle until it
leavens the whole lump of humanity. The materialist on
the one extreme, with his annihilation plan, and the or-
thodox upon the other with his well defined scheme of re-
demption and plan of salvation, viz.: The fall of Adam;
the cross of Christ; the lake of fire and brimstone, etc.,
upon the other, must eventually come to walk in the great
middle ground,

Where common sense and justice
Hold their majestic sway,
And light the world of travelers on
Up life's bright shining way.

WOMAN SUFFRAGE.

The Kansas Senate after passing a bill for giving
suffrage to the women in this state got scared and recon-
sidered the bill.

The arguments against the bill were that it was bad pol-
itics, bad policy to take steps of that kind lest it might
knock some of the present members out of a few votes at
the next campaign. The argument worked like a charm
and the measure was killed, but I want to say it will have

a resurrection day and the petty selfishness of a few legis-
lators today cannot stop the wheels of progress nor extin-
guish the torch of liberty which slowly but surely is en-
lightening the world and the time is not far distant when
women will not only have equal suffrage with men but
will hold office. And when their voices shall be heard in
the legislative halls let us hope they will ever be raised in
behalf of the welfare of the whole people whom they serve
and not to quibble and scheme to escape doing what is just
and right for fear of losing votes.

Would to God there were more such men as the great
Henry Clay who declared he would rather be right than
president. What a wide gulf 'twixt him and such men as
those who in the late legislature declared it would be bad
politics to do the thing which they knew in their hearts
was right to do. All progress is by education, and the
people are now educated up to the point where they are
willing to lift the burden of the ages of ignorance from
woman and make her the equal in every respect with man,
and many of the states are manifesting this willingness by
giving her the ballot.

This is the woman's century, and let such legislatures
as the present beware. Let them, instead of doing their
duty, scheme to keep themselves in favor with their male
constituents. But the time is near at hand when woman
shall take her rightful place in the political world as well
as elsewhere, and when she does her purifying influence
will breathe upon the political arena and make the dead
corpses of right, therein, spring upon their feet. When
the mothers and daughters of this land wield the scepter of
power (the ballot) the evils of the race will di-appear like
mists before the morning sun. Then instead of their weep-
ing and bemoaning the pitfalls which await the feet of the
dear sons and daughters, they will rise in their might and
sweep them from the face of the earth.

In this way and this alone will the course of intemper-
ance meet its doom. Its days are numbered according to
the length of time woman shall be deprived of her rights
by unscrupulous office seekers. It is said that the hand
that rocks the cradle rules the world. If it does it is a
very indirect rule, and that hand will never be satisfied
with such rule, but must reach out to rid the world of its
evils. The hand that rocks the cradle is in close sympathy
with a heart that throbs with love divine for the child in
the cradle, and when into that fair hand is placed the
power it will certainly be wielded for the welfare and safety
of that child. Every legislator who raises his voice
or his vote against a woman suffrage bill is a clog to
the wheels of progress and indicates thereby either his re-
lationship to the ignorant past which considered woman a
slave, or his unwillingness to do the right thing if it will
in anyway interfere with his own selfish plans.

"The voice of the people is the voice of God" and soon
that voice will grow so strong that its tones will reverber-
ate in one tremendous peal through all the crags and
peaks of Christendom and its echoes shall be heard in all
the dark corners of the earth, even within the halls of
legislatures.

My past is my own. I could not change it if I would
and I would not if I could. Every struggle through
which I have passed though it has cost me my heart's
blood, and every dark and thorny road over which I have
traveled when my feet were pierced and bleeding and my
hungry soul ready to sink with fatigue, has brought me
nearer to the beautiful city where I shall rest and don the
royal robe of beauty and perfection. And, although I
have wandered alone in the desert of care and dissapoint-
ment, where not a green leaf or spear of grass appeared to
break the awful monotony of barrenness, and not a cool
spring bubbled up along my way to quench my feverish
thirst, where not a friendly hand grasped mine and not a
sympathetic voice, nor even song of bird came to cheer me,
yet safely through it all have I come, and now, standing
amid the eternal ways where the sunlight of heaven can
fall upon my head, where the flowers bloom, fountains
gush, children prattle and birds sing, I know my soul is
purer, wiser and happier than before that journey through
the desert.

