

BY WM. EMMETTE COLEMAN

Jesus who were then alive and married. He says Jésus was a Jew, of the seed of David; that he lived an humble life of meekness and gentleness, and conformed to the Jewish religion; that he taught the Jews only, was tempted but without sin, and was an exemplar of love; that his life should be our example; that he had twelve disciples, and that Peter and John were leaders among the twelve.

TACITUS, SUETONIUS, ETC.
The Roman historian, Tacitus, states that the Emperor Nero, who reigned in apostolic times, executed many Christians, the founder of whose religion was Christ—who was put to death as a criminal.

the latter part of the eighth century or the beginning of the ninth century. Muhammad died A. D. 632. Therefore the first and oldest life of Muhammad was not written until nearly 150 years after his death (*Encyclopedia Britannica*, 1.c., pp. 504, 596, 678, 580).

Experience does take dreadfully high school wages, 'but he teaches like no other.—Carlyle.

Whate'er thou lovest that become thou must. God, if God thou lovest; dust, if thou lovest dust.—Anon.

Honest men are the gentlemen of nature.—Bulwer.

In England and Scotland milkmaids believe that if they forget to wash their hands after milking their cows will go dry. This superstition is diligently maintained, even to the present day.

have entered into the religious belief of the world, and will be as difficult to eradicate from the common mind as any other inherited error of so ancient an origin. Thomas Moore has well written:

"The lover may
Distrust that look that steals his soul
away;
The babe may cease to think it can play
With heaven's rainbow; alchemists may
doubt
The shining gold their crucible gives

He only is exempt from failures who makes no efforts.—Whately.

Look how the blue-eyed violets glance love to one another.—T. B. Read.

Death but supplies the oil for the inextinguishable lamp of life.—Coleridge.

The jealous is possessed by a "fiend devil" and a dull spirit at once.—Lyster.

Let your literary compositions be kept from the public eye for nine years at least.—Bryant.

sum were pledged by the mediums at the camp. Mrs. Gould, Mrs. Teitsworth, Mrs. Keynor, the Fosters, C. E. Winan, Mrs. Aspinwall, Mrs. L. A. Wheeler, Mrs. Bain, Mr. Crapoy, Mr. Robeleen and others whose names are not at hand are backing this fund. They will give benefit seances from time to time until the full amount is paid. This shows the interest the genuine mediums feel in the N. S. A., and the Northwestern Canadian mediums have set their brethren in the United States a most worthy example.

CLAIRVOYANCE.

As Used by a Physician of Cincinnati.

Crucial Tests to Which He First Subjected It.

ITS VALUE IN DIAGNOSING INTERNAL DISEASES—A DETECTIVE FORCE TOO LITTLE EMPLOYED—INCIDENTS—REASONS WHY IT SHOULD BE CREDITED WITH ELECTRICAL ELEMENTS—"SOMETHING" TOLD HER.

"I observe that you treat clairvoyance incidentally, instead of giving it due consideration," said Dr. Isaacs a few days since. "It has developed more wonderful things than were ever dreamed of by the Magi of India or the sorcerers who performed miracles for the Queen of Sheba. Give clairvoyance a chance." [This interview occurred in the Cincinnati Enquirer, and is of special interest.]

"Certainly, it deserves your encomium. Nothing would be more interesting to thousands of readers than your varied experiences where it has proved the important factor."

"They would make an unwieldy volume, and at the best I can give you only a lot of detached examples. As a whole, the interest of the story could not be sustained, except for physicians, as I have used this agent in my practice more than otherwise, and, really, I do not propose to give away the advantages it brings me in a professional way."

"But you should do so for the benefit of universal humanity, if you have made discoveries of value."

"Yes, to be called a quack by even those physicians who would take advantage of the information whenever they could do so covertly. I know them, you see, and understand their trepidation whenever they discover that a professor of healing has left the beaten path sanctified by the prejudice and ignorance of ages, and I am not anxious for that verbal martyrdom which means so much to the people who are my best customers and so little to those who inflict it, until they in turn become the victims of its barbs. But I will give you

INTERESTING FACTS.

