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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 a supposed sense of expediency, 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 in the past has been the cause of ages, 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 advancement to the present plane 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 same time as far as its personal and spiritual life is concerned be retrograding. We hold that within certain lines they must move along together; and as the present age is ahead of any of its predecessors in the utilization of the mechanical forces, so it stands ahead in the evolution of its spiritual life.

We see many conditions existing in human life that cause a feeling of revulsion, and wonder if the beings that commit such crimes against the moral integrity of the race could be classed as human; but remember that these are the exceptions and not the rule. The battle that has been waged, and the active efforts that at present are being made to elevate the moral tone of society is being effective in a measure to accomplish its object.

Civilized society of the present age is a step ahead of what it was a few generations ago, when conditions existed which if not openly endorsed were glacially accepted and which would now be met with very effective protests. Laws of civilized society are becoming more and more the external expression of the internal spirit with which it is guided, and those which are not as a rule are short-lived. The present age is manifesting its life on lines of mighty effort to eliminate the false from the true, and to be able to leave to the ages that will succeed it an inheritance of greater intrinsic value than any that have been transmitted from the former ages to the present one; and that it will accomplish its object is not only the hope, but the judgment of the forces at work, and the influence they are exerting it will be successful in attaining that end.

HAMILTON DE GRAV, Shakers, N. Y.

Railway is a mode of speaking in favor of one's self against one's good neighbor. A supple parent makes an article of his own; he wears his faith as the fashion of his hat; it ever changes with the next block—Shakespeare.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid—Osterheld.

As soon as we have discovered the need for our joy or sorrow we are no longer its masters, but its slaves—Lowell.

To accept good advice is but to increase one's own ability—Goethe.

Eloquence is in the assembly, not merely in the speaker—William Pitt.

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 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 called Christ taught it, so 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 not withheld; but he must live the life called Christ taught it, so 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 not withheld; but he must live the life called Christ taught it, so that he will truly have the Kingdom of Heaven within himself.

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 are voices of God, and demand and most desirable. 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 manhood and the love of the Father) 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 Jewish and other teachers of years 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 clear, who loves mankind more than he loves himself, and cannot and does not wish to 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 our grosser selves, our tempers, greed, and our unworthy aims, and the cross. Who gives love to all, pays kindness for unkindness, smiles for frowns, and leads us with courage to each faithful heart, and gives us hope and scatters joy abroad—he, too, is 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, aye, 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 sit 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.

Especially, 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.

Another 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 thus to prevent disease and induce healthful conditions."

"Why, there is power in the mind, by the exertion of suitable thought and action, to kill, cure, and remove, 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 is not limited to mind and directed will force for curative medical purposes are not fully apprehended, nor realized, either theoretically 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 cure effected by the 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, and 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 know 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 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.

being or selfhood. Whether the influence of the thought vibrations are carried by the thought vibrations, or the power of thought, or the attitude of mind of their projectors. Even though they may be physically sick and diseased, they may send forth thoughts laden with earnest good will and sincere loving helpfulness of desire, and these will carry a need of pure healing power. Their healing quality and force reside in the heaven of good will with which they are sent forth—reside in their spiritual nature, and not in the physical condition of the personality that projects them.

It is not the condition of the thinker's physical body, but the spirit of the thinker's thought, that effects its healing influence.

Thought, as thought, goes forth from the spirit embodied as from the spirit itself, and is not carried by the physical body, and carry with them their own spiritual qualities and influence, partaking of or in accord with the will, desire and intent of their sender.

Blessings or curses, such as we send out, will come back to us. The power of thought vibrations are not carried by ordinary sound waves, or material vibrations of the air. As a finer force, thought is vibrated by or through the instrumentality of a far finer and more spiritual agency than common air; spiritual ether which is the medium of the thought vibrations of our earth, and which is adapted to fulfill these finer spiritual purposes of thought transmission.

Thought force wings its way through space and touches the spiritual recipient with its own vibrant qualities as intoned by the will of its sender. The power of thought vibrations is a fine method acts upon the physical organism to which it is related, translating the thought vibration into terms of physical health.

