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THE PRESENT AGE

How Is It Being Manifested?

Considering the ideas of mankind and their relation to the theological thought of the world, the force which at the present time is the most powerful in its operation is the one that is disintegrating, breaking down the forms of thought that have heretofore shackled the honest expression of the spiritual life and caused it to seemingly disintegrate; to appear to give sanction and adherence to views pertaining to the religious life of man that truthfully did not accept.

The inception and development of those forms of religious belief which are at present (to the close observer of the trend of development on lines of thought concerning religious belief) meeting their Waterloo, were evolved among races whose intellectual and spiritual development poorly fitted them to be able to decide what was needful for them on that line. And portions of it were transmitted to them as the heritage of a still more ignorant undeveloped past.

The views on religious questions which at present are being set aside for something more adapted to the needs of the present age, have been retained because the belief was strong that the time had passed by for the manifestation of new forms of thought on those subjects. That whatever had been revealed was final, eternal in its duration and any attempt to reach out and utilize the newer manifestations that were being evolved because the necessities of the human soul were calling for something more in harmony with the age, was considered a non-recognition of the old forms of thought, and to the believers in the old systems who were then largely in the majority the new thought would not be accepted.

One very important fact that the present age has brought into view is that it expects to make further advancement it must, if it retains the power to utilize the portions of truth transmitted to it from the past, adopt a system of thoroughly sifting the false from the true, eliminating from all of its systems of belief whether on religious, social or political questions that which cannot be utilized in the development of life on any of the lines on which the old form is necessary for it to evolve.

It is a recognized truth that there are forms of belief which in one age would be accepted as helpful in its evolution toward a higher standard of life, which if it was retained after that phase of development had been reached would be detrimental, an obstacle in the path which it is seeking to pursue. There have always been manifestations of the truth which have been adapted to the needs of any age or phase of development whether on religious, social or political lines, and between the believers in the perpetuity of the old systems, and those of the new, who maintain that however useful they may have been, in the passing of the age, they were intended to be discarded and enforced the two opposing forms of thought there have been waged the great historic conflicts of the world.

The power and ability of the present age to assimilate the revelations of advance thought as it is made manifest to it in greater truth and wisdom, so that those who are fearful that it is seeking to utilize the forces of the universe beyond the limit of practicality and consequently producing chaotic conditions, should calm their fears, for it will not receive them until it is capable of utilizing those forces in a practical way to help solve the problems of the advancing energies of life. The spirit of the present age must, even with all of its constructive forces in such active operation, be necessarily a large percentage iconoclastic; it yet being largely encumbered with those conditions that are the inheritance of the past age, and which it has for all practical purposes outgrown, and which must be removed, and they will be, there is no merely guess to be considered in the problem; and whoever is rash enough to think of impeding the efforts made to clear the way of obstacles so that the constructive forces can build better conditions will have opportunity to regret that they placed themselves in the way of forces that are irresistible.

The present age has brought into subjection and utilized the forces of nature to an extent greater than all of the eras that had preceded it. Knowledge of the fact has been acquired and made of practical use in helping forward racial development that the only mystery which enshrouds those undiscovered forces which are waiting for human life to explore is its inability at present to comprehend them. The forces are there, and in proportion as that obstacle is removed, there is opened up an illimitable fountain of resources from which can be taken whatever the age needs to help it on its ever ascending journey.

The manifestations of the present age are proving false the assertion that the race as a whole retrogresses; it is following, and is the legitimate successor of the manifestations of the progressive energies that have lifted the race to its present phase of development. We do not deny the fact that nations and sub-races have their birth, growth, and as distinct national entities decay; but that only proves that as new nations are evolved the law of the age in which they are being developed demands that those whose systems of life were evolved in an age more primitive and are unable to grasp and utilize the forces of the more modern world should retire from the arena, become absorbed into those whose foundations are laid down on lines more in accord with the expanding energies of life.

When the ancient civilizations of Egypt, Greece and Rome were swept into oblivion by the forces that were laying the foundation of the modern world, it was not evidence that human life was retrograding, but on the contrary proof that it was being fitted to manifest its energies on a plane superior to any that the preceding ages were capable of manifesting. And so with the nations composing our present civilization; they are working out their destiny not on lines of mere chance or

happen so, but according to the law which controls their destiny and using them as instruments to prepare the way for more advanced forms of life to be manifested, and when their mission is performed they will retire as their predecessors have done; and the indications which are strong evidence that some of our modern nations have, under their present systems about reached their limit and are ready to retire, leaving their last will and testament for the coming ages to use as best they can. It has been by taking one step at a time that human life on its journey through the ages that have passed has attained unto its present position, and by the same method will it continue to advance, and in time will place in the museum of past antiquities those manifestations of life's forces which at present are the acme of development in the modern world.

The present age in comparison with those that have passed is manifesting its life more in accord with the principles of humanitarianism. The doctrine of the unity of human life and of according to all an equal opportunity for development, is slowly superseding the selfish instincts which in former ages were more dominant. This assertion may seem to some minds paradoxical, not based upon actual facts as they are presented. When we see what has been done in the development of the destructive weapons of war, and what efforts are being made to make their destructive power still more effective, it would seem when viewed from an external position that the assertion that expecting the coming brotherhood of the races, from the present age, is contradictory; but when rightly understood they are seen to be forces which are working for a consummation of that much desired end.

The mission of the present age is to obliterate the provincialism and exclusiveness of the nations of the world which has been the cause of so much suffering, and was a necessary condition of their life, owing to their lack of methods by which cheap and rapid communication could be had with each other. Old prejudices die hard. The efforts of the advance thought of the age to clothe the truth in a garb that is more acceptable to the modern forms of thought, as well as to eliminate what is false, will be strenuously opposed by those of the old form, the old form, regardless of whether they are the expression of the truth or not.

There is yet opportunity in our modern life for reformers of the heroic type to make themselves manifest. Throughout all the ages of human development there has always been the forlorn hope that has led humanity in its advance toward the planes of existence. The new is constantly improving upon the old, seeking to clothe it in garments better suited to the advancing age; and it will always be so; the prayer, "give us this day our daily bread," is very appropriate in its presentation of the needs of the present age. The past has been the time when the old form of thought was being discarded and the new mission that is devolving upon the present which is to broaden and make straight the highway upon which the coming ages will plant their standard.

The present age is manifesting its life on a higher plane than any that has preceded it no rational being but will admit. But it is not satisfied with what has been attained; it is reaching out for better conditions than those which at present exist, in which human life can work out its destiny with better prospects of being successful; and it is to be congratulated because of that condition. We cannot endorse the program laid down by those thinkers who hold that while it is possible for human life to intellectually advance, and to bring to a high state of perfection the mechanical forces of the world, it can of the constructive forces in such active operation, be necessarily a large percentage iconoclastic; it yet being largely encumbered with those conditions that are the inheritance of the past age, and which it has for all practical purposes outgrown, and which must be removed, and they will be, there is no merely guess to be considered in the problem; and whoever is rash enough to think of impeding the efforts made to clear the way of obstacles so that the constructive forces can build better conditions will have opportunity to regret that they placed themselves in the way of forces that are irresistible.

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To Whom It May Concern:

The undersigned will deposit one hundred dollars against twenty-five dollars, that the Bangs Sisters, of Chicago, perform their "independent slate writing" by a purely mechanical process, to prove which the undersigned is willing to risk the above mentioned sum. The only condition the undersigned requires is to be allowed to place his hands at both ends of the slate. If under the conditions above named any writing shall appear on the blank sheets in the slate, he shall forfeit his one hundred dollars; if however no writing is produced, the mediums or their friends who may accept this challenge shall forfeit the sum of twenty-five dollars. For further particulars address the undersigned.

M. M. MANGASARIAN,
20 Delaware Pl., Chicago.

The above presents an excellent opportunity for the Bangs Sisters to make \$100. We candidly believe they can win; we have no doubt of it. Mr. Mangasarian stands high in this city. He is the regular lecturer for the Ethical Society, and to convince him that spirits can and do communicate with mortals would be a decided triumph for our cause. Let the contest be made.

RELIGIONS.

The New Religion and the Old.