Experience, thou most wonderful, most competent
teacher! Let me not rebel nor shrink from thee when
thou thy all important lessons would impart.

"I know not what the morrow may bring,
I may sorrow and weep, or rejoicing may sing;
But this I do know, I cannot fall
For I rest in the arms of the Infinite All."

The pathways of the future may be strewn with trials
and difficulties, yet I shall overcome them. The waves
upon which my life's bark shall ride may be stormy, yet I
shall steer safely into port for I stand at the helm to guide
it with my hand clasped in the hand of the Almighty
Father who leadeth me.

The Father and I are one since I have made myself
obedient to His laws, and in Him I live, move and have
my being.

"I know not where His islands lift
This fronded palms in air,
I only know I cannot drift
Beyond His love and care."

The Philosophical Journal published at San Francisco,
Cal., is now one of our exchanges, and one which, judging
from the copy we have just received, will be a source
of inspiration to us. Such journals should receive the
support of all lovers of truth.

Our doubts are traitors and make us lose the good we
oft might win, by fearing to attempt.—Shakespeare.

THE PSYCHIC CENTURY.

"THE SURVIVAL OF THE FITTEST."

That in the struggle for life the fittest survive, is true, generally speaking, of all organisms below man. It is true of man when not prevented by man from obeying those immutable laws of nature upon which his existence depends. If not prevented by the laws of nations from obeying the natural laws of his being, and if by disobeying them he dies, it is evident that he is not a fit specimen of humanity to survive. His development, if it take place at all, must go on in another world than this—a world in which human law will not hinder his growth and in which he may in time become suited to his environment, and be happy.

I wish that human laws were such that the fittest human beings would always survive—that the healthiest and happiest by nature could always do the work which nature intended that they should do; that, feeling assured of steady employment after having become fit producers, they would marry for love and become fit husbands and wives, and not marry, as they sometimes now do, for some material advantage, or, as is now often the case with many of the fittest of mankind, remain single all their lives; that, happily married, they would have children fit like themselves to survive, having been born under the right conditions; that the proper education of those children would in no sense be hindered by the death or enforced idleness of the parents, but would continue until they, like their parents, had become fit producers, fit citizens and fit members of society; that the parents, having reached a ripe old age, no longer fit with their own hands to keep alive life's flame, might still from want be free—might still survive and give to callow youth the wealth of their experience. I would that under human laws the fittest would survive, for then indeed would mankind fast progress and joy and peace soon reign throughout the world.

What is meant by the struggle for existence? With animals below man it is the effort each puts forth to procure food, of which there is seldom, if ever, a sufficient supply for all; to escape from or overcome enemies for which it may be a natural food, or with which it competes for food, and to withstand the adverse influence of the natural elements. Such struggle also means success in begetting and caring for offspring. Before it can be said of any organism that it succeeds in the struggle for life it must perform all its functions—it must live until its offspring is established in the world. It must reproduce in offspring the qualities which enabled it to reach maturity and to beget and rear such offspring. The struggle for life is not only for self but for progeny.

What is meant by the "fittest?" First let us understand that in the use of the earth by living things there is a "division of labor." Each species leads a life different from that of every other species. The conditions of its existence are different from those of other species. Now, the member of any species that is best suited to the conditions upon which the existence of that species depends is the "fittest" of the kindred and has more chances than the rest to survive in the struggle for life.

There is a division of labor among mankind in the use of the globe. Human beings are variously occupied in producing the things they need and desire. By such division of labor all get more than if each tried to supply all his wants. There is a loss of force when a person changes from one occupation to another. It is to his interest and to the interest of all that he become proficient in a particular line of work. Acting in a state of nature he cannot do this. He must therefore unite with his fellow men and establish government, for only under a correct system of human laws can each do that to which he is best adapted by nature and to which he can become better adapted by the continued use of his faculties in his chosen occupation. Human laws should be such that each would be impelled to enter that occupation in which he could do more than he could in any other occupation. In other words, the laws of the land should enable him to become as fit a producer as nature will allow him to be. The fittest specimen of humanity is not only a fit producer, but a fit husband or wife, a fit parent, a fit citizen, and a fit member of society, and in legislation and the interpretation of law some notion of an ideal fit man must be conceived.

