

<p>"My mouth shall speak the truth." Prov. viii., 7.</p> <p>"Truth crushed to earth shall rise again." William Cullen Bryant.</p> <p>"To have truth and not live it is like having lungs and refusing to breathe."</p> <p>"However unwillingly a person who</p>	<p>has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.</p>
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10-10-68-20

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

THE OPEN COURT IS CREATING UNPARALLELED INTEREST AMONG SPIRITUALISTS EVERYWHERE. THEY ARE BEGINNING TO REALIZE THAT THE PROGRESSIVE THINKER LEADS IN ALL THINGS THAT PERTAIN TO A DEFINITE UNDERSTANDING OF PSYCHIC LAWS AND SPIRIT CONTROL. IT IS THE ONLY SPIRITUALIST PAPER THAT HAS EVER DARED TO BRING THESE DISAGREEABLE QUESTIONS—QUESTIONS THOUGH DISAGREEABLE, EXTREMELY IMPORTANT—BEFORE THE SPIRITUALISTS FOR THEIR CALM AND DISPASSIONATE CONSIDERATION. SO INTERESTED HAVE THE SPIRITUALISTS BECOME IN THE OPEN COURT THAT ON LAST MONDAY MORNING THE FIRST DELIVERY OF THE MAIL BROUGHT US ONE HUNDRED AND FORTY LETTERS AND POSTAL CARDS, THE LARGEST NUMBER RECEIVED AT ANY ONE TIME DURING THE PAST FIFTEEN YEARS. IT IS WELL TO HAVE THIS CONFLICT OF IDEAS, FOR THEY ALONE DETERMINE THE EXACT STATUS OF SPIRITUALISM BEFORE THE WORLD. IN THIS ISSUE WE ARE GLAD TO INTRODUCE OUR FRIEND, A. J. KING, OF HAMMONTON, N. J., WHOSE ARTICLE WILL PROVE ESPECIALLY VALUABLE AS REFLECTING THE OPINION OF THOSE WHO DO NOT BELIEVE THAT ANY SPIRITS HAVE THE POWER TO HARASS OR INJURE MORTALS. THE READER SHOULD CAREFULLY ANALYZE ALL THAT IS SAID ON THIS SUBJECT, ALWAYS CRITICALLY CONSIDERING THE DIFFERENCE BETWEEN THEORIES AND ACTUAL EXPERIENCE WITH THE SO-CALLED OBSESSING INFLUENCES.

Do Malicious and Wicked Spirits Ever Obsess, Infest and Possess Human Beings in the Flesh?

No more important question can be considered by anybody, and especially by Spiritualists. We are divided, perhaps nearly equally on this question, and until it is settled satisfactorily serious inharmonies must prevail in our ranks. Like the question of slavery as declared by Abraham Lincoln, that the country could not remain half slave and half free, so with this question, Spiritualism must teach either that evil disposed spirits can or cannot control men in the flesh. It must have no uncertain sound here.

Questions of policy, of duty, of morality and justice, largely depend upon how Spiritualists answer this question.

The fundamental idea of Spiritualism is that spirits can influence men in the flesh and absolutely control certain ones to talk for it, and act for them. If this means that all spirits have equal access to men in the flesh and are free to impress their thoughts and influence on whom they will, then, indeed, is life a perilous journey, beset with unseen and incalculable dangers. The doctrine of old Diabolos roaming up and down the earth with his legions of imps seeking whom he and they can devour, is outdone by the new doctrine of all the wicked at death becoming free from all restraints of law that kept them, while in the flesh, measurably under the control of the moral class of community, and allows them to freely prey upon and lead whom they will into evil and wickedness of every kind. This doctrine is worse than the old, for the devil was chained and confined a part of the time, and in this fact was recognized the power of the beneficent principle to control and rule the malevolent in spirit.

Many Spiritualists have been rejoicing and claiming the devil was dead; but these same people who have so claimed make him by the doctrine of evil spirits more alive, a hundred fold, than ever before. Where there was one in the old, there are legions in the new diabolism.

The next life, instead of being under the control of law and a Beneficent Ruler, is chaotic, anarchic; no law to rule or restrain the evil disposed who have broken from the bonds of the flesh, where they were kept in partial decency, into perfect liberty to gratify every impulse of wickedness. The ignorant, the uncivilized, the savage is put on a par with the wise, the enlightened, the moral, the good.

Can anyone imagine the condition of society where perfect freedom is allowed to wickedness of all kinds? No society could exist under such conditions. If the wicked can be restrained some, then they can be restrained all that wisdom and justice require. They can be kept from annoying the innocent and the good in spirit, as well as man in the flesh. There must be either perfect license or a rational liberty, according to the wisdom of the community; which means restraint upon the wicked. Even savages do this.

We are told by one of the chief advocates of this evil spirit doctrine that it is impossible to restrain the wicked spirits, as they must have liberty to come back to earth and would necessarily exercise their disposition and would obsess and infest whom they could. He says in effect, police in this world cannot restrain the wicked from committing crimes; neither can spirits. He puts the government of the spirit world on a par with this world. Of course this is no just comparison. That world cannot be compared to this as to the power and capacity of their respective inhabitants. If the police who try to do their duty could read the purposes of men, then they would not have to wait for overt acts before they restrained them. Here "we look through a glass darkly," as Paul says, "but there face to face." All well developed mediums tell us that spirits of the higher circles can read the thoughts of all those below them in moral development. If this is so, then there is no need of waiting till a crime is committed by an evil disposed spirit before restraining influences are brought to bear on him. When the purpose is formed in the mind it can be read and known, and why may not restraint be brought to bear on that spirit? Does not the higher rule the lower in the realm of spirit? Are not the moral, the wise and the good, also the strong to control the immoral and the ignorant? Ignorance goes hand in hand with inefficiency and immorality. No man can be said to be truly wise who is grossly immoral.

The ignorant are also the weak. It is one of the cardinal principles of Spiritualism that all spirits grow in wisdom and morality in spirit life. They leave their tendency to sin behind them as they go on refining and improving their natures. They cannot help but learn nature's law that, "as a man sows, so shall he reap"; that conformity to the moral law brings happiness, and its violation, necessarily brings misery. They learn the law of cause and effect, and that there is no means of escape from it, in any world. It is the law of science. Nature everywhere proclaims it. Without this law being constant, we could not reason, we could not know how to produce any effect. All want to be happy, and Spiritualists believe that all learn, sooner or later, how to become so. They learn that the only way is to stop sinning, wronging their fellows, and practicing good works. When this point is reached the spirit or the man is no longer an evil person. The spirit that entered the spirit world disposed to do evil has become a good spirit and disposed to do well. Thus the good are being recruited from the ranks of the evil, never the evil from the ranks of the good. Thus the evil disposed become less and less while the good increase constantly in numbers not only from the material world but from those in spirit life; and thus fulfill the command of Jesus, when he said: "Be ye perfect, even as your Father in heaven is perfect."

It will thus be seen that the balance of numbers and power must be greatly with those disposed to do well; therefore, there can be no lack of power in the spirit world to control the evil disposed in spirit life. Will they? How can they be good if seeing those disposed to do evil either to those in the flesh or in the spirit and able to prevent the evil they would do, will not do it? No one can be called good, who, having the power to prevent an evil, will not do it. Their happiness depends upon doing it. This principle is well illus-

trated by an incident in the life of Abraham Lincoln. He was riding his horse on his way to court when he passed by a mudhole in which a pig was struggling to get out but could not. He stopped and watched the pig a short time and his impulse was very strong to get off his horse and help the pig out, but he debated with himself thus: "If I help that pig I shall get my clean shirt and best clothes splattered with mud and will not be presentable at court. There are muddy pigs and it will not much matter if this one drowns. It is not my pig nor any of my friends' pig, and the owner would never know that I had saved the life of his pig and I should get no credit for it. I saved its life. Why should I soil my hands and my clothes to save the life of that pig?" He concluded to let it die and rode on; but he could not get the sight of that pig, struggling for life, out of his mind; and he stopped, turned around and went back, got off his horse and helped the pig out the mud and saved its life. In telling the story afterwards he said: "A little soap and water cleansed my hands and clothes of the mud, and I have always been at a loss to determine if it was not from pure selfishness that I saved that pig's life. I should always have been unhappy to think of that struggling pig had I left it to die when I could have saved its life and would not. I was relieved of that unhappy reflection by going back and helping the pig."

Such, by the eternal law, is the reward of good acts, and even selfishness dictates their performance. This law compels the good and the wise to exercise their power to save the innocent from the machinations of the evil disposed.

It will be asked how can the wise, the powerful and the good, the high and refined spirits control the gross, the low and wicked? I answer, by the power of magnetic force; by hypnotism; by psychology; by the power of high mind over low mind and gross matter. The higher dominates the lower always. The higher spirits are God's angels to do His bidding, and it must, by the eternal law, be their pleasure to influence lower spirits for their elevation and growth into high and holy angels like themselves; to instruct, to restrain, to govern, as the best interests of all demand. What higher duty can the high and the good in spirit life perform than to protect the innocent and restrain the vicious? They come to men in the flesh, and prepare instruments through whom they can instruct, heal the sick and in every way bless humanity. These instruments are prepared men and women who are made sensitive to the influence of spirits, and are called mediums now; prophets and seers in the olden time.

