

Suspended
M. M. V. P.

THE PSYCHIC CENTURY.

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

VOL. I.

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Life a Love Song.

Dear Editor Psychic Century:—Again the beautiful summer came, with glad songs of birds, sweet flowers and sunshine, beauty, light, joy, everywhere, faintly foreshadowing the beauty and gladness of that holy "Summerland" where our loved ones wait and work. And again the mother sought tidings of her boy and this is the message he gave her:

"My mother, I am so glad you are come. I promised to meet you here and I have kept my promise, as you long ago taught me to do. All is well with me, all is well with us all so long as we each one are striving to do our work bravely and well and brighten our little niche with kind deeds and loving thoughts. I am so glad, mother mine, that you are studying the science of life and love. A great truth underlies it all, and any effort to reach that truth is good, but, mother, there is no authority so good, no word of God so direct and sure as that which is spoken into your own soul when you enter the holy place and try to know what awaits you there. Listen most of all to the voice that speaks to yourself. There is the personal word, the sure guidance for each soul; and you have but to learn to listen aright and you shall hear, and be fully persuaded of the blessed truths of life and immortality. The soul hath need of immortal life to come to its full development. Love is the keystone of the whole structure of life—the one thing which binds all together and makes all beautiful and good. Love is that which builds human homes, even as it raises man to the Infinite. When love comes selfishness is banished. Like a golden chain it extends through all of God's creating; animating, glorifying all. It lightens every sorrow, gives strength to the weak, encouragement to the despondent, hope to the hopeless. As wings to the bird, lifting it above the shadows into the clear sunlight, so is love to the soul, lifting it above the clouds of sorrow and doubt into the clear shining of the sun of truth. By its light we read and understand the dark page of life; by its warmth we are fed and nourished until the grandeur, the beauty, the blessedness of the Father's way bursts upon our consciousness and we give back love for love, gladness for gladness, joy for joy. Love is the same everywhere; life is the same everywhere. For each soul there is some work to do that no other can do. No soul enters the great arena of existence without a purpose and a work. Above all the weakness and errors of human life the great God watches. His hand runs along the keys, noting every discord, every jarring note, and, soon or late, in one way or another, He brings every note into tune and makes it give back its sweet music to sing in harmony with the great central note, on and on eternally.

music of creation! Oh, mother mine, if you could hear it! It speaks to the inmost soul—it is the soul—the soul of the highest and best. Life, when truly understood and lived, is a great love song, singing down the ages, sweet and low, sweet and low, on and on, swelling full and clear, growing more and more triumphant, until at last it melts in celestial harmony and is caught up by angel voices, borne higher and higher, on and on, each soul adding its harmony until there is but music—love—everywhere. All discord gone, wiped out by love's sweet unselfishness, by the effort of each soul to live true and do its work in love. This is heaven, mother. This is what it means to live—what lies before each soul. And it is coming! coming! I hear it softly echoing over the hills of morn. I see the glory everywhere. I feel the truth of it all and know it shall not fail of deepest fulfillment. I rest now to come again later." And we sat alone, but still in the felt presence of angels, with the holy light about us.

FLORENCE SHAW KELLOGG.

Fay, Kan.

What and Where Is the Spirit World?

The Spirit-world, strictly speaking, is the world of spirit, and as spirit permeates all space, and controls all things, being the animating, moving, conscious power in planet or star, in mound or man, we must conclude that the Spirit-world is made up of all things, seen, or unseen, and that it is everywhere. But the Spirit-world where our friends and acquaintances who have passed from the earth form live, and where we shall sometime dwell, where and what is that? Again we may find it difficult to decide, since some who leave the body still remain close to earth. They tell us that they are as much at home here now as they ever were, and that they see but little change in their surroundings. And no doubt this is true for them, because there is no law to compel them to go elsewhere if they prefer to remain on earth, and in their old haunts and places, and as they are spirits, wherever they live is to them the Spirit-world.

Other spirits tell us that they live in such a sphere, some say the third, some the fourth, and so on, and that these spheres are belts or zones of more or less sublimated matter, according to their advancement, that around the earth, the first sphere surrounding this planet is the second surrounding the first, and so on. We are told that these spiritual zones are real and substantial to those who inhabit

them, and that they have homes, schools, places of assembly, occupations, and a life that is real and well defined. My own spirit friends tell me that such zones do exist, and that spirit people dwell upon them; that these people can advance from one to another such sphere, gaining power and beauty as they rise. They also tell me there is a spirit planet that belongs to this earth, that it is the spiritual counterpart of this earth; that as everything on earth sends off its aura to make its spirit complement, so the planet itself has its spirit counterpart, and that that spiritual planet is a globe like the earth, that shines in space, and that it attends the earth in its rotations. This spirit planet is well developed, it is the home and scene of action of philanthropic intelligences, it is the home of workers for humanity, it has schools, colleges, harmonious homes; no undeveloped or mischievous spirit dwells there. The children taken to that world are trained to be messengers or helpers to mortals, and to spirits on lower planes who need help and cheer. Life on the spirit planet is as real as it is here. They have no dark night there, because everything and everybody there reflect light, each sends off an aurora that is light, and so a peculiar brightness exists whether the planet is far from the spiritual sun or not.

Those who dwell on the spirit planet are cheerful, happy and good. They are intelligent people, and if they did not have the advantages of education on earth, they have them there, for there are many teachers and schools for all who wish to learn, and all who reach the spirit planet do wish to learn many things. But there are many spirit worlds, and we may spend all eternity visiting and learning of them. No spirit can go to an advanced world until he is good enough to live there, but high and good spirits can visit any world lower than their own, and many do so to aid and teach the lowly ones there, and help them to advance to higher realms.