For eighteen hundred years the orthodox church has been teaching that Heaven, God and the Christ are of some far-off sphere, and far from the habitation of man; utterly forgetful of the saying of the Grand Teacher of the first century that the Kingdom of Heaven is within you; thereby proving to any thinking mind that heaven is not a place far off, but that heaven must be within the heart and soul. Christ knew this, and tried to teach man the true religion, but he was crucified for it. He would have been right, and think right, heaven would be in his being; but it seems that man did not want to understand the words of Christ, because it restricted him from coarse pleasures, sensual enjoyments, and from taking the advantage of his fellow beings; and then after he had committed his full share of evil-doing to God against his fellow beings, to ask God for forgiveness.

It is only in late years that men of all walks of life are beginning to understand and teach the true meaning of the teachings of that Grand Teacher, the highest, the humblest, the greatest, the meekest of all—the Christ; teaching that religion to be practical must be lived, and that the Kingdom of Heaven is not in some far-off heaven, but that heaven must be in our being, in our mind and soul; that if man so loves that he is at peace with himself and the world, doing all he can for his fellow beings, loving all, hating no one, a kind word for all, but never a curse, helping fallen humanity to again become what he should be; doing as the Christ did and taught, so that there may not be a thought in his mind that he had committed some wrong deed; but the memory that he had done his best and fulfilled his duty.

Harmony and love, love for all, the high and the low, the rich and the poor, or friend or foe, then will we know what heaven is. Man must live in love, and love is the key to this life. Religion to be of any use must be lived in this life. I believe in immortality of the soul and a life beyond the grave. But immortality does not begin after death, but begins in this life. Love for humanity and divinity is the key to immortality.

Man does not get immortality as a free gift, to be laid away in this life, and be taken up after the change called death; but he must live the life of Christ, that he will truly have the Kingdom of Heaven within himself. Man doing this need not fear that he will reap his reward after death, for to such as live not for their own selfish ends and desires, but for the good of humanity and the betterment of the world, the reward is given in this life. He who wishes to gain a reward thereby, but because they love humanity and the betterment of the world, to such immortality is an assured fact, for in the heart where love dwells, there also and always dwell heaven and immortality.

Man in his mad rush after pleasure and wealth, never takes time to think that perhaps he would enjoy more if he would help his fellow beings, and that he would have forgotten the saying of the Christ that "What thou sowest, so shalt thou reap," and also the law of karma as taught in the New Thought.

Man may for a time live for himself only, caring nothing for those poor souls around him that need his help and influence to become what they should be. He may have all the pleasures he wants, and realize the riches of the world, but sooner or later he will find that the shortest way is not always the best way, and that pleasure and riches are not all that is needed to fulfill the earthly mission.

The orthodox church teaches sanctification by faith, in fact this is the foundation of the church; teaching that no matter how grievously man may sin, so

matter how many hearts he may break, or out of how many mouths he may take the bread that they need to keep their bodies and souls together, yet if that man asks for forgiveness, even though it be at the last hour, he calls upon his God, whom he has insulted for years, by not living the spiritual laws, he will be forgiven, and his soul will pass to heaven and is safe. The orthodox church totally ignores the law of karma, and the saying of the Christ, "As thou sowest, so shalt thou reap." This is why the Christian church has failed thus far, because in teaching "sanctification by faith," they give men free license to all crime and misdoings; because all that is necessary after many hearts are broken and many a life ruined, after being surfeited with all the pleasures of the world that teach and position can give; then take the bread that they need to keep their bodies and souls together, yet if that man asks for forgiveness, even though it be at the last hour, he calls upon his God, whom he has insulted for years, by not living the spiritual laws, he will be forgiven, and his soul will pass to heaven and is safe. The orthodox church totally ignores the law of karma, and the saying of the Christ, "As thou sowest, so shalt thou reap." 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A STUDY OF JESUS-MAN, MEDIUM, CHRIST.

Synopsis of an Inspirational Lecture Delivered by John W. Ring, at Galveston, Texas, Dec. 25, 1901.

In the study of the life of Jesus the Christ there is probably no more beautiful or important lesson than this: Truth stands unmoved by man's disbelief, unchanged by his denial; in majesty she moves, and her presence dispels the gloom of error; the quaking forms of superstition and bigotry disperse, while doubt and fear flee as bats from a torch. Let man seek to be made free by Truth, to stand in its brightness, to reflect the holy light which drives away all darkness, conceals all clouds and transforms night into high noon. Truth asks no defense, but she seeks a hearing. "Truth crushed to earth will rise again, the eternal years of God are hers." The magnificent illustration of successful soul culture is drawn from the fact that Jesus as a historical character is comparatively unnoticed and unmentioned. Historians of his day, from prejudice possibly, or from caution, or from some other cause, have not recorded his name. Outside the Holy Bible, which we all know is a compilation by religious enthusiasts, and some books purporting to come from the magicians of India and Persia (wise men) which in matter of form and ceremony contradict the Bible, there is no history of this character, Jesus.

This only emphasizes the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

JESUS THE MAN.

Creative energy has evolved the manifestations of life from seemingly inert pebble and clay to the vondrous creature, Man. "What a piece of work is man; how noble in reason; how infinite in faculties; in form and moving, how like an angel; in apprehension, how like a god; the beauty of the world; the paragon of animals." Man's towering reason has arranged the vastness of space, filled with beauty and grandeur, to suit his taste, eye, fancy; harnesses the forces so wondrously potent, that once they were looked upon as far beyond the conception of mortal mind, not to mention the grasp of his hand; when electricity is subservient and even the magnetic waves of earth and air are bearers of his messages. All history leads one to rest assured that deity has said of Man, "I have loved son in whom I well pleased." Nature has an open book, a revelation of the Infinite; the sands upon the shores, the boulders on the mountain's rugged side and craggy top, speak in tones subdued, but mighty; the babble of the brook, the dash of the wave pushed by angry winds, the chirping wren, and the thrilling lark, the roaring lion and the whining tiger from jungle lair, all speak to listening ears—respond to souls anxious for a revelation of Divinity. The springing grass and violets of early Springtime, the wilting flowers and growing grain of sultry Summer, the fruitless nuts and seed of Autumn's golden touch, and even the blist and chill of winter bleak and dismal, all convey to the soul of man a message of deity. All this is a wondrous panorama to the several senses of man. As these whispering and thundering tones respond to the observations of man's physical senses, so there is constant response to the appeal of his spiritual senses. The angels of high Heaven stooped to earth on many occasions to find mouthpieces for their heaven-born ideas.

Nature, as seen by man, breathes in holy voice the revelation of Creative Energy, but Man is the one for whom such purpose moves. Note how animals become domesticated, or extinct, or vegetation grows, all by man's touch, when man and civilization, with their appendages move in majesty across a country or a continent.

So much nearer to our hearts, so much dearer, is the sweetness and purity of the life because Jesus was a man, born of woman. However much we may look up for the heavenly Christ, the divine, the immaculate, we will find vying in prominence to our gaze, the human impulses which every man inherits—the greatest, the noblest, in memory's casket—Mother. Compassion which moved his heart toward the multitude, grew from mother's sympathy for the bruised finger and trivial misfortunes of childhood; no higher source is necessary for such qualities; provoked to charity and kindness on several occasions, no attribute of deity, but quality of man growing from mother's ability to correct and if necessary punish for the well-being of the child; moved to tears when contemplating a close walk in the path of duty (as when he prayed that the cup might pass, not the man and child, but the cup of suffering of a man cultivating the noble characteristics bequeathed by a loving mother who dampened the pillow many nights to decide, "which shall it be.")

JESUS THE MEDIUM.

As tangible Nature has been a means of expression for life in its varied forms, so man has been the medium or mouthpiece for spiritual gifts of perception and reason. Our judgment does not lead us to presume that any preparations are made for divine revelation, other than the building of chaste characters that should stand for the actual purity of life, rather than the fleeting or seeming. Nor do we presume that the occasion of this extraordinary life in which old teachings were to be taught and practiced, and an exception was made. You are aware with a moment's thought that all of the teachings of Jesus, which breathe of divine origin are the precepts of former ages; the first and second commandments on which he declared hung the law and the prophets, and been taught by the wisest and best of men for centuries before the birth of this great Man and Medium—Jesus. In fact, that sweet singer, Ella Wheeler Wilcox has, both wisely and beautifully, said, "Whoever was begotten by pure love, and came desired and welcomed into life, is of immaculate conception. He whose heart is full of love, and whose eyes are like unto the sun, and whose love is more manifold than that which loves himself, and cannot and room in his heart for hate, may be another Christ. We all may be the Saviors of the world if we believe in the Divinity which dwells in us, and worship it, and not our grosser selves, our tempers, greed, and our unworthy aims, until the cross, who gives life to all, pays kindness for unkindness, smiles for frowns, and leads us with courage to each faithful heart, and to the hope and scatter joy abroad—be, to a Redeemer, Son of God." This is the high state of Mediumship which exists in embryo in all minds. The philosophy of spiritual mediumship as taught and practiced by Spiritualists enables one to immediately see that our lives—ours and mine—are vehicles for the revelation of spiritual, yes, infinite things of greatness.

