









# THE OPEN COURT.

## Demon Spirits and Obsessions

### By One Who Knows from Observations and Experiences.

Dr. George Lester Lane's views, will, when read in connection with the position assumed by President Barrett and A. M. Griffen, prove intensely interesting, inspiring and instructive. Speaking from actual experience, being clairvoyant and clairaudient (seeing spirits and hearing them speak), Dr. Lane's narrative of personal knowledge will carry with it great weight. He is well and favorably known in the East, and we are glad to follow President Barrett's and A. M. Griffen's able and interesting productions with the elaborate views of one who speaks from the standpoint gained from being a medium, hence in close touch with the spirit world. When master minds clash, then the sparks fly!

As an American citizen—I am an independent man and medium—I am a slave to no sect or sectarian creed, but am a willing subject of the ever living Christ-principle of truth through whom angels and scientifically educated spirits work in the interests of humanity.

Recently I have been reading two books of very deep interest, "The Biography of Dr. J. M. Peebles," by Prof. Whipple, and his "Demonism of the Ages, or Spirit Obsession." In his phenological delineation a long time ago, by Prof. Fowler, we are told in this biography that "Peebles would naturally from his cranial development, be one of the best abused and most praised of men." Since the Open Court has been in session the Doctor has been a frequent contributor to the columns of this journal. Living here in conservative Boston, I did not dream that there was such a spirit of persecution slumbering in the hearts of any Spiritualists.

I have never personally met Dr. Peebles, and yet I know him through his published works, through his psychic aura and through the words of his teachers. I have known him, and I am positively certain that in the writing and compiling of this book, "The Demonism of the Ages," which a few miles of Spiritualists want burned, he did for that angel throng in the higher realms of spiritual unfoldment assigned wisdom to do.

It is not known that he may not be conscious of his inspirational membership. Many distinguished public workers and leaders are not. The mental and moral interests of the people demand that the truth, the whole truth, relating to Spiritualism, be told, regardless of whom it especially affects or socially strikes. No truth can be completely hidden from the ear of the truth vigorously spoken and written to the front, is our motto and that of The Progressive Thinker also.

A few independent individuals may imagine the Doctor, may burn him and his book in effigy, yet so sure as heaven's messengers speak the truth, he will live on and on doing his appointed work, and this book will be read and re-read, live in the world's public libraries long after his physical remains sleep beneath the graveyard grasses, or go up in the cinders of incineration.

Who is Most Competent to Judge of and Write About Obsessions?

Among many investigators, mental scientists and the millions of Spiritualists, who are the best qualified to pronounce upon the subject of spirit obsessions, alleged or real, independent clairvoyants, clairaudients, automatic writers, psychic sensitives—in a word mediums, or the hard flinty-minded masses, envied in the material, engaged in law, politics, stocks, merchandise and the hoarding of wealth through speculations? Who is the best prepared to judge of plants and flowers, the gardener working and walking among them, or the men who look at them over the wall? Or, who is the best prepared to judge of the endurance, capacity and safety of steamships, Engineers and the mechanics who build them, or those who stand on shore and gaze at them? Is it necessary to make the application? IT BORDERS ON THE RIDICULOUS TO READ THE DULL WRITINGS OF THE CLAIRVOYANTLY DEAF, THE CLAIRAUDIENTLY DEAF AND THE PSYCHOMETRICALLY BENEFITTED ABOUT AND AGAINST OBSESSION.

Having seen little and having had no personal experiences upon this grave subject, what do they know about it? Their assumptions and presumptions are painful to consider. Demoniac obsession is not a matter of speculation, nor theorizing—nor strained philosophizing from wrong premises.

As Spiritualists, "a well established fact in science," according to Alfred R. Wallace, so is obsession a well established fact. Not only does history confirm it, but personally I know it to be true. Thousands of the best minds in our ranks also know it to be true, and can or will so disposed, so testify.

Personal History and Experience.

Born of a sturdy old English and Scotch parentage, who left an inheritance to me dearer than gold, or fame or royalty—that of an honored name, with this admonition: "Be a forger—Honesty is the best policy." With this principle imbedded deep in my soul, I started out on life's rough highway determined to succeed. I clung to the parental roof in the old Green Mountain state for a number of years, working with my father who was the inventor of the famous Lane mill, so well known over the civilized world, especially among mechanics and manufacturers, as superintendent.

Having successfully mastered this manufacturing business, reading and studying more or less in the meantime, joining and holding offices in the higher Masonic bodies and Odd Fellow lodges, and possessed of a wonderful memory and being naturally social, I was pronounced "everybody's friend." Popularity was forced upon me rather than sought.