What is the Spirit-world? It is a world of human beings in which everything is adapted to the needs and the work of those who live there, even if it is the lowest of all the spirit zones, it is adapted to those who find it, for it gives them such experience and discipline as they have earned, and such teaching as will help them some time to go higher. The spirit world is composed of the same kind of matter, force and magnetism as all worlds are composed of, although the forms and manifestations of this substance may vary with the conditions and life of the worlds which comprise them. They are the abodes of conscious life, and the homes of animated human beings. The spirit worlds are located everywhere in space, and in spirit, we may go far or near, and we shall still be in some spirit world; a world to which we, and our own people will naturally gravitate, and where we can take up our labors and our studies, our training and our experiences, and from which we may visit earth to aid human beings, and also send out influences for good in loving thought and deed for the progress of the race, and for our own culture and growth.—Mrs. M. T. Longley.

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Spiritualism vs. Spiritism.

The world moves in cycles. It was when a rabid atheism began to abound about a century ago—and when a cold agnostic materialism, a reaction from the seventeenth century creeds and confessions, came rolling in upon us like a flood—that the world was startled by a muffled sound from the silence; a concussion that shook to its very center the sleepy Protestant world. It was a message from the skies to humanity. It demonstrated that the dead lived. It was a fact, and so is the X-ray. Telegraphic communications and cablegrams are facts; but there is necessarily nothing moral or spiritual in them. A rattlesnake's bite is a fact; the lies of a pothouse politician are facts, or, transposed, it is a fact that they will lie for the glory of their party. Facts may blight and curse, or they may be so manipulated as to strengthen, build up and beautify human character.

Though these varied manifestations from the unseen world were new to us, they were both ancient and modern in Oriental countries. China today is an empire of spiritists. India is another. In the Shastras we find the Rishis communicating with both the dead and the living by mental telegraphy. Crossing the Atlantic a few years ago, the Korean minister at Washington, D. C., was my cabin-mate, and he related to me by the hour the wonderful spirit manifestations of his country. The Moaris of New Zealand held converse with spirits in caves dimly lighted with gum-knots. Mormons are Spiritists, boasting of their healing and spiritual gifts, and Roman Catholics, never denying have for centuries admitted the fact of spirit intercourse, though they have cursed the methods and results when transpiring outside the pale of their own church.

But are Chinese, Hineos, Zulus, Mormons, Roman Catholics, Spiritualists? Do Spiritualists so consider them? Is it not about time that Spiritualists not only presented to the world a straightforward declaration of principles, but exhibited sufficient energy to differentiate between Spiritualism and spiritism? The words are not synonymous. They should never be used interchangeably. Al, an Arabic particle, is a prefix to many words, and is equivalent to definiteness of mental and moral qualities. It has still more

potency when a suffix. No good writer would confound office with official, idea with ideal; then why should he spirit with spiritual, or spiritism with Spiritualism.

This latter relates to angel ministries and to the quickened consciousness and religious aspiration of the races. Its horizon is not bounded by Hydesville, America, or any other nation. It has a divine grip upon the moral constitution, requires such sustenance as a spiritual knowledge, faith, trance, prayer, heavenly impressions, loving angel ministries, and holy inspirations from the Christ Heavens. "It is the spirit that giveth life," said one of old, "and to be spiritually-minded is life and peace." "There is love, joy, peace, long suffering, gentleness, goodness, faith, temperance." "If we live in the spirit," said the apostle, "let us walk in the spirit... endeavoring to keep the unity of the spirit in the bond of peace." This is practical Spiritualism, and what the late Prof. J. R. Buchanan, Kiddle, Brittan, Dr. Crowell and other eminent Spiritualists denominated "Christian Spiritualism," as distinguished from the Chinese, Mormon and Voodoo spiritism, which goes a little further or deeper than "talks with the dead"—talks perhaps about finding "an affinity," or discovering a gold mine, an oil well, or inquiring who will be the next president, and what will be the price of oats next year. This is spiritism. Has it redeemed China, Korea, or the world? Has it inaugurated a new heaven or a new earth? Is the world saved? Stepping higher, have the Spiritualists any more zeal for the truth they profess than other people; are they any more earnest, benevolent, or harmonious? Have they built any more homes for the aged—retreats for sensitives and worn-out lecturers, and hospitals for the poor? Are they morally any better fathers, mothers, neighbors, than the orthodox, whom they sometimes savagely condemn? By their fruits men and their doctrines are to be known—by their fruits, spirits and their teachings are to be judged.

If Spiritualism is not morally uplifting; if it is not religious; if it is not Christian in the noblest sense of that word; if it does not quicken the spiritual consciousness and develop justice, freedom, reciprocity, fraternity, and pentecostal altruism, it is of little avail. But Spiritualism—Spiritualism—being of God and allance with the Christ-spirit of love, being in its inmost phenomenon a philosophy and a religion, the universal religion of all inspired souls, does arouse the spiritual nature and lay the foundation stones for the new heaven and the new earth.

While there are multitudes of spiritists—necromancy test-hunters, consulting borderland earth-bound spirits, thus opening the door to obsession—there are in the land comparatively but few highly and harmoniously unfolded spiritualists ablaze with altruism. When a clergyman asked Emerson what he thought of "the influence and the success of Christianity," he replied, "Christianity has never yet been tried." So Spiritualism, in the fullness of its spirituality, has never yet been fully tried.—Dr. J. M. Peebles, in The Temple of Health.

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The New Religion.

A careful observer, H. J. W. Dam, writing to the Chicago American on this topic, maintains that the birth of the New Religion is the evolutionary union of Religion and Science. As with science the supreme word is "Law," so with religion the supreme word is "God," and where science has failed to offer satisfaction of observed natural phenomena to the inquiring mind, religion has explained the underlying cause thereof. The discoveries of science have all pointed to the religious explanation as the key to the mystery underlying cause thereof. The discoveries of science have all pointed to the religious explanation as the key to the mystery underlying phenomena. Mr. Dam tells us that science will not absorb religion nor will religion absorb science. They are twin departments of human mental activity. Diverse in their spheres of action, mutually and vitally they are based upon the dominant force in humanity, the pursuit of happiness. In the New Religion there is a new conception of God, and a new conception of man in his relation to God, the latter including a new conception of life and death. God is the all-prevailing Something which can not be described in terms of matter. This Something is the source of all the energy in nature. Its laws are emotional and moral as well as physical in their manifestations. No conception of human life can be complete without the law of equilibrium which these moral and physical elements involves. The first scientific law of nature, says Mr. Dam, is the power of spirit over matter, and science has reached a point which compels it to believe and accept this law and include it among its records.