Majesty discloses to us the fact that cycles of time bring forth conditions which form characters that are apparently endowed with special qualities. India has her Buddhas, with a following of three to one more than any other

STUDIES IN SPIRITUAL THOUGHT.

Healing Power of Thought—Rationale of Its Operation—Suggestion and Auto-Suggestion.

As I sat listening, in the Silence, I overheard two Voices conversing with each other. They were speaking of the power of thought, in some of its finer phases, and what it can accomplish. I will endeavor to recall the substance of some of their remarks. Especial emphasis was given to the health-giving and health-conserving influence of sweet pure thoughts, the beautiful potency of thought for health of right-minded thoughts, etc.

One Voice observed: "There is another point in this matter, not yet known and realized as it should be. It is this: The power of the mind, when rightly controlled and exercised, to eliminate diseased conditions within the physical body, and to induce healthful conditions. "Why, there is power in the mind, by the exertion of suitable thought and action, to kill, cure, and destroy, and hence their expulsion from the physical organism. To will their destruction and expulsion, when one learns how to use his mind forces for that purpose, is to conquer. The mind has power to concentrate a current of disintegration and death upon such noxious organisms, and the power of the mind to mind and directed will force for curative medical purposes are not fully apprehended, nor realized, either the ethically or practically. The force within, thus directed, will plant in them the seeds of death. Similarly other forms of disease may be cured, and the mind, and educated by right action of the mind, in right will and thought."

"These are things the human mind is just beginning to learn. As yet only some spiritually enlightened minds are gaining glimpses of the truth and are reaching the power of the mind, the realization of its conscious attainment. There are some who have attained in an intelligent degree the knowledge of how to control and use this power, as the response of the companion Voice.

"We learn from observation, and it accords with the teachings of science, that in the lowest orders of organized animal life the senses are diffused throughout the whole bodily organism. For instance, the sense of sight, which has not yet been concentrated and concentrated into specialized organs of sight, or eye, is diffused throughout the body, inchoate and undifferentiated. The senseless organism senses the light with every part of its body. So with hearing, and the other senses. "The great mystery of spirit and life is and will remain a mystery. Spirit and life are in all sentient existences, and are the foundation of the senses, all degrees, from the lowest to the highest. In the lower organisms the mind is in a state of diffusion, as are the senses. In the higher organisms, notably in man, the mind, the seat of thought, has become localized, consciously localized, in the brain, more apparently the front brain.

"The mind and lower forces of life, the mentality, each do its acts consciously and apparently with equal consciousness and will, in every part. In the higher development, such as man, this diffusive mind and will is very largely lost—as the seat of mind and will has become concentrated in the brain.

"But there remains yet a degree of diffused mind, as it is called, or duty, action, at the localized seat of mind in the brain, through will force, the diffused mind may be reinforced and prompted into action, in obedience to the command of the centered or governing mind enthroned in the brain.

"This power may be so actualized as to be forced, as it is called, or duty, action, at the localized seat of mind in the brain, through will force, the diffused mind may be reinforced and prompted into action, in obedience to the command of the centered or governing mind enthroned in the brain.

"There is yet another correlative view of the philosophy of mental or spiritual healing. All physical bodies are bodied up of primal integral units or forces which may be designated atoms, or other term that may seem suitable. Each distinct atom is possessed of a mind force, a life principle, in itself, and it is the combination of these into one, that forms a larger personality, such as man, in whose organism each item performs its distinct part or duty, according to one's power to intelligently command or direct the operations of these minute forces will be one's power to dissipate diseased conditions within one's physical organism.

"After listening to this exposition of the rationale of this thought-cure, and the power of its use, I thought it well to experiment upon my own physical organism. I had been somewhat troubled with rheumatism in neck and left shoulder, and one knee. I began to will, and command the forces within me to go to work with healing power and remove the wrong conditions and pain from the affected parts. To this I added, by inner suggestion, a reinforcement of muscular action at the points affected, assuming to bring into play a force of local muscular movement never before known within myself.

"Well, the result was, speedy dissipation of the rheumatism. I have also operated in like manner, with like good results; on other limbs that flesh is 'help' to within my bodily system.

"Now, then, this was within myself, the use by myself of my own forces, there was no bringing in of 'God' or 'Jesus,' or 'Christ,' nor of any 'spirit' outside of my own spirit, though such may have co-operated with me. I do not doubt that the bringing in of these may be and is beneficial to those who think it is necessary, or proper and amount to the same thing. But I can guide a 'helpful reinforcement,' and 'spirit' powers often assist in effecting cures. We may well and wisely ask their kindly, beneficent aid.

I give these 'thoughts' and experiences just as they are, hoping to hear responses from others, that may add to our knowledge of mind and body and their interrelations.

SENDING HELPFUL THOUGHT TO OTHERS.

Telepathy is one of the established facts of spiritual science. The power of mind, of thought, is still but dimly apprehended. The power of mind to span the realms of space and impress its thought upon other minds, is only faintly received and recognized even by those students and investigators who occupy lines.

The idea that the thoughts sent out by one who is not in the possession of good physical health, has a tendency to induce sickness or disease in the recipient, is not, I think, tenable. The power of thought, does not depend on the state of the physical organism, but rather on the spiritual condition of the mind.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

THE OLD ORGANIST—A SPANISH GHOST STORY.

Spain, the romantic and ancient, teeming with legends and ghost stories. These have been picturesquely told by the prince of Spanish story-tellers, A weird and touching tale in his collection is called "Perez, the Organist," and it is claimed to be true.

"The story is of a poor blind organist, whose whole life had been dedicated to music. He played in an old, half-church, old church in Seville. Seated at the organ in a shadowy niche of the venerable church, he would elicit such strains from the time-worn instrument as mortal ears had never before heard. Under his fingers the old organ became a magic thing.

One Christmas eve the playing of Perez was most religious. One Christmas eve the congregation that assembled to hear the music was doomed, it appeared, to disappointment. The service began, but the noble hand, the pale, grand face of the blind musician did not appear. A rumor spread like fire through the pews. Perez was ill. Perez was mortally stricken; he would never touch his beloved organ again.

It was some time before the congregation subsided; then, as another musician was about to ascend to the organ-loft, a second murmur ran through the assembly. This time it was a murmur of grief and sorrow. One of the organists, a young man, had died. He was a fine, noble fellow, and he had been playing the organ for many years. He was a fine, noble fellow, and he had been playing the organ for many years.

So here is a man who has prudently prepared for the latter half of his life. He is quite up to date. There is a growing tendency to shelve people who do not keep up with the times. The question of carriage or transportation is an all-important one. An active mind in an active body is demanded now as never before. The hard work of a mount a bicycle with hard rubber tires, the pneumatic came into use, knowing the epithet of "the wagon" was in store for them at every corner.

George Ade tells us in a late fable, "How to wither a parent." A young lady has gone to a famous school for three months. On her return her father tells her he is glad to see her "hum again," but her affection is not in evidence, and her greetings are not friendly greetings, but harsh criticism for his English and clothes. The contrast between father and daughter is very marked, and he is a good subject for the withering process. It is not such a new thing as he who is forming the 100-year clubs in our large cities. They are men who have learned the value of air, water, exercise and diet, and every form of cleanliness.

Dr. Dio Lewis, the eminent physiologist of 30 years ago, used to tell about a man who considered the hard work of a mount a bicycle with hard rubber tires, the pneumatic came into use, knowing the epithet of "the wagon" was in store for them at every corner.

Christmas eve had come around once more. A young and arrogant musician of shallow capacity offered to play the mass. He had bitterly envied Perez his renown, and showed unfeelingness to the gentle old man. Now, as he seated himself before the organ, his face expressed a complete self-confidence.