Much time and labor are required to prepare a good instrument. When fitted for valuable use, they are controlled by the teacher and their guardians who have prepared them, and by no other spirits. This will be readily seen when it is understood of what the preparation of a medium consists. It seems to be very little understood by even mediums themselves, and teachers of the science of Spiritualism. If it was thoroughly understood we would hear no more of obsessions and possessions of mediums by evil spirits. Development of mediumship or sensitiveness to spirit power sufficiently to be under control of a spirit, means that such medium has had his or her magnetism withdrawn from his or her body by spirit power, to a degree, and the personal magnetism of this spirit infused into the body of the medium in its place. This is done gradually and from time to time until the magnetism of the spirit blends readily with that of the medium; when, after long labor and much practice the controlling spirit can infuse sufficient of his personal magnetism into the medium to enable his mental forces to act upon this infused and blended magnetism to control the brain, thought and muscles of the medium. No spirit whose magnetism is not in close affinity with the medium's, by the law, have a controlling influence, if any at all. The guardian spirits who are generally relatives and whose magnetism is in close affinity with the medium's, always help in this process of control. Here is an absolute protection to the medium from evil spirits in a law of nature itself.

People who talk of evil spirits having equal access to mediums as good spirits, and an indiscriminate control of the medium by any who happen to desire to do so, and that there is no power to prevent them, know nothing about the law of mediumship or the law of control. No one ever directly controls a medium but the medium's guardian. How, then, do other spirits communicate through mediums? I answer: By proxy. Just as people send telegrams—an operator runs the machine, who understands how to use and control it.

The guardian is the spirit operator and manipulates the medium and sends the message desired. Mediums could not live long to have foreign and unaffinitized magnetism infused into their brains—if such a thing were possible, but it is not possible, because unaffinitized magnetism will not blend, no more than oil and water.

Mediums are guarded many fold.

1. By the law of nature—the law of affinity and repulsion of magnetic force.
2. By guardians in spirit who are by magnetic affinity and usually of near blood relationship, especially adapted to guard and protect them from all evil influences.
3. Every spirit has guardians that are higher than they and can protect their charge from evil influences and can restrain them from all wrong to others in the spirit or in the flesh.
4. No spirit is allowed to visit earth until it has outgrown its disposition to do evil. None can leave the attractions of the spirit world till they are taught how, and none are taught until they are prepared to make good use of their knowledge.

Every reasonable person, it seems to me, will assent to the reasonableness of the foregoing propositions, and say they ought to be true. But, some will say: "The facts—the phenomena are against them. There is no gainsaying that spirits sometimes lie, swear, break furniture, destroy property and do divers evil and wicked things through their mediums. How can these things be, except these spirits in control are evil?"

I admit the phenomena to be true, and the naturalness of the conclusion that evil spirits produce them; but will show that all such phenomena can be accounted for in other ways and far more reasonably than to attribute them to evil spirits.

Appearances are often deceptive. If appearances contradict reason, science and philosophy, we learn sooner or later that the appearances are at fault. There is nothing more apparent to the observer of day and night than that the earth stands still and the sun, moon and stars revolve around it daily. Anaxagoras about 500 years B. C., declared that the earth went around the sun. For teaching this truth, though apparently an absurd doctrine, to the youths of Athens, and thus leading them astray, as was thought, he was tried and condemned to die; but through the eloquence of his friend Pericles his sentence was commuted to banishment for life from Athens. The great truth was tabooed and suppressed, and Bruno in the year 1600 A. D., over 2,000 years after, was the last martyr that paid the forfeit of his life for teaching that heretical doctrine, by being burned at the stake in Christian Rome.

It is not long since I met a man here in my office who was born and raised in New Jersey, of middle age and of ordinary intellect, who refused to believe that the earth was round and revolved upon its axis; for, said he, if it did everything loose on it would fall off. If one knows nothing of the law of gravitation it would be hard to convince him it would not. The facts known now by all intelligent people are, that the earth's surface travels in its axial motion at the rate of 1,000 miles an hour, and in the orbit around the sun at the rate of 18 miles a second. The flight of a cannon ball even with our improved powder is as nothing almost to the rapidity with which we are flying around the sun. And yet, we don't realize by our senses that we are moving at all.

In ancient times, in Christ's time, and in fact up to within two centuries of our time, all insane people were supposed to be possessed of evil spirits, and were chained and whipped, and priests were called in to exorcise the evil spirits or devils out of the person. At length some doctor was inspired to make a post mortem examination of the brain of one who died insane and found the cause of the evil spirit in the diseased brain of the insane one. Then others were examined and in all cases it was found that the insane are diseased and not possessed by evil spirits.

To understand the meaning of phenomena we must know the law applicable to them and not be governed by appearances.

An incipient medium sitting in a circle breaks out in violent manifestations, swears, breaks things and appears as though possessed by a devil. What is the cause of this? I answer: Most likely it is caused by incongruous, unaffinitized magnetic force from the circle. Magnetism that will not mix and harmonize with the medium's magnetism, and this foreign inharmonious force upon the sensitive's brain causes temporary insanity. Perhaps some in the circle has diseased magnetism of some sort, poisoned with cancerous, catarrhal, pulmonary, syphilitic, or some other terrible disease. If so, would it be strange if it did not produce insane or devilish manifestations? It could not do otherwise under the law. The good spirit in charge of the sensitive, seeing the bad influence of such magnetism upon the health of its charge, to protect her, might intentionally break up the circle by such manifestations.

Promiscuous circles are dangerous. No one should sit in a circle for spirit manifestations unless well acquainted with the health and moral purity of its members. Reader, do not forget this.

Circles judiciously arranged consisting of not more than five or six members may be useful as a battery to assist a spirit to get partial con-

trol of a sensitive he wishes to develop into a medium, but, further than that, they are not only not useful, but are absolutely detrimental to thorough development, and should not be used. Some have become permanently insane from the vile magnetism thrown on their brain in a circle. Much of the "obsession" results from this cause.

Imperfect development is responsible for much supposed lying and incorrect communications. The bias of the sensitive's mind can not be overcome by the spirit in supposed control.

Ignorance in the spirit is sometimes responsible for errors. Spirits that wish to do good and are anxious to try to do something, are not always very wise, and are allowed to try to do work that is not always the best. They do the best they know and can. They are not evil, though imperfect.

Outside distracting influences from men in the flesh sometimes interfere with partially developed mediums and cause errors and mistakes. To be reliable, mediums must be thoroughly developed and subject to the absolute control of the spirit. There are very few thoroughly developed mediums. They will not submit to eat and drink and keep themselves from foreign and hurtful and distracting magnetic influences, as the teacher who has them in charge would have them; and so they make mistakes and teach imperfectly and sometimes the exact opposite of what the spirit desires. Thus the necessity of all to judge carefully the communications of spirits, whatever the source is claimed for them.

Disease of the sensitive or medium may cause insane manifestations. If the brain of the medium can not work clearly, the spirit cannot produce good work. There are many other causes of strange manifestations that are often laid to evil spirits not necessary for me to enumerate. I must however refer to one more class of manifestations as important.

In developing a medium in a thorough manner, the spirit in control has to extract the medium's magnetism and infuse his own in its stead systematically, by taking each organ of the medium's brain at a time. It facilitates the operation, to excite the organ to be operated upon by stirring up its magnetism. This the operator does in his own way. Sometimes he feels justified in making the medium very angry. Sometimes he tells her that some dear friend or near relative has just died and will relate all the harrowing circumstances of death, when there is no truth in the story whatever. You may call this lying and wrong. It excited the desired organs, and answered the purpose intended. Spirits justify themselves by saying that the end justified the means. When the end is accomplished they may tell you its purpose was good and good resulted, and thus justify it.

Perhaps a spirit sees his ward in the flesh desires mediumship and is unfitted for it. He does something to disgust his charge and drive him or her away from attempted development. He does it for good, and it is good. You call it evil. You say to your little boy: "Don't go near the railroad for there is a big bear there and he may catch you and eat you up if you do." The doctor tells his patient that he knows has a deadly disease, that it is a slight derangement and that he will be all right in a short time. In the first case, the boy through fear of the bear, is kept away from danger and his life is preserved. In the second case, the patient is made happy for a time, and is really made better by believing that his case is not hopeless. The end is good and the objects of parent and doctor were good but both told what they knew were falsehoods. You tell your children if they are good Santa Claus will bring them presents Christmas. Are all novels bad and wrong? Is Bunyan's Pilgrim's Progress bad though untrue? Christ taught much in parables; were they evil? Spirits do the same. Some will say no one is ever justified in telling untruths. It seems, according to the bible, that the Lord is of a different opinion. I will quote a case in point from I. Kings, xxii:19-22, when the prophet says: "I saw the Lord sitting on his throne and all the host of heaven standing by him on his right hand and on his left, 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 unto him wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also; go forth and do so."

It seems that he did so persuade him, and Ahab went up and was killed as the Lord desired. Was this lying spirit that was serving the Lord and obeyed his behest and occupied so near a place to the throne of the Lord in heaven, an evil spirit? Was the Lord evil in sending a spirit to influence the prophets to lie? Was the Lord evil to thus cause the death of Ahab?

When you condemn spirits for telling untruths through their mediums purposely, have they not here a precedent given them by the LORD to which they can refer for justification? The Lord wanted Ahab killed no doubt for good, and he took such means as he chose to do it. May not spirits who see the end and the means do so also? What is proper for the Lord to do may not be called evil for the high spirits to do.

Now apply the law to the facts, and the facts to the law, and what becomes of your evil spirits, your devils, your obsessions, infestations and possessions? All the phenomena of so-called evil are accounted for upon reasonable principles and avoids the necessity of having a devil and legions of evil spirits to cover up ignorance of the true causes of the so-called evil manifestations of spirits.