In the New Religion man is not a clerk in a universal department store, bound by regulations of its owners, whose purposes he does not understand; rather is he a royal prince destined to govern. Man is God incarnate. The new idea appeals to everything in man of a lofty nature, a sublime destiny in which death is a mere physical vicissitude, and so long as the childish human will opposes the loving, paternal will, disease, failure and affliction must be expected. To commit the world to love, to faith, is the next great step.

Continued on 4th page.

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THURSDAY, MAY 30, 1901.

REPLY TO "WAITING."

Suppose that I had folded
My hands in bliss serene,
And waited for the summer flowers
And winter snows between
To bear me onward, upward,
Along life's rugged way—
Would my soul have been the richer
When my hair had turned to gray?

Suppose that you had waited
For Fate's all powerful hand
To lead you on from childhood
Up to life's summits grand;
And if you had not struggled,
Nor hoped, nor feared, nor prayed,
Would not your present progress
Have been hopelessly delayed?

Suppose that all the thinkers
Should cease to think, and wait,
And all the actor's on life's stage
Should stop and trust to fate;
Think you the world would progress
Like a well-appointed school?
Or would it not soon well compare
To a green and stagnant pool?

Suppose that the inventor
Should fold his hands and wait,
And think that time, nor wind nor tide
Could stay the hand of fate:
From whence would come improvements
For the betterment of man,
Like we have from locomotive
Down to ox and caravan?

Then suppose that all the poets,
Philosophers and bards
Should cease to play in life's great game,
'Cause Fate held all the cards;
How void of knowledge, rhythm and song
This dark old earth would be,
As it whirled us onward, ever on
To Fate's eternity!

No, though at life's great banquet,
I must not sit and wait
Believing that fate's waiting maid
Will kindly fill my plate;
Upon no God must I depend,
Nor any fairy elf;
But reach out with my own strong arm
And boldly help myself.

And when life's sea gets silent,
Or on a dead standstill,
Then I must stir it up a bit
With my thought, and act, and will;
For I can make things happen
In this great universe—
I can send out on its wave lines
A blessing or a curse.

For a thought dropped on life's ocean
Sends waves from shore to shore,
Where upon eternal head-lands
They beat forevermore;
The thought combined with action—
What powerful things they be!
They hurl fate from their pathway
And march on grand and free.

Since the universal substance
In spirit, soul, and mind,
And everything in nature
Attracts its own true kind,
I being soul, mind, spirit,
If I will it so to be,
May be the master of my fate
And draw all things to me.

Aside from these conclusions—
We can't afford to wait
Nor fold our hands serenely
Contented with our fate;
For by our own strong efforts
Our souls shall grandly grow—
By our struggles we go upward
Though progress oft seems slow.

Since the soul's own evolution
Is to all else paramount
Whatever holds it backward
Causes loss which we must count;
Then let's not be idly waiting,
But struggle, hope and pray,
And we'll rise on life's great ladder
To behold the perfect day.

When on God's sunlit mountains
The soul in beauty stands,
Above the mists and shadows,
Beyond the border lands
With sight and sense grown clearer
It may view the steps of time,
And know why through the ages
It was born to climb and climb.

There is a class of spiritual scientists in the world who have discovered that man does not die, cannot die, and that he goes on living upon another plane when he steps from this one. They are called Spiritualists.

But, you will no doubt say, all peoples have taught the same doctrine, all have believed that there was a future for man. Yes, with all nations, even from the barbarians to the highest of civilized man this has been the inherent belief. Yet in all ages of civilization there have been doubters; there have been those because they could not see with their mortal eyes, hear with their mortal ears the dear ones gone beyond, called them dead and doubted not that when the clouds of the valley fell upon the coffin lid it fastened them down forever. Upon the theory that beyond this stage of existence there is another life senseless creeds and dogmas have been founded, the teaching of which have satisfied only the more ignorant, while the thoughtful, inquiring mind has had nothing to answer its question, If a man die shall he live again? But instead, the hand of bigotry has ever stopped the mouth of the earnest inquirer, and the doubter of dogmas has had for his portion the guillotine, the rack, the inquisition and the stake.

Yet in spite of the efforts of priests and preachers with their little leather-bound Word of God, in spite of iron-clad creeds and foolish dogmas, the mind of man will think, has thought, has questioned the rationality of things until there has grown that vast army known as materialists. And so universal has become this free thought idea, this tendency to doubt—yea, even the voice within which ever speaks the purest truth, that voice which whispers in the sanctuary of the silence, "There is no death," that this has been aptly called the age of materialism.

Into this darkened condition of doubt, into this shadow of hopelessness came the sunshine of Spiritualism, scattering the gloom of discontent, dissipating the night of infidelity and breathing joy and gladness upon the chilled hearts of men forcing them to unfold their rich possibilities as does the genial warmth of springs the tender buds and pent up blossoms from out the winter snows.

Spiritualism came, not asking men to believe, but to look and be convinced, to listen and be not deceived. Spiritualism says as did the arisen Jesus, behold the prints of the nails in my hands and thrust your hand into my side where the sword has been. In other words use your mortal senses, see, hear, feel and know.

There is more consolation, more joy and satisfaction, more actual benefit to a doubting, questioning, grieving world in one demonstrated fact as given through Spiritualism than in all the faiths and beliefs of all the ages.

Spiritualism is not new; all peoples have had its demonstrations to a greater or less extent as the Bible and other ancient writing show, but Modern Spiritualism, that which has recently made its advent into the world and which today attracts such wide spread attention by its bold stand for truth and for the advancement of the race generally speaking, is the Spiritualism that concerns us here and to which in this article we refer.