"My introduction to a knowledge of clairvoyance occurred in 1876, at Chicago. I had scarcely begun the practice of medicine, and, leisure being plentiful, was visiting a former schoolmate at the Illinois metropolis. He told me a story, which seemed quite incredible, about a boy, son of a commission merchant, who saw and described things far away, and who, a few weeks previous to that date, had been able to locate a bullet in a man who had been accidentally shot, after much probing had failed to discover it. The account was marvelous and awe-inspiring, and I resolved to verify it, if possible. In the meantime I wrote a letter to my mother—I was then unmarried—asking that on a certain afternoon, a few days in advance of that date, she would do certain odd and unusual things—make apple-dumplings, play the piano, waltz around the parlor, humming a tune, put on a coat and vest belonging to my father, sing a hymn, shoulder the broom and march around the kitchen, draw stockings on her hands and arms instead of gloves, and in this plight eat an orange—to be done in this sequence and rapidly as possible, explaining that I wished to make a test of clairvoyance that would prove difficult, but, if successful, very conclusive to myself. In her reply she said the requirement was ridiculous, but she would endeavor to comply with it, at the same time hoping no one would catch a glimpse of such antics, even clairvoyantly."

"At our meeting with the boy, arranged for the same afternoon, I asked if he could tell me what was transpiring at my home. He would try, and asked for something to connect him, however slightly, with the place. A handkerchief would do. I handed him one, but almost immediately he returned it, saying:

"This will not do. It was never in your home."

"At that moment I remembered it was a handkerchief I had purchased in Chicago."

OFFERED THOUGHTLESSLY.

"I gave him another, an old one, that must have been full of homely suggestions. He apparently retired within himself for some five minutes, and then began in a hesitating way to describe our residence. At first by generalizations, but soon he mentioned particulars, many of which were so trivial that I would have neglected them through forgetfulness had I been called upon to describe the place from memory. One of these points was the location of the chimneys and the number of pots upon them; another the ornamental figures upon the staircase; a third the portrait of Washington hanging in the reception hall. He also described settees and chairs upon the front porch, curious trellis work upon a portico letting out from the second floor; three elm trees, and the same number of pines in the yard, and the hedge inclosing the grounds. In a little time he stopped and laughed heartily, then described my mother in a gleeful way, saying he saw her mixing work and recreation in unusual style—cooking, playing the piano, dancing, etc."

"Hal! Now she's in a panic," he suddenly exclaimed. "Visitors have arrived, and caught her in an awkward fix, and she is chagrined, absolutely crying with vexation. Three ladies and a gentleman are just admitted by a servant, and Madame has flown to her dressing-room."

"I asked for a description of the visitors, and from it recognized an

uncle, aunt and two cousins from Maryland, and when I returned to the residence of my friend a telegram from the dear mother announcing their arrival was awaiting me. On the second day I received a letter from her describing all she did in response of what she termed my eccentric request, the interruption of the ceremony and all circumstances as related by the clairvoyant, and then I believed that which before had appeared so incredible. How could I help it?

"Before leaving Chicago I made another call upon the young seer and arranged for a second test, the date to be fixed in a letter addressed to him, and which should form the magnetic link between us, and my friend would attend on him at the proper time and report the result. To the friend I sent a lot of questions to ask the boy when he should be under the right conditions and a few articles for him to hold to

BRING HIM EN RAPPORT

with others to whom some of the questions referred. In a word, I had resolved to employ this strange force in diagnosing ailments, if found practicable, and this test would inform me whether it was valuable for such use. It is needless to tell you that I found it so, especially in the examination of internal diseases, which no physician can intelligently diagnose by the knowledge he acquires from schools, books and general practice. My mother had been treated for heart disease, by one of our eminent practitioners for more than two years without effect, and one of my questions related to her ailment. The answer indicated that she had dyspepsia, and I treated it to a speedy and permanent cure. The son of a neighbor was under treatment for pulmonary consumption, but I learned he had a disease infinitely more curable, and, quite unprofessionally, proffered my services to cure him without fee. The cure was complete, and its fame has brought me many fees. The question I took most pains to formulate, thinking I could pose the boy, related to myself. Its nature and comprehensiveness may be gathered from the reply:

"Dr. Isaacs is a fair man, when uninfluenced by conceit," it began. "He has great confidence in his own ability and will readily induce others to have faith in him, which will gain more than half the struggle in his efforts to benefit the race and secure his own success. His willingness to investigate new methods of healing will prove helpful in his practice and an inducement for other physicians to adopt the same course. He is not easily convinced upon questionable points, but when he assents the case is won for all time. The special test as to his belongings is easy. He has attained himself in three shirts, one of which is not his, calico pants made for the occasion, two vests, two coats and three neckties. In his pockets he carries a large variety of coin, and, as I see it, there are 14 coppers, 20 dimes, 10 quarters, 5 halves, 5 dollars, and \$5, \$10 and \$20 in gold. In his pocketbook I see \$16 in paper; a railway ticket and an old recipe for a salve. Also upon his person are the following articles: A gold watch, pen, knife, fountain pen, corkscrew, match-box, gold toothpick, bunch of keys, Masonic diploma, pocket lexicon, table knife, fork and spoon, and a salt-cellar."