Now let us go back to the law. All Spiritualists admit spirit control of all men in the flesh more or less perfectly according to one's spiritual development. We are therefore in their power, not they in ours. If then we are in their power by the law of nature, and evil spirits can and do obsess and infest us, then nature is unjust to us. But nature is but God—the highest intelligence—manifest in law; and, therefore, can not be unjust. Therefore evil spirits do not and cannot obsess and infest men in the flesh.

Again: A cardinal doctrine of science and of Spiritualism, is that progress is the eternal law of nature everywhere. The higher assists the lower by its superior magnetism to grow, improve and become higher through all the realms of nature. To believe that evil spirits can come back to earth and debase mankind in the flesh, would be to reverse this law, and make the low to dominate the high, in spirit the higher world to propagate lower conditions to the lower world; that society in the higher world can not take care of and restrain the low and wicked of that world from preying upon the unsuspecting innocent ones of this world. This is absurd, monstrous and unworthy the acceptance of an educated, reasonable man or woman. Never allow the debasing thought to have a place in your minds, dear brother and sister Spiritualists, that the higher life from which we in the flesh receive our inspirations and to which we pray for wisdom, guidance and protection, and the only spiritual source we know for these the home of the blessed ones who have gone and left us, but who, we know, still love us, are not willing and able to guard and keep us from the machinations of evil ones. Don't believe that when we ask bread they will give us a stone, and when we ask a fish, they will give us a serpent. Don't believe there is danger in cultivating spirit intercourse, if done properly and within natural law. Fire will burn and water will drown us if not kept within lawful bounds but we can not live without them. We must learn how to use them for our good. So with spiritual forces, we must learn how to properly use them; for we cannot live without them. Inspiration and assistance from the spirit world are as necessary to our very life as the air we breathe. The currents of spiritual ethers from the spirit world vivify and support all life in this world. The highest, most refined and the best of all we have and enjoy comes from above. But how few realize it!

I have spoken in the foregoing of the science of mediumship—the mode of spirits in developing a medium, etc., with a positiveness that seems to demand an explanation as to how I know these statements to be true. I trust it will not be thought egotistical in me to relate the source of my knowledge—the teachings I have received from spirits and the experiences I have had of their treatment in developing a medium.

Maria M. King was my wife for thirty-six years. I was almost constantly with her during her development as a medium, and during the whole time of her writing her books and for the press. She was used as a medium for healing, writing and speaking for twenty-two years, during which time I was as familiar with her teacher as with any one in the flesh. His dictation of the "Principles of Nature" in the three volumes of that title include almost every principle that can be thought of in material or spiritual science. Anything I did not understand when dictated, I would afterwards call up and discuss with him as with one in the flesh. I acted as amanuensis for Maria while writing most of her works, and my magnetism was used as a force to assist her control while writing. I so acted while writing the pamphlets entitled "Spiritualism Versus Diabolism," and "Mediumship—A Chapter of Experiences," which gave, in part, her own experiences while being developed. Her 12mo volume entitled "Real Life in the Spirit Land," where every class of spirits from the lowest and vilest to the high and good are treated of and their powers and discipline are illustrated. In the III vol. of "Principles of Nature," the "Science of Mediumship," "Clairvoyance," "Clairaudience," "Telepathy," "Psychometry," "Materialization," "The Double," "Passing Material Substance Through Other Substance," etc., are treated, and the law governing the

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Phonema explained. I know how and was treated by her teacher; the bitter tears she shed, and how I remonstrated with him for what I thought, at the time, was cruel and unjust treatment; but which, we afterwards learned was the necessary means to achieve the highest development in the shortest time. What at the time appeared to be only evil proved to be the greatest good. I studied his processes with the greatest care and interest. The teacher was good enough to explain it all and its necessity to us and assured us it gave him more pain than it gave us, to cause her such misery. With these opportunities, I would have been a very poor student if I had not learned pretty thoroughly the science of Spiritualism; and especially the powers of evil spirits and their government in spirit life.

A. J. KING.

EXPERIENCES IN CASES OF OBSESSION.

THOSE WHO COME TO THE FRONT IN THIS DISCUSSION IN THE OPEN COURT ARE THOROUGHLY WELL EQUIPPED, EITHER WITH THEORIES OR ACTUAL EXPERIENCE. THEORIES PLAY AN IMPORTANT PART AS FACTORS IN ARRIVING AT THE EXACT TRUTH, BUT ACTUAL EXPERIENCE IN THE FIELD WEIGHS MORE HEAVILY IN THE FINAL DISCUSSION, SO IT WILL BE WELL FOR OUR READERS TO SET "THEORIES" ON ONE SIDE AND "ACTUAL EXPERIENCE" ON THE OTHER, AND THEN DETERMINE THE MERITS OF EACH ONE RESPECTIVELY. THOSE WHO READ CAREFULLY AND CRITICALLY, WITHOUT ANY BIAS FOR EITHER SIDE, WILL BE ABLE TO JUDGE WITH A CERTAIN DEGREE OF ACCURACY THE MERITS OF THE MANY ARGUMENTS PRESENTED FOR THEIR CONSIDERATION. DR. WICKLAND IS EMINENT AS A PHYSICIAN, AND A CLOSE STUDENT OF PSYCHIC LAWS AND SPIRIT FORCES, AND HIS WIFE IS AN EXCELLENT MEDIUM, AND HE SPEAKS FROM ACTUAL EXPERIENCE. HIS VIEWS WILL BE READ WITH DEEP INTEREST AND CAREFULLY CONSIDERED.

The Babel of Voices heard on this mooted question of obsession, and the vehemence with which some assail the subject of evil-disposed spirits, some denying their existence altogether, and that therefore such things as obsessions are mere myths and meaningless words—a diabolical theory, as Mrs. Watson puts it, should, it seems, cause a blush of shame on the part of the angel world at such palpable and inexcusable ignorance portrayed by many of their earthly representatives, on so vital a subject, and the truth of which is so abundantly though painfully proved every day.

And well may all those "Mortal Angels" who refuse to include in their Spiritualism a consideration of the too often baneful, though avoidable danger of evil influences to thoughtless or unsuspecting sensitives, from perverted minds incarnated as well as incarnated, find cause to say, "If this is Spiritualism, from it, Good Lord, deliver us!"

That his satanic majesty went bankrupt when modern Spiritualism came and put out the fire in his fiery kingdom, I am satisfied. And if there are such things, as some claim, as elemental spirits, it is not for me to say or judge.

But this I DO KNOW, that while the glorious truth of immortality has been and is continually being revealed to mortals by the hosts of ministering spirits, yet the admonition given in I. John, 4:1, "Beloved, believe not every spirit, but prove the spirits to see whether they are of God, for many false prophets have gone out in the world," is as true and as much needed today as it was two thousand years ago.

And more; a Spiritualism that willfully or ignorantly leaves out of its philosophy a thorough instruction and reasoning on the unseen dangers, and how to avoid them—that, say, is only too often lurking around ever ready to mentally or morally lead astray when not actually obsessing the unsuspecting but sensitive mortals—often deceived by the ignorant twaddle of shallow, superficial investigators and thinkers (?)—that there is no evil, everything is good, good, good!—is as criminal as it is damnable.

Mr. Hudson Tuttle says: "Sad it is that many Spiritualists instead of Spiritualists, are rather demonists, and if Spiritualism should follow the lead of these Obsessionists and demonists, it would end in the fog of the most blighting superstition, and witchcraft would be revived."

For a man of Mr. Tuttle's position in the Spiritualist arena to make a statement like the above concerning those who, not satisfied with the superficial glitter, dare to delve into the depths of what Mrs. Clara Watson calls "The mental slough of despond, deep, dark, damp, and dismal," as well as the heights, in search for the truth, cause of, and remedy for, the mental and moral weeds, blights and cankerous growths that are festering Spiritualism, as well as the rest of the human family, to say the least, a travesty on common sense and reason, and our duty as truth-seeking Spiritualists. Let those who prefer to forever stand on the mountain top and shine, afraid of getting their spiritual robes soiled, do so; but let them quit throwing stones on those down in the valleys, who are endeavoring to also help the unfortunate ones already stoned, up to the mountain of God's sunshine of truth, and understanding. There are none too many Samaritans.

Mrs. C. A. Atkinson writes in criticism of Dr. Peebles' book on Demonism: "There are no evil spirits; there is no evil; there can not be; God is all."

Olive Pennington says: "This idea of obsession is a cruel, devilish, soul-wasting, demoralizing thing."

The saying, "Where ignorance is bliss 'tis folly to be wise," can truthfully be said of the above. It suggests to mind the story of the seven blind men who went to examine the elephant: Each one touched a different part of its body. Afterwards each gave his opinion of the shape of the elephant. The one who touched an ear said the elephant is like a fan. The one who touched a leg said it was like a round post. The one who touched the tail said the elephant is like a tapering stick. And so each one gave his own interpretation.

So also with many of us Spiritualists, having obtained a good hold of a portion of truth—perchance the tapering portion—hang on to that, contented, in blissful indifference to know the whole truth or where it may lead to, singing sweet platitudes at the feet of the dear, but how often unproved spirits, till some less trusting one shall give our mental lethargy a jar by cruelly tearing the mask off the face of the sham dear one, as well as lifting the veil of blindness from our own eyes—then to stand agast, and, like the man in the story, wonder where Spiritualism is at.