It is said by its opposers that it has built no churches, no hospitals, has founded no institutions of learning, etc. We acknowledge it has not busied itself much with brick and mortar, with stained glass or lofty spires, but it has in the short space of 53 years flooded the world with literature touching upon every question concerning mortal man; it has placed its speakers upon the rostrum in every civilized land, and the subjects discussed by both its speakers and writers are the broadest and deepest yet known to man. It has not only spread its doctrine to a select few, but its broad, beautiful ideas have permeated even the churches until the Sunday morning sermon of the intelligent divine is almost a fac simile of the learned lecture from the spiritual rostrum.

It has knocked the props from under the materialists theory and ushered him a happier and wiser man into its ranks. It has liberalized the popular theology and last, not least, but first through its phenomena has demonstrated what all the world wanted to know that there was an existence beyond the grave.

It is now ready to organize its grand forces and continue its work which will be to build its temples, its institutions of learning, etc., and above all to preach and teach the gospel of the Fatherhood of God and the brotherhood of man, lifting humanity to a plane where there will be no war, where altruism shall reign supreme and every man will be his brother's keeper and every woman her sister's friend.

HAPPINESS.

Some Spiritualists claim that there will never be a time when man will be perfectly happy. They tell us that the end and aim of life is the perfecting and happying of the human soul, that through the countless aeons of the past it has been evolved until it has reached the present stage of unfoldment; that trend is ever onward and upward toward happiness, yet while ever moving toward it he shall never reach it.

This is like a man running a race. The end of the race is the goal sought; he knows it lies just before and runs his best to reach it, overleaping the obstacles in his way or brushing them aside, his flying feet though oftentimes weary bear him each moment nearer the end; he does not faint by the way, does not stop nor tarry, yet he never reaches his goal. In the very nature of things he is sure to reach it and nothing would be more absurd than to argue that he would not. And it is just as unreasonable to assume that man, while ever journeying on toward a state of perfected

love and eternal happiness, that condition being out yonder in the future for him, else he would not seek it, would never realize it, would never reach his goal. It is argued that a man in a state of perfect happiness would be in a state of no-accountedness. Now how can we judge correctly of these things. This may be true so far as this stage of existence is concerned, though I doubt that, if perfect happiness were attainable here, but who has power to tell of the infinite future of man or what the result would be were he transported to the condition of blessedness which he continually craves.

We have a philosophy that teaches that whatever possibilities lie in store for man he naturally reaches after them. According to this the infant man upon his advent into this world wails and struggles for the mother's breast, the fountain of life which he instinctively knows exists for him; and on through life he goes craving, longing and reaching for the things he needs and which lie in the great bosom of mother nature for him.

Every desire of the human soul is a sure promise of its attainment and he who has not learned this is ignorant of the supreme law of success and happiness whether he be in this world or the world to come.

To conclude that perfect happiness for man would bring inertia and worthlessness seems to me to be a very narrow and contracted view of the subject, and if all men should come to this conclusion the very incentive to labor, to struggle on upward would be gone. It is for happiness that we do all we do. For this the miser hoards his gold and the millionaire seeks to multiply his millions, for this the highwayman lurks within the gloom for the opportunity to slay and rob the unsuspecting traveler. The desire for happiness either directly or indirectly fills the jails and penitentiaries as well as the churches, and furnishes victims for the gallows as well as martyrs to a religion.

So we find that discontent and unsatisfied longing for happiness lead all to seek satisfaction at the fountain of perfect bliss which they instinctively feel exists for them, yet in their ignorance and environment they are as apt to seek amiss as aright, or so it would appear from observation, and wholesome are led by this desire to do good, to spend their energies for the upbuilding of themselves and their fellowmen, many seek for it along the byways of sin and wretchedness, ignorant of the fact that to be happy means to be in perfect accord with the eternal and unchangeable laws of the universe, and that every act contrary to those laws, though the object may be happiness, only leads the actor farther and farther from that condition.

Again, let me say I have observed that the great philanthropists of earth have been those who have attained a high degree of true happiness, those whose souls were so full of love and kindness and who were so baptised with the sunlight of joy and gladness that they desired to share it with every living being. Even to be in the presence of such beings is a boon of blessedness, and who shall say to what extent shines the light from these illuminated souls or how many are lighted into higher and better ways by their radiance.

When a man is thirsty he craves water, yet when he has drunk his fill he thinks not of nor longs for the fountain, when he has eaten to satisfy he cares not for the food so with the soul satisfied with love and happiness and all have nothing to long for, yet the man thus satisfied would be no more worthless, spiritually speaking, than would the man with thirst entirely quenched and hunger appeased, physically considered.

Man is as yet but within the crystal and it doth not yet appear what he shall be when he unfolds his shining wings of beauty in the glorious light of the future eternities. And I opine that we need not fear to give all the happiness we can nor to attain as nearly to perfection in that state as possible since the power which has evolved us through countless ages and brought us thus far on the road to happiness will certainly take care of us when we reach it.

SPIRITUALISM AND THE SECULAR PRESS.

The pessimism of President Barrett and other members of the National Association of Spiritualists, voiced at the New York meeting, is warranted by the facts. Spiritualism and its sister cult, Theosophy, have lost all their novelty and, in doing so, have lost all their attractiveness. It would be reassuring to believe that the decline of interest in Spiritualism was due to a demonstration of the humbug that is at the bottom of so much that is associated with its phenomena of mediumship. But it is to be feared that however convincing the exposure of the fraud in mediumship has been to certain minds for others it has been as if nothing has been established.

There can be no question of the enormous percentage of the fraud in mediumship. It is this that has called forth the hostile legislation that the Spiritualists deplore, and it is this fraud that has invariably turned up to the discredit of the other amiable social tenets of Spiritualism whenever any scientific investigation has been made. In fact, the percentage approaches so near to 100 that it is doubtful if there be the one white crow, the one genuine medium among all those who belong to and have their part and lot in the Spiritualistic Association. But it is quite conceivable that every medium might be a fraud and yet Spiritualism flourish mightily among those to whom questions of evidence counted for nothing. And that it does not must be attributed not to the greater critical attitude of the public, but to its craving for variety.