In this spiritual science of thought transmission, there seems an important factor, to be considered, that there is something analogous to the conditions in telegraphy demanding what is known as the return current, forming an electric circuit, by which the current returns to its starting point.

So in this spiritual realm of thought vibration, if the projector sends forth thoughts of good, of healing, of blessing, with good will, the same will be returned to him, laden with pure and healthful force, for his own benefit; it sends forth malignant thoughts, laden with hate and evil desire, the return current will bring the same back, to his own moral and physical detriment.

Cheerfulness and hopefulness tend to the conservation of health; despondency, sluggishness, fretfulness, animosity, hate, wrongful thought, and worry, beget and fasten diseased conditions of the physical system.

CHAS. F. VAN LUYKEN, Chicago, Ill.

Agreement of Organization, and Subscription List.

For the purpose of forming a corporation to have for its object the acquiring of land and the building of a building or buildings thereon, and the maintaining and leasing of the same; one of the buildings to be so constructed that when complete it may be used for stores, offices, theatre, printing office and other business purposes as well as for and by the Spiritualist societies and people for the purpose of propagation, cultivation and expounding of their doctrine, and the building of a building or buildings thereon, and the maintaining and leasing of the same; one of the buildings to be so constructed that when complete it may be used for stores, offices, theatre, printing office and other business purposes as well as for and by the Spiritualist societies and people for the purpose of propagation, cultivation and expounding of their doctrine, and the building of a building or buildings thereon, and the maintaining and leasing of the same; one of the buildings to be so constructed that when complete it may be used for stores, offices, theatre, printing office and other business purposes as well as for and by the Spiritualist societies and people for the purpose of propagation, cultivation and expounding of their doctrine, and the building of a building or buildings thereon, and the maintaining and leasing of the same; 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OGGULT MYSTERIES.

THE HYPNOTIC TRANCE WHICH CAN MAKE CERTAIN PERSONS FAMOUS.

DR. QUACKENBOS' THEORY.
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.

Wonderful story of Dr. Quackenbos, who has raised an actress from a subordinate position to a leading role in a play now running in a Broadway theatre. Experiments in mind suggestion which he claims have resulted in the achievement of success by his subjects in various walks of life.

"An actress who is inspired through suggestion to reach the heights of histrionic art is inspired forever."

"Americanism."—A new nervous disease which, according to Dr. Quackenbos, is produced by the terrible mental strain of the struggle for success in the United States, and which may be cured by hypnosis.

"Really, Dr. Quackenbos, have you hypnotized an actress into success?"

"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?"
"When they went to sleep," said the doctor, paradoxically. "It is merely the result of suggestion made to my patients while they are in hypnotic sleep."

"The actress mentioned in my lecture the other night, which has given me so much unpleasant notoriety, is at present playing to crowded houses on Broadway. When she came to me she had never been heard from."

"Her parts were always minor ones, and it was with difficulty she filled those satisfactorily. Yet I have never known a woman who was more ardent in her desire to accomplish. Her whole soul was wrapped up in her art, her whole heart was in it, till it overflowed with the feeling she wanted to express and couldn't."

"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 making 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."

suffering from the disease of moral hysteria."

"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

"Does it last?"
"Forever. An actress who is inspired through hypnosis to reach the heights of histrionic art is inspired forever. In such cases I conclude the suggestions to the sleeper with the assurance that the good work accomplished can never be undone."

"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 most serious 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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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.

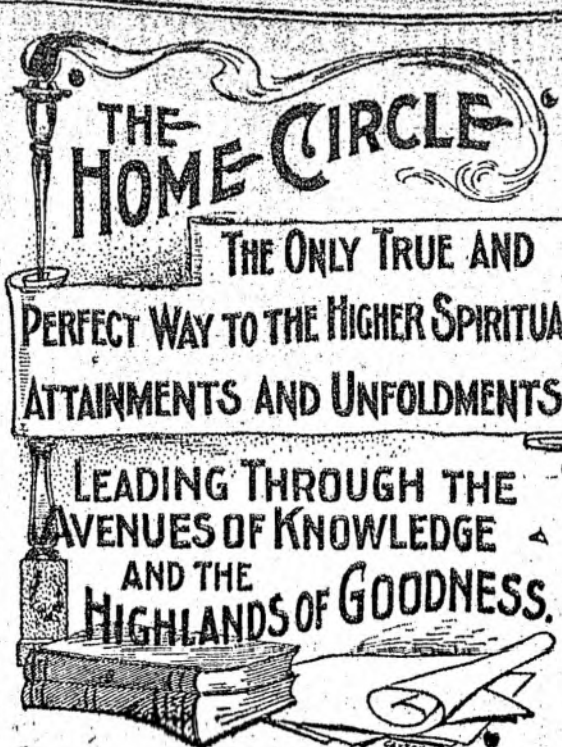
For the good of our cause, and for individual spiritual benefit, Spiritualists should earnestly endeavor after growth in spirituality of mind and thought. If this is done, the world will take cognizance of the fact, and Spiritualism will be made stronger thereby. Clear, pure, spiritual lives count for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