Olive Pennington says further, referring to the idea of evil spirits and obsession: "It is something that should be totally ignored."

That is just what has been done. It has been ignored until the very name Spiritualism has become a stench to the nostrils of right-thinking people.

And let us continue to refuse to know the whole truth, as well as neglecting our solemn duty to the world to enlighten the people on the cause of so much needless misery due to these forces; let us keep on ignoring the fact also, that ignoramuses, charlatans and tricksters, influenced and assisted—no doubt in many instances unconscious of the fact—by unseen ignorant, invidious, and vile forces, wearing the livery of heaven, and dragging the grandest truth of the age into the dust; or until the insane asylums and prisons shall not be large enough to hold all of their unhappy victims, to say nothing of the fearful increase of suicides—28 in Chicago alone during the month of September—4 the past Sunday; 14 murders in Chicago during September; 569 murders in the State of Mississippi from January to August! Think of it!

Yes, let us shut our eyes and ignore the fact that, owing to the insatiable greed and unbounded selfishness of the "money-mighty" few in their mad effort to usurp and control all resources on the earth, which at right of birth belongs to everybody, as God intended, that they constantly, slowly but surely, are grinding and crushing out the manhood and womanhood, of a large but weaker portion of society, who from lack of opportunities or mental incapacity or both, unable to keep up with the mad procession of the Juggernaut of so-called Progress, are falling along the wayside, mentally, morally or physically warped; bruised and bleeding, discouraged at the unequal struggle, to become derelicts in the maddening throng of the human maelstrom, in the race for wealth and position—"survival of the fittest" (!)—many ending in suicide and drunkards' graves; others lingering along as outcasts, paupers, tramps, thieves or murderers; these again propagating their kind, in filth and squalor; the offspring, some the very imps of perdition, imbibing hatred of society in their very mothers' milk; reared in iniquity and moral depravity at home and from associates and environments with a school training (if any) with moral and spiritual training left out; these later to be turned loose to—perhaps assisted by similar but unseen forces—prey on society; ending their career with curses on their lips, on the gallows, in jails, by the bullet route, or as suicides or drunkards, to enter the unseen world with spirit bodies murky from passions, encrusted, or reeking from fumes of foul whisky, with desires, appetites and passions intact and unbridled; if what we teach on the Spiritualist

rostrum is true, that so-called death does not change anything except separating the spirit from the body.

I believe I am safe to say that at least ninety out of every hundred non-Spiritualists, sinners, and a goodly number of "earthly" saints, do not know, even for years in many cases, after the dissolution of the body, that they are so-called dead; and know still less of a spiritual world around them.

I hope those who have outgrown the wisdom found in the bible (I have not reached that height yet, and trust that I never shall), will pardon me if I again quote from it. It says: "Where your treasure is [direction of mind] there is your heart also." It further says, "What a man thinketh [desires] in his heart, that is he." "He that sweeth to the flesh [passions] shall of the flesh reap corruption,"—earthly perverted mindedness.

To illustrate, say a person is uncontrollably addicted to the tobacco or liquor habit, or has other vices; in this may be included selfishness, avarice, hatred, envy, jealousy, greed, religious bigotry. These habits become part of or we may say interwoven into, the very fibres of the spirit body; hence these desires of this perverted-mindedness continue to rule the ego, even years after it has left the body. So after the change called death has occurred the desires and fires of passion may be as fierce as before death, but they lack the physical organism through which to satisfy their cravings.

Should it require much effort on our part to form an idea where these spirits go when freed from the body? Where should they go, knowing no other place and gravitated by their desires, except to stay right in their earthly haunts, which in many instances they have not even left, being unconscious of having left their body; yes, even clinging to the body long after the death of it, which fact was brought to my attention by dissecting dead bodies, during my medical studies at college some years ago.

To more fully substantiate my assertion, I will briefly quote two of these experiences:

My first subject was a man apparently 60 years of age, many months dead. The teeth showed unmistakable signs that he had been an inveterate smoker in life.

One day I left home (after lunch) without any idea or intention that I should begin my first dissecting that afternoon, therefore my wife's mind played no part in what occurred. The students are required to dissect a lateral half of the body, theoretically divided into three sections, termed Head, Upper (chest and arm), and Lower (abdomen and leg). I began that afternoon dissecting on a leg. On arriving home about 5 o'clock the same afternoon, I had scarcely entered the door when my wife was taken—as it appeared—suddenly ill. She arose from her chair complaining of feeling so queer, and staggering along, was seemingly about to fall when I rushed up to her to prevent the same, but the moment I touched her she straightened right up and was entranced with a strange influence in control, who, with threatening gesture, and in haughty tone said: "What do you mean by cutting me?"

I answered, "I am not cutting you," when the spirit angrily retorted, "Of course you are! You are cutting on my leg."

Of course I knew now what the trouble was, so I began to parley with the spirit, first placing her (rather him) in a chair, to which the spirit vigorously objected, saying that I had no business to touch him. I answered that I had a right to touch my wife. To which the spirit retorted: "Your wife! What are you talking about?"

These spirits are almost invariably unconscious that they are controlling a body not their own, and so also may some obsessing spirits be unconsciously attracted, like a piece of metal to a magnet, to mortal sensitives, and even the sensitives themselves may in some cases of mental obsession remain unconscious of it.

I attracted the spirit's attention to my wife's dress, and asked when he had begun wearing skirts?

To see the spirit's astonishment was amusing, as it critically examined my wife's hands, rings and dress, and exclaimed, "Where did I get the things? What does it mean?" etc. I explained to the spirit that he was controlling my wife's body. Then he wanted to know how he got into it, etc., and "Where is your wife now? I can't feel any one else in this body." I explained to the spirit that my wife was sleeping, and that he no doubt had entered her body, something like magnetism or heat enters or penetrates metals.

I now said: "Suppose I were now cutting on your own body, now at the college; that could not kill you, since you yourself are here."

The spirit thought a moment and then admitted that that seemed reasonable, and finally said: "I guess I must be what they call dead, and shall have no more use for the old body. So if you can learn anything by cutting on it, go ahead and cut away." But then suddenly added: "Say, give me a chew of tobacco."

Telling him I had none, he begged for a pipe, as he was dying for a smoke. He was of course refused that also. After much reasoning and advice on how to free himself from desires, and how to sever the magnetic cord holding him attached to the old body, by thinking himself free from it, the spirit after profusely thanking me for my help to bring him to better understanding, then left.

Experience with the second subject will still further demonstrate how the spirits through ignorance cling to their earthly tabernacle.

This subject was that of a woman about 40 years of age. She had died at the Cook County Hospital in June. After her death the thoracic and abdominal viscera—the internal organs—had all been removed by post-mortem examination, so there was nothing but the empty shell left—the head had been left intact.

In January, seven months after her death, six students, myself included, were assigned this subject to dissect on, one Friday evening. The five students—I could not be present that evening—began their dissecting. Whatever occurred while they were dissecting—if anything—I do not know, but for some, to me unknown cause, they never touched that subject again. The next day, Saturday, there being no school in the afternoon, I started in to dissect alone.

The dissecting room being in the rear of a long basement, it was very quiet there. Everything went along nicely, except that I heard a voice say: "Don't murder me." But not being in the least superstitious, and as the voice sounded as from a distance, I passed it off by thinking that it might come from boys in the street, although I did not hear any boys playing. All was quiet and still.

Monday afternoon I was again working alone when I was rather startled by a rustling sound coming from a crumpled newspaper lying on the floor—the sound was much like that produced when a newspaper is crushed together; but I paid no particular attention to it, and did not mention these happenings to my wife. The next day, in the evening, we had at our house a social gathering of friends. Our spirit friends made their—on such occasions—customary visit through my wife's organism. The last one was just leaving, when unexpectedly a strange spirit stepped in and controlled my wife. Being quite accustomed to such transitory visitors, I did not suspect anything out of the ordinary to occur. I stepped up to my wife (she was sitting down) and asked who it might be, when the controlling spirit curtly replied, "I have some bones to pick with you," at the same time quickly rising, struck at my head, scratching my forehead, tore my spectacles off and threw them on the floor.

Realizing at once what it meant I took hold of her arms and forced her to sit down, and thus held her, to avoid any more scratching; to which the angelic (?) spirit strenuously and very evidently objected, and like all similar spirits said I had no right to touch or hold her. After a time of struggle at the restraint, I asked the intelligence what it wanted, when it abruptly replied: "Why do you want to kill me?" To my answer that I did not know that I was killing her, the spirit retorted, "Why of course you are; you are cutting on my arm and neck" (which was true). She said: "I hollered at you not to murder me, and struck at that paper on the floor, to frighten you, but you were too tough for me." Then a moment later in gleeful tones she said: "But I scared the other fellows."

It is not important to here repeat the long conversation that followed to convince the spirit that it was really so-called dead; how it was now controlling a body not its own; how to think itself free from the body, desires and earthly attractions; in other words, how to find the kingdom of heaven by laying aside the things that are temporal (things seen through the material eyes) for the things that are not seen, the eternal (things seen through the spiritual eyes), and which must be spiritually discerned through love, charity, kindness, truth and wisdom. The spirit, full of gratitude, then departed promising faithfully to seek for that higher life, that she now felt must be every one's heritage.

Two weeks later one of my wife's guides said that the lady was present, and again wanted to thank us for the light she had received, and said that she could now see the light and the way.

Before closing this article I will briefly relate a few of the many cases of this kind that have been brought to our attention, both from the outside, as well as from inside the ranks of Spiritualism, varying in degree from partial to complete obsession, ending in some cases in insane asylums.