And variety Spiritualism has not offered these many years. Even the easy communications with the spirit-world at 5 cents a head have had a rather depressing effect, since the weary monotony of the heaven of Spiritualism has palled on the believers and they seek other and more exciting cults that promise more and give results in this world as well as the next. As President Barrett said, the trouble is Spiritualists "have spent too much time chasing

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phantoms, and have not done enough concrete work." And as the phantoms have proved very unreliable, even Caesar and Franklin and Lincoln, to say nothing of Moses, talking gibberish, and as rivals like Mrs. Eddy and her satellites have done "concrete work," it is easy to see why the Spiritualistic loses membership while other cults gain.

The fact is, Spiritualism no longer attracts that large class of people who love mystic and mysterious beliefs. It does not fire popular imagination as it did thirty years ago, since its weird claims have been wholly discounted and no longer interest the general public that at one time stood amazed at the "manifestations." Moreover, its place has been taken by Christian Science, which is just as certainly humbug, but happens to be the kind of humbug that is fashionable today, for there is a fashion in humbugs as there is in overskirts. As things go now, it looks as if Spiritualism and Theosophy will keep on losing membership, becoming back-alley beliefs, while other queer cults will gain until, in the sure advance of true science, social progress will be more nearly related to fact than to fantasies. —Philadelphia Press, May 7.

My object in printing the above is to impress upon Spiritualists the fact that they alone are largely responsible for the conditions which give rise to such articles as that. Undoubtedly the article was written by an egotist. Men of that type frequently have editorial charge of great daily papers. They are cold, intellectual, unsympathetic, materialistic, complacent, knowing the most about things they have investigated the least. But while an egotist wrote this article, it must be borne in mind that he only gave utterance, in an exaggerated form, to the general opinion of the secular press.

Such opinions are formed by the outside appearance of Spiritualism, as presented by the fakes and frauds, generally speaking. Their reporters do not know what lies beneath the surface in the broad field of Spiritual Philosophy, nor do they care. Their business is to report, and this they do, and such reports are largely colored by their own preconceived notions of Spiritualism.

The expressions of Mr. Barrett and others to the effect that local societies are on the decline have been made to urge Spiritualists to support their cause; in short, to urge them to organization, which has been sorely lacking in Spiritualism. Mr. Barrett, as president of the N. S. A., and other prominent leaders, have been trying to rid Spiritualism of its frauds and all the evils that have attended it. This work is very necessary to the welfare and progress of Spiritualism, and all true lovers of the cause commend this movement, but uninterested persons and those ignorant of the issues at stake try to make capital against Spiritualism out of these expressions of warning, which to them seem pessimistic.

If Spiritualists were organized; if they possessed the strength and influence that naturally come from united effort; if, by such effort, they presented Spiritualism to the world as it really is, and not allow it to be presented by its enemies, by impostors and by those who know nothing about it, such articles as the above would never be written.

The daily press is not naturally hostile to Spiritualism. Its editors and reporters are not orthodox; some are Spiritualists, but most of them are agnostics. It is plain, therefore, that if we manifested decorum, self-respect and a disposition to support our cause, as do the churches, the secular press would respect and honor us.

State Spiritualist Convention.

The Spiritualists of Kansas have held a very interesting and successful convention. The object was to organize a State Association and that has been accomplished with about forty members and the following officers and trustees committee elected:

President, D. W. Hull; Vice President, Mrs. Bessie Bellman; Secretary, W. F. Bellman; Treasurer, A. Markley; Board of Trustees, J. Blanchard, Laura B. Payne, W. B. Wagner, C. B. Hoffman, Mrs. E. G. Hammon.

President Barrett was not present on account of ill health and matters claiming his attention in the East until so late in our convention that it was thought not advisable to make the long journey from New York to Kansas for so short a stay.

The convention, however, has been a grand success under the supervision of G. W. Kates and wife who have been untiring workers all through the convention and have rendered able assistance to the cause here.

The convention opened Saturday, May 25, 2:30 p. m. with informal exercises. A piano solo by Miss Pearl Peneyl followed with short addresses by Mr. G. W. Kates, Mrs. Zada B. Kates, Laura B. Payne, D. W. Hull, Mrs. Heyden, Mrs. Bessie Bellman and others. Committees on constitution and by-laws, credentials and rules were appointed by Mr. Kates who acted as chairman at all the meetings. The meeting then closed with congregational singing led by Mrs. Payne.

Saturday 8 p. m. Piano duet, Mrs. Smiley and Quartette, Laura B. Payne, Gertrude and Geraldine Payne and E. F. Roberts. Welcome address was given by Laura B. Payne; response by Zada B. Kates, after which was a short address by D. W. Hull. Mrs. Kates then gave in her bright, happy way spirit messages.

Sunday 10:30 a. m. Congregational singing; Invocation, Mrs. Zada B. Kates; Music; Address by D. W. Hull from the subject "Behold the Lamb of God that taketh away the sins of the world." Remarks by Mrs. Bessie Bellman and others; Vocal Solo by Laura B. Payne; Spirit messages by Mrs. Inez Wagner.

Sunday 2:30 p. m. Vocal solo, Mrs. Zada B. Kates; Recitation, G. W. Kates; Congregational singing; Address by Mrs. Z. B. Kates; Remarks, Laura B. Payne and D. W. Hull; Vocal solo, Laura B. Payne; Spirit messages, Zada B. Kates, Mrs. Dr. Biddell and Mrs. Heyden.

Sunday 8 p. m. Vocal Quartette by Laura B. Payne, Gertrude and Geraldine Payne and E. F. Roberts; Address, G. W. Kates; Vocal solo, Mrs. Kates; Remarks W. E. Bonney; Vocal solo, Laura B. Payne; Spirit messages, Mrs. Z. B. Kates.

Monday and Tuesday there were business meetings at 10:30 a. m.; Conference meetings 2:30 p. m., with addresses and spirit messages in the evenings. Wednesday there was no morning meeting, but a large and enthusiastic one in the afternoon and evening, with short addresses by all the speakers, instrumental and vocal music, spirit messages and tests. Following are the resolutions adopted by the convention.