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"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."

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.

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.

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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 futile 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 untasted.

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.

The Destiny of the Nation.

Graphically Depicted
By Julian Hawthorne.

SPIRITS OF THE BENEFICENT DEAD COMBAT EVIL TO GUIDE OUR PRESIDENT'S ACTION ARIGHT IN A GREAT CRISIS.

From among several manuscripts placed on my desk as set forth in the North American, Philadelphia, I picked up one and opened it at a certain page, on which was written the following, in an old-fashioned hand:

"Death does not end the influence for evil or good of human beings upon earthly affairs. The spiritual world is not remote from us in space; the sympathies and habits which influenced the soul while still incarnate do not cease to operate after the casting off of the body; they govern it, on the contrary, more absolute than before. Spirit is made of feeling and thought; and if the man who dies felt and thought in harmony with the man who stays behind, the two cannot be parted. Though our physical senses no longer perceive the disembodied one, he is at hand, and occasionally, through the medium of a finer sensibility, we are aware of his presence. He on his side is similarly unconscious of our material companionship; but he inhales a kindred atmosphere with us, and both of us continue to be swayed by like impulses and principles. These impulses and principles flow into one another and act as one; and thus the living and departed are merged. Yet there is a difference between our function and his; for inasmuch as he is now nearer to the common source of good or of evil (as the case may be), he, on his plane, suggests what we carry out on ours. So the disembodied murderer generates in the brain of the still incarnate criminal the purpose to murder again; and the benefactor who has passed away causes fresh inspirations toward love and charity to blossom in the hearts of the friends he left behind. There remains to us always our personal freedom of choice, whether we shall comply or resist; but it is always from the other side of the veil that the objects of that choice are communicated to us."

I turned over a few leaves and came upon this:

"The unity of mankind is recognized; but we do not always realize what this unity implies. There can be no independent, individual evil; the criminals of a community are those into whom are, as it were, drained off the corruption and disorderly tendencies which exist actively in the entire body-corporate; they do the mischief which in the rest of us is latent. We cannot then free ourselves from responsibility for their misdeeds; and so long as our criminal classes exist, it is a sign that our good society has some rottenness within. This truth is readily illustrated. We snatch the brutal weapon of lynch law to avenge ourselves on the perpetrators of outrage; but the expedient is short-sighted; for we thereby do but transfer to the more potent spiritual plane the wickedness which was till now hindered by the impediments of matter and ignorance. We punish with death the anarchist assassin; but that in him which prompted assassination we could not destroy, and we have succeeded only in giving to that prompting cause a freer and more intelligent scope. Similarly, the loyer of his kind, the wise statesman, the honest citizen, who dies to mortal conditions, lives to sow more effectively in us who survive him the glorious seeds of his lofty aims and loving purposes; his faculty for benevolence is not restricted, but amplified. The infinite love and wisdom which rules the universe had perceived that the good man had accomplished all the good which, on the mortal plane, was possible for him; and has then removed him to a sphere richer to an immeasurable degree in the resources of intelligence and power. Moreover, each successive age has its proper genius; and the man of yesterday is less adequately equipped than he of to-day for the work in hand; this, indeed, is the reason of the generations of mankind. Honor the past for what in it was honorable; but do not mourn it overmuch; rather bend your energies to holding up the hands of the present. Above all forget not that the individual is ever the blossom of the race, white and pure, or foul and black; his significance is representative only. There shall appear a Washington, and beside him a Benedict Arnold; a Judas Iscariot, and in the same company a St. John. But the seer turns from these persons to find their explanation in the sum of the virtue and corruption of the common human nature of their day. They are but concrete outward expressions of conditions that are interior and general."

