

SCIENCE, MORALITY, SUPPLEMENT, THE BIBLE OF BYAN EXALTED THE FUTURE.

# THE PROGRESSIVE THINKER

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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NO. 207

## SPECIAL NOTICE.

All the cuts used in the following lecture were obtained of Dr. Carl Sextus, the hypnotist. They and many others were used in his new work, which has the following title: "Hypnotism, Its Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences." The cuts show up most artistically in his book—much better than is possible in a newspaper, which is stereotyped. The work should be in the hands of every student of Mesmerism and Hypnotism. It is furnished for \$2. For sale at the office of THE PROGRESSIVE THINKER.

## MESMERISM AND HYPNOTISM.

The Views of a Leading Theosophist.

She Describes the Astral Matter.

And Takes Into Consideration Mind Stuff.

And Launches Out Into a New Field of Thought.

A Lecture Delivered BY MRS. ANNIE BESANT, The High Priestess of Theosophy, at Central Music Hall, Chicago.

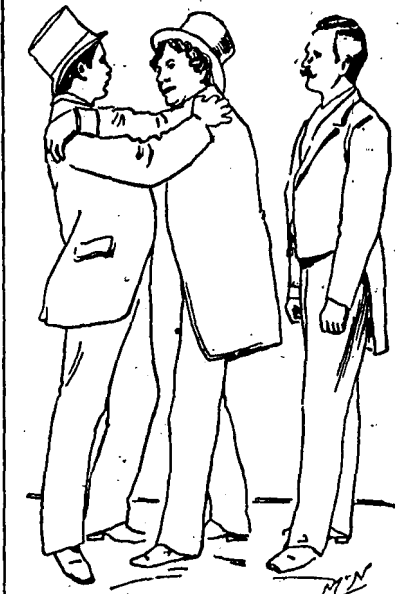
REPORTED EXPRESSLY FOR THE PROGRESSIVE THINKER.

The subject which has been chosen for the lecture to-night, by the Chicago branch of the Theosophical Society, is "Mesmerism and Hypnotism in the Light of Theosophy," so that the task that lies before me for this evening is

reality was vouched by the leading men of science of that time. I have not time tonight to dwell on the truth of magnetism. I ask you, however, to pause for a moment at the end of the last century, in Paris just before the French Revolution, when Mesmer appeared as a great healer of disease, coming as a physician from Vienna, claiming to be the founder of a new school, and attracting around him in Paris hundreds upon hundreds of men and women in all classes of society. He made for a short time an enormous social excitement; and all the men and women in the society of the day crowded to his rooms. So great was the excitement, so strong the belief of the people, that the jealousy of the medical faculty was awakened, and a commission was appointed to inquire into the claims of Mesmer. Those claims were denied. Mesmeric cures were said to be the result either of fraud or of imagination; fraud, as far as Mesmer was concerned, imagination, as regards his dupes. In fixing the name "imagination" you explain the method of the cure, for supposing the cure did originate in imagination, the problem still remains: What is the imagination which is able to use this curative power? It is not enough to say that it is the result of imagination. The right thing to do is to try to understand the force, and then by understanding it, to learn the method or laws of its control; and when those two commissions reported against Mesmer, and expelled every doctor who accepted his method in the scientific world France branded as an imposture that which they were unable to understand, and one may imagine that Mesmer then ceased to exist and that there was no further chance for the establishment of Mesmeric cures.

Fortunately, nature does not make facts in order to accommodate the prejudices of scientific men; nature does not stop her working because men and women say that she does not. And so, despite the scientific anathema, despite the condemnation of Mesmer as a charlatan, and of his method as evil, cures continued to be worked, phenomena continued to appear—may the phenomena become more wonderful. In every part of France schools arose, investigating this strange new force, until

would have done homage to the man whom orthodox science had already determined and branded as an impostor; and so, instead of saying we were mistaken, we were in error when we denounced Mesmer, we were in error when we called him a fraud and a charlatan, they still denounced Mesmer; they still turned their backs on mesmerism. But when they produced the same phenomena, they called it hypnotism. Then hypnotism became perfectly respectable, so that the orthodox society



FOUND HIS LONG LOST FATHER immediately condescended to recognize it, and to investigate it.