In organizing ourselves into an association of Spiritualists it is meet that we declare to the world the motives and principles which actuate us, which, in brief, are as follows:

1. That, as ether fills all space, and interpenetrates all grosser matter, so the spirit-world reaches out in every direction from this earth and interblends and unites with this world. Man is a spiritual being, here and now, actuating a physical body which brings him into contact with grosser matter and gives him the experience necessary to form character.

2. All nature is evolutive, passing from the baser to the higher and holier conditions and the spiritual natures of men and women are but the ripened conditions of manhood.

3. As matter is related to matter, so spirit is related to spirit, and thus through our spiritual natures we may come into tangible relation with the spirit world and thus enter into communication with those who have not died, but entered a higher sphere of life.

4. Since earth life is a school for character building in which we lay the foundation for future growth and development, we should use every effort not only to perfect our best natures, but to assist all who are struggling in the life journey to overcome physical obstructions to their higher moral growth.

5. All human life—aye all life—is sacred. Neither in war, nor in government have we right to send men into the spirit world before they have ripened for it; therefore we favor arbitration in settling all questions.

6. Believing that vaccination is the gateway by which foul and filthy diseases are introduced into the human system, and that as a prophylactic it is uncertain, we are opposed to it, and will use our influence as a society to prevent mischievous legislation on this subject.

Not only does Spiritualism stimulate moral and intellectual growth, but it also carries its refined and magnetic forces to the bed sides of the afflicted, fulfilling that scripture, "They shall lay hands on the sick, and they shall recover." Therefore, we shall use our efforts to prevent hostile legislation.

7. Nature furnishes her own punishment for the sins of each individual, and instead of increasing that punishment we should so restrain, constrain and educate transgressors of the law as to make added punishment unnecessary.

8. Knowing mediumship to be the basis of all revelation from the spirit world, and the only proof of a future life, we resolve to protect, shelter and assist true mediums everywhere.

9. We take pleasure in calling the attention of Spiritualists of this state to The Psychic Century published in this city and earnestly invite them to give it their support.

NOTES AND COMMENTS.

BY W. B. WAGNER.

I do not think Spiritualists, as a rule, lack musical talent. I am certain they are all fond of music. But they won't sing in "meetin'." What is matter with them? Do they lack energy? Have they forgotten the musical training they received in the orthodox churches? Is it because they no longer believe in a heaven where singing is the principal occupation? A Spiritualistic Congregation don't make noise enough while singing to be heard ten yards away. If the preacher caused them to go to sleep there wouldn't be singing enough to wake them up. They should join the Salvation Army for awhile and learn something.

Mrs. Jacob Hey, of Carbondale, who, with her husband and son, was here attending the convention, relates that during the night before she came she had a prophetic dream. In the dream she came to Topeka and went to the house of a friend. She noted the exact exterior and interior of the appearance of the house. She remained at the house a few hours, and then she learned that circumstances prevented her from staying longer. Upon coming to Topeka this dream was fulfilled. She had never been in this house of her friend before, but she readily recognized it from her dream. She related the dream and its fulfillment in the presence of D. W. Hull who was thereupon constrained to relate a dream of his own. I forget the details of this dream but it was one of the inexplicable kind. He had to become acquainted with a party and decide to hold a debate with him at a certain place in order that the dream might be fulfilled. Why were the things decided upon by Mr. Hull and the other party which led up to the fulfillment of the dream?

The meeting on Sunday evening at Crawford's opera house was perhaps the most interesting one of the convention. There was a good attendance, much better than at any other session, and perfect harmony existed between the audience and those who occupied the rostrum. Whether this harmony was transfused from the audience to the rostrum, or vice versa, I do not know. Certain it was that

speakers, medium and musicians were at their best, and the audience enjoyed all that was given them. The meeting was presided over by Mrs. Bessie J. Bellman, of Howard. The principal address of the evening was made by Geo. W. Kates, his subject being "Inconsistencies." He said that no one was perfectly happy and affirmed that if every one was there would be no advancement. Discontent is a factor of progress. He stated that man was not created but evolved. He spoke at some length on heredity, pointing out many conditions that shape the characters of children before they are born. Among these conditions are war, strife, discord between parents, and the slaying of animals. He was followed by W. E. Bonney, who read a short paper, to which he added a few remarks. Mrs. Kates then gave some tests which were very satisfactory to those receiving them and were also enjoyed by the rest of the audience.

I had the pleasure of meeting that venerable and veteran Spiritualist, J. N. Blanchard, of Delphos, while he was attending the convention here. He related some psychic experiences which greatly interested me. One was as follows: While yet a boy, he became skeptical in regard to orthodoxy and began to study such new doctrines as phrenology and mesmerism. As a mesmerist he became quite proficient. At the age of 22, he found himself with a wife and child in spirit life. He had heard about, but had not investigated Spiritualism. His uncle who lived in an adjoining neighborhood was a medium. One day, at the noon hour, Mr. Blanchard wrote several questions to his spirit wife and sealed them in an envelope. This envelope was then enclosed in another which was addressed to a party who lived near his uncle and who was instructed to deliver it to him. He then mailed the letter, the mail being carried in that part of Vermont at that time by stage-coach. The next morning a letter came to him from his uncle, who stated that after dinner on the day previous he was hoeing, when the spirit of Mr. Blanchard's wife came to him, and urged him to go in the house and write for her. He did as requested and a message was written automatically through his hand. This message, which was to Mr. Blanchard, answered every one of his questions to his wife. Several days after, on Saturday, Mr. Blanchard went in person to see the medium. While there the letter which Mr. Blanchard had written to him was delivered. It had been delayed by the absence of the party to whom the outside envelope was directed. The next day Mr. Blanchard had several sittings with the medium. Then he determined to satisfy himself whether he had through mesmeric influence caused his uncle to write the answer to the questions which he had written to his spirit wife. He asked the medium a question, and then fixing his eyes upon him, willed that a certain answer should be written. It is needless to say that he did not receive the answer he expected. All this occurred long before "subconscious minds," "subliminal selfs," "unconscious cerebration," etc., were invented. Modern scientists had not yet discovered that each person has a "subjective mind," which is always telling lies and which does the most wonderful things and never owns up that it does them. Mr. Blanchard made a very simple test which ought to satisfy any sensible person but it would not satisfy some of our latter-day scientists.