With organisms below man, as I have said, there is often a struggle for life because there is not food enough for all. Such a condition does not exist with man as a race. The animal must find his food prepared for him in nature. The more competitors in the field the fiercer becomes the struggle for that which supports life. With man a condition exactly opposite exists. The more men and women the more producers capable of specializing their labor and producing greater results than if there was a less number. Under a correct system of laws, mankind would be benefited by an increase in population until a time was reached when nature could not be made to yield enough to satisfy the needs of all.

W. B. WAGNER.

WHAT IS HYPNOTISM?

Editor Psychic Century:—How many people who are so loud in their condemnation of hypnotism and speak of the bad there is in it can give a true and correct definition to this question? Hundreds of men and women, who are looked upon as intelligent people, condemn hypnotic science. I call it a science because it has fairly obtained that rank, and yet could one of these same people give an intelligent reason why he or she condemns it? No, not one. Why? Simply because they have not either studied or taken it upon themselves to investigate one of the greatest sciences of the age. Still in their narrow mindedness

they condemn something which they know nothing about. There would be just as much sense in people condemning electricity and its use because they couldn't explain it or understand its origin, or how to put it to usefulness. The case can be applied to hypnotism. They can see the good of it as well as electricity but they cannot explain it and do not know the first rudiments of it, yet denounce it; and why? They cannot say or give an intelligent reason for so doing. There have been thousands of people killed, and every day lives are lost through the agency of electricity, but there is not one case on record where hypnotism has been the least harmful to any person. On the other hand; it has been demonstrated and proven that it will yet take the place of anaesthetics in surgery and dentistry with better results. There have been instances where crimes have been committed and for no better excuse laid to the door of hypnotism, the culprit saying he was under hypnotic control during the commission of the deed, consequently a shadow was cast upon hypnotism, and the culprit is allowed to escape punishment under the shadow which has been cast upon a science by unscrupulous parties.

One case is on record where a jury of twelve men, supposed to be intelligent men, returned a verdict excusing and causing a murderer to be set at liberty, saying that there was no doubt in their minds that he was under hypnotic influence. Now, let me say those men surely were ignorant of the laws governing hypnotism or they would have returned a different verdict, for hypnotism cannot be used for criminal purposes or otherwise unless the subject is so inclined. If he be of a murderous or criminal class, then he can be induced to commit crime without any hypnotic influence. On the other hand, take a subject who is not inclined to be murderous, or otherwise criminally inclined, and at the least suggestion contrary to his ideas in the waking state he will rebel, and if the operator insists on him doing a criminal act, he will awake and come from the control.

Now, there is one rule to go by that never fails. You see a person who condemns hypnotism and I will prove to you beyond a doubt, that person is ignorant of the science or the laws governing it and one who could not give you a correct definition of it. In conclusion I will say, let all those who disbelieve or denounce it get a course of lessons and give it a fair trial and I am sure they will be greatly enlightened on the subject. Read and study if you wish to convince yourself. Come out of the old rut and travel on high ground and give hypnotism the place it justly deserves—a fair chance in the rank with the rest of the sciences of the age.

J. L. BRAMMER.

Neosho Falls, Kan.

A FUND FOR PSYCHICAL RESEARCH.

In an article in The Arena for December, 1900, Prof. James H. Hyslop, of Columbia University, calls for a million dollars, the interest of which shall be applied to Psychical Research. I believe the money will be forthcoming. Intelligent men of means will no doubt see the wisdom of this demand. There are individual capitalists in the land who could set aside a million dollars for this purpose without financial embarrassment to themselves.

No field of investigation is more important and interesting at the present time than this. Psychical Research is too important to be left to the few enthusiastic devotees who are experimenting in various parts of the world. Most of the experiments are private, and are never published; the myriad facts that have come to light lie scattered in the minds and memories of men and women throughout the world, thus rendering a generalization of them impossible. A fund of, say, forty thousand dollars a year would enable well-chosen scientists to prosecute careful and honest investigations to satisfactory results. A large volume giving accounts of experiments could be published annually, so that in a few years abundant trustworthy material would be on hand on which to generalize and from which to infer general principles.