Some years ago an intelligent, bright and moral young lady of our acquaintance, became interested in Spiritualism, and attended some seances, where she met a would-be medium, a woman totally ignorant of any psychic law, who induced the young lady to come to her house, and she would develop her (the young lady's) mediumship. Among other

things she had advised her to sit alone for automatic writing; but the lady had left out the all-important advice of precaution against possible danger, chief of which is the mischief-inviting tendency of these "sitters alone," to sit all the time, and perhaps lack good judgment to intelligently discriminate between good or bad influences that may become attracted to them.

And from results that have come to my notice from this pernicious practice by some persons, to indiscriminately advise thoughtless sensitives to sit alone—especially for automatic writing, with the word of caution left out—I would say that such advice is as sensible as it would be to tell people to go into a drug store and help themselves to medicines from unlabeled bottles. In either case the results may turn out beautifully, but at what fearful risks! And of the two dangers the drug case may prove preferable, ending the folly quickly, whereas the careless sitting-alone folly may mean a long-continued misery. If not ending in complete loss of self-control of the subject's individuality.

And to apply the "like attracts like" theory in "all" these cases, is to my own experience, not theory, with such cases, simply preposterous! What sane man would presume to assert that because a given number of people may be good hypnotic subjects, that they all, therefore, must be on the same mental and moral plane? Thoughtless sensitives, regardless of morals, can be influenced by good or bad spirits, just as willing hypnotic subjects can be hypnotized by immoral as well as by moral hypnotists.

About two weeks later the young lady came to our home to show the meaningless scraps she had received, feeling much elated over her success, and said that she was sitting whenever she had a chance.

Having seen some very unpleasant results follow this kind of careless sitting alone, I told her that it was unwise to sit all the time, etc., as she might attract to herself undesirable influences by so doing, and that it would be better for her to stop it altogether rather than to sit in that fashion.

She promised that she would not do it any more, and went her way; but about a week later she called on us again, crying, frightened almost to death, not knowing what to do to get rid of the influence that had attached itself to her. One moment she was herself, and the next moment she was entranced; this condition had troubled her for two days and nights.

On questioning her I learned that she had continued to sit alone and all the time, unable to resist the impulse to do so. She had also called on the would-be medium two days previously, and that this influence had been attracted to her then, and had stayed ever since.

I inquired of the controlling spirit who he, she or it was, to which the control answered: "I am a little girl from the seventh sphere." To which I replied rather unceremoniously that I suspected that our little girl from the seventh sphere was a lying, pretending spirit, since spirits from any such sphere would not come and obsess any one against their will.

The spirit kept up this pretense for quite a time. I just as persistently to the contrary insisted that it was shamming, and reasoned with it to make it realize that it was only heaping coals on its own head, by thus obsessing the young lady against her wish; until at last the spirit admitted that instead of being a little girl, it was a man, an ordinary earth bound spirit, one of those spirit tramps who so delight in assuming any high-sounding name or play any character the occasion may require, to please the conceit or tickle the vanity of some thoughtless mortals, as a sort of payment for board and lodging within the magnetism of their ignorant dupes, who care little about proving the spirits, whether they are honest, truthful and sincere, or if they are whom they pretend to be—so long as they can furnish them the all-important high names. Utterly disregarding the dismal failure the spirit may be making in playing the character of the individual it is assuming to be, intelligent people are driven away from Spiritualism on coming in contact with such self-evident discrepancy, wondering how the intelligence of the individual presented, could have so degenerated since leaving the body, as in the case of the spirit of George Washington (?) speaking to an audience through an illiterate person, says: "I don't want my medicine to read anything, not even a newspaper." Or, as on another occasion, through a different person, the spirit of John the Apostle (?) flauntingly said: "I am the bosom friend of Jesus, and I have often rested my head on his bosom, and that is more than any of you people can say."

Intelligent people hearing such things, what shall they think? "By their fruits ye shall know them."

During further conversation with the obsessing spirit, in answer to my question why it was thus controlling the lady all the time, the spirit said that it was afraid to leave her as she would not let him come back again.

I made the spirit understand that it was wrong and wicked for him to do anything like that, and that he had no business to hold her against her will. I repeatedly asked the spirit to leave her and look for higher things, that he now knew nothing of.

As a further inducement, I said that if he would leave the lady, he could stay with us, well knowing that if he would do so our spirit friends would soon teach him better things. To this the spirit answered, "We are seven of us, and we all come from that woman" (meaning the half-developed medium).

This lady even spoke about it afterwards, that she had lost or got rid of the bad spirits that had bothered her for some time. I told the spirits that they could all stay with us, if they would only leave this lady alone. After much and continued coaxing the spirit at last consented, and said that they would all leave the lady and stay, which I guess they did, judging by the experience I had later in the afternoon.

The spirit then thanking me for the advice I had given, prepared to leave the lady, when the spirit to its own surprise, found it was so attached to the lady's magnetism, that it was unable to free itself, and actually asked me to make passes over the lady to help free itself, which I did, when the spirit, or I may say the lady, was liberated, and she acted as though she had come from under a spell, and she was so delighted at being herself again, that she could scarcely express her thanks in words.

And this was the only fee we received or asked for in this, as well as in dozens of similar cases, Mrs. Clara Watson's unjust statement to the contrary notwithstanding, implying that, principally charlatans and tricksters are interesting themselves in this (humanitarian) work, for big revenues only.

The young lady went her way rejoicing, and has never been troubled since. But she could not be induced to interest herself in Spiritualism after this experience.

We soon discovered, after the young lady had departed that afternoon, that we had unseen (invited) guests with us, as shortly afterwards my wife became unexpectedly entranced by one of them. This spirit must have been on a very low mental and moral plane of degradation, judging by the way it behaved and gesticulated; and although I talked and reasoned with it for an hour, I failed, seemingly, to make the slightest impression. Neither would it utter a sound. It only grinned and grimaced, and strove to be free from the restraint. I was holding the spirit, or rather my wife's body, which I continued to do until the spirit's strength gave out, and my wife's guides came in. We have never heard from these spirits since.

Along about the same time of the above occurrence, I incidentally met another lady—married and with family of children—who began to speak of the wonderful writing she was receiving; how she enjoyed to sit all by herself, and that lately, she said, "I just want to sit all the time." By her actions I knew that she unconsciously was treading on dangerous ground, and ventured to caution her to be careful, that she ought not to sit alone and all the time, but rather sit in a circle with her friends, and sit only at certain times. The lady became very indignant at my presumption in giving her advice, and very plainly wanted it to be understood that she knew what she was doing, without anybody's advice.

Too late; she had already passed the danger line; three months afterwards she was sent to an asylum, having attempted to kill her children with a butcher knife.

Just one more experience and I will be done for this time, although I have only begun to describe my own experiences on this line.

Some eighteen years ago I knew an intelligent, spiritual-minded lady, a personal acquaintance, married, with family of several children, also member of a church. She knew—as also myself, then,—nothing of Spiritualism, although I now realize that she was what may be termed a natural born psychic. One day, without any apparent cause, during a sudden spell of what is termed temporary insanity, primarily brought on, no doubt, by the cruel fangs of evil thoughts. (Thoughts are things) sent to her by jealous, evil-minded relations, opposed to her marriage, the lady committed suicide, without any previous warning of her intention to any one, being even happy and contented up to the moment of her rash act.

One day-eight years ago, my wife and I being alone, she became suddenly entranced by a strange influence; the spirit controlling clutching at the throat and gasping for breath, seemed to be in the greatest agony of distress. The spirit, of course, like so many others, was unconscious that it was controlling a body not its own.

After much questioning as to whom it might be, etc., the spirit giving

(Continued on page 8)

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You should not send money in a letter. You may do so a dozen times, safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and you will be perfectly safe, and will save yourself any annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Prophecies of Progress.

"It doth not yet appear what we shall be" was an intuitive utterance of truth, in days long ago. The same utterance is as applicable to material progress to-day in the things that pertain to the physical necessities of mortal existence. It does not yet appear what shall be the attainments of science in the field of discovery. Men of science have to acknowledge that they cannot set a limit, drive a stake and say to the advancing mind of man, "thou shalt thou go, and no further."

Great as have been the discoveries of the past, the future contains still greater attainments, and none can prophesy the utmost reach of man's material progress.

Hence it does not create a ripple of unexpected surprise to read such thoughts as the following from the editorial columns of the Chicago Chronicle in relation to what it terms a Scientific Utopia:

Emerson urged man to hitch his wagon to a star. M. Berthelot, the French scientist, does not think it necessary to go as far as that to find a universal servant to do man's bidding. His advice is to get control of the central heat of the earth, turn it to account and give all the inhabitants of the globe unlimited prosperity for all time.

If M. Berthelot is not the distinguished scientist he is, if he had not already added immensely to that body of knowledge which is revolutionizing things in the physical world, his latest ideas would seem those of a visionary and professional romancer. But M. Berthelot has shown himself a practical wizard. He has effected marvelous transformations in the chemical laboratory and has discovered secrets which promise untold benefits to humanity.

He has not a doubt that the day will come when foods will be produced not by the slow process of agriculture but by artificial methods from elements that may be had for the taking.

So, too, with the heat problem. M. Berthelot thinks there is no need of anxiety over possible exhaustion of coals. Chemistry will in time direct the heat from the earth's center so that it can be easily turned on or off at convenience. As the sun's heat now controls the growth of the field, in time the chemical heat of the earth will act upon chemical atoms as man shall direct and occasion require.