"This writer," thought I, "is one of those mystical reformers who, instead of hanging thugs and clapping thieves in jail, would extract their venom and render them innocuous by purifying society at large. The plan might work in the long run; but universal regeneration is not achieved in a day, and what would become of us in the meantime? I like better the other branch of this theory—that death sets good men free to accomplish larger schemes of benevolence than they were competent to on earth. Washington influenced his successors to maintain the integrity of the Commonwealth which his sword and wisdom created; Lincoln has inspired conceptions of freedom profounder than were embodied in his Emancipation Proclamation. Yes, it is comforting to feel that they are with us still, wiser and more potent than

before. For we need them! The accumulated beneficence of the whole line of them is probably no more than enough to steer us safely through the shoals and rapids that lie close ahead of our ship of state. Our helmman fell just at the moment when our faith in him had become assured, and this young man has stepped into his place—extol as we may his good will and honest intentions—is rather alarmingly young for such a destiny. Is he to be left to his own devices? Or is there a power behind the throne—above it, beyond, within it—that will counsel him where mortal intelligence fails, and instill into him, from some Divine source, a wisdom, power and judgment higher, mightier, more catholic than his own, excellent though his own be; enabling him to ignore the personal and the immediate, with their clamorous urgencies, in the vision of the remote, universal, permanent good? After all, it is the old question—does man govern the world, or does God?"

I read no further in the manuscript; but it had indisposed me to take up my other matter, and I remained inactive at my desk, staring out of the window on my left at the wintry sky impending over the masses of dingy brick buildings that constitute my prospect. It was the day before Christmas, and the evening was drawing on. I had seen that morning, and, indeed, during many days before, the splendor of the holiday shops, and the animated crowd of shoppers feasting their eyes on the handsome spectacle, and spending their money for the pleasure of others, as if the millennium were really come at last. But I had noticed a number of poor persons, too, who must satisfy themselves with looking; the possession of these fine things was quite beyond their possibilities or hopes, though, perhaps, they could wish to have them as much as anybody. Why were they poor? With what justice were they shut out from the enjoyment of that which others who very likely had lived lives not less self-centered, upon the whole, than their own might own at will? Charity might feed and clothe a few of them; but charity, though it were boundless as the sea, was not the true solution of the problem. Christ did not give away money or clothes. He did not have them to give. But he was Christ, and whatever impulses toward good have visited men and women since his time had their source in him. But we had crucified him; and as I looked at the poor people staring into the shop windows, I had asked myself whether, in some sense or other, they were not there—instead of being inside buying the fine things—because we had crucified him, and were still doing so. And now, I looked out of my window, and saw other poor people in the little narrow street stretching between the dingy brick buildings, with no Christmas aspect about them, except for a few scraps of evergreen that the children had picked up in more attractive neighborhoods; and the only representative of Santa Claus was a peddler pushing a hand-cart along the pavement, with some apples and sweetmeats, to whose worm-eaten and stale attractions he was calling attention in a blatant voice. Some of the children playing in the gutter followed him with their eyes, but none seemed to have the means of becoming his customer. The words of the manuscript reverted to my memory: "We cannot free ourselves from responsibility. * * * It is a sign that good society has some rottenness within."

"I am afraid," said I to myself, "that if the dead do continue to influence us after death, the preponderance of effect is still on the wrong side. It is not only this slum that shows the results of evil; we see plenty of it in high places, too, and the worst of it is by no means associated with poverty. Why do we keep up this Christmas celebration? Is it not a rather empty and ghastly illusion? Would we be any worse if we forgot all about it, and what it means?"

The servant came in at this juncture and laid on my table a package done up in brown paper. It was square, and rather heavy. Apparently somebody had remembered me at this season, and had used the thought to my advantage. I weighed it in my hand, guessing what it could be. "Oh, for a talisman to help me see into the heart and destiny of mankind!"