That is the way things go in this world. The first people who speak out a new truth are everywhere berated and denounced, and then when the truth makes its way, and it is no longer possible to deny it, it is welcomed as a god, a new star, is born into the world of thought, and baptized with a new name

men. William Kingdon Clifford spoke of "mind stuff" as being a thing which might explain many of our mental phenomena; so that I will ask you to grant me to-night three kinds of matter: First, that which we find in the material universe; second, astral, and third, mental.

ing generally, are of a highly nervous or sensitive type. In all cases of nervous diseases, in all cases of brain disease, like epilepsy and catalepsy, you have an unhealthy excess of astral matter; you have it in all persons subject to hysterical attacks; you have it in all those whom you speak of as mediums and as sensitives. The characteristic of all these types of persons is that the astral matter is in excess.



HUNTER HYPNOTIZING A SNAKE.

by the orthodox people; and it grows into a respectable member of the scientific world.

And that is the history of magnetism, now called hypnotism, but by many of us still called mesmerism; and I am going to use the two words to-night and for this reason; really they are the same although they come into contact on the same field.

Hypnotism is a far narrower thing than magnetism or mesmerism, and there is an essential difference in the manner in which the results are produced, although many of the results are the same.

Everyone, of course, is familiar with the division of ordinary matter into solids, liquids and gases, and that treble division will serve me as an illustration to put before you three states of matter on which the understanding of these forces will rest. Instead of taking solid, liquid and gas as you know them, think of three states of matter, not the matter that is recognized in our natural world, but forms of matter that are super-sensuous and beyond the confines of science.

First, let us represent all matter that the senses can recognize as though it were in a solid state. Imagine a subtle form of matter that we theosophists speak of as astral. This word is not a very good one, but it is so firmly established that it would be difficult to alter. It was used originally to describe the matter filling the interstellar space. The name astral comes from the Latin word, "for a star." This astral matter is the ether of science, or rather the ether of science is part of the astral matter. So that we take matter as we find it in the physical universe; next astral matter, that may be compared to liquid; and then the subtle form, soul, we may compare with the gas, which I will call "mind stuff." I borrow the phrase from our scientific

These three must be borne in mind if my explanation is to be intelligible. Now as regards physical matter, I need not dwell upon it; our bodies are formed of it. As regards astral matter, I need only say that every one of us, according to Theosophy, has an astral as

undue strain put on this sensitive organism, you bring about disease; so what might have been a valuable gift becomes a danger, and ultimately, perhaps, fatal to its possessor.

In addition to this astral body there is a "mind stuff" in which the intelligence itself is normally working. That may exist in the form of a thought body,



PATER FARIA (THE BRAHMIN) GIVING A HYPNOTIC SEANCE IN PARIS.

subject to the will. But the development of the thought body is dependent on careful training.

The astral body is a natural gift, common to all but excessive in some persons. The thought body is also given to all, but latent and capable of development by trained intelligence and trained will. So that in dealing with man you may think of him as a spiritual being, clothed in a three-fold garment of the thought body—the subtlest of all; the garment of the astral body, a convenience for some forms of phenomena, and the garment of the physical body, patent to all observers. That is the theory partially developed, of man according to the teachings of Theosophy. I am not giving you the complete constitution, but only as much as is wanted for my purpose tonight. So I will ask you to accept man as essentially a spiritual being, clothed in his three-fold garment so that the intelligence can impress the mind in the subtlest form of the thought body, or less subtle form of the astral body or the gross form of the physical body.

Now all our great physicists have had great difficulty in connecting the physical brain to the thought. A gulf, they say, exists, that nothing can bridge. It is the astral and the mind stuff that bridges the gulf. Those are the steps of the ladder by which we pass from the outer vibrations of the brain to the inner person of intelligence. This is the bridge joining matter and mind. These are the steps by which one may come in contact with the other.