Without the least hereditary taint or tendency, I began to crave the cursed cigar, beer, ale, and later liquor. The result of these habits soon manifested themselves in my system. I did not like the white whiskey, but a force, an overwhelming desire to take it, grew stronger and more alarmingly apparent as time passed on. Those who had known me and loved me for what I really was, whispered sadly to each other, that I, above all others, was drinking at intervals to excess. "Time went on, I was getting worse, but just how I was scarcely conscious. Memory began to fail me. Old friends looked at me sorrowfully, though my true and loyal friends never forsook me.

In every possible way I struggled against this condition. Some strange power outside seemed to me to be driving me to the entrance of father, mother, sisters, my friends all. Vow after vow I took on bonded knees at night, only soon to break them. Sometimes in my room I would seem master of my

self, and I would consider—ask why my life so changed? Oh! God, how I prayed for assistance! How I dreamed and I was sick. I did not feel like myself.

Finally, I signed a document to remain in a sanitarium on the shores of Lake Champlain so long as the physician thought it necessary. It was a beautiful spot, and I distinctly remember the different cases there seen, the most of them being obsessed people.

How these demon spirits worked on my brain no tongue can tell, no pen describe! For a few days I was not conscious of a sort of self-mastery, and these obsessing powers would continue to lead that in this respect the phenological was correct. Living here in conservative Boston, I did not dream that there was such a spirit of persecution slumbering in the hearts of any Spiritualists.

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bleeding us. The very air seemed sacred. My companion saw him distinctly, and so did the spirit chemists and other guides of mine. The thought of those sacred moments while he was vibrantly with us, and the knowledge that he sanctified our work, will abide with us so long as our memories endure, and with it will remain the further thought that when physically embodied in Palestine, He spends much of His time in healing the sick and casting out demons.

Sweet Into Spirit Land Unprepared.

Over the world's wide domain, millions are being ushered into the lower spheres of spirit existence without the slightest conception of spiritual unfoldment. "They neither cared for, nor believed in, nor thought of, the hereafter. They did not in the least comprehend the mighty step they must take, a step that transfers this class into the realm of spirit existence, and not producing the least change of character by the event—death."

They necessarily start there, therefore, with the same desires they cherish here, whether they are. They are imbued with the same emotions that dominated them while in their mortal bodies. If they had a passion for dens of vice, if possessed with a desire for revenge here, the same desire would obtain when out of the body. Upon this point, Dr. Peebles' position is as true as the granite in our mountains.

If persons are not spiritually educated and spiritually unfolded here, they remain in that darkened state in the hereafter, until they desire or conscientiously seek the higher, and then advanced intelligences tend the desired aid, warning chemists adopt such measures and use such scientific methods discovered and applied chemically as will disintegrate and dissipate the deep, earth-imbedded material environment.

The Nature of Obsessions as Clairvoyantly Seen.

The thinker, the philosopher, looks on both sides of the shield. As previously stated, multitudes of moral degenerates pass hourly into spirit life, only to find themselves at first dazed; then to discover that they are still mortals in thought and purpose, less their physical bodies. Many pass out with burning desire for drink. This was formerly their thought, and these thoughts, belonging to their identity, follow them necessarily into the next life. This is not opinion; this is not theory, as two or three have announced in the Open Court, but a substantial and positive fact based upon observation, experience, clairvoyance and the declarations of the identified and reliable spirits themselves.

What becomes of these unfortunates? I will tell you. They seek their old haunts, the abodes of their kind in mortal life, and having no desires, no aspirations for a higher spiritual condition, they become little more than drifting, wandering atoms attracted to unprotected magnetic sensitivities.

And, as seen clairvoyantly, they go generally to the cerebellum portion of the brain. Flesh and bone are no barriers to their entrance into the different nerve centers of the brain. The passage of spirits, and spirit entities through solid matter is not disputed by any clairvoyant, Spiritualist, or professor to limit spirit power, or put forward mere unproven theories, however plausible, for spirit knowledge.

Spirit chemists and spirit physicians often descend from the higher realms of immortality to aid in restoring physical and mental health to the obsessed. To these clairvoyant, physical, and chemists of the skies, I am greatly indebted. They are the saviors of those who sincerely desire to rise to higher planes and more heavenly conditions. Myself and thousands of developed mediums and speakers know this to be true.

Many times the condition of spirit entities is bettered through their existence amid functions of a bright, intensely active person; their vibrations getting into synchronous accord with the controlling ego, inspiring or inspiring them on to noble achievement.