The box, upon being opened, proved to contain a spherical object, wrapped up in folds of soft silk, purple and yellow. Within these was disclosed a globe of pure crystal, exquisitely polished, so that it gave forth a myriad reflections, and seemed luminous with a white lustre from within. Such globes are made in Japan, and imported thence; they are used by the generality as ornaments, but by the initiated, as mediums of clairvoyance. I had never tested my powers with one; here was an apt opportunity. Handling the ball so that the silken wrappings always intervened between its surface and my fingers, I placed it on a little tripod ordinarily used to support my ink-bottle. It was now nearly dark; I lighted the gas jet behind my left shoulder, and draped the silken stuffs about the ball, till to my eye it assumed the appearance of a soft darkness with only one point of intense light in its depths. Steadfastly gazing into the darkness, by degrees all faculties seemed to be concentrated into perception. My pulse slowed down; all sounds died away; thought itself ceased.

I began to see subtle undulations in the darkness; masses of light and shade, changing their forms, melted into one another and reappeared. My breathing almost stopped, but was replaced by a singular interior respiration. What was that?—a figure—a human figure? Yes; more than one!

I was in a room, not large, but of harmonious proportions, and of an old-fashioned aspect. It was dimly lighted by a single gas-lamp on a writing table, the flame turned low. The table was covered with letters, documents, books, writing materials; one engrossed sheet, apparently a state paper, lay on the blotter; it lacked the signature that should authenticate it. The figure—the two figures that I had seen were pacing up and down the room arm in arm, conversing in low voices. They were distinct to my vision only when they passed through the circle of light thrown on the floor by the dim lamp; beyond this, on either side, they hardly detached themselves from the shadows. As my mind became engaged with this scene, I was conscious of a profound feeling of suspense—I could hardly call it anxiety—somehow communicated to me from the two men walking and murmuring to each other there. There was deep gravity, almost sadness, in the feeling, but it was not devoid of hope. At length the men paused before the table, and looked down at the writing there, the unsigned writing. I recognized their faces; but it caused me no surprise; it seemed natural that Washington and Lincoln should be present there on the first Christmas Eve of the new century.

"He should not hesitate," said the grand figure with the calm, massive countenance. His left hand dropped involuntarily to the hilt of his dress sword as he spoke. "The nation has been gathering itself to meet this hour. And yonder on the other side is massed the enemy. For a leader who reverences duty there can be no choice of paths. I have marked this young man; he has courage, independence, love of right, the patriotic spirit; but judgment, the wisdom that is born of long experience—how can they belong to a man of his years? Evil can put on the mask of a more urgent good than good itself. And if, meaning however well, he is misled in this—he pointed toward the paper—if he withholds his approval from this instrument—it will be the beginning of calamity; and when the glitter of the moment has passed away, it will be known that the consecration of true liberty has passed from our country's brows forever."

There was the glimmer of a smile in the cavernous eyes of the other man as he replied. "I have faith in youth," said he; "and it is more to the fore now than when you were at the tiller, or I either. The young men see visions, and they may be as pure and high as the dreams that we older fellows used to have. David slew Goliath, did he not? while he was even younger than this friend of ours. Alexander was a heathen; but he used his sword to good purpose in his twenties. The voice of the Guide may be obeyed more readily and with a more single heart at prime than at eve. These youngsters, when they are of sound stock, show a wonderfully quick scent for corruption, and they see with a clearness that sometimes overmatches experience. Besides, a great trust breeds great strength; if I had known when I took up the reins, what a road I was to travel, I doubt if I would have backed myself to win. But the power came with the deed; and why not now?"

"Aye; but that other was a tried soldier; he knew the moves of the game," returned his companion doubtfully. "It is perilous when such as he falls at the moment before victory. I cannot but wish that he—"

"Here he comes now!" interrupted the other, lifting his head. "The soldierly instinct—he cannot sleep when danger is abroad. Let us hear his opinion."

The new arrival had advanced from the further end of the room, and came to the side of the table opposite to that on which the first comers stood. He paused there, with one hand resting lightly on a pile of pamphlets; so, in times past, had he often stood to speak in the Senate chamber. He was less in stature than the two other men, who indeed loomed almost gigantic; but his rather pallid features were an expression of benign intelligence that avouched a spiritual kinship with them. He met their gaze with a certain humility which won the heart. He bent his head low in response to their greeting.