This means plenty and also peace, since there will be no need of grabbing or holding exclusively chemical elements that are free as air.

It is evident that the Utopia which Berthelot has in mind is far beyond all other Utopias that have ever been dreamed of, and as it is the vision of a practical scientist and not a mere dreamer it is not to be set aside without consideration.

An English magazine has taken the pains to interview other scientists on the subject and to question whether Berthelot's scheme is likely to be realized. High authorities indorse the Frenchman's views and equally high authorities pronounce against them.

The chief objection seems to be the inability to bore to the depth of the three miles necessary to reach the internal heat. There is, further, the belief that even if man shall be able to concoct stuff that shall take the place of foods now furnished by the combined action of earth and sun the concoction will not be as inviting as those from the fields.

In reply to the last objection it can be urged that already man has immensely improved upon nature by taking advantage of her suggestions. There is scarcely a fruit or vegetable, and one might also say scarcely an animal of value, that has not developed at the hand of man. Why, then, is it impossible for the art of the laboratory to improve on the gifts of nature and devise better foodstuffs from the same elements she has used so long?

If M. Berthelot or his scientific descendants should realize the Utopia he foresees emerging from the chemical laboratory, inviting as the prospect is, looked at from the distance in time, it may be found as dreary as the old-fashioned idea of heaven where there was nothing to do. With all earthly needs supplied at the touch of a button, with no thieves and robberies, no wars, no buying and selling, no planting or reaping and life an eternal holiday, what will humanity do for pastime?

Fichte once wondered what would be the work of reformers when all humanity had become perfect. With equal anxiety we may question whether life would be worth living if it should become all play without the least suggestion of work.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritualists Gatherings." By Mattie M. Hull. Price 10 cents.

Is Spiritualism Declining?

A Communication Addressed to the Officers of the National Spiritualist Association, the Officers of the State Spiritualist Associations, and Spiritualists Generally.

At the Convention of the N. S. A. there were many references to the "decline of Public Spiritualism," and all joined in deploring the fact. In this line nothing is more marked than the decline of Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Free Thought press. They have passed into the great unknown until but two or three are left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they cannot do so in a manner that will redound more to the credit of Spiritualism than to give such support to their papers as will place them in a position to present the best there is in our ranks before the public.

The Sunflower has always stood for the best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses.—Sunflower.

The above is from the Sunflower, published by Mr. Bach, at Lily Dale, N. Y., presenting an extremely dark, pessimistic view of the condition of the Spiritualist press, and Spiritualism itself. Several at the N. S. A. Convention at St. Louis, and many others have voiced to some extent the same sentiment. It is true that the status of Spiritualism has already changed in many respects, and is still undergoing a process of evolution and elimination that will in the future reveal it in a different light.

While we were for a time managing editor of the Religio Philosophical Journal, under S. S. Jones, many years ago, the paper attained a circulation of 25,000; about 8,000 of the names on the subscription list were yearly subscribers, at \$3.00 per year; the remaining were trial subscribers at 25 cents for three months. About the time when it attained its highest altitude as to the number of its subscribers, then the status of Spiritualism began to change, and the circulation of the paper began to dwindle, and some of the very ablest minds in the ranks of Spiritualism, were enlisted to stop its downward course. Professor Denslow, Giles B. Stebbins, Epes Sargent, Mr. Cole, a journalist of New York City, and others were brought in touch with the paper, but its circulation continued to diminish, though it changed hands often, finally drifting to San Francisco, Cal., where it exists, retaining only a vestige of its former size, prosperity and influence. Change of size, price and owners did not retard its downward tendency.

There is not a single Spiritualist paper to-day that can get 17,000 trial subscriptions, the same as the Religio Philosophical Journal did at 25 cents for three months, although it may be a great improvement in all respects over that paper; in fact, owing to the comprehensive change in the status of Spiritualism, as alluded to by Mr. Bach, it could not possibly get over one-eighth of that number—illustrating the fact that in some manner there has actually been a decline in the support of the Spiritualist press generally.

The Banner of Light, at one time had a largely paying subscription list of about 10,000 at \$3.00 per year. That number of subscribers made it exceptionally prosperous in combination with its book trade. But Brother Colby, its editor, the grand old man, and a medium, too, could not retain it at its high water mark. He was invariably kind, forbearing, loving and generous to all, and took to his arms and nourishment the fake as well as the genuine medium, ignoring in nearly all respects the question of fraud or deception in our ranks, yet the paper under him COMMENCED TO DECLINE. A private letter from him indicated that the large sinking fund on hand at one time had dwindled down to an insignificant sum, and the old gentleman was filled with misgivings as to the future. Generous to the trickster and the genuine mediums alike, yet both combined failed to stay the downward tendency of the paper.

Since Mr. Colby's day it has changed its "features and complexion," several times, but has never attained to an adequate degree of prosperity, but has had a hard struggle to keep its "head above water," though all the time it has been most excellent, and worthy of support.

As to the Light of Truth, a semi-Spiritualist paper, its owner says he has sunk \$30,000 in his desperate efforts to keep the concern alive, and it is still sinking money.

As to the Sunflower, it has always been excellent. It has let the tricksters have their innings without any molestation whatever, rather siding in their favor on the Blue Book Question, by claiming such a book had no existence in fact, and very rarely, if ever, mentioning any fraudulent practices on the part of those who have flagrantly and audaciously disgraced our Cause. It has from the start been a clean, high-toned paper in its special line, worthy of the patronage of all, yet you can hear its dismal, sad tone—a sort of funeral dirge—in the above editorial.

How about The Progressive Thinker? you may ask. It has been an anomaly in the newspaper field. It has proved a great disappointment to its enemies in its continual, uninterrupted prosperity. It has followed from the start the promptings and advice of those high in spirit life, and has admitted to its columns the "Open Court," wherein certain unpopular questions intimately connected with our Cause have been discussed. Always working along the lines of this concept, true in all respects, that SPIRITUALISM IS NO STRONGER THAN ITS WEAKEST LINK, it has opened its columns, so far as its space would allow to the discussion of the following highly important questions—questions that a few Spiritualists would like to have ignored altogether, viz., "fraud and trickery in mediumship"; "obsession as a factor in spirit control"; "artificial togery" employed by some to personate your spirit friends, togery composed of cheese cloth, phosphorus, whiskers, drapery of various kinds, etc.; "subjective mediumship, is it injurious?"—in fact, The Progressive Thinker has led Spiritualists right along into hitherto unexplored fields, and opened up to them new planes of thought, hence it has been highly educational ALL ALONG THE LINES, laying bare abuses, exposing weak links, showing up those whose ideals are exceptionally low and whose conduct is such that it is calculated to make the world worse instead of better. Up to date

it has proved a decided success financially. What the future may bring forth depends altogether on the subtle process of evolution in its gradual unfoldment along new lines, bringing success or failure.

"The decline of Spiritualism" as a concrete working body; its decline as an agent in sustaining its press in general; its decline as a factor in engendering and exacting absolute honesty, some of its leading "thinkers" wanting to conceal the fact that there is a flagrant wrong-doing in our ranks, thus becoming actual abettors of crime—criminals, really, in a small degree; the permission on the part of many to allow "materializing mediums" to dress themselves for the occasion in coarse "artificial togery" (looking beautifully when illuminated with phosphorus) in order to personate spirit friends, and then resenting an exposure as in the case of Elsie Reynolds, the Crindles, the Griffins, the Howlands, and many others we might name; the failure to maintain high ideals among a certain class of its phenomenal workers and lecturers; the exchange of tests; the failure of some of the camp-meetings to maintain a clean record, but allowing a "free and easy style" on the part of those who desired it—this is the condition of our Cause, outlined by a prominent Spiritualist, to present to our readers for their careful consideration, and which, as he asserts, has marked the "decline of Spiritualism," so forcibly alluded to by Mr. Bach in the Sunflower. We think, however, that he is rather too pessimistically inclined, although there is a certain degree of truth in what he sets forth.

If, as claimed, Spiritualism has declined as a concrete set or cult, SPIRIT RETURN, our Sun by day and our Pillar of Fire by night, has certainly become far more prevalent, among the masses. Independent of Spiritualism as a concrete set, club, cult or ism, prominent literary men, prominent men of science, and those high in office are investigating Spirit Return, and at the same time they all declare with Mr. I. K. Funk, a leading intellectual light, and the author of "The Widow's Mite," that they find fraud common in our ranks, a statement that is highly unsavory to every thinking mind. They hold aloof from Spiritualism as a concrete body, and simply investigate SPIRIT RETURN. Millions believe that to be possible. Mr. Funk believes that the immortals can communicate with the mortals of earth, yet he would resent being called a Spiritualist. Dr. H. W. Thomas, famous as one of Chicago's great preachers, knows that SPIRIT RETURN is a fixed fact, yet if called a Spiritualist, he would become indignant. We know a learned man in this city who talks with spirits at will, who travels in the spirit realms, consorts with the wise sages there, and is the author of a remarkable book, but who would become sorely vexed if you call him a Spiritualist. We know a prominent physician, a Mason of high degree who sees spirits, and under their directions cures cases of obsession and insanity, who would feel insulted if named a Spiritualist. Then there is Paul Carus, Chicago, editor of The Open Court and Monist; James H. Hyslop, formerly professor of logic and ethics, Columbia University; Arthur L. Foley, professor of physics, University of Indiana; the Rev. Charles H. Parkhurst of New York; William James, professor of psychology, Harvard; Sir William Crookes of England, inventor of the Crookes tube with which X-rays are made; M. Anesaki, professor of literature and history, Imperial University of Tokyo; Minot J. Savage of New York; A. E. Dobbins of Tufts College, and hundreds of other scientists and literary men. None of these prominent men, though believing in Spirit Return would co-operate with Spiritualism as a body, aiding an organized movement. There are millions of adherents to a perfect knowledge of Spirit Return who occupy the same position. We deeply regret that such is the case, for if all would unite in organized work in behalf of our glorious Cause, we could control the affairs of the world.