The New Psychology is at present the Dark Continent. It is true that a landing has been effected on its weird shores, but what is needed is a well-equipped party to explore toward the center. Prof. Hyslop's proposal, if responded to, would organize and equip this exploring party. Let Mind renew the call, and let the newspapers of the country repeat it, till the heart or hearts of some wealthy philanthropist or philanthropists shall be touched, and the "sinews of war" furnished. Such a fund should be used, first, to make experiments and to accumulate facts; secondly, to demonstrate the truth or falsity of Spiritualism, hypnotism, telepathy, clairvoyance, etc.; thirdly, to inquire into the nature of the soul and its relation to matter; fourthly, to determine the application of psychic force to education and therapeutics.

I believe that Psychical Research has vast possibilities; that psychology will yet, as it is natural to suppose, cap the climax of all sciences. The intelligent world can no longer be satisfied with a psychology based on mere introspection and casual observation. It is demanding that experiments in this field should be made as carefully and as honestly as in the field of natural science. It has a right to expect more wonderful developments in the psychological field than photography, telegraphy, telephony, electric illumination, motor-electricity, the X-ray, etc., in the field of physical science. Surely Mind is a vaster field than Matter; and to bring out its wonders nothing is wanting but systematic, honest, intelligent, persevering research.—R. N. Price, A. M., D. D., in Mind.

The world is my country; to do good, my religion.—Paine

NOTES AND COMMENTS.

BY W. B. WAGNER.

A young lady wants to know if she can learn how to become a medium. Yes; as well as you can learn to be a musician or a poet. You can improve what you naturally have.

Let everyone who can, attend the Spiritualist meetings to be held here March 8, 9 and 10. Of the thousands of Spiritualists in Kansas how few attend meetings held to advance their cause.

Spirit-photography is a phase of materialization. The spirits tell us that they are materialized to a certain degree when their pictures are taken by the spirit-photographer. They are invisible to the mortal eye but their likeness is taken by the sensitized plate. It is mysterious, but so is the X-ray mysterious.

Mr. Brammer, writing on hypnotism in this issue, takes the position that a person cannot be hypnotized to commit crime unless he be criminally inclined. This may be true, but how many are there in this world who have no evil thoughts, who are entirely pure at heart? If we were judged by our thoughts and feelings toward our fellowmen at times we would all be in the penitentiary. A person injures himself by entertaining feelings of hatred and vengeance toward his fellowmen, but they will not be injured in a physical sense as long as he governs himself and does not put his thoughts into execution. But suppose under hypnotic influence, his thoughts are carried out, is not hypnotism then responsible for the injury done? It is claimed that the moral nature can be strengthened by hypnotic suggestion. Cannot the baser part of human nature be strengthened in the same way? I do not believe that people with weak moral natures should practice hypnotism.

A RECIPE FOR INSOMNIA.

When disturbing thoughts stream in surges through the overwrought mind, and the heart is doing extra work to supply the brain with that amount of blood necessary to active thinking, sleep is impossible. But those troubled with insomnia on this account need not despair of sharing their couch with the soothing companionship of sleep—provided they will adopt the following plan: Stop thinking. You can do so, no matter how incredible it may sound, provided you are of strong will and determined to exercise your last spark of conquering power. Keep your eyes closed. What though thoughts troop in throngs from every quarter? You must steadfastly refuse to entertain them; that is all. Though they are undoubtedly the most persistent of guests, yet you can compel their departure with the requisite will. In their place will crowd other thoughts, whose company you must as firmly refuse as that of the former intruders.

As rapidly as you repel each set of advancing ideas it will be replaced by another set. But each successive train of ideas will be of less importance than its predecessor, with a consequent gradually diminishing hold upon the mind. The heart-throbs will have become less tumultuous with every effort, and both mind and body will experience a dawning sense of restfulness.

After a little while the ideas will have become so very insignificant as to elude the imagination; and finally thought will have become so intangible and chaotic that the mind may easily be wafted across the borderland into quiet sleep.

As an empty stomach is frequently an enemy to repose, a glass of hot milk, slowly sipped before retiring, may be recommended as an adjunct to the above recipe.