He pressed the keys, and almost at once he started and the color dropped from his cheeks. A magnificent burst of melody flooded the church. The people looked wildly at each other. It was the touch of Perez; it was his music; none could mistake it. Thunder-like, it rolled through the building, seeming, in the silence of the solemn midnight, to be the voice of God.

Rare was the death of the unhappy man at the organ seemed unable to take his hands from the keys, until at length the music died into silence. Then he staggered to his feet and descended from the organ-loft, a look of awe and terror upon his face. All knew why. Other hands than his had touched the keys that night.

After, year passed. Once more it was the eve of the Nativity. The abbess of the Convent of Santa Inez and Perez's daughter were talking in subdued undertones as they sat in the dimly lighted choir of the old musician's church. The bell summoned the faithful to prayer; but only a few whisperers obeyed the summons. One at a time the strings entered, touched the holy water, and took their places.

"You see," whispered the mother superior to her young companion, "your timidity is groundless. Hardly a score of people have come; everybody is flocking to the cathedral. Do, then, play the organ. You are among friends only. What can make you hesitate?"

"Afraid? Holy Virgin! Of what?" "Mother, I know not. Of something supernatural. Last night I heard you say you wished me to play at mass to-night, and proud of the honor, I thought I would go into the church and practice a little, so as to get accustomed to the instrument. It was dusk when I came here, and not a soul was in the place. For a while, I touched the strings, and then, all of a sudden, I saw—mother, I am speaking the truth, and nothing but the truth—I saw a figure seated before the organ. He sat with his back turned toward me, and began to play the most wondrous strains mortal ears ever listened to. Suddenly he moved. I was going to say that he looked at me. That he could not see for he was blind. It was I—my father!"

"Blessed away with that fancy!—mere temptations of the evil one. Say an Ave to St. Michael, leader of the angel hosts, and he will drive away the bad spirits. Here, put my own rosary round your neck. It is just this moment touched the rosary of St. Francis, and go to your place, bearing no ill-will, for the hour has struck the hour."

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"And the whole of the play-going world does know it," added the doctor, nodding his head so emphatically that his eighty-year-old pink face fell over his forty-year-old pink face and convinced me beyond the power to express a doubt.

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"And hypnosis can cure them?"
"Absolutely. I've had a score of cases, some of them of the most vicious character, and there has never been a lapse. Of course, I am in no position to say there never will be. I should have to wait till the end of time to make that statement. But some of the cures have been remarkable. Most of them have been conducted lately by a (nurse named William Hoffman, who, with his wife and family, lived on the premises. Mrs. Hoffman has now gone away, and her husband says he will follow her as soon as he can dispose of his effects. The reason for leaving is that they cannot longer stand the midnight prowls of the spirits of Bastian's victims."

Some years ago the body of a man who had worked for Bastian was found in the room a short distance from the farmhouse. Bastian at first advanced the theory that the man had met his death by falling from his horse, and this was accepted until it was shown that he had been murdered, his injuries being such that it would have been impossible to have received them in a fall. At the inquest this fact was clearly brought out, but Bastian was not suspected until the mysterious disappearance of a number of his former employees were recalled. It was found that eight or ten men had worked for Bastian, letting their wages accumulate until they amounted to a considerable sum, and that about the time when they would begin to urge payment they would mysteriously disappear. Bastian generally had some plausible excuse to offer for their sudden departure, and it was not until he left the body of this particular victim in the road that his wholesale butchery was discovered. Proof of Bastian's guilt was obtained

"Can you cure grown-up kleptomaniacs?"
"I have. One patient of mine who had more jewels than she knew what to do with had a mania for stealing rubies. On one occasion she went into a Broadway jeweler's and slipped an uncut ruby in her mouth. When the jeweler accused her she swallowed it. He sent a bill to her husband—which the husband promptly paid. The next bill he paid was for my treatment—which was less costly than the ruby habit. I hear from the husband periodically and

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"Is the power of suggestion always so lasting?"
"No. There is less certainty in treating for the elimination of vices. In that case there is always temptation to offset the good accomplished. To one who has become a successful actress or singer, musician or writer through the medium of suggestion there is no temptation to fall back and become an inferior artist. There is nothing fascinating about mediocrity, but vice in these days is made most alluring."

"Besides, in the case of the artist the new life is more satisfying than the old, while in the case of the drunkard, for instance, the habit that is cured deprives him of a stimulant."

"Suggestion is a powerful force of hypnotic suggestion into two classes—destructive and constructive. It is not sufficient to eliminate vice; something better must be put into the empty place."

"When people come to be treated for the liquor, cigarette or morphine habit I accomplish results by degrees. I impress upon the minds under my control the more than three drinks of cigarette or morphine a day will make them violently ill; that it will not only nauseate them, but undermine their constitutions."

"Sometimes it has already done so. You can have no conception of the prevalence of these vices among men and women."

"The morphine habit is the hardest to cure. It is almost impossible to get control of a mind so debilitated by drugs that it passes aimlessly from one subject to another. If a patient has partaken of any sort of false stimulant before a treatment, it is almost impossible to get control of the mind."

"Must a subject be a willing one?"
"Yes, a man willing. There is compulsory hypnosis, but it is not advisable."

"What is it?"
"Sleep induced by drugs."

"Is the suggestion just as effective?"
"Yes, perhaps more so; for there can then be no resistance. Sinners are not always repentant, you know. Few people addicted to morphine or opium realize that they are cured—like it, and how many drunkards want to give up drinking? Drunkards like the pleasure they fancy they derive from drinking. It's usually a good deal harder to make them want to be cured than to cure them. In almost all cases they come through other influences—a wife, or a mother or sister, the most pitiful cases I have had was a mother who came through the solicitations of her daughter to be cured of the morphine habit. There are innumerable cases of women drunkards in excellent families. Once they are willing to be cured, the rest is easy. Construction is swift in their cases. There is so much to be gained by a cure—the happiness of their loved ones, the respect of friends, beauty, health, position in society."

"These new suggestions working in a purified mind create pleasurable excitement in place of what is missed."

"For men there is the construction of new hopes for health and home and ease and grace and power and nature, and a sleeper that he loathes the vice which has been mastering him, that he has crushed it out and will fall no more, I impress upon his mind the new things he has gained: Vitality, ambition, new interest in his profession and in society of a higher plane."

"Is it necessary to hypnotize a man to make him realize the advantage of morality?"

SERMONS HAVE NO EFFECT.
"It's very evident," replied the doctor, "that you haven't had experience in reforming criminals. The most beautiful sermon in the world means nothing but words to them. The grief and pleadings of their families become a bore. The most beautifully balanced logic—cause, effect, remedy or ruin—will before them with patience and skill, has no effect. Why? Because you can't inculcate new, pure principles into a mind poisoned by vice. The cancer must be eliminated—and that is an act which is almost impossible for a helpless victim to do for himself."

"Like kleptomaniacs, I have cured hundreds of patients of this disease. People who have had no experience with it cannot realize how terrible it is. It is a disease of the nerves, resulting, perhaps, from refractory nerves for generations back. Hypnotism usually has had some one in his family who was a morphine eater, or a drunkard, or a tobacco fiend or a lunatic."

"The desire to steal is just as ungovernable as the inclination to open or close your eyes. It is impulse, entirely unpremeditated, and the victim is in no way responsible for it. You could talk normally to the kleptomaniac till doomsday. It would have no effect."

"They suffer the penalties more keenly than those around them."

"They are branded as thieves and of inferior morality, when in fact they are

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"Many of them."
"And singers?"
"And slingers."
"And musicians and authors and playwrights? And made drunkards sober, and thieves honest, and wise men out of fools?"

"Gullies," said the doctor, smiling, and his chin-blue eyes gazed into brown ones that were wide with wonder.

"Are you a wizard?"
"No, I am a scientist."
The man who has got the whole town guessing who may be the particular star in the Broadway dipper that twinkles at his command invited me to be seated.

His hand waved toward a dainty couch with a snowy pillow at his head. I suggested subjects and scenes. I declined. I've no ambition to be a great actress. We're more of them now than I can pay to go see.

"You mustn't think," said the doctor positively, "because I can make a stage favorite from a stage 'stick' that I'm populating the stage with a series of trillies. My subjects don't walk up and get their little laurel wreaths in a trance. It isn't any force of mine nor any will of mine that regulates their efforts."

"They are working and struggling for their fame just like anybody else—with this difference: They are pursuing their course intelligently, with a grip on the mental and moral forces in their lives which they did not have before they awoke to full realization."