"There can be little need for my help," said he, "since you are here."

"We looked for you," answered the taller of the two. "It was you that laid the plans of the house that you now are an opinion as to the work of the new architect. Our friend here confesses to some doubts; and he might have quoted—had he ever heard it—some old remark of mine about swapping horses when crossing a stream. What is your own feeling?—are you uneasy at the outlook?"

A smiling look brightened in the clear eyes under the bushy brows, and he shook his head. He glanced down at the sheet of written paper on the table, and laid the palm of his right hand gently upon it, with a gesture like a benediction.

"When my summons came," said he, "I felt that the ways of God are not our ways, and he is not mocked, or

taken unawares. My heart was in my work; but the work is one, and the workers must be many. Each lifts his load; but none knows who shall put the last stone in place. It is the work, not the glory, that we are to seek. The wisdom of a man—his trust in his own strength—his personal plan for success—may be the obstacle to hinder the Almighty purpose. What he thought the crowning effort, which he had strung his nerves to make, might prove the touch amiss that would have spoiled all. Another nature was needed—a fresher mind—a different training. A man can be only himself; and if he be summoned at the moment when his power to adjust himself to the Divine design had become less than that of another, he will not grieve, but will welcome that other as a better self; and thank God who knew better than he when the change must be made, and upon whom the burden must rest. That I was withdrawn in the very heat of the day is my Creator's best assurance to me that his hand is outstretched to protect our people. His love was such, even to me, that he did not suffer the record of my good intent to be marred in men's memories by the revelation of some inability hidden from me which he foresaw."

"And will the other prevail?" asked the grand old soldier.

"My faith is in him" was the reply.

At this moment the President entered the room. He did not notice the other figures; he was alive with the life of a man in this world. With a quick, resolute step, swinging his strong young shoulders, he advanced to the table and seated himself in the chair before the document. He took up the pen; but before setting it to the paper, he paused, drew a deep breath, and leaned back in his chair.

I now observed that the room had become crowded with personages whose entrance I had not marked. Some of them—a group numbering about a score—were gathered close around the President; few of their faces had I seen in life, yet all were known to me, and their names will never be forgotten by their countrymen. The two who had preceded the rest stood nearest the President's chair; the third comer remained at the other side of the table. But the throng that pressed forward from the remoter end of the room wore a sinister aspect very different from the others; and the features of many of these were also familiar to me; they had been the evil geniuses of the nation. There is no need to name them here; they were the traitors, open or secret; the foes of liberty; the seekers of self; the corrupters of honor. And thus the two hosts confronted each other, the evil against the good. And the man of flesh and blood, whose present act, or failure to act, should determine the fate of many yet unborn, sat in the midst of them who were invisible to his bodily sight, yet whose opposing influences, I could perceive, were fighting in his mind as in a battleground. He passed his hand across his forehead, and lifted his head with a troubled look. But it seemed to me that this look was directly encountered by that of the benign intelligence standing as a vanguard against the powers of evil, on the other side of the table. Did some supernatural message or enlightenment pass from one to the other? The next moment the President's brow cleared; his lips met firmly beneath his brown moustache; he sat erect with an energetic movement, and reached forward his right arm to dip the pen in the ink.

Then suddenly from the throng in the darkness sprang forward the disheveled shape of a young man, whose smooth features were twisted into a snarl of diabolic malignity. With rigid fingers outstretched like talons in a fury of effort to arrest the President's act, he threw himself toward the table. The latter, who was on the point of dipping the pen in the ink, hesitated for the fraction of a moment; and through the august group that bent over him ran a thrill of apprehension.

But before the assassin could do his will, a firm grasp was laid upon his wrist; he looked fiercely up, and met the quiet but immitigable gaze of the pale-faced martyr. There was no struggle; that glance seemed to wither the creature of evil as a wisp of straw in the fire; he shriveled where he stood, and sank down and out of sight. The throng behind him blanched back into the darkness.