I liken an undeveloped spirit immediately after the transitory change called death, to a bulb man weighted to the earth. It does not cast a shadow until the heavy ball is thrown out; and so the ego, the conscious spirit, moving out of its earthly tabernacle, morally laden with envied vice, depravity and vicious purposes common to mobs and wars, cannot rise until released from its worldly attachment, until its consciousness is purified, until it is thrilled with a deep heartfelt desire to ascend out of its painful, pitiful surroundings, until through strenuous and persistent efforts (atoning for the past as best it can) it enters into a higher state of consciousness, becoming a student of good spirits, of the gods who dwell in the beatific realms of bliss.

Being here, their influences, their hypnotic suggestions and their desires are all here, and so they naturally hypnotize and obsess. This is not a theory, but a fact. A fact that clairvoyants, myself and thousands of well-developed mediums and speakers know positively to be true. The statement that Mrs. Richmond's spirit inspirations have seen no "terrible cases of obsession" is of very little consequence, because the point is, not what either mortals or certain spirits have NOT seen, but it is what they have seen, and what they know, and I know of the terrible reality of obsessions; and I further know, as do my spirit guides, that the obsessed may be relieved, restored to health and happiness, and the spirits that selfishly obsessed may be put on the highway of progress.

The Process and Purpose.

No intelligent Spiritualist doubts that conscious identity and personality extend beyond death. If so, then the poet here loves poetry there; the astronomer here measures the starry worlds over there; chemists here pursue their chemical studies there, and spirit chemists and spirit physicians are often, from choice, occupying in addition restoring to physical and mental health the obsessed. To these heavenly physicians and chemists of the higher spheres I owe much.

Many times as I was being cleared of these terrible influences, both external and internal (for they in their atomic state had interpenetrated every nerve center of my brain and body), I could clairaudiently hear the encouraging words from my exalted guides in the higher spheres: "You shall be renewed and self-balanced. You shall heal the sick. You shall cause the lame to walk, the blind to see and the deaf to hear. Our world of spirits is largely the world of causes, the world of plans, where the missions of mortals are mapped out, and you are chosen as one to do a special work for human good."

So ends the story, only partly told, of my obsession.

It may not be amiss for me to add that on two occasions with three living persons conditions were unusually pleasant, calm and spiritual, the atmosphere clear and bright, ourselves quiet, serene and rapt in meditation, the Nazarene came, speaking words of cheer and

kindness of ridiculous pranks. He would get up from his bed in the night, stand on his head, go through all sorts of circus gymnastics, stenciling, exposing himself to the elements, and so on. Through the advice of his Rev. Dr. A. W. Wigan, a very able Spiritualist lecturer he was brought to me, his mother being a member of Mr. Wigan's church. My clair-sighted spirit guides took in the situation at a glance. A few powerful treatments displaced the obsessing spirits that had caused the deep affliction, and the boy was brought to his normal state. He later, extended both hands and exclaimed: "My son Andrew is all right. He has never been troubled," since. Heaven bless you and your great spirit physicians for the mighty work they have done for me and my family.

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Hoping to rid himself of the influence, he wandered to Switzerland, and later spent months in Paris and London, but just as this obsessing and persecuting demon followed him, he was completely in this demon's grasp at one time threatening and cursing, he urged him to procure an expensive suit of clothes, and then he would taunt him about them until he tore them into shreds. His tormentor being tired of this, would work him into the wildest fury, and further tantalizing him, he would proceed to remove his false teeth, dash them to the ground and stamp them into a dozen pieces.

Inducing or hypnotizing him into procuring other sets, he was forced to serve them in the same way. He was finally commanded to get a gold set, which the dentist assured him would last him through life. But alas! these false teeth served him no purpose. He was forced to smash them to pieces on a rock.

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I liken an undeveloped spirit immediately after the transitory change called death, to a bulb man weighted to the earth. It does not cast a shadow until the heavy ball is thrown out; and so the ego, the conscious spirit, moving out of its earthly tabernacle, morally laden with envied vice, depravity and vicious purposes common to mobs and wars, cannot rise until released from its worldly attachment, until its consciousness is purified, until it is thrilled with a deep heartfelt desire to ascend out of its painful, pitiful surroundings, until through strenuous and persistent efforts (atoning for the past as best it can) it enters into a higher state of consciousness, becoming a student of good spirits, of the gods who dwell in the beatific realms of bliss.