Now, hypnotism begins by affecting the physical senses. You can bring it about by the flash of the electric light. You can bring it about, in nervous subjects, by the sudden striking of a gong; that is, you bring it about by some external method, applied to the external senses, generally to the eye; and the process of hypnotism is, that whether it is a revolving mirror, or light, you affect the eye, that effect of the eye passes inward to the brain, from the brain it affects the astral matter, from the astral matter it affects the mind matter or mind stuff, so that it is a disturbance

working from the outward inward. A physical result is first obtained, and then later a mental phenomenon. Mesmerism, on the other hand, starts with the mind; it begins by an act of will, and of thought on the part of the mesmerist; but does not require any apparatus or looking at a disk. Mesmeric force starts with the will and the life-energy of the actor. It passes from the mind stuff to the astral, from the astral to the physical; so that it is the reverse of the hypnotic process. Instead of beginning with the body and ending with the mind, it begins with the mind and ends with the body, and that distinction makes a great gulf between the two. They bring about similar phenomena, but by different methods. By hypnotism alone you cannot obtain the highest phenomena of the mind. By hypnotic methods you bring about nervous disorders, so that if you continue its practice you gradually develop epilepsy and catalepsy, and other forms of brain disturbances, and reduce the subjects ultimately to nervous wrecks, making their lives a misery.

Mesmerism, on the other hand, used by those who understand it, and are trained, can be made most useful to mankind. It can cure disease, remove pain, and bring about a condition of the body in which the healing power may be applied far more easily than without it. But this is a most important point. It ought only to be exercised by a man or woman of pure life, and of pure intellect, because the power that is thus exercised is one that, starting with the mind, affects the mind of the subject. It ought never to be employed save for the purpose of curing disease, or of helping the true development of the person brought under its influence. It is an evil use of this force to take people onto the platform and reduce them to mere automatons; for the amusement of people who laugh at the follies they are thus caused to do. Such a use is a degradation, a danger, because no one has a right to take a human being and reduce him to a helpless machine for the amusement of idle men and women; and a danger because in all those cases there are persons in the audience susceptible of nervous influence, and those persons are very often seriously dam-

aged by coming in contact with these mesmeric and astral forces. There are cases on record where persons of weak intellect have been thrown off their balance by merely witnessing a public exhibition of this phenomena, and have passed from mere weakness of intellect into absolute insanity, as the result of the forces they came in contact with and were unable to resist.

The investigation of hypnotism and mesmerism goes to prove the existence of an inner super-sensuous man, so that the body becomes only the garment of the real human being, the instrument that he uses when at work on the physical plane.

Now, as regards physical results: We have on record a number of exceedingly curious and significant cases. Take, for instance, the experiments carried on by Dr. Charcot and his clerk, in Paris. Their experiments were purely hypnotic, and were made on persons suffering from disease; made on persons suffering from hysteria, epilepsy, catalepsy, especially on unhealthy persons; and that, of course, ought to be borne in mind when you are judging of results. In the experiments at St. Salpêtrière, Paris, care has been taken to avoid the possibility of deception, or self-deception. They use there a number of delicate instruments by which the heat of the body is mechanically recorded, and the beats of the pulse also, as well as the muscular action. Simulation is absolutely prevented, for a person, if he is simulating, cannot hold out his arm even without, in a short time, its beginning to droop; whereas if the person was hypnotized the arm could be extended out for hours and days without losing its rigidity. Suppose I want to "trick," I could hold my arm out for some time, but as the muscles began to be fatigued, more and more exertion would be needed in order to hold the arm rigid. That would be marked by Dr. Charcot's apparatus attached to the muscles of the arm. In simulation you have a rigid arm, but in hypnotism you have a gentle curve after the arm becomes fatigued. Now I mention this to show the care that is taken to shut out voluntary or involuntary de-

ception, so that the results are tested results.

Dr. Charcot has found if you throw a person into a hypnotic trance, and if you say: "At 3 o'clock this afternoon when you are going to your office, a burn will come out on your hand; you will see it get red; you will see the cuticle or skin begin to disappear; you will feel acute pain, and after a very short time you will have a bad burn on your hand;" that waking him up, he doesn't know what has happened during the trance; he goes away, or they keep him to observe, as the case may be, and at the hour which the doctor has fixed, this physical result occurs, and on the hand of the man controlled appears exactly the same results as though you took a red-hot poker and touched the place with it. So that by mere mental suggestion to a person in a hypnotic trance you can produce a physical lesion. If you ask Dr. Charcot: "How is that?" his answer is: "I can't tell; I only know I get the result; here are photographs taken from my patients, showing you the burns that were produced in this way, the fact is undoubted; I can't explain the method."