"When did they wake up?"
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"Many an actress has just missed greatness for lack of the power to feel her parts. This one was missing it for lack of the power to express what she felt."

"She was the most hopeless being imaginable as she sat on that couch and stated her case. 'I would give it all up,' she said, 'only somehow I feel it is my life's vocation and I've got it in me. Something is keeping it back.'"

"That something was the lack of confidence, the lack of energy. Her belief that she 'had it in her' was nothing more actual than hope—and hope alone never got anyone into the king row. It requires more decisive, vital qualities."

"These qualities I supplied to the actress in question by the method of suggestion during hypnotic sleep."

HER TALENTS REVEALED TO HER.
"When her eyes had closed and her mind was thoroughly under my control I told her of the talents she possessed, of the possibilities before her, of the future which would be a long line of successes. 'You are now in perfect control of all your faculties,' I said. 'You have power, you have confidence, you have grace and grace and power and nature. You will never again fail, fear failure, for failure is not in you.'"

"When she awoke she was a different being. She arose from the couch and looked two inches taller. Her eyes flashed and her head was thrown back."

"Doctor," she said, and there was a ring in her voice that vibrated through everything in the room, "I'm going to make a success of this thing. I was mad to think of giving up. Why, I'm an actress to my finger-tips, and I'm going to make the whole world know it."

"And the whole of the play-going world does know it," added the doctor, nodding his head so emphatically that his eighty-year-old pink face fell over his forty-year-old pink face and convinced me beyond the power to express a doubt.

"It must be very gratifying," I said.

"It is magnificent," he replied warmly. "All the discoveries of science are made a success of this thing. I was mad to think of giving up. Why, I'm an actress to my finger-tips, and I'm going to make the whole world know it."

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OGGULT MYSTERIES.

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This is not a religion; it is a science based on the belief in two souls to each finite body—the mind self and the matter self; the object of the superior self and the subjective, inferior self. When the objective self is in a hypnotic state, and receives a new suggestion from some other mind, it retains it and on awakening that new suggestion governs the subjective self, which is the body.

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SATURDAY, JANUARY 11, 1902.

A Few Earnest Thoughts.

The new year now opening on us portends much to Spiritualism.

There is ever going on a garnering up of the past, as stepping stones for the future progress.

In view of the advances made in the diffusion of facts and knowledge of Spiritualism, and especially its gain in the recognition of its salient evidences by men of standing as educators and scientists; who after careful and honest investigation have openly acknowledged their adhesion to the spiritual theory of important manifestations, Spiritualists have reason to rejoice, not only in what has been accomplished, but to look forward with joyful expectancy of still greater progress during the coming year.

This year should be a year of strong endeavor, of earnest work, of sincere and hearty effort for the upbuilding of our cause in all the essential features of permanence, strength and beauty.

A principal and mighty factor in securing solid permanence and strength to local societies is a well conducted Progressive Lyceum. No society is justified in expecting solid growth and permanent strength without the essential aid of such lyceum.

The Progressive Lyceum is the Spiritualist Sunday school and Bible class—so to speak—all in one. It is a school where all—old and young—can receive culture in the essential principles of Spiritualism, and gain beneficial instruction in thought, along lines in harmony with common sense, in harmony with enlightened moral sentiment, in harmony with the higher instincts and spiritual perceptions of humanity.

Another important factor of success and strength, that should not be neglected, is the Home Circle.

Each in its own way, the Progressive Lyceum and the Home Circle, should be regarded as most efficient aids in the growth, strength and diffusion of Spiritualism. With these two factors in operation, Spiritualism will build up strong and solid societies. And honest mediums, as well as public speakers, will reap substantial benefits, with the general growth and upbuilding of our cause.

And let it not be forgotten that, after all and above all, the great end and aim should be, to spiritualize and beautify individual character.

Spiritualism is worth little to any man or woman if the spirit of it does not so enter into, and mould and impress itself upon, and into the mental and moral texture of his or her being, that a progressively higher state of spirituality is induced and becomes a fixed element of one's personality.

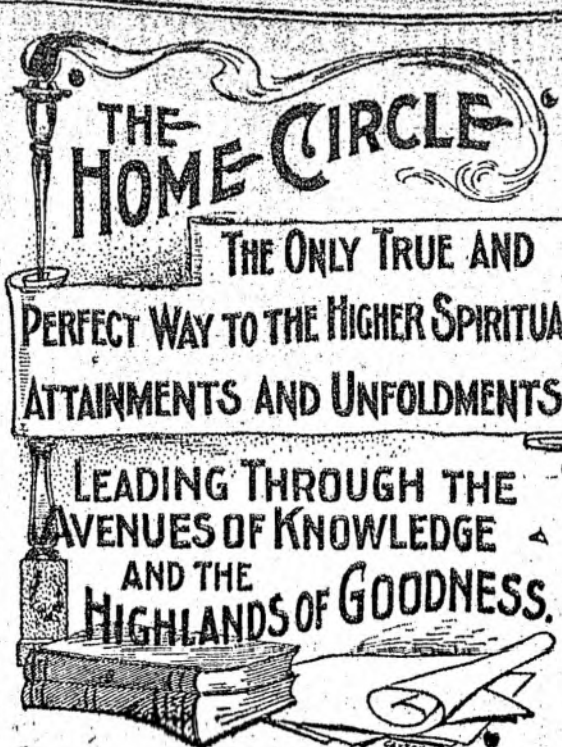
For the good of our cause, and for individual spiritual benefit, Spiritualists should earnestly endeavor after growth in spirituality of mind and thought. If this is done, the world will take cognizance of the fact, and Spiritualism will be made stronger thereby. Clear, pure, spiritual lives count for more than names and professions.

Hints With Reference to Communicating With Spirits.

The object of a spiritual circle should be to furnish the conditions on this side, necessary for spirit friends on the other to communicate. Few, indeed, understand the delicacy of these conditions, or the exactitude of their requirements. If they were understood it would not be thought strange that there were contradictions and failures, but wonderful that communications were possible. That there are spirits always desirous of communicating is a certainty, but they cannot do so unless there are proper conditions, and the furnishing of these is the task of their friends here. It must be borne in mind that communications depend for their transmission on laws fixed and unchanging. The spirits, even of the highest intelligence, cannot transmit a thought, otherwise than by means of the laws and conditions of such transmission. There are two sides to these conditions; one facing the spirit world, the other fronting the physical, and conformity is as essential on the one as on the other. A spirit understanding these laws may conform on its part to every requirement, but if it meet no response on the other, it can no more communicate than a voice convey ideas to the mind of a deaf mute. There must be furnished the right conditions on the physical side, else the effort on the spirit side will be abortive.

We must leave that spiritual side to the spirits who would communicate, for it is beyond our knowledge or ability to adjust, and confine ourselves to our own physical side. We must seek to know what are the essential conditions which make intercourse with the departed possible. What are the conditions and laws which enable them to transmit their thoughts to us? On this knowledge depends the success of our efforts and our growth in spiritual knowledge.

We do not doubt for a moment that right on the other side of this thin curtain which is drawn between mortal and spiritual being, our spirit friends



Leading Through the Avenues of Knowledge AND THE HIGHLANDS OF GOODNESS.

The Different Roads to Heaven.

I.

Different roads to heaven?

Different pathways to the homes of angels?

Different routes to the various celestial cities in the regions of space?

Different methods by which one can gain a seat in the spirit realms?

Different conditions that entitle one to a seat in Paradise, or a location in a sphere where darkness reigns supreme?

Curious, is it not, that there are so many ways to spirit life?

No two, in all of God's vast universe ever entered the realm of souls in precisely the same manner.

God (he, she or it, or a principle or potency of space or a process of evolution) never repeats himself in any of his multifarious works, hence no two souls ever passed to spirit life under precisely the same conditions.

No two sands of the sea resemble each other in all respects.

The innumerable notes that float so gayly along a sunbeam—no two are exactly alike.

All through this vast universe—infinite in extent, the creative force—whatever you may call it—never repeats itself.

II.