The writer has never received any benefit from the counting of imaginary sheep, nor indeed from any of the numerous kindred devices for inviting somnolence. The fault in these formulas appear to lie in the fact that the sufferer must still employ thought, even if in new directions; while the salient point is to suppress thought of any nature, which can be consummated only by the power of the will.—S. Virginia Levis, in Mind.

THE WORK BEFORE US.

National and State Associations are working with a will to try to stir up the people to activity. The Spiritualist periodicals are also doing their best to awaken their readers from their slumbers. If those who believe in Spiritualism would awake to their rights and privileges and were willing to fight for them, they could command anything within sight. The spirit of inquiry and progress has gone out into the world, and churches are being regaled on the fruit of the tree of knowledge—progressive knowledge—and in every department of life there never was such a leaning towards advanced thought as at the present time.

The world is ripe for a revolution in things spiritual; that revolution will come, and if Spiritualists themselves will not engage in the combat and claim their own, others who lay no claim to that name will be imbued with the power and knowledge to do the work and get the glory thereof.—Philosophical Journal.

We have just received an exchange called Adiramled, published at Wyoming, O. Don't know who is the editor or why it has been brought into existence. We tried to peruse it, but it was like trying to get information from printers' pi.

Continued from 1st page.

fied face, all your crimes, even though they be as numerous as the leaves of the forest and as black as the shades of night, are instantly washed away by the Blood of the Lamb and blotted forever from the book of the recording angel, and you are all ready to be ushered right in through the pearly gates, by the Apostle Peter, to enjoy an endless eternity of holy laziness. What a grand process of salvation! What a sublime ideal of heaven!

This has been a failure for nineteen centuries and the longer it continues the more absurd and obnoxious it becomes, because in this enlightened age people ought to know better than to believe it. Thousands are rejecting it every day and emerging from the old chrysalis of superstition into God's glorious sunlight of sense. The principal reason why orthodoxy has long held sway over the minds of men, is because they have been governed through fear. Hitherto, not being sure of a better belief, though that one was repulsive to reason, they have been afraid to doubt, afraid to consult and rely upon their own inner judgment; afraid to "thrust aside half truths and grasp the whole," afraid to cut loose from that old unreliable anchor—the Bible—and set themselves adrift on the sea of investigation and strike boldly out in search of the harbor of truth. "No, you must not investigate," the preachers tell us. "You must not think for yourselves; you must give your hearts to God and lean upon Jesus and He will save you. No matter what your past life has been, come to Christ."

Thus the orthodox plan of salvation clearly points out that every sin, even murder, can, through repentance, etc., be instantly forgiven, the hand of the homicide, stained crimson by the blood of his fellowman, made white as snow, and his guilty soul made guiltless. Let us compare the lives and destinies (according to the orthodox dispensation) of two men known to the writer.

These men were both what the church would call sinners. The one, however, though he could not bring himself to believe that the Bible is the inspired word of God and that the Christian scheme of redemption is correct, was an honest, upright, honorable man; a good citizen, who, by honest industry, had become what the world calls "well-to-do," was influential and highly respected by his neighbors. The other was a loose character; had led a life of dissipation, had sowed broadcast the seeds of sin and discord. This man was also influential, but his influence was exerted in leading younger persons into dissipation and debauchery, and many fiendish crimes dotted his checkered career. This man learned of the property of the other and resolved to enrich himself thereby. Mr. A. learned of the intentions of Mr. B. The two men met. The villain, determined not to be thwarted in his fiendish design, rushed upon his victim, stabbed him to the heart and procured the valuables from his person. The officers captured the assassin and brought him to justice. Into his prison cell on the day of execution came a "minister of God." He prayed for the salvation of the criminal. The sinner repented, begged for pardon, "gave his heart to Jesus," confessed his sins, professed religion, was commended to the most high God and told that he was "saved." And when the black veil was drawn over his visage, and the cords of life were severed, his soul went straight up into heaven to walk the golden streets of the New Jerusalem.