Being here, their influences, their hypnotic suggestions and their desires are all here, and so they naturally hypnotize and obsess. This is not a theory, but a fact. A fact that clairvoyants, myself and thousands of well-developed mediums and speakers know positively to be true. The statement that Mrs. Richmond's spirit inspirations have seen no "terrible cases of obsession" is of very little consequence, because the point is, not what either mortals or certain spirits have NOT seen, but it is what they have seen, and what they know, and I know of the terrible reality of obsessions; and I further know, as do my spirit guides, that the obsessed may be relieved, restored to health and happiness, and the spirits that selfishly obsessed may be put on the highway of progress.

The Process and Purpose.

No intelligent Spiritualist doubts that conscious identity and personality extend beyond death. If so, then the poet here loves poetry there; the astronomer here measures the starry worlds over there; chemists here pursue their chemical studies there, and spirit chemists and spirit physicians are often, from choice, occupying in addition restoring to physical and mental health the obsessed. To these heavenly physicians and chemists of the higher spheres I owe much.

Many times as I was being cleared of these terrible influences, both external and internal (for they in their atomic state had interpenetrated every nerve center of my brain and body), I could clairaudiently hear the encouraging words from my exalted guides in the higher spheres: "You shall be renewed and self-balanced. You shall heal the sick. You shall cause the lame to walk, the blind to see and the deaf to hear. Our world of spirits is largely the world of causes, the world of plans, where the missions of mortals are mapped out, and you are chosen as one to do a special work for human good."

So ends the story, only partly told, of my obsession.

It may not be amiss for me to add that on two occasions with three living persons conditions were unusually pleasant, calm and spiritual, the atmosphere clear and bright, ourselves quiet, serene and rapt in meditation, the Nazarene came, speaking words of cheer and

## BODY AND SOUL

BY J. CLEGG WRIGHT.  
This volume contains a course of lectures delivered in the various states and is certainly the most valuable work on the subject of the soul. It is a small contribution to the study of the difference between the material and the immaterial process of mind. Bound in cloth, \$1. For sale at this office.

## THE TOMORROW OF DEATH.

Or Future Life According to Science. By Louis Figuier. Translated from the French by S. H. Crocker. A very fascinating work. This volume contains a course of lectures delivered in the various states and is certainly the most valuable work on the subject of the soul. It is a small contribution to the study of the difference between the material and the immaterial process of mind. Bound in cloth, \$1. For sale at this office.

## THE AGE OF REASON.

By Thomas Paine. An investigation of True and Falsehood. Being an investigation of the various states and is certainly the most valuable work on the subject of the soul. It is a small contribution to the study of the difference between the material and the immaterial process of mind. Bound in cloth, \$1. For sale at this office.

## Force and Matter.

By Ludwig Bucher. A profound and profound work on a profound subject. Price, cloth, \$1.0



**THERE WERE IN THE  
ORIGINAL FILE SOME  
PAGES CONTAINING  
MUTILATIONS AND  
OTHER DEFECTS.  
THESE  
UNAVOIDABLY  
CONSTITUTE PART OF  
THE FILMED FILE.**



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SATURDAY, MARCH 4, 1905.

WORDS OF CAUTION.  
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 then you are 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.

A Step Backward.

We have been congratulating the world that the horrible teaching of a sulphurous hell with unending woe and torture, borrowed from pagan mythology, was of the past; that the present age of enlightenment could not tolerate such a God-dishonoring faith, and we have cited from time to time the expressions of the most learned of the clergy in evidence of a more rational faith.

When a revival of religion is on foot, and accessions to the church are greatly derived, then they of the Jasper school of theology, as the Rev. Bill Sunday, Rev. Sam Jones, or others of that ilk, let loose all the old-time fervor in whipping up a bottomless pit of flame for the ungodly.

Right here in Chicago persons stand on street corners, and hand to passers by tracts, from one of which is made the following extract:

"Who is sure of everlasting, literal, hell fire and brimstone, the place of unending pain, anguish and torment? A place of weeping, wailing and gnashing of teeth. Oh, eternity, eternity, never ending eternally without Christ, in hell! Dear reader, God says, this is the kind of a hell you will spend eternity in if you die without accepting Jesus Christ as your savior. If you value your soul, remember, your very own soul, you will read the following scripture texts which will show you your eternal doom without Christ."

Further on we read:

"Dear reader, as you read chapter two of this leaflet you become aware of the broad road to hell. Hundreds of thousands of these never enter a church to hear the gospel. You can help reach them if you will. One tract may save a soul from hell. Will you give it out? 250,000 of these tracts have been given out during the last five months and souls are being saved."