Out west in early days there were many exciting scenes that exhibited life in many different ways. There were two characters with whom I was acquainted whose natures illustrated in a marked degree the wonderful peculiarities of existence in its manifold unfoldments. One, James Earl; the other a Methodist minister, by the name of Devine. Earl was always good-natured, and full of radiant sunshine that seemed to glow in his face with an iridescence that made him a marked character wherever he was. His good nature, his sublime self-assurance and cheerful wit, acting like a bracing tonic on his companions, made him conspicuous in private as well as public life. He never prayed, never read the Bible, and was somewhat atheistically inclined, and was known among the ministers as Godless Jim. When the ministers would talk to him about religion, his features would become illuminated as if some divine being was residing there, having brought with him one of heaven's brightest smiles, and he would remark, that if a heaven, he would have a seat there in the front row.

III.

At a picnic a little girl fell in the river near where Minister Devine was standing exhorting a number of women present to seek God. He did not, however, amid the excitement that followed, jump into the water to save the drowning child; but Godless Jim happening to be present, with almost lightning speed he came to the rescue, plunged into the rapid current, and brought the little girl safely to shore, where she was soon revived.

A prayer meeting was afterwards organized at the picnic to render special thanks to God for saving the child, while Godless Jim was the one who was entitled to all the

praise. All knelt in prayer except the mother of the little girl, who held her child close to her bosom, apparently absorbed in deep thought. When the minister had concluded his long prayer of thankfulness to God, he seemed greatly surprised to notice that the mother, whose child was so "providentially" rescued, did not join in the prayers, and he commenced to severely rebuke her for her "cruel conduct," when she raised from her seat, walked over to where Godless Jim was sitting on a log, finishing his picnic lunch, and throwing her motherly arms around his neck and kissing him, she thanked him most devoutly for rescuing her child from drowning, giving him—not God—full credit for the heroic act. Her conduct, of course, excited the wrath of Devine, and he said he would have her expelled from his church.

IV.

In early life each one commences to traverse that road which leads to light, love, beauty and transcendent happiness in the celestial world, or the one that leads to desolation, darkness and suffering in the lower spheres of spirit life. Every one—whether in the haunts of vice, poverty, licentiousness and crime, or in the lowly cottage of the peasant, or sitting on a throne, or in the chair of state—is traveling one of the infinite number of roads that wind along their tortuous course to that depot which ends at death, and with which the depot on the spirit side of life blends, and where the disenthralled soul first recognizes its new existence. Every one—no exception—is traversing a road that leads to the glorious realities of exalted spirits, or one that leads to the realms of souls where dark conditions prevail. Each one constructs his own road, his own pathway to the sphere which he will occupy after death liberates his real self from his body, and he can select no other, only as he changes his course in life. There was "Silent Pete," as set forth in the Chicago Record-Herald, a name he was known by to the Chicago Park police, who was on a most dismal road leading to the very darkest spheres in spirit life.

He was a familiar object to club men, artists, business men and frequenters of Michigan avenue and Wabash avenue, between Congress and Randolph streets. His dress, winter and summer, was a coarse shirt open at the neck, ragged trousers stuck into a pair of top boots, and what once had been a frock coat, the whole kept on his body by a cord wound around outside his coat. A man of uncertain age, he had black, tawny hair and a ragged beard. His face was black with dirt. He had bushy eyebrows, pale features and a bent figure, but a chance upward glance would reveal a pair of blue eyes, with a world of despair and of hopelessness pictured in their depths.

He never solicited alms—he just sauntered along the edge of the sidewalk with his eyes on the ground. How he lived was a mystery that probably never bothered the gay crowd that passed him day after day. But artists, actors and club men with sportive tendencies as a rule superstitious and believe in the occult. "Give a hobo a penny and luck will follow," is one of their sentiments; and "Silent Pete" could live like a lord on half a dollar a week.

V.

Many in Chicago will recognize this pen picture of "Silent Pete." For about two years he has not been seen in his daily haunts. "Dead" was probably the comment, if some other tattered tramp recalled him to the memory of a habitue of the avenue.

"Silent Pete," however, passed through Chicago a few days ago as a prosperous mine owner, having a half interest in a copper mine on the Yukon, for which the copper syndicate has made a standing offer of \$1,000,000. He carried a letter of credit for about \$50,000, and is now on the Atlantic speeding as fast as a crack liner can carry him to Europe to reunite him with wife and child.

And this is the strange story of "Silent Pete," not told by himself, but by a man that a mysterious providence assigned to be his savior.

"Silent Pete," as he will still be called in this story—his right name is his own private property—was meandering along one May evening a year ago last spring on Michigan avenue. He was hungry, but wanted, most of all, a drink. "Pickings" had been small for several days, and Pete was in an agony of alcoholic thirst. In front of him sauntered a prosperous-looking man smoking a cigar. In taking a match out of his vest pocket, a roll of bills, unnoticed by the stranger, dropped from his pocket. As a hawk "Silent Pete's" fingers closed on the roll. The men were alone; no one was in sight for several blocks on both sides of the avenue, and the temptation must have

been strong to retain the money; but then the honest blue eyes asserted their character.

With a bashful nod to the stranger, Pete touched his coat sleeve. The stranger turned quickly, and with a wave of his hand sharply said: "Can't do anything," and continued his walk.

VI.

The face of "Silent Pete" flushed for a second, but quickly following the stranger he again touched his arm. "I beg your pardon, sir, but you dropped this on the sidewalk," handing him the roll of bills.

In an instant the stranger's hand went to his vest pocket; he took the money handed him by the tramp and counted it, and then an expression of intense surprise crept over his face.

"Well, this is a new game on me," he exclaimed. "What does it mean? Why did you not take the money and run?"

Despite the grime and dirt on his face, one could notice the violent emotion that disturbed "Silent Pete," as with a voice ringing clear, head erect for a moment and the blue eyes looking fearlessly into the stranger's, he exclaimed: "I am a fool, an outcast, and unfortunate, but I am not a thief!" and he suddenly crossed the avenue.

The stranger quickly overtook him, placed his hand on his shoulder, and with a hearty "I beg a thousand pardons, my man, for my remarks," grasped the hand of the tramp and gave it a cordial squeeze.

"You have done me a great service," continued the stranger. "There was over \$2,000 in that roll. What can I do for you?"

A pleased smile had for a second spread over the face of the tramp at hearing the cordial greeting of the stranger and passed as quickly away again.

"Give me a drink," Pete said in a husky voice. "I am dying for a drink."

"Well, that's honest," remarked the stranger. "You don't want food or a night's lodging?"

"No, curse you," came the fierce exclamation from the tramp. "Give me a drink if you want to give me anything."

VII.

The two men were by this time before the Art Institute. Something about the tramp had evidently impressed the stranger. "I am tired," he said, "let us sit down for a moment on these steps." "Tell me something about yourself. You evidently are a man of education."

The stranger—his name is a household word among the miners of the far West—was on his return to Alaska, where he operated several mines. He was a man of vast experience, with the usual ups and downs of a miner's life, and he possessed an intuitive knowledge of men and things. With wonderful patience he finally succeeded in getting the tramp's story, and in a condensed form this is "Silent Pete's" past.

VIII.

He was by birth a Swede of good family, a university man, and by profession a civil engineer—a man, as was later ascertained, of brilliant attainments. He found a host of friends, but drink became a passion. He married a pretty girl, a little daughter came, position after position was lost, and once in a drunken rage he struck his wife and child. The wife's patience was almost gone, but a last resource remained. The new world would give him a fighting chance. Even manual labor is no disgrace. Friends here helped him at the large steel mills in Worcester, Mass., where he was given a position, but repeated drunkenness caused his discharge. Lower and lower he fell, and finally became a tramp in Chicago. No hope for the future; all ambition gone; no help possible.

IX.

"Will you pledge yourself not to drink if I help you?" was the stranger's question when the story was ended.

"No—of no earthly use—broken pledges scattered behind me," was the answer.

"Honest—that is one good thing," mused the stranger. "Drink or no drink, I will give you a trial, but you must place yourself absolutely in my hands—do exactly as I tell you. Will you consent?"

"It is a waste of time and generosity," was "Silent Pete's" brusque comment on the stranger's offer. "Better leave me alone. It will save you disappointment."

X.

"Never mind, I will take the risk. I am used to it. Come on," commanded the stranger, and the two left the shadows of the Art Institute.

XI.

Money is an all-powerful factor and can accomplish almost everything.

Two hours later the stranger entered his hotel accompanied by a fine-looking sun-browned man, nicely dressed in a blue serge suit, his face bearing the marks of dissipation or of long illness. It was "Silent Pete." A visit to the Turkish bath, to the barber and the clothier had transformed the vagrant into a gentlemanly-looking man.