But what of his victim? He was not given time just before his death to "get religion," and if he had doubtless would not have been so hypocritical as to do so. Then he, of course, was consigned to the eternal torments of perdition. But what for? Was he not a good, moral man, and did he not lead an upright life? Then wherefore should he be so severely punished? Why, simply because he did not believe all the Bible and that Jesus Christ was the savior of the world. Which of these men—I ask the honest conviction of common sense and reason—which of these men should be rewarded and which should be punished? I do not ask which should be "saved," for both shall be. Every human soul is a part and parcel of the infinite essence of life and is therefore incapable of being "lost" or annihilated. But which in the judgment of reason is more essential to future happiness, morality or repentance?

The primary object of every religion should be to teach people to be good, to cause them to do right toward one another and to point to them a future life. But I say that when any religion fails to recognize morality and right living as a requisite and an absolute necessity for happiness hereafter that religion is a failure. And a God that will allow good, righteous, moral men to be sent to hell while he receives cowards, reprobates and murderers into heaven, is not a God of justice nor one to be worshipped or even respected.

Let us teach more morality and less religion, and let us lead moral lives for verily we shall be judged by our works and not by what we may profess to believe. In the Divine plan every individual shall get what he deserves, no more, no less.

"As we've sown so shall we reap."

EDGAR F. ROBERTS.

Mental Attitude.

Whenever you go out of doors, draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile, and put soul into every hand-clasp.

Do not fear being misunderstood, and never waste a

minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction you will move straight to the goal.

Keep your mind on the great and splendid things you would like to do, and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire, just as the coral insect takes from the running tide the elements it needs. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.

Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness and good cheer. To think rightly is to create. All things come through desire, and every earnest prayer is answered. We become like that on which our hearts are fixed.

Carry your chin in and the crown of your head high. We are the gods in the chrysalis.—Fra Elbertus.

A Three-Days Meeting of Spiritualists.

The Spiritualists of Kansas hold a Three-Days Mass Meeting in Topeka on the 8th, 9th and 10th of March, at Lincoln Post Hall, 118 East Sixth St., at which time Harrison D. Barritt, president of the National Spiritualists Association of America will preside. The eloquent Mr. Kates will accompany President Barritt as orator of the occasion, and his wife, Mrs. G. W. Kates, one of the very best test mediums in the United States, will demonstrate the phenomena of spirit return. Daniel W. Hull, of Norton and Mrs. Bessie Johnson Bellman, of Howard, Kan., will deliver addresses.

Topeka home talent will be well represented by such able speakers and mediums as Mr. Searing, Mr. Cyrus Corning, of Psychic Science, Mrs. Laura B. Payne, of The Psychic Century, Mrs. Inez Wagner, Mrs. Searing, Mrs. Crone and others of ability and note. Now is the time for honest investigators and seekers after truth to come and be convinced of the genuineness of the spiritual philosophy and the positive assurance of spirit return.

The above meetings will be held at 2:30 p. m. and 7:45 p. m. each day. Three will be held on Sunday, one in the morning at 10:30 o'clock.

Live in the passive voice; be intent on what you can get rather than on what you can do. Live in the subjective mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character, of service, of high ends—and you will be a pessimist before you know it.—President Hyde, of Bowdoin College.

Leaving the past behind, asking no praise, pay, or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

Subscribe for The Psychic Century. The best Spiritual paper in the West. \$1.00 per year.

"They."

Have you heard of the terrible family "They,"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs.
To the world at large they are sowers of tares,
Those folks in the House of "They."

It is wholly useless to follow a "They"
With whip or gun, for he slips away
And into his house where you cannot go,
It is locked and bolted and guarded so—
This terrible House of "They."

Though you cannot get in, they can
out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment never one
Belongs to the House of "They."
Ella Wheeler Wilcox

Effect of Mind Upon the Body.