The Boston (Mass.) Traveler states as follows: "The standing office of the Society of Psychical Research, headquarters in Boston, has never been questioned, and its 'proceedings' can be obtained in book form. There is, beside, an abundance of printed matter bearing famous names. We have never seen a claim by a reputable scientist that spirit phenomena had been PROVED by the standard tests of science. The scientists who ACCEPT THEM as true do so in the same way that a jury accepts circumstantial evidence. They establish their facts, as the lawyers say in a murder trial, 'beyond reasonable doubt' (to their minds)."

So while leading lights in the N. S. A. and others united with this great movement, in connection with Mr. Bach, the editor of the Sunflower, may see clearly a decline of Spiritualism and of the Spiritualist press, we claim that SPIRIT RETURN, STANDING OUT INDEPENDENT AND ALONE, HEDGED BY NO CREED, AND OWNED BY NO ONE EXCLUSIVELY, AND DIVESTED OF ALL FORMULAS OF FAITH, OF ALL RELIGIOUS NAMES, OF ALL DEITY ATTACHMENTS, OF ALL ARBITRARY AUTHORITY, OF ALL ISMS, OF ALL EXTERNAL APPLIANCES, STANDING FORTH AS THE LEGITIMATE RESULT OF A LAW AS NATURAL AS THAT WHICH PRODUCES SUNSHINE—OR A BEAUTIFUL FLOWER—WE SAY THAT SPIRIT RETURN THUS PRESENTED, PRESENTED SIMPLY AS A FACT, "WITHOUT ENTANGLING ALLIANCES," OF ANY KIND WHATSOEVER, IS GAINING GROUND EVERY DAY AMONG ALL CLASSES OF PEOPLE, AND THAT, TOO, IRRESPECTIVE OF THE FACT THAT AT TIMES CONFRONTS THEM.

And while such is the case, it is no argument whatever against the necessity of Spiritualists uniting in organized work as one ethical body, and standing before the world, recognizing the existence of a Deity, a Universal Intelligence, Law and Order, or Force, which (whatever the name) in the course of Evolution has fashioned this magnificent world as it is to-day. In fact we can see an absolute necessity for an organic movement on the part of Spiritualists recognizing A SOMETHING (whatever its name) as the dominating influence of existence, as grandly set forth by Andrew Jackson Davis in one of his works, and also by the N. S. A. If Spiritualism as an organic movement has declined, and it has apparently, failing to contribute liberally to sustain the Mediums' fund which is wasting away faster than the receipts augment it, and failing to give the Spiritualist press generally the support it deserves, as set forth by Mr. Bach, everyone should look for the cause and finding it, remedy the matter if possible.

But whatever your views in regard to the status of Spiritualism, Spirit Return, among the high and the low, the rich and the poor, the wise and the ignorant, is constantly gaining new vigor, is spreading daily, and is weekly coming to the front in unexpected quarters. And yet it seems very strange, very incongruous, an anomaly indeed, paradoxical, that Spiritualism should be on the decline, that its press in general should be losing ground, while Spirit Return is gaining adherents all the time, and is world-wide in its influence.

The Contest.

J. DEWITT HAGAMAN DEFEATED.
He is Met and Vanquished by a St. Louis Medium.

The might Philistine and Medium Annihilator, J. DeWitt Hagaman, blew into St. Louis last week, at the instigation of that collection of mental wailings known as the Y. M. C. A., and proceeded at once to business by brushing the dust from his back-number sleight-of-hand tricks and parading them as "spirit manifestations" to the open-mouthed aggregation.

On Tuesday night he announced that on the following evening he would expose the Howard Hall wonder and Mrs. Folsom's card-reading, and that lady concluded that she would herself like to see how the thing was done. So she attended the meeting in a quiet manner, and before her presence was known the audience began to clamor that Hagaman was not doing what he had advertised. It turned out that Mrs. Folsom had more friends present than the "Great Toledo Aggregation of Wonders." Total strangers that she never saw before arose and denounced him, and demanded that he do what he had promised or admit that he could not. After the crowd had quieted somewhat, Mrs. Folsom arose, begged the gentlemen's pardon for the interruption, and asked to announce her Sunday meetings, and extended an invitation to the gentleman to attend along with his friends and adherents. This he gracefully accepted.

On the next evening I concluded to take a hand, and at an opportune moment I renewed Mrs. Folsom's invitation, and incidentally invited him to engage in a debate with me on the subject of Bible Spiritualism on Sunday afternoon. This he also agreed to, and the consequence was that the hall was packed to the doors and fully 200 people were turned away.

After the meeting was opened I proceeded with a carefully worded address, quoting the prominent instances of bible manifestation with comments upon them. When the "Aggregation" was called for, he said he did not come there to debate, but to see Mrs. Folsom's manifestations, and after giving the crowd an old-fashioned exhibition, he quoted just one passage of scripture, and that one proved spirit return, and then he sat down. Then Mrs. Folsom picked two of the opposition to blindfold her, and though they pressed kid gloves into her eyes so hard that they are sore yet, one of the fools tried to tie up her mouth with a dirty handkerchief. Then the opposition turned it into a howling match, the blindfold committee being the worst of it, but in spite of all this, the little heroine read correctly six cards, four of them for total strangers, all the names being recognized, the color of the pencil that wrote them being given, and then Mrs. Folsom said that she refused to cast any more pearls before swine.

The audience was then dismissed, but continued to howl for thirty minutes before dispersing.

The main reason that Mrs. Folsom paid any attention to this fellow was that he publicly stated that he would give ten thousand dollars for one genuine spirit manifestation, and the money was waiting and ready. So before the Sunday meeting I drew up the following contract, and Mrs. Folsom read it to Hagaman and the audience, and he then and there said that it was satisfactory to him and that on the following Tuesday he would meet Mrs. Folsom at the office of the St. Louis Star and sign the agreement.

The Contract.
St. Louis, Mo., January 3, 1905.

This agreement, entered into this day between J. DeWitt Hagaman, of Toledo, Ohio, party of the first part, and Rev. Josie K. Folsom, of St. Louis, Mo., party of the second part, Witnesseth:

That the said first party hereby agrees to pay to the said second party the sum of ten thousand dollars, for the production through the mediumship of a genuine test or proof of independent spirit intelligence, emanating from the spirit of a human being who formerly lived upon the earth and who is now known to be no longer living in the body.

That said manifestation must take place under reasonable test conditions, which shall in no way militate against the physical condition of said second party, nor tend to compromise her character, social standing, or womanhood, nor bring ridicule upon her.

That said test shall take place in the presence of a committee, consisting of two persons chosen by Mr. Hagaman, two by Mrs. Folsom, and one by the above four, when committee shall decide upon the genuineness of the said manifestation.

That if the said committee shall decide that the manifestation occurs without the physical contact of said medium, its genuineness shall thereby be established.

And the said second party hereby agrees to and with the said first party that when he shall deposit said sum of ten thousand dollars with the said committee above specified, she will then permit said first party to place her under said test conditions, and will then attempt to obtain said proof of independent spirit power. And it is hereby agreed and specified that if the said test or proof is not obtained the said sum of ten thousand dollars shall be returned to the said first party.

Signatures:
But alas! for the evanescence of all sublimity things! When the Toledo Wonder arrived on the scene after a dignified delay, he first declared his willingness to sign the article, but finding no hesitancy on the part of Mrs. Folsom, he began to wiggle and hedge, claiming that it was a national affair, and the investigation must take place in the presence of the committee appointed by the National Anti-Medium Association, which being interpreted, means Braden, Dungan, Sweeney, et al., and that the wording of the agreement must be changed and made to suit him, and lots of other things.

Finally, Mrs. Folsom told him to put Braden on his committee, if he so wished, but having agreed to the contract before a large audience and the agreement being perfectly fair, not one syllable of it should be changed. Then he pleaded for time to consult with some of his backers, and was promised to report at two o'clock, p. m. Instead of doing so, he sent another party to say that he could not sign the contract in its present form.

That evening at his meeting he referred to the matter in a belittling way, but refused to read the copy of the contract in his own possession. Both the Star and the Globe-Democrat have severely criticised him, especially the Globe, whose funny editor roasted him to a finish, saying "out upon the fellow who interfered with people's religious rights."

Hagaman's meetings have been dwindled to a mere handful, although they were large. Thus "vibes" like a spark on a burnt rag, the boasting blo-

violation of the president of the Anti-Medium Association with his offer of ten thousand dollars, the fact being that the whole outfit does not possess ten thousand pennies, and if they did, they are too sharp to risk it on a genuine agreement made with honest people in good faith.

Spiritualism will go right on, regardless of all such attacks, and about all that comes from them, as in this case, is the advertising the truth gets at their hands.

Let the good work go on, but all honor to the brave little woman, who in spite of ill health, grief, and all kinds of trouble, had the grand courage to bear this lion in his den, call his bluff, and show him up in his true colors. From now on, wherever this fellow may open up in his "grand tour around the world" somebody will have heard of his St. Louis experience and will ask him to explain.