"Now for the drink that I promised you," said the stranger to his companion.

They entered a curtained recess. The stranger called for a bottle of whisky, and filling a tumbler half full, pushed it toward "Silent Pete," whose trembling hand eagerly clutched the glass. His wild desire to swallow the fiery contents was pitiable to behold. He carried the goblet to his lips; the fume of the liquor was in his nostrils.

As he was about to swallow the liquor his eyes met those of the stranger's expressing the loathing, disappointment and the contempt of the man.

For a moment the two men looked square into each other's faces and then, with a "d— you—I, too, am a man!" "Silent Pete" dashed the glass with the liquid to the floor unostentatiously.

From that moment "Silent Pete" has never touched liquor—never felt the slightest desire for strong drink.

Students of psychology may possibly be able to explain "Silent Pete's" condition, and the results that followed. Three hours previous the man was almost dying in his desire for strong drink. If the stranger had given him a dime or a quarter and left him "Silent Pete" would have been in a happy, oblivious condition for hours. Here was liquor to be had in unlimited quantities. He was invited to help himself; he craved a drink and then, presto change, the desire was gone.

Before retiring to bed that night the stranger telegraphed several persons whose names had been mentioned by "Silent Pete" in his story, and received confirmation of all the facts.

"Silent Pete" followed his rescuer to Alaska, where his scientific attainments soon made him a valuable official of the company. Later in locating rich copper mines in the Yukon district he at once swoop became a wealthy man. For the last year he has been in correspondence with his wife and family, and this Christmas, a brown-eyed little woman, a little girl and a white-haired mother and father in a town in the far north of Sweden will welcome husband, father and son—the man again master of himself, and with a heart full of thankfulness to an all-merciful God for a miraculous reformation.

XII.

In "Silent Pete" you have an example of a man who was making day by day his own dismal, heart-rending road to the spirit realms. It led, of course, towards the very dark spheres where there exists a pandemonium more black and wretched than the loftiest imagination can conceive. Happily, his life changed, he ceased to make a road that led to a hell, and commenced constructing one that led in an exactly opposite direction—to heaven and happiness.

Minister Devine and Godless Jim were, too, each constructing a road to the future; the former, creed-bound, austere in his ways, and fiercely denunciatory of those who would not endorse his theology, was pursuing a pathway that would finally convey him to a gloomy condition of life in the beyond, and from which he could only emerge by changing his method of life. Godless Jim, strictly honest, always ready to do a kind act, and even willing to assist the suffering, though very reckless at times in the use of swear words, built for himself a pathway that led him to a home far more beautiful than that occupied by Minister Devine. Both learned that swear words were far less harmful to the spiritual nature than the continual use of the name of God in building up a rotten theology, or a false creed.

This is no fancy sketch—it is the actual truth that the road you make by your conduct in life will lead you either to a place of dismal gloom, or to one where light, beauty, loveliness and grandeur are the prevailing characteristics. Heed the lesson here imparted and build your road to heaven in accordance with the home you wish to enjoy there.

J. R. F.

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In early life each one commences to traverse that road which leads to light, love, beauty and transcendent happiness in the celestial world, or the one that leads to desolation, darkness and suffering in the lower spheres of spirit life. Every one—whether in the haunts of vice, poverty, licentiousness and crime, or in the lowly cottage of the peasant, or sitting on a throne, or in the chair of state—is traveling one of the infinite number of roads that wind along their tortuous course to that depot which ends at death, and with which the depot on the spirit side of life blends, and where the disenthralled soul first recognizes its new existence. Every one—no exception—is traversing a road that leads to the glorious realities of exalted spirits, or one that leads to the realms of souls where dark conditions prevail. Each one constructs his own road, his own pathway to the sphere which he will occupy after death liberates his real self from his body, and he can select no other, only as he changes his course in life. There was "Silent Pete," as set forth in the Chicago Record-Herald, a name he was known by to the Chicago Park police, who was on a most dismal road leading to the very darkest spheres in spirit life.

He was a familiar object to club men, artists, business men and frequenters of Michigan avenue and Wabash avenue, between Congress and Randolph streets. His dress, winter and summer, was a coarse shirt open at the neck, ragged trousers stuck into a pair of top boots, and what once had been a frock coat, the whole kept on his body by a cord wound around outside his coat. A man of uncertain age, he had black, tawny hair and a ragged beard. His face was black with dirt. He had bushy eyebrows, pale features and a bent figure, but a chance upward glance would reveal a pair of blue eyes, with a world of despair and of hopelessness pictured in their depths.

He never solicited alms—he just sauntered along the edge of the sidewalk with his eyes on the ground. How he lived was a mystery that probably never bothered the gay crowd that passed him day after day. But artists, actors and club men with sportive tendencies as a rule superstitious and believe in the occult. "Give a hobo a penny and luck will follow," is one of their sentiments; and "Silent Pete" could live like a lord on half a dollar a week.

V.

Many in Chicago will recognize this pen picture of "Silent Pete." For about two years he has not been seen in his daily haunts. "Dead" was probably the comment, if some other tattered tramp recalled him to the memory of a habitue of the avenue.

"Silent Pete," however, passed through Chicago a few days ago as a prosperous mine owner, having a half interest in a copper mine on the Yukon, for which the copper syndicate has made a standing offer of \$1,000,000. He carried a letter of credit for about \$50,000, and is now on the Atlantic speeding as fast as a crack liner can carry him to Europe to reunite him with wife and child.

And this is the strange story of "Silent Pete," not told by himself, but by a man that a mysterious providence assigned to be his savior.

"Silent Pete," as he will still be called in this story—his right name is his own private property—was meandering along one May evening a year ago last spring on Michigan avenue. He was hungry, but wanted, most of all, a drink. "Pickings" had been small for several days, and Pete was in an agony of alcoholic thirst. In front of him sauntered a prosperous-looking man smoking a cigar. In taking a match out of his vest pocket, a roll of bills, unnoticed by the stranger, dropped from his pocket. As a hawk "Silent Pete's" fingers closed on the roll. The men were alone; no one was in sight for several blocks on both sides of the avenue, and the temptation must have

been strong to retain the money; but then the honest blue eyes asserted their character.

With a bashful nod to the stranger, Pete touched his coat sleeve. The stranger turned quickly, and with a wave of his hand sharply said: "Can't do anything," and continued his walk.

VI.

The face of "Silent Pete" flushed for a second, but quickly following the stranger he again touched his arm. "I beg your pardon, sir, but you dropped this on the sidewalk," handing him the roll of bills.

In an instant the stranger's hand went to his vest pocket; he took the money handed him by the tramp and counted it, and then an expression of intense surprise crept over his face.

"Well, this is a new game on me," he exclaimed. "What does it mean? Why did you not take the money and run?"

Despite the grime and dirt on his face, one could notice the violent emotion that disturbed "Silent Pete," as with a voice ringing clear, head erect for a moment and the blue eyes looking fearlessly into the stranger's, he exclaimed: "I am a fool, an outcast, and unfortunate, but I am not a thief!" and he suddenly crossed the avenue.

The stranger quickly overtook him, placed his hand on his shoulder, and with a hearty "I beg a thousand pardons, my man, for my remarks," grasped the hand of the tramp and gave it a cordial squeeze.

"You have done me a great service," continued the stranger. "There was over \$2,000 in that roll. What can I do for you?"

A pleased smile had for a second spread over the face of the tramp at hearing the cordial greeting of the stranger and passed as quickly away again.

"Give me a drink," Pete said in a husky voice. "I am dying for a drink."

"Well, that's honest," remarked the stranger. "You don't want food or a night's lodging?"

"No, curse you," came the fierce exclamation from the tramp. "Give me a drink if you want to give me anything."

VII.

The two men were by this time before the Art Institute. Something about the tramp had evidently impressed the stranger. "I am tired," he said, "let us sit down for a moment on these steps." "Tell me something about yourself. You evidently are a man of education."

The stranger—his name is a household word among the miners of the far West—was on his return to Alaska, where he operated several mines. He was a man of vast experience, with the usual ups and downs of a miner's life, and he possessed an intuitive knowledge of men and things. With wonderful patience he finally succeeded in getting the tramp's story, and in a condensed form this is "Silent Pete's" past.

VIII.