Such is the machinery employed to start a revival. Then come the "blows" of the strikers, the girls and boys who take us by the arm and insist on leading the sinner to Christ, each acting a part under the direction of a master mind intent on filling his purse from the contributions of his dupes. But let the old method go on. It had its origin when the masses could not read, and scarcely think connectively. It was a priestly device to gain control of the lowly. The power wanes as intelligence is diffused, and will become obsolete when the managers become honest, and the uncultured learn to disregard the devices of religious demagogues.

Not History.

When learned Christians like President Schurman, of Cornell University, New York, can declare before his classes, as he did recently, that "Educated men no longer look on the bible as a text-book of physical science, as they did during the nineteenth preceding centuries; that they cannot appeal to that book as authority on any physical subject; that should they do so they would subject themselves, to ridicule," those not in the faith, the humble student in pursuit of truth, may be excused, if he, too, relegates that authority of doubtful origin to that obscurity from which it came. This great scholar added:

"The Bible must be considered only as the mold of two thousand years ago into which was poured the fundamental principles of religion. I do not think there is a bit of history in the bible. There may be material for history, but no history."

Of the miracles attributed to Jesus, President Schurman directed attention to the Christian Science and faith cures of to-day, as illustrative of the value of such evidence on which to found a religious faith.

When great scholars who have spent long lives inside of church lines give expression to such novel ideas, does it not indicate the old faith is in a rapid decline? Is it surprising they are begging students to enter the ministry, or that their call is vain?

"Old opinions, rags and tatters, get you gone; get you gone!"

Strongly Put.

The Truth Seeker presents it this way:  
"A priest is not a divine oracle any more than the bumblebee of a whiskey barrel in the mouth of inspiration."

The same paper pertinently inquires:  
"Are the contributions of robber-pharisees to churches, colleges, libraries, etc., given as hush money?"

The Dark Ages.

Historians tell of the Dark Ages, a period in history of a thousand years of which little is known, lying between the third and the thirteenth centuries of our era. Learning and literature were seemingly suspended during this period, save here and there an item invariably in the interest of the church. Authentic history is almost a blank. The dates may vary a little, commencing a little earlier or later, yet there appears a long hiatus in time of which the best scholars can give no account. This want of knowledge has been ascribed to the ignorance of the times, there being no learned men to record events; but it is not possible scholars have been trying to take note of that which never existed?

It matters not to what field we turn our attention, we are everywhere met with the same difficulty. Even English history during that period is fabulous, and no trust can be placed in that which is called Roman history during most of that thousand years. Writers have struggled to bring order out of the confusion, but it is impossible to make events harmonize with each other as to the time of their occurrence.

It is represented the Christian era commenced to be used in the 6th century; but we know it did not come into general use until the 15th century; and A. D., to designate that era, has not been in use to exceed 400 years.

Without knowing who Josephus was, or when he wrote, probably during the 14th century, possibly so late as the 15th, when it came out of the monasteries in fragments with Eusebius, and much other ecclesiastical literature, a great fact was stated when he wrote:

"Those who have been admirers of good order have endeavored to make everything they write appear very ancient, that they might the more successfully have their statements appear to have been delivered in a regular way, to carry greater force with them."

No one in this age of the world can know the extent of this antedating the period of writing, nor time of occurrence of the events pretendedly recorded. Institutions founded on these false records, deriving all their force from fiction and garbled history, will never surrender their claims to divine origin, until they are forced to do so by an array of facts they cannot controvert.

Our so-called "Christian Fathers," whose productions are so numerous, quoted with such pleasing satisfaction by the clergy, are mainly if not wholly proved to be comparatively modern productions. This evidence comes from the researches of recent and many still living scholars. The church, however, has the happy faculty of raising the "stop thief" cry of "heretic," "infidel," against all who dare give their discoveries to the world.

"The powerful and foul-mouthed Jerome," as Mosheim correctly designated this character, is represented to have been born in A. D. 331, and died in 420. It is claimed he rendered the Old Testament from the original Hebrew into the Latin Vulgate. His great acerbity in debate, without philosophical genius, caused the learned Christian author of Ecclesiastical History to mention him with disrespect. It remained for the late Dr. Westcott, bishop of Durham, so late as June 1881, to say:

"Jerome writes like a 16th century scholar."

This was the period the Jesuits

sprang into being, when the whole Christian world was founded on the kind of a hell you will spend eternity in if you die without accepting Jesus Christ as your savior. If you value your soul, remember, your very own soul, you will read the following scripture texts which will show you your eternal doom without Christ."