THESE UNUSUAL THINGS

were carried for the occasion, and the description was perfect. The salve recipe I had forgotten, but examination disclosed it, and the fact that one of the shirts clothed upon my corporeity was not mine was first made known to me by this answer from Chicago. I had taken one of my father's shirts by mistake. A question regarding a young lady in whom at that time I felt an extraordinary interest, was so satisfactorily answered that I made her a proposition of unlimited partnership and was made happy by a prompt acceptance."

"A boy, with whose parents I was slightly acquainted, wandered away in a fit of mental aberration at about this time. I obtained a piece of one of his most intimate garments and sent it to the Chicago clairvoyant with a request that he would locate the boy, if possible, and immediately apprise me of the result of his search. I received a prompt reply, telling me where he could be found, and in company with his father I went and brought him home. The wonder of the man, when I told him by what means his son had been traced, was indescribable, and without more ado he reposed the most implicit confidence in clairvoyance from that date onward. Through its agency I was enabled to restore the boy to a fair measure of sanity and make him of use to himself and the world."

"You are right in the opinion that authoritative detection of crime should be confided to clairvoyance whenever it is practicable, but people mix it up with things weird and uncanny and relegate it to the

LIMBO OF GHOSTOLOGY.

It is a science, and cultivation will establish its claims as one of the most beneficial branches of human knowledge, equal, perhaps superior, to electrical energy. I think it embraces electrical elements, for how else can it gather items of information from points thousands of miles away and impart them with the speed and certainty of the electrical telegraph?

"Let me give you an illustration of this idea. A few years ago the painful duty was devolved upon me of informing a young wife of the accidental drowning of her husband from a steamboat on the Ohio River. I didn't like the mission, but resolved to have it over as soon as possible. Before I had said a word, beyond the ordinary greeting the woman exclaimed:

"You have come to tell me something about my husband?"

"Yes."

"And it's bad news. I know it is. Oh, something tells me he is dead! Is it true?"

"I was dumbfounded. What was that 'something' which had forestalled my message by an announcement of the brutal truth? Awkwardly I uttered a few words of consolation and left her in the shadows of her early grief."

"Regarding my 'conceit,' the charge, I may say in confidence, is true, and it has assisted in mastering obstacles which otherwise might have proved insurmountable. A physician must have an excellent opinion of himself, and impart this idea to others with much force, if he wishes patients to have faith in his remedies and treatment."

T. P.

WHAT IS EXISTENCE?

As Explained by F. L. Locking.

PART III.

Man in his egotism affirms his own existence, if nothing else. He is the be-all, the know-all, the deified self. If man would but look beyond the periphery of selfhood he would behold Mother Nature as the all-of-existence. The all-of-being includes the emanations of light, life, energy, love, feeling etc., conditioned in external nature, and centered in suns, stars and human beings, that they may know that a just God will not, if he could, produce a kaleidoscopic universe just for the sake of deluding his children. Nature is more than illusion, more than a scientific phenomenon; it is a reality too vast to be comprehended by scientists.

Man is a part of nature, and the egotist might as well deny his own existence as to deny the existence of objective worlds, which are but the real potential thoughts of the All-being. Invention is but discovery. Is this Pantheism? Do you want your God to wear a mask, as the orthodox God has been doing—hiding behind chaos? No. The lack of sense-perception accounts for the mask.

Again, the gravity of social affinity gathers these potent worlds into systems or constellations, all revolving around their God-sun, who, with his train, revolves, by the same law, around a superior God-sun, and so on, until the milky-way becomes the equatorial portion of the universe you now inhabit. [The milky-way is an electric belt which determines the polarity and rotation of your universe.] Again, this milky universe revolves like the earth, around another universe, and so on, each becoming more ethereal, more ideal, more spiritual, until the ever-conscious, loving Sun of the All-being is reached.

Here the scales of materiality drop from your eyes; here the clairvoyance of consciousness is no longer clouded by the physical body—all is self-evident. Is this all imagination? Do you ignore the reaction of your senses, your feelings, your knowledge acquired from experience? No. All is but the dualism (action and reaction) between the spirit, soul and matter. Here you get the evidence of your own existence, of objective nature, and of the All-being. By dualism man learns his own strength, and to comply with the overpowering laws of nature. In mechanics, matter cannot resist force. Nothing but force can resist force. Hence the tangible part of matter is condensed force—a something that reacts or resists touch.