J. H. Nixon, of Spring Hill, Kan., attended the convention here a few days, and called on The Psychic Century. Mr. Nixon is the gentleman who compiled and caused to be published that remarkable book, "Rending the Veil," and is now engaged in compiling another work equally remarkable, to be entitled "Beyond the Veil." He showed us some of the original manuscripts for the latter book, and also some of the pictures for it. The handwriting of each spirit has an identity of its own—an identity that is maintained throughout the entire manuscript, although the manuscript may have been written at different seances. Most of the writing is legible and easily read, and this is very remarkable considering the condition under which it was given. One of these materialized spirits wrote at the rate of 500 words a minute, and another at the rate of 400. The hand would be seen to pass rapidly across the paper, but how the words were made in such a short space of time was a mystery to all who saw it. Oftimes those in the circle furnished their own tablets, all of which would be used during the seance. The spirit would stand before the one whose tablet he used, would hold the tablet in his left hand, and with his right do the writing. As soon as he would finish a page he would tear it off and throw it at the feet of the owner of the tablet, and then commence on another page. When the message would be finished, he would sometimes dematerialize, and then another spirit would emerge from the cabinet, and taking another tablet from some one in the circle would write as his predecessor had done. While a spirit would be writing thus, he would also be talking on various subjects with members of the circle. Mr. Nixon left with us several copies of "Rending the Veil" which we offer for sale at the regular price, \$2.00; postage prepaid.

The difficulty of sustaining a movement devoted to advance-thought, when unsupported by a strong organization, can only be appreciated by those who have tried it. Those who ought to unite and faithfully sustain the Cause, seem to prefer to separate themselves and dance around their pet theories or interests—caring nothing whether the Cause shall sink or swim! The great majority do not stir a hand to uphold the "workers," but look selfishly to their own interest or pleasure. —Philosophical Journal.

THE PSYCHIC CENTURY.

Continued from 1st page.

Paternal love, God, removes affliction according to the measure of submission and of faith.

This, says the writer, is consonant with the highest science, and conforms to the supremest exactions of common sense. The province of death in the New Religion receives the following allusion:

"The new conception of death is based upon the action of the law of evolution. The scientific data, obtained under scientific test conditions, which now exist prove, beyond the power of any reasonable mind to deny, that many persons have survived death. If any man will today place side by side the recorded phenomena of the observed phantasms of living persons and the observed phantasms of dead persons; if he will place side by side the recorded phenomena of clairvoyance by living persons and clairvoyance by dead persons, he will prove to the satisfaction of any honest mind that the human body is but the developer and creator of a human individuality which, living or dead, is superior to the body and can dissociate itself from it."

Essays of this character in a big secular newspaper are helpful in the highest degree and indicate the enormous trend of human thinking Godward.—The Light of Truth.

Love, the Only Salvation.

The three cardinal doctrines of orthodoxy, essential to be believed in, in order to be saved from the endless hell are these: Join the church; believe in the Scriptures as the infallible word of God; and believe that Christ died for you to save you, a sinner, from hell.

Jesus himself never mentioned these doctrines as essential to salvation, in any of His teachings. In answering the lawyer he made Love the essential to salvation: "Love God, love your neighbor and keep the commandments." And this (Love)—the very essence of Christ's teachings—is now being reiterated by all who have left the orthodox church, and they are being held up as outcasts and reviled for doing so.

The church creeds and priestly doctrines are founded on the teachings of the apostles, which give them a very unstable foundation, for the apostles themselves did not fully comprehend the spiritual teachings of Christ, for they were looking for a literal, instead of a spiritual kingdom.

We cannot judge of a future, higher and nobler phase of evolution by a past and present, lower and ignoble phase of evolution. On the selfish, animal plane, life lives upon life, and the world is a hell of torment to live in. From this low plane it is impossible to conceive of a state of consciousness where Love rules, until one emancipates himself from the selfish, animal disposition. The animal man always judges everything from the point of view of the past and present. Only the spiritual man is capable of realizing by his soul's intuition a future of Love, Peace and Happiness.—The World's Advance-Thought.

Delphos Campmeeting.

The Twenty-third Annual Campmeeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kan., Aug. 9th to 26th, 1901.

Speakers—H. A. Davis, of Nebraska; E. E. Chesney, Kansas City, Mo.; Rev. T. W. Woodrow, Kansas City, Rev. L. A. Maybee, Topeka, Kansas, are engaged, and several others are intending to come.

Mediums—Dr. Louis Schlesinger, of Chattanooga, Tenn., writes "To go ahead and advertise me as being one that will do all that in my power lies to help in the great cause of human redemption. I will appear on your rostrum three times each week, either afternoon or evenings, and more if my constitution permits." Dr. Schlesinger is too well known as a test medium to need any eulogy from us. W. W. Aber, the materializing medium so widely and favorably known, writes the management he will be with them again this year, and that he will give private readings during the day.

Music—Reeves' celebrated orchestra with their choice selections will add much to the enjoyment of the campers.

Amusements—Believing that innocent amusements are necessary to the young people, arrangements are being made for various attractions in that line.

Board—Board will be furnished for \$3.50 per week, 25cts per meal. Provisions for sale at regular market prices.

Tents—Tents to rent for \$2.00 to \$2.50. Beds and bedding extra. All who can should take blankets, etc., as the supply is limited. Straw for tents free. Feed for teams at reasonable rates.

Admission—Admission to the grounds free during the week. Sundays a fee of 10c for all over 12 years old will be charged. Busses carrying passengers will be charged 50c, unless by special contract.

N. S. A. Benefit—Tuesday, the 20th, will be for the benefit of the N. S. A. Special exercises and speakers for the occasion.

R. R. Rates—Negotiations are in progress, with very favorable prospects, for a fare of one and one-third rate on the Union Pacific R. R. from Kansas City and Beloit, and intermediate points also. Sunday trains from Beloit and Solomon.