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NO ONE IN FAVOR.

Bill to License Astrologers, Fortune Tellers and Mediums, in Massachusetts, Meets With Defeat.

After moving from one large hearing room to a larger, hundreds of clairvoyants, mediums, palmists, card readers, astrologers and fortune tellers finally settled in room 240, the largest hearing room in the State House, which they crowded to the doors. The occasion was a hearing before the committee on probate and chancery to provide for the licensing of such persons, and the payment of an annual license fee of \$50.

The bill also provided that the matter should be taken in charge by boards of eldersmen in all cities other than Boston, where the board of police should act as the licensing power. It further gave the boards issuing such licenses the power to revoke them if in their opinion it is not for the public good to permit any person to "carry on such business, or 'profession' as the only witness called to it.

To the evident disappointment of many present, the petitioner, Nelson E. Forrest, did not appear to advocate his measure, and when the chairman called for those in favor of the bill there was a long silence. Frank Blevins, who told the committee he was a dentist, finally arose and said he did not know whether he wanted to appear in favor or in opposition. "I am in the protection of the public, but there are honorable people in the profession of astrology, etc., and they ought to be protected also."

The gathering was plainly not in sympathy with Mr. Blevins when he suggested that a state board of registration be established to examine applicants and issue licenses. As a dentist, he knew this law to work very well, and could see no reason why it could not work with equal success in this case.

Chairman Chapple cut him off short, however, when he was warming up in his argument, and said that unless there was some one present in favor of the bill, there could be no hearing. The chairman then asked all those in opposition to arise, and nearly every one present responded with alacrity.

John F. Simmons, who said he represented as counsel the National Association of Spiritualists, informed the committee that those present represented but a small fraction of all interested in the matter.

The hearing was then closed.—Boston Herald, Feb. 21.

JUBILEE OFFERING.

The Morris Pratt Institute Case Favorably Decided.

The litigation over the Morris Pratt Institute is ended.

The unclouded title of that magnificent property now rests in the Morris Pratt Institute Association, whose members are either avowed Spiritualists or in sympathy with their faith.

In the recent decision of the circuit court of Walworth county, Wisconsin, the administrator of the Pratt estate only introduced evidence upon a single point, viz: Was the interlineation of certain words in the deed of the Institute property signed by Mr. and Mrs. Pratt, November 2nd, 1901, made after its execution, and practical forgery thereby committed? It is to be noted that the administrator utterly failed to introduce the deed and preliminary charges that the property had been acquired by undue influence, by fraud, or by playing upon Morris Pratt's assumed mental incapacity.

Note carefully the language of Judge E. B. Belden's decision:

"The Court entertains no doubt whatever as to the entire validity of the deed of November 2, 1901, conveying the Temple property to the trustees. It is presumed that the interlineation, or marginal addition, was made before the execution and there is nothing on the face of the deed, or in the competent evidence warranting a contrary decision. The court also holds that the consideration for the Temple and Moses Hull deeds are lawful and sufficient; that the Estate is bound to relieve the Hull property of the lien of said mortgage (\$22,000)."

Since the estate is solvent, both Moses Hull's homestead and the Institute are thus freed from every vestige of financial encumbrance as was the donor's intention.

The victory brings renewed responsibility and enlarged opportunity.

Heretofore the Directors have been handicapped by insistent obligations and uncertain resources. Teachers have striven and sacrificed. Students grateful for the help of the Institute, have grown in mental stature and developed in spiritual power. All this in spite of prodigality of criticism from press, platform and individuals.

Another year should place the Institute upon a self-sustaining basis. United effort will supplement the generosity of our arisen brother by immediate donations and future pledges which will start the Institute, no longer shadowed by litigation, onward to its destined sphere?

The decision of the Court has settled the title of the property beyond a question in the Association. By their voice its management must be directed in the future. Spiritualists can make of its school what they will.

Will you help, and help now? "The wide pasture is but separate blades of grass—the sheathed bloom of the prairies but the isolated flowers."

A united official board promises fidelity, the best of judgment and active energy to the business management and educational work of the Morris Pratt Institute.

Send your offerings at once to the Secretary. Lend a hand. Our endowment must come from the masses and not from the millionaires.

HARRISON D. BARRETT,  
President N. S. A.

WILL J. ERWOOD,  
President W. S. A.

MOSSES HULL,  
President M. P. I. A.

ANDREW J. WEAVER,  
JOHN C. BUMP,  
JOHN D. VAIL,  
President I. S. S. A.