Boundless space is universal capacity. Interstellar space is the porosity of infinity, in which bodies of rest (stars put in motion) move in lines of least resistance.

Such is existence controlled by the equilibrium of motion and rest, life and death, spirit and matter. Pope says:

"All are but parts of one stupendous whole, Whose body nature is, and God the soul;

That changed through all, yet in all the same; Great in the earth, as in the ethereal frame; Warm in the sun, and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent."

F. L. LOCKING.

AN INCIDENT.

An Explanation Is Desired.

Will some reader of THE PROGRESSIVE THINKER kindly give an explanation of the following incident?

In 1891 my brother died of bronchial consumption. For a few months previous to his death he never undressed at night, but lay on the lounge in the sitting-room down-stairs. A short time before he died, he came up-stairs one night, after I had retired, and lighting a match went to a chest in the room in which I lay and took out a bottle of medicine. Within a week of that night he died. The third night after his death I was awakened by someone coming up the stairs in stocking feet, and I recognized my brother's familiar step. The bed in which I lay was placed in such a manner as to prevent my seeing anyone enter the room, but I heard someone enter, and after striking a match, go to the chest, open it, and take out a bottle of medicine. I then heard the lid of the chest drop, and someone left the room and went down the stairs. Although the head-board of the bed prevented me from seeing anyone in the room I distinctly saw the light from the match and also noted the change to darkness when the match was extinguished. In the morning I learned that no one had entered the room during the night.

I am not clairvoyant or clairvoyant, and although I am developing mediumship my brother has never made himself known to me in a similar manner. Was it the spirit of my brother, trying to identify himself, or only a trick of my mind—repeating something that had once taken place?

S. B. YORK.

CASSADAGA CAMP.

One of the Great Attractions Pointed Out.

HON. L. V. MOUTON COMMENDED—CASSADAGA TO BE CONGRATULATED—ITS LYCEUM AND KINDERGARTEN

TO THE EDITOR:—The programmes of the camp meetings, which are now before the public, indicate that the very best talent in our ranks will appear upon the boards in the different sections of our country during this summer's assemblages.

I do not know that any criticism can be made in regard to the choice of speakers at any of our camps. The increasing attendance at these summer meetings proves that the public at large is taking a deeper interest in the question of life beyond the grave than ever before.

To meet the increased demands our camps have rapidly multiplied, until we now have something like fifty-five in the United States alone. It is impossible to estimate the number of people who annually gather at these rallying points.

A few innovations are noticeable in some of the programmes. The introduction of special days, when such speakers as Ingersoll, Rev. Anna Shaw and several noted Unitarian clergymen are to appear, proves that our people are desirous of obtaining the most advanced thought in regard to all reform movements now agitating the minds of the masses.

I notice with extreme pleasure one innovation at Cassadaga, and feel that all camps throughout the United States would do well to imitate Cassadaga's worthy example. I refer to the introduction of a special course of lectures upon Economics, by the Hon. L. V. Moulton, of Michigan.

Mr. Moulton is a recognized authority in all scientific circles upon the money question, and the people who will assemble at Cassadaga will have an opportunity of listening to this able speaker first hand, and thereby be enabled to perceive more clearly the scope of this distinguished scholar's thought upon the important questions underlying the science of political economy.

This is the year of our Presidential election, and the money question will enter largely into all political discussions during the present campaign. As Spiritualists we should be well informed upon this question. No man is better able to give the necessary information than Mr. Moulton. If Spiritualists are at all interested in good government, municipal, state and national, they should understand the science of political economy in all of its bearings.

Mr. Moulton's course of lectures will be especially valuable in this direction, and Cassadaga is to be congratulated upon having secured this able gentleman for this special course. The wonder is that it has not been more widely advertised, so that the people outside the ranks of the Spiritualists could also avail themselves of the opportunity of listening to the words of wisdom that shall fall from the lips of this distinguished scholar and author, who is to add so much lustre to Cassadaga's star of progress.

If Spiritualism means anything to humanity, it must include everything that looks to the uplifting of the race. There has been too much blind subservience to party and too little interest in the larger good of the masses on the part of the Spiritualists. Had we been more considerate of the welfare of the common people, there would not be to-day upon the statute books of more than forty States so many unjust laws against our mediums and magnetic healers. In order to undo what has been done we must commence at the foundation, thoroughly acquaint ourselves with the basic principles of political economy, and become conversant with every reform movement that is offered to the world.