"Let us have more light," said the President to himself. He turned up the flame in the burner; he dipped his pen in the ink, and wrote his name in clear characters at the bottom of the document; then he laid the pen thoughtfully down and rose to his feet. He stood in the light, alone; for in the brighter illumination the other figures had faded out of sight. I saw him for an instant, then the whole scene had vanished, and I was staring at the polished surface of the crystal globe upon the tripod. Beside it lay the leaves of the manuscript, written in an old-fashioned hand.

The singing music of the Christmas bells rang cheerfully in my ears. The children in the slum had stuck some candle-ends on the spines of a wretched umbrella, and were dancing with joyful outcries round this effigy of the Holy Tree. Once more had a great, good deed been done in the world; and hope, the dearest heritage of mortal man, had not died out of the earth.—Julian Hawthorne, in the North American, Philadelphia, Pa.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

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THE JEWISH JEHOVAH,

The God Whom the Christians Worship.

The God accepted by the churchmen in all Christendom is the Jewish Jehovah. We have no account of him except that found in the Jewish scriptures. To him is ascribed infinite power, infinite wisdom and infinite love for the children of earth. A few of the characteristics of Jehovah, taken in connection with their acceptance by the theologians will here be noted. No reflection on the motives and character of churchmen is intended; the character of their God only is considered.

1. The Creation. "And God saw everything he had made, and behold it was very good." (Gen. 1:31) But soon after there was trouble. That very good man, Adam, right in the face of the threat of instant death, disobeyed God's command. Query: How can that which is "very good" bring forth evil? Jesus says it is impossible. "A good tree cannot bring forth evil fruit." (Matt. 7:18) But he didn't die; and for fear that he would put dirt on his hand and eat of the tree of life and live forever, he was expelled from the garden of Eden. (Gen. 3:22)

2. He cursed the earth for Adam's sake (Gen. 3:17-18) and made him earn his living like an honest man.

3. God's repentance. The world got so wicked that he repented that he had made man (Gen. 6:6-7) and resolved to destroy not only the human race, but every living creature. Query: How can an all-wise and all-loving Creator make such a mistake and destroy the works of his hand?

4. But he revoked the curse, pronounced upon the earth and declared that he would "no more smite every living thing as he had done." (Gen. 8:21-22)

5. He sought to kill Moses. He forgot his promise not to smite. (Exodus 4:24) There is some ambiguity in connection with this statement, but the Hebrew "cham" is made to personify Moses by the following verses. His wife calls him her "bloody husband" in the matter of a circumcision, which

seems to abate God's anger. (Exodus 4:25-26)

6. Only five of the ten commandments are recognized by Jesus. Those regarding the observance of the Sabbath, the worship of idols, the having no other gods, coveting the neighbors' things, and the presenting the days of labor, are ignored. The Rev. Heber Newton is reported in a recent sermon to say: "Christ founded no church, established no state, gave practically no laws, organized no government, and set up no external authority, but he did seek to write on the hearts of men God's laws and make them self-legislating."

7. God violates his own commandment. "Thou shalt not kill." Five kings went against Gibeon. "And the men of Gibeon sent unto Joshua to the camp at Gilboa, saying, 'Slack not thy hand against us.' So Joshua ascended from Gilgal; and he and all the people of war with him and all mighty men of valor. And the Lord said unto Joshua, 'Fear them not, for I have delivered them into thine hands; for they shall not be able to stand before thee.' And Joshua therefore came unto them suddenly and went up from Gilgal at night. And the Lord discomfited them before Israel and slew them with great slaughter. And Joshua and all the Israelites stood along the way that goeth up to Beth-horon and smote them to Azekah and unto Makedah. And it came to pass as they fled before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them into Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel: and he said in the sight of Israel, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' And the sun and the moon stood still, and the children of Israel slew them with the sword. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that, before, or after it, that the Lord

hearkened unto the voice of a man; for the Lord fought for Israel." (Joshua 10:14-15)

8. God receives the burnt offering of a virgin. This is recorded in Judges, (11:30 et seq.) Jephthah was in chief command of the army of the Israelites and made war with the Ammonites. "And Jephthah vowed a vow unto the Lord and said, 'If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatever cometh forth of the door of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.' After many victories he returned to Mizpah unto his own house, and his daughter came out to meet him with timbrels and dances; and she was his only child; beside her he had neither son nor daughter." "And it came to pass at the end of two months, that she returned unto her father who did as he had vowed." (Judges 11:39)