Not the "Only!"

Editor Psychic Century:—Not long ago I heard a speaker say that Spiritualism was the only true religion in the world. On the other hand, Christianity claims to be the only way of salvation. The fact is if you destroy Spiritualism Christianity has not a leg to stand on, nor a peg on which to hang a hope, for the return of spirits to earth plane, and their manifestation to mortals is a demonstra-

tion of soul-life independent of the body, therefore a proof of immortality; hence Christianity should not quarrel with Spiritualism for proving or demonstrating one of its cardinal doctrines.

On the other hand Spiritualism needs Christianity to serve as a balance-wheel to prevent her flying at a tangent into all kinds of vagaries, and discarding all worship and adoration of the true and living God, for it is a well-known fact that many Spiritualists would discard all ideas of religious worship and thus deprive many desponding souls of their chief source of comfort.

From the above state of facts it appears that Spiritualism demonstrates a continued existence beyond the grave, but does not always reform men's lives, for we all know many Spiritualists whose lives are grossly immoral. So we see that Spiritualism and Christianity are neither of them the "only" system that the world needs, but each is a part of one perfect whole; and when these parts are brought together and properly blended we shall have a system of ethics that shall sweep all false philosophies from the world, and bring in the glorious millenium when all shall see eye to eye; then shall there be peace on earth, good will to men, and nothing shall hurt or destroy in all the holy mountain.

Time to Adopt Better Methods.

How to build and maintain local societies is a question which Spiritualists are now considering. They are looking for light on this subject. They want to know the history of those societies that have become successful. The following to the Banner of Light by E. L. Allen, Treasurer Berkeley Hall Society, Boston, will doubtless interest our readers:

"In 1899, Rev. F. A. Wiggins appeared upon the scene, and was engaged for the season. At the close of the first season, a decided change was manifest. The audiences had largely increased; the contributions were larger, the debt had been paid, and good fellowship was in the ascendant.

"At the close of the first season, under a settled speaker, we had proved the success of the experiment by landing the society out of debt, and with a membership running up to one hundred and fifty, its present number; an average attendance of seven hundred and the most evident expressions of universal harmony and good feeling.

"It is needless to say Mr. Wiggins was engaged for a second season, the close of which we are now approaching. The success of the first season continued and multiplied until the society now finds it necessary to change its quarters, and has engaged for its next season's work the elegant new Chickering Hall on Huntington Avenue, and also the services of Mr. Wiggins for a third year. This move is a natural sequence to our rapid growth and development, and the board of directors is satisfied that our already large attendance will be largely increased; that we will attract a class of people that have not been, heretofore, seen at spiritual meetings, and we will advance the Cause in the estimation of all thoughtful people.

"This bit of history is of value outside of its local surroundings. It goes to prove that where Spiritualism is elevated and made respectable, kept clean and sweet, it will not lack adherents. As to the choice between a settled and itinerant speaker, I think there can be no question. It is being demonstrated by Moses Hull at Buffalo, Mr. Peck in St. Louis, and notably by Mr. Wiggins in Boston.

"Surely it is time that Spiritualists were adopting the better methods. Above all put educated mediums on the platform, men or women, it does not matter so much, if they have something to say, and know how to deliver it, and at the same time, have the business ability that is necessary. For be it understood there is a business end to all undertakings, even in the management of a spiritual meeting.

"I must not close this article without mentioning our music. The Ladies' Schubert Quartet, that has given so much satisfaction the present season, and added so many to its long list of friends, has been engaged for the season, commencing Oct. 6, 1901."

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Enlarged, but Price is the Same.

Referring to "Mediumship and Its Laws," Hudson Tuttle, the author, writes us that "a new edition is now ready with 32 additional pages, with no additional price. I wish to have the book answer every question, and sold for the least possible price." This book and The Psychic Century for one year for \$1.00.

Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vested in mortality. There is a winterland sphere of retribution and suffering over there as well as a summerland of moral loveliness. No one by dying gets away from himself. Memory, consciousness and conscience continue. God constructs no hell—damns no souls here or anywhere. Men build there own hells. They reap what they sow. Every child born is a possible archangel or a wandering prodigal in Cimmerian spheres. Death is not a sponge that cleans life's slates by a dying spasm, nor does it make saints of savages in a twinkling of an eye. Man is a spirit now, a moral actor now and in all the worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the door to immortal spheres, but it has disclosed some of the beauties awaiting us in the many mansioned house of the Father. These mansions—aural spheres, enzyoning stars and planets—are real, substantial, and adaptively fitted for the abode of spirits, angels and archangels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory, transcending glory, through the ages of eternity.—J. M. Peebles.

Sweet and kindly and loving thoughts must make for the harmony even of the body itself. Sour, unkind, and hateful thoughts must disorder the secretions and poison the blood and disarrange the vibrations of our bodies. It cannot be otherwise. Mental serenity must produce physical calmness. Moral pureness must work toward physical cleanness. To be right, then, in the soul must be the first condition of being right in the body. There must be therapeutic potencies in spiritual thoughts and emotions. If God, the Eternal and Infinitely Good Being, is the heart of the creation, then the inner spring of all its forces must be moral and spiritual energies. As with the Universe, so with the human body and mind. If a man can make himself habitually right in his thought and desire, right in his will and purpose, he must become right in the tissues built up out of the mind's action. "Seek ye first the Kingdom of God, even his rightness, and all other things—matters of health as well as of character—will be added thereto."—Rev. Heber Newton, in Mind.

Smallpox, the most eminent living medical scientists, both in Europe and America, say that it comes from within and not from without; that it is no more contagious than the stomach ache, and that, therefore, vaccination, aside from being positively dangerous, is a colossal humbug!—Philosophical Journal.

The following, which was probably discovered by some sportsman in a prohibition state, is the shortest sentence in which all the letters of the alphabet are used: "Pack my box with five dozen liquor jugs."

Mrs. Laura B. Payne will lecture and Mrs. Inez Wagner will give tests Sunday evening at Lincoln Post hall.

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

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