GEO. B. WARNE,  
President III. S. S. A.

WM. H. ROGERS,  
C. L. STEWART.

## A Boy Has Very Remarkable Visions.

Sixteen-year-old Rudolf Guedemann of 134 Gough street "sees things," and now predicts that great gloom over shadows this country, while foreign nations are troubled. Rudolf has been peculiar since early childhood, and while in a psychic condition has made many predictions which have come true, notably, the assassination of President McKinley. The boy's predictions have become the talk of his neighborhood.

As set forth in the San Francisco Chronicle, at the early age of 3 years little Rudolf "saw things." The vision was preceded by a twitching of the body. The visions terrified him, and his alarmed parents consulted a physician, who said the boy would grow out of "the nervous affection."

As he grew and was able to talk, Rudolf described the things he saw. They were undefined, terrifying. His infantile mind failed to differentiate the real from the unreal. With years the visions became more defined, until at the age of 9 he saw and described his mother who had died when he was an infant.

Even at that early age Rudolf, when he approached the hypnotic state, says he experienced an indefinable lightness as though his spirit was leaving his body. At 16 years of age he declares it roams in spirit land, and the lad's father, who for years scoffed at this supernatural, states that while in this state Rudolf recites Shakespeare, Longfellow and Schiller in better English and German than he uses when in his normal condition.

Rudolf is the son of Roenhard E. Guedemann, a native of Baden, Germany, an official of the court in that city, but for the past fourteen years a resident of the United States. He came to California for his health two years ago, and has the appearance of a well-to-do man. He is the father of three boys and one girl, the latter, Wilhelmina, aged about 20. Like Rudolf, she "sees things," describing them as a "book of clouds."

Rudolf is an industrious clerk in the employ of the Southern Pacific Railroad. He has regular features, a sensitive mouth, perception, reflection and veneration largely developed. But his eyes are the most wonderful feature. They are of deep blue, almost black, the iris preternaturally large.

He said last night: "As a boy living in St. Louis, I saw these visions. I did not understand them. My parents made light of it. Nine years ago, after I returned from school, I saw a vision of my dead mother, who had been dead seven years. I did not remember her. She told me not to be afraid of anything; she said she was trying to lead us to live right, to see that we got along well in this world. Then she faded away and other spirits came and they fluttered around me."

"The next evening my parents came into the room where I was sitting, and they saw stars on my hands, my breast and above my head. I was in a trance; I did not know it. They were amazed; they called others in, and the stars, like diamonds, seemed to envelope me, they say. My mother again appeared, waving her arms as though hypnotizing me."

"The third night a spirit giving the name of Kuhn appeared and he told me that I would be famous and wealthy; that I had a great gift. I know nothing about Spiritualism, and I was as much amazed as my parents. I was afraid, but as I grew up this feeling disappeared. I feel when I am in a trance as though my spirit has left my body and floats away. My parents say I talk then sometimes in my own voice; sometimes in another person's."

His father interrupted to say: "He will recite poetry beautifully when he is in a trance, and only the other night he gave a lecture that he could not have composed in his waking moments."

Rudolf says that three nights before McKinley was assassinated he had a vision of this country wrapped in deepest gloom.

"I saw the whole United States in black," he said, "and I told my father that it predicted a terrible tragedy. A few nights ago I saw the United States in darkness and other countries in trouble. I think it means a revolution."

Rudolf says that he is very sensitive; that music affects him, sending him into a trance. His mind is not occupied with the supernatural at the office, but when he returns home and he is in harmony with the persons present he sinks naturally into a trance.

The lad presents a healthy physique. He is bright and active; quiet and gentlemanly in demeanor, and thoroughly convinced that he possesses a spirit gift. His parents say that he has made predictions that came true, and the father is so thoroughly convinced the boy possesses a great gift that he now consults him on all important matters and obeys what in his spirit moments he commands.

Rudolf's latest prediction—that this country would soon be plunged in war is the talk of the neighbors, who believe that Rudolf is controlled by an astral spirit.

ask in the name of our needy mediums, of humanity, that the good Spiritualists of the country send to receive, donations—large or small—to the secretary of the N. S. A. to help swell the required sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—or pension—fund that have been received since our last report, and these will be placed on the new list to help make up the thousand dollars we need.

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help. We need all the aid possible to receive, the expenses of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A., 600-Pennsylvania avenue S. E., Washington, D. C.

MARY T. LONGLEY,  
Secretary.