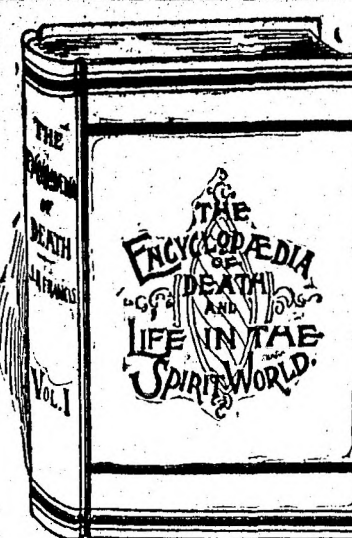
With such practical examples as Cassadaga has set this season in Mr. Moulton's course of lectures, we find a sign of promise for the future of our cause.

That this course of lectures will be liberally patronized there is no doubt. I should esteem it a privilege to be able to listen to this series of lectures, that I might profit by what I should learn from the lips of my esteemed teacher. Other camps, in my opinion, would do well to introduce similar features in addition to their regular camp attractions.

Our speakers give the philosophy and religion of Spiritualism to the public rostrum, while these special courses can be given when nothing else is going on upon the grounds, to the end that the summer's vacation could be spent pleasantly and profitably.

When we learn to act together in political and reform movements, we can make ourselves felt as a people, but not until then. "In unity there is strength," and Mr. Moulton's lectures at Cassadaga will show the people of this nation the necessity of prompt action on their part, in order that they may preserve the few liberties that they now possess, and to prevent further encroachments upon the same on the part of powers now in control of the leading political parties in this nation.

Cassadaga has two other features of great moment to the Spiritualists of the country, the kindergarten and the lyceum. No one save a teacher can appreciate the value and importance of kindergarten work. It is the foundation of education, and in the establishment of this essential branch Cassadaga has paved the way for the enlightenment of the coming generations. The kindergarten teacher,



VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. This is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2.00 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 20,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

Miss Nellie Austin, is one of the best in her line, having been thoroughly trained in her work in the schools of Chicago. The lyceum is also of great value, and Cassadaga has secured another competent manager in that department, Miss Lois Moulton, daughter of our distinguished lecturer L. V. Moulton.

It is strange, considering the importance of these three divisions, to which attention is called in this article, that the Cassadaga management has not advertised them more extensively and sought to draw in a larger patronage from the interested public.

In order that our friends may know something of the value of this movement, the writer has sought, through this article, to call attention to the same, that they may visit Cassadaga with the assurance that they can gain instruction from competent teachers along lines that will be intellectually profitable to all concerned.

This is not written in discrimination against other camps, but simply to urge upon all the necessity of considering these progressive movements and placing before the public such intellectual food as will make every camp a power for good in the community where it is established.

Lake Pleasant, Onset, Queen City Park, Clinton, Lake Brady, the Michigan camps, all have attractive programmes, and the work done will be elevating and instructive.

Success will surely attend the efforts of the earnest workers at all the rallying points where Spiritualists are to meet during the present season. That we may all work together to create a healthy public sentiment on economic, philosophical and religious questions there will be no doubt when every advance movement is made a part of the programme at these popular summer resorts of Spiritualists.

VERITAS.

Washington, D. C.

Fiction Writers as Prophets.

Many of the great inventions of the nineteenth century have been anticipated by writers of fiction both in verse and prose. But there is perhaps no more striking example of this than the poetical anticipation of Professor Roentgen's recent marvelous discovery of "photographing the invisible."

Some years ago a work entitled "Medizinische Maerchen" was published by Dr. Hopf, under the pseudonym of "Philander." The work consists of ten medical stories, the last of which is entitled "Elektra, a Tale of Physical Diagnosis of the Twentieth Century." Elektra, the genius of this century, provides a young doctor with a magical box, by means of which he is enabled to make organisms of every kind transparent. Feeling sure that he is now the possessor of a secret which will be of infinite value to suffering mankind, the young doctor, in the presence of his colleagues, first makes a speech illustrative of his discovery, and then proceeds, amidst rounds of applause, to show its effects on a patient. Professor Roentgen's discovery has caused this "fiction" to become a veritable "fact."

X. RAY.

If the cars of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

The Gospel of Buddha, According to Old Records, Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquito, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

FROM NIGHT TO MORNING.

Or, An Appeal to the Baptist Church.

22 pages. 10 cents; ten copies, \$1.

THE BRIDGE BETWEEN TWO WORLDS.

20 pages. One copy, bound in cloth, 81 cents; 10 copies, 70 cents.

For sale at this office, 40 Locust Street.

Sarsaparilla.

Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine.

But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.

DEAFNESS

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