He was by birth a Swede of good family, a university man, and by profession a civil engineer—a man, as was later ascertained, of brilliant attainments. He found a host of friends, but drink became a passion. He married a pretty girl, a little daughter came, position after position was lost, and once in a drunken rage he struck his wife and child. The wife's patience was almost gone, but a last resource remained. The new world would give him a fighting chance. Even manual labor is no disgrace. Friends here helped him at the large steel mills in Worcester, Mass., where he was given a position, but repeated drunkenness caused his discharge. Lower and lower he fell, and finally became a tramp in Chicago. No hope for the future; all ambition gone; no help possible.

IX.

"Will you pledge yourself not to drink if I help you?" was the stranger's question when the story was ended.

"No—of no earthly use—broken pledges scattered behind me," was the answer.

"Honest—that is one good thing," mused the stranger. "Drink or no drink, I will give you a trial, but you must place yourself absolutely in my hands—do exactly as I tell you. Will you consent?"

"It is a waste of time and generosity," was "Silent Pete's" brusque comment on the stranger's offer. "Better leave me alone. It will save you disappointment."

X.

"Never mind, I will take the risk. I am used to it. Come on," commanded the stranger, and the two left the shadows of the Art Institute.

XI.

Money is an all-powerful factor and can accomplish almost everything.

Two hours later the stranger entered his hotel accompanied by a fine-looking sun-browned man, nicely dressed in a blue serge suit, his face bearing the marks of dissipation or of long illness. It was "Silent Pete." A visit to the Turkish bath, to the barber and the clothier had transformed the vagrant into a gentlemanly-looking man.

"Now for the drink that I promised you," said the stranger to his companion.

They entered a curtained recess. The stranger called for a bottle of whisky, and filling a tumbler half full, pushed it toward "Silent Pete," whose trembling hand eagerly clutched the glass. His wild desire to swallow the fiery contents was pitiable to behold. He carried the goblet to his lips; the fume of the liquor was in his nostrils.

As he was about to swallow the liquor his eyes met those of the stranger's expressing the loathing, disappointment and the contempt of the man.

For a moment the two men looked square into each other's faces and then, with a "d— you—I, too, am a man!" "Silent Pete" dashed the glass with the liquid to the floor unostentatiously.

From that moment "Silent Pete" has never touched liquor—never felt the slightest desire for strong drink.

Students of psychology may possibly be able to explain "Silent Pete's" condition, and the results that followed. Three hours previous the man was almost dying in his desire for strong drink. If the stranger had given him a dime or a quarter and left him "Silent Pete" would have been in a happy, oblivious condition for hours. Here was liquor to be had in unlimited quantities. He was invited to help himself; he craved a drink and then, presto change, the desire was gone.

Before retiring to bed that night the stranger tele

Graphically Depicted
By Julian Hawthorne.

His teachings were soon recognized. His teachings are universal in their application. The book is about \$1.50. For sale at this office.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however interesting and valuable to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a typewriter machine that makes speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

REMARKS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. A thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Judge Davis, president of the board of children's guardians, Terre Haute, Ind., has given his consent for Professor Henry of a Chicago school of hypnosis to experiment with the children in the home maintained by the board. It is Mr. Henry's theory that by hypnotic suggestion he can start a train of thought in the minds of the children for better things. Children who have been taken from vicious parents will be reformed with. Judge Davis says he does not believe it can do the children harm and possibly will have good results.

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P. Milton, printed in 1805 by the Light of Truth Publishing Company, it reads: "Brother Milton's plan is beyond Neptune, at immense distances, with little hope (at present) of discovery by telescope."

Mrs. A. K. Edwards, clairvoyant and medium, after several months' absence in the East, has returned to her home, 675 Osmond street, near Lincoln Park, Chicago, and will be pleased to meet her former friends and patrons.

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IMPORTANT INFORMATION

The Spiritualist Training School

The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

COURSE OF STUDY.

Bible Spiritualism and Higher Criticism.—James H. Hull.
Oratory, Voice and Physical Culture. Exercises in Expression.—Alfarata Jahleke.

Philology, Rhetoric, Composition and Logic.—A. J. Weaver, A. B.
Psychic Lessons and Class Sittings for Development, under direction of Spirit Guides.—Mattie E. Hull.

Either weekly or semi-weekly meetings will be held by the students for practice in oral discussion, reading papers and in the usages of parliamentary law.

EXPENSES.

Tuition for entire term.....\$6.50
Tuition for any part of term when whole term cannot be taken, per week.....1.00
Board and lodgings on grounds, per week, \$3 to \$4.
Cottages or rooms for self boarding, at small expense.
Cost of books from \$1.50 to \$4.
Books can be obtained of teachers at the school.

This school was started and has been continued for the purpose of furnishing a place where those interested and active in the Spiritualist cause can go and get assistance in better fitting themselves for the work they are doing. Of course but little, comparatively, can be accomplished in one short term. Spiritualist speakers and writers, like all others before the public, need a good education; to obtain this takes years instead of weeks of time, and is the best acquired in the early part of one's life.

It has long been my wish to see Spiritualists doing something for education. It now gives me great pleasure to say that there is a prospect my wish will be gratified. It looks as if a well equipped school will in due time be established in this country by Spiritualists with at least a two or three years' course of instruction for our young men and women with bright minds and high purposes can go and be educated and be saved to our cause by the protection of Spiritualist influences. A fine school building costing nearly \$40,000 has been donated by a wealthy Spiritualist, and steps for incorporation have already been taken. It only awaits an endowment fund in order to be put in active operation.

It will be a proud day for Spiritualism when a permanent institution of learning is established under its auspices, especially if it be made strong by a wide-spread and generous support, so its classes shall be full and overflowing with eager students, who, graduating, will add their power to the scholarship of the world in spiritual and moral truths. The cry of the present hour is for the organization of societies. These will need public workers. They might as well be organized unless competent workers can be found to take charge of them. Such workers in the Christian church are called ministers. They profess to minister to the needs of the world in spiritual and moral truths. This indeed is a noble mission. But their lack of knowledge of the most valuable of all spiritual truths makes their work well nigh a failure.

In this matter the true Spiritualist has a great advantage over all Christian preachers and the true minister to humanity. But he, too, is a partial failure as a public teacher unless he supplements his psychic power as well as his moral power, with a high and broad intellectual culture. Without this every Spiritualist worker, man or woman, is cheating himself. Undoubtedly, he is hampered and hindered by his mental limitations. His work is weakened and often made ineffectual by what he leaves out because of his ignorance or illiteracy. He is also cheating Spiritualism by not fitting himself to do for it all which he might do with the faculties which nature gave him. More than all, he is cheating humanity by not making himself the power he might be for enlightening the ignorant by bringing to them the rich results of learning.

Well endowed chartered colleges are to form a part of the great future of Spiritualism. One of them, it seems, is now being organized in the city of New York City where I beat the medical bounds. Twice I paid \$17, each time not counting the expense besides, which has been very heavy. Now, since I returned to Chicago, the medical pirates, who lack the ability to cure, have been driven out of the city by public and Spiritualists, have seen fit to summon me for practicing medicine. The fact is I never recommend drugs. I am a graduate of Dutton's Medical College, a chartered college by the State of Illinois. I graduated in March 25, 1890. They would not register me when I presented my diploma in the presence of Dr. Dutton, they stating that our college, as they always choose to term it, was not in good standing. The fact, as is well known, our college is the most progressive and most practical for the benefit of a suffering people. The medical experiments of Chicago and of Illinois thought, these modern schools is to make a law compelling every body graduating from any medical school, to first pass an examination before the state medical board. This act came in force on July 1, 1890, and the law implies that every one graduating before that date is exempt from passing a medical, bigoted, selfish board.

ready since a case as mine in Illinois, taken to the supreme court, Texas, and then to the medical board. They think that when they have tired me financially that I will give up the struggle. My lawyer, Henry S. Wilcox, of 103 Randolph street, Chicago, and I was obliged to put up a retainer's fee of \$25. Now, I ask you, dear reader, magicians and doctors and healers, to help me with funds. I have a letter in my possession from Harrison D. Barrett, stating that the N. S. A. will stand by me, and all mediums and healers who are fighting for a just cause, so I ask all people with means to assist me in carrying this case through and make a test case of it. I know we can win. So I am sending you this appeal, to be at once for the fight, and medical liberty and justice.

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