Dr. G. B. Warne, president of the Illinois State Spiritualist Association, and vice-president of the N. S. A., has an article on our first page in reference to the Blue Book, demonstrating its existence in one of its many kaleidoscopic forms, presenting an object lesson which it would be well for Spiritualists to consider.

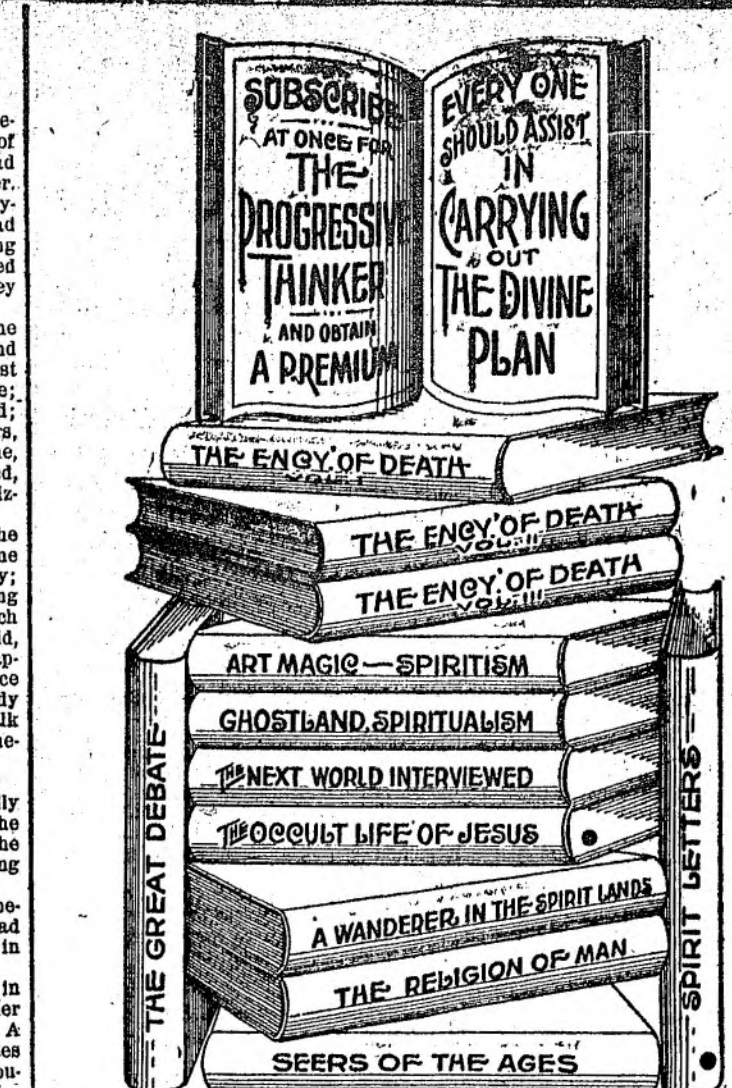
WHERE IS THE LAND OF THE BY AND BY?  
Oh! where is the land of the sweet by and by?  
Where the sad ones smile and the weary rest,  
Shall we see its fair gates some evening hour?  
On the sunset clouds of the golden West?

Or must we then wait till the angel's boat,  
With its mystic rowers comes drifting by,  
On the silver'd waves of the moon-beams' track  
When the stars shine out in a mid-night sky?

Perchance it may be at the early dawn  
When the twilight mists veil the opening day

Dr. M. E. Conger Passed to Spirit Life.

Dr. Conger, eminent as a lecturer and author, passed to spirit life on Feb. 25. The funeral was held at No. 2449 Cottage Grove avenue. For nearly half a century, the doctor had been engaged in reform work. He has made a deep impression for good on the present age, and he will now reap his reward.



## The World Has Never Seen the Like Before!

Truly, the world has never seen the like before. Search the annals of his- tory, ancient and modern; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlyle Petersilea, should be in every library. Read the following carefully:

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1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.  
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3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. The three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.  
5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.  
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.  
8—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium.  
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.  
11—The Great Debate Between Moses Hull and W. F. Jamieson.  
12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.  
When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

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. PEEBLES' 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.

That a shadowy hand from the gloom shall come,  
And will draw the curtain of death away.  
Or else it may be in the moonlight's glow,  
When the glory of earth is on sky and sea,  
That the trumpet note of Death's angel sounds  
And those gates are opened for you or me.

Yet no man may know when his hour shall be,  
And mystery's veil o'er each end doth lie,  
But I pray that God's peace may fall on our souls  
As we drift away to that By and By.

ANITA SILVANI.

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