9. God receives the prophets of the King of Israel. Wishing to destroy Ahab, king of Israel, this is recorded: "And the Lord said, 'Who shall persuade Ahab that he may go up and fall at Ramoth-gilead?' And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord and said, 'I will persuade him.' And the Lord said, 'Whereby?' And he said, 'I will go forth and I will be a lying spirit in the mouth of all his prophets.' And he said, 'How shalt thou persuade him, and prevail also?' Go forth and do so.' Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all his prophets, and the Lord hath spoken evil concerning Ahab." (I Kings 22:22-24; also II Chron. 18:20-22)

10. Solomon's wisdom. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand is on the seashore." (I Kings 4:29) And not long after, "The Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and commanded him concerning this thing that he should not go after other gods; but he kept not the commandment which the Lord commanded him." (I Kings 11:9-10)

Well might the Lord be angry, for "King Solomon loved many strange women (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; for he had seven hundred wives, and three hundred concubines, and his wives turned away his heart; for it came to pass when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord as was the heart of David, his father; for Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of the Lord and went not fully after the Lord as did David, his father. And likewise did he for all his strange wives which burnt incense and sacrificed unto their gods." (I Kings 11:3-8) Query: If such wisdom and largeness of heart did not avail with Solomon, of what value would they be when temptations assail?

Ezekiel sets forth a more rational philosophy. His is found in the 18th chapter. It ignores the dogma of total depravity as the alleged curse of Adam, was assigned as the cause of it. "If a man be just and do that which is lawful and right, he shall live; but those who do not these things, shall surely die." (See verse 10 et seq.)

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteous use of the right hand shall be upon him, and the wickedness of the wicked shall be upon him. (Ezekiel 18:20-22) This philosophy is reasonable and just, and is in accordance with the teachings of Jesus.

The character of the Jewish Jehovah as set forth in his scriptures, when seen in his nakedness, would bring the blush of shame on the cheek of a Brahman, a Buddha, or a Mohammedan; and yet he is adored and worshipped by nations that boast of their superior enlightenment! Modern theology (so-called) is a rehash of paganism, retaining especially its rites and ceremonies.

Think of such a God! Blundering repenting, revoking his curse, urging Moses to lead the Israelites out of bondage, and hardening the heart of Pharaoh that he will not let them go, violating his own commandment—"Thou shalt not kill"—slaying

thousands of defenseless fugitives, accepting the burnt sacrifice of a virgin, deceiving the prophets of the king of Israel, imparting wisdom in Solomon, and being angry because he exhibits folly instead.

Who would tolerate such a God? And yet whole nations bow down and worship him. In his name millions upon millions obey the mandates of his supposed vice-gerents, giving reverent service to them and untold wealth in their support. What a travesty upon reason and common sense! When will the people arouse from such a preposterous absurdity?

B. J. SCHELLHAUS.

PRAYER.

It Finds Many Sincere Devotees.

Pray? Yes, most emphatically, yes, pray!

If a child prays or asks its father for a favor, ought not mankind a thousand times more so pray to God, the creator, from whom all blessings come?

The churches take Jesus as their example as a Savior.

Christian Scientists take Jesus as their example as a healer.

Vegetarians take Jesus as their example as a true vegetarian who would not accept money made by this dead-flesh traffic. He kicked the money-changers over, calling them dead-flesh thieves, and said, "Take these things away hence. My house shall be called the house of prayer, but ye have made it a den of thieves."

Spiritualists take Jesus as their example as a medium.

Now Jesus filled these places by his doctrine taught, deeds performed, life lived, and truth demonstrated, as no other person did.

Now this same Jesus claimed God was his father, being one with him, and prayed that we all might be one likewise; and yet how is it possible that any person or set of persons who should belong to one or the other of the above classes, that could for one moment discard the bond that ties in Christian love—Prayer. The very thought is enough to send a thrill of horror through the sublimest attitude of a loving Father's care.

Jesus continued all night in prayer,