In an article in Mind upon "Divine Justice in Disasters" is the following: "Through the experiments by Dr. Claude Bernard and Paul Bert, it has been established beyond doubt that mental movements can effect changes in the physiological processes of men and animals. Protracted grief can terminate in consumption; excessive anger can cause serious complications in the liver; sudden fear may effect a cessation of vital activities and kill the subject, whether man or animal. 'If I think strongly on the sensation the blade of my penknife would cause if thrust into my flesh,' says Louis Lambert, 'I instantly experience a sharp pain, as if I had really cut myself; nothing is lacking but the flow of blood. . . . An idea causing physical suffering!' A dog in which Dr. Bernard inserted a duct, connecting the bile-producing gland with the exterior of the stomach, showed a difference in the secretion of bile relative to the state of temperament of the animal. When patted, the flow of bile almost ceased, while a harsh word or unfriendly treatment resulted in its excessive discharge through the duct. 'The influence of the mind upon the body,' says Dr. Tuke, in his work on the nerves considered as electric fluids, 'is no transient power. In health it may exalt the sensory functions, or suspend them altogether; excite the nervous system so as to cause the various forms of convulsive action of the voluntary muscles, or depress it so as to render them powerless; may stimulate or paralyze the muscles of organic life and the processes of nutrition and secretion, causing even death. In disease it may restore the functions that it takes away in health, re-energizing the sensory and motor nerves, exciting healthy vascularity and nervous power, and assisting the vis mediatrix naturae to throw off disease or absorb morbid deposits.' But even energies that we regard as wholly physical can be generated by mental action. Fear generates electricity both in men and animals, and we are warned against being frightened during thunderstorms, lest through the generating of electricity we may render ourselves living lightning-rods and conduct through our own bodies the destructive current of the opposite pole. A species of Anguilla—the electric eel—if approached by danger, can in his own substance generate sufficient electric fluid to kill a horse. . . . The intimacy in which man stands to physical nature is further shown in the fact that a person with strong will can render a needle magnetic simply by holding it in his hand."

There is a society in this city called The Ladies' Temple Builders whose purpose is to raise funds for the building of a Spiritual Temple. They cordially invite Spiritualists and liberals everywhere to donate to this fund. Any donation from five cents to five thousand dollars will be gratefully received. This temple is not to be for any one special society, but for Spiritualists everywhere. It will not be my temple nor yours, but will belong to all Spiritualists in common. This is a splendid opportunity for Spiritualists with money to do something for the cause.

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.

A large and appreciative audience listened to Mrs. Payne's lecture Sunday night at Lincoln Post Hall on the subject of Hypnotism, also to tests by Mrs. Inez Wagner.

Subscribe for The Psychic Century. \$1.00 per year.

BANNER OF LIGHT,

The Oldest Journal in the World devoted to the

Spiritual Philosophy.

ISSUED WEEKLY
At 204 Dartmouth Street,
Boston, Mass.,
BY

BANNER OF LIGHT PUBLISHING COMPANY,

HARRISON D. BARRETT, Editor.

THE BANNER is a first class Family Newspaper of Eight—or more—pages, containing upward of Forty Columns of interesting and instructive reading, embracing a Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats on spiritual and secular events; Spirit-Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc.

TERMS OF SUBSCRIPTION IN ADVANCE.
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Specimen copies sent free.

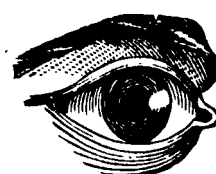
Advertisements published at twenty-five cents per line, with discounts for space and time.

BANNER OF LIGHT PUBLISHING COMPANY

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mail or express.

We desire to exchange with all progressive thought papers.



You Can Be Healed

By A. M. EIDSON, M. D.,
The Chronic Disease Specialist,

Who is not only a graduate of a standard, four-years course, Eclectic Medical College, but a graduate as "Doctor of Psychology" and as a Mental and Magnetic Healer, and has taken special courses in "Medical Electricity, Osteopathy and Hydropathy," and being a graduate in "Optics," is prepared to test your eyes for glasses free of charge. All consultations, by mail or in person free and confidential. Write for question list, or call at the Life Saving Station, 934 Kan. Ave., Topeka Kan. Phone 305.

Laura B. Payne's Beautiful Songs

Can be had at this office. Latest, The Millennium, can be had for 25 cents. By mail, 30 cents.

MRS. INEZ WAGNER,

Trance and Platform Test Medium,

Located at 320 Monroe, Topeka, Kan. Gives private readings.

National Catarrh Remedy.

A positive Cure for Catarrh, Colds and Headaches, compounded under spirit directions. Price prepaid to any address 25c and 50c per box. Address W F Bellman, 819 Kansas Ave., Topeka, Kas.