G. W. STEWART.

1904-1905.

The Passing of the Year.

The old year has gone; it has passed to-day.
With its record of joy and tears,
It has gone its length; it has spun its time,
As it traversed the path of the years.
It has gone—with all of its sin and shame,
It has gone, with its furrows of care,
It has gone with its joy, and gone with its pain,
Can we but question,—"Where?"

Will we see it again? Will it ever arise?
As the years unroll in its wake,
Will we ever see aught of the past once more,
With its joy, and perchance its mistake?

Will we see it again? Will it ever arise?
In the years that are yet to be,
In Life's clouded dome, or her sunlit sky,
Will it ever come back to me?

The year that has gone! "It is dead," they say;
Its hands are all folded and still,
But is this lifeless form, this pulseless clay,
All that has lived our lives to thrill?

The year with its days has gone into the past,
Its moments all gone, opportunity fled,
But its spirit still lingers, 'till evermore last—
I say to you now that the year is not dead.

Its record is written in joy and in tears,
Upon the lives of women and men,
And all that we have, is the record of years,
Voiced in deed, or from tongue, or from pen.

We are reaping the years of all the past,
And weaving them into the now,
Even the first, as well as the last,
Has written its story upon our brow.

We catch up the threads of all the years,
With their fragrance of love or hate,
With all of their courage, and all of their fears,
And weave them together so intricate.

The now is builded upon all of the past;
And the future that is yet to be,
Will partake of the arisen, immortal spirit.

Of the now, and of our yesterday,
And so if we would have more of sunshine
Let us remember the lesson of weaving,
Of all the immortal past.

The product of loom, and shuttle, and thread,
In to-morrow's garment we wear,
Will be the weaving of to-day's wondrous web,
Whether it be dark or fair.

Let us choose in our weaving from days that are gone,
The strands of rare beauty and light,
Thus freeing life's pathway from error and wrong,
Establishing the truth and the right.

For each day we are building the future,
With its sunshine, or blistering tears,
As with an immortal hand we are writing,
Upon the scroll of the years.

Grand Rapids, Mich.
EMMA GIBBS.

"ON EVERY HEIGHT THERE LIES REPOSE."
Dedicated to the Late Dr. W. P. Phelon.

I have gained the summit, I am on the shining strand;
I am looking back o'er earth's familiar way.
To the faithful ones, I am reaching forth my hand
To help you climb to everlasting day.

My soul drinks inspiration in this resurrection life;
My heart forgets its burdens of the past;
And in the light of hope, of faith, and strife,
My feet have climbed to knowledge here, at last.

A rosy warmth of gladness met my soul,
That bore the wine-cup of our tenderest bliss;
Wave on wave engulfed life's mystic whole
And wrapped me round, in one celestial kiss.

Our thoughts are reaching other, loftier spheres,
When in the distant time and distant space,
We lived and loved. I now can trace the years;
On the grand "Atlantis," with her flower-crowned queen.

Rose L. Bushnell Donnally,
San Francisco, Cal.

"Principles of Light and Color." By E. B. Smith, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

The Progressive Thinker---A Now Is the Time!

IF NOT ALREADY A SUBSCRIBER TO THE PROGRESSIVE THINKER, YOU SHOULD BECOME ONE AT ONCE, AND THUS KEEP THOROUGHLY POSTED AS TO WHAT IS GOING ON IN THE RANKS OF SPIRITUALISM. THE DISCUSSION NOW TAKING PLACE IN THE OPEN COURT IS OF THRILLING INTEREST, AND EVERY SPIRITUALIST SHOULD CAREFULLY READ THE SAME. THE FACT IS, THAT AFTER THE EXISTENCE OF MODERN SPIRITUALISM FOR OVER FIFTY-SIX YEARS, SPIRITUALISTS ARE BEGINNING TO ANALYZE SPIRIT RETURN AS NEVER BEFORE, AND ARE NOW CONSIDERING AS ONE IMPORTANT SEGMENT OF THE SAME, OBSESSION, OR THE INFLUENCE OF DARK OR EVIL SPIRITS, AS SET FORTH BY DR. PEBBLES' LATE WORK ON THAT SUBJECT. SOME SPIRITUALISTS HAVE BECOME SO INCENSED AT THE DOCTOR FOR WRITING THE BOOK THAT THEY WANT TO BURN THE SAME. HENCE A DISCUSSION OF ITS CONTENTS CAN NOT DO OTHERWISE THAN EXCITE MUCH INTEREST, AND BE OF GREAT VALUE TO EVERY REFLECTIVE MIND THAT WISHES TO THOROUGHLY UNDERSTAND SPIRIT RETURN IN ALL OF ITS VARIED MANIFESTATIONS. SEND IN YOUR SUBSCRIPTION AT ONCE, AND THUS KEEP UP WITH THE EVER ADVANCING PROCESSION, BUT BEFORE DOING SO, READ OVER OUR PREMIUM LIST; YOU MAY WANT TO ORDER SOME OF THE SAME; THEY ARE VERY VALUABLE.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

By Jennie Hagan Brown

I simply wish to greet with kindly word
And message sweet and tender,
To bid it Godspeed on its way,
To cheer the people day by day,
And make them see life's broader way,
And its good service render.

How many a heart will find its cheer
This weekly visitor through the year,
That comes in silence, black and white,
Yet speaks in words of clear delight,
And we uphold through printed type
The words of truth, the ways of light!

Long may you live, good brother friend;
On you, we each one will depend:
May Sister Francis' gentle face
Thy office, and thy dwelling grace,
And your fair daughter keep her place
Of kindness and gentle thought,
That in the work was fairly wrought.

And Brother Wilkins, may he hold
His thoughts of joy, his poems of gold,
And give us many through the year
The reading friends to help and cheer.

May The Progressive Thinker grow,
Its kind light gleam on us below,
And may its broad, extended hand,
Give strength and comfort through the land.

May Brother Tuttle, day by day,
Still see the light and teach the way.
May others who are good and strong
Help this great work of ours along—
Announce for you a royal cheer,
Progressive Thinker, through the year.

Mrs. Jennie Hagan Brown will leave Holliston, Mass., about January 8, and can be addressed from the 8th to the 12th at Buffalo, N. Y., No. 248 South Division Street. After this Mrs. Brown will receive mail at The Progressive Thinker office. She will make engagements during the month of January for different points near Chicago and Cleveland, Ohio. She will be glad to speak at any point not too distant, on week evenings. Will answer calls to attend funerals.

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Wonderful Cure of Blindness:
Mr. A. G. Doornbos, Muskegon House, Utica, N. Y., 65 years old, was almost completely blind from Cataracts and granulated Hays. Owing to old age he had given up all hope of being cured. Many Doctors had treated him without helping his condition. As a last resort he went for Dr. Coffee's Absorption Treatment which he used for 6 weeks and obtained perfect sight. Write to him for full particulars.




Little Girl Totally Blind—Cured in 1 Month:
Beryl Kelly, 6 years old daughter of Mrs. C. H. Kelly, Northwood, Norway, N. H., was totally blind from Opacity of the cornea or scum over the eyes, with very little hope of ever being able to see—used Dr. Coffee's treatment for 2 months which absorbed the scum and restored her sight perfectly. She is attending school regularly and can see as well as anyone.




Blind from Cataract and Granulated Hays—Cured in 3 months:
Irving Hurd, of Harrison, Maine, had cataract and granulated Hays. His treatment he was given, clearing of Dr. Coffee's treatment he was given it and after using it 3 months, cataract was completely absorbed—granulation disappeared—sight was restored perfectly. Great improvement noticed from day to day use of treatment.

It tells of a New Discovery which anyone can use at home and be cured. Fully describes Deafness in all its forms, what causes it and how it is cured. Tells how to cure Head Noises, Ringing in the Ears and Catarrh. Tells how to prevent Deafness. Gives full history of how thousands of people all over the world have restored their hearing with this wonderful medical discovery. Tells how Dr. Coffee restored his own hearing after being deaf for many years. Send for Book today—it is free.


THESE PEOPLE WERE CURED OF DEAFNESS:



74 Years Old—Hearing Restored:
Elmer Snyder, of Altoona, Iowa, says: I am 74 years old, was afflicted with catarrhal deafness for a number of years was gradually growing deaf. I took a severe cold recently which settled in my head, making me almost totally deaf. Used Dr. Coffee's Absorption Treatment for two months and obtained perfect hearing.



A Boy's Statement which Reveals Wonderful Facts:
Schulemmer, of Sioux Falls, S. D., 14 years old, had attack of scarlet fever when 10 years old. After recovering from the disease he was so severely ear aches, a year ago an attack of measles caused complete deafness. Treated with many doctors, instead of improving his condition became worse. After years of suffering finally used Dr. Coffee's treatment and obtained perfect hearing.



80 Years Old—Cured of Deafness:
Washington Hurd, of Dawson, Neb., took a severe cold a year ago last winter when it made him completely deaf in one ear and partly so in the other. After using many costly attempts to obtain relief, commenced the use of Dr. Coffee's treatment and was proved beneficial from the start, after continuing for a few weeks a complete cure resulted.

To the Readers: The proprietors of this paper have investigated Dr. Coffee, of Des Moines, Iowa, and know that he is a physician of highest standing and perfectly responsible for what he asserts to do. Those of us readers desiring one of these books should write to the doctor at once and kindly mention this paper.

DR. W. O. COFFEE, 812 Century Bldg., Des Moines, Iowa