Atly, however, can, because we know perfectly well that if you start a vibration in the mind stuff, that vibration passes to the astral matter, directed by the suggestion when the brain is in the receptive state; that then the astral vibration again affects the physical molecules and you can bring about your results or injury, by this translation of the thought into the hand. All results of this sort you can bring about by hypnotic trance, and then when the brain is passive, by using the force of suggestion. But so far as the doctors have gone they cannot cure disease by hypnotism except by way of suggestion, and then their cure is more successful when they leave out the preliminary practice of hypnotism. Dr. La Beau, of Nantes, cures disease very largely by suggestion, but he does not use any apparatus at all. La Beau's method you might think would not be likely to succeed; but it succeeds on something like 50 or 60 persons in a hundred. He goes to a person in a normal state; he looks at the person, and he says: "You are begin-

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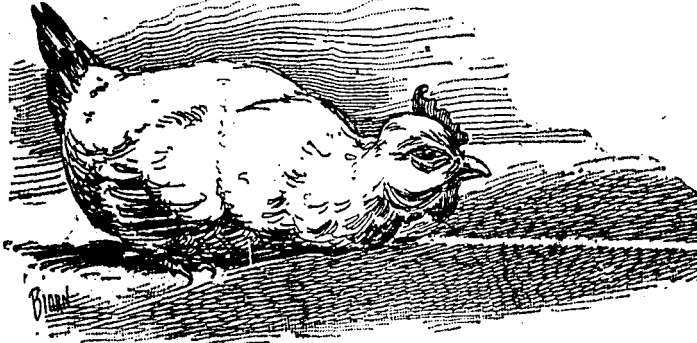


HYPNOTIZED HEN—LETHARGIC STATE

an endeavor to explain to you, first, what these things are which go under the names of mesmerism and hypnotism, how they may be distinguished one from the other, or whether the names are synonymous, and then, from our standpoint, how far does the esoteric teaching explain the forces which are used under these names; how far does it give a reliable theory, which may be used in the explanation of each phenomenon as it arises? I shall try to give you principles which you can apply for yourself in every new development of this science.

All our papers today are continually giving new cases called hypnotic. In courts of justice hypnotism is making its way. The next useful thing we can do is to lay down certain clear principles and laws. When those laws are understood any one can apply them for himself. I want to leave a perfectly clear and definite outline on your minds as to the nature of the forces, so that when in your daily life, or in your reading, you come across some obscure phenomena you may be able to relegate it

at last, more and more it came to the front, and justified itself by repeated manipulations, and so, through the early part of the century, the contest proceeded until at last the facts grew too strong for the denunciations and then a very curious thing occurred. A Mr. Bray, a surgeon of Manchester, England, went to a Mesmeric association in order to expose the fraud. Going there to expose the fraud he found himself face to face with facts, the reality of which he was compelled to acknowledge. Fortunately Bray was a very honest man, and when he found that there was really a force at work, he then began to examine it; and he found that by making persons raise their eyes in a particular way, fixing their eyes on an object held above their head, that what was produced was called by the doctors "convergent strabismus;" you and I call it just "squint," and it means exactly the same thing. But, of course, when you are dealing with scientific men, three-syllable words are very much better than one syllable. "Convergent strabismus" is an ordinary "squint."



HYPNOTIZED HEN—CATALEPTIC STATE

to its proper place; you may be able to regard understanding, and not merely with wonder and astonishment. "Animal Magnetism" it was called for a long time, and if the word "animal" be left out and "vital" inserted, it would be better. Paracelsus gave it the name of "magnetism," and he was the first in Europe who drew attention to the fact that whether you dealt with the lodestone, with the magnet or with certain powers in the human body, you could cure disease by an exhibition of these powers; that whether in man, in stone or in metal, the forces that were used appeared to be the same.

Coming down from the time of Paracelsus there was a fair amount of dealing with the subject, and especially in the time of Charles II, in England, when our Royal Society was founded, and just at that period there were a great many cases of remarkable cures by magnetism, cures whose

Now, Bray discovered that whenever he produced that phenomenon in his patients—I ought not to say "whenever" but, in most cases, after the eyes grew very fatigued, after they began to evince a great deal of pain, and struggle, the person passed into a very peculiar nervous condition and became entranced, and absolutely unconscious, and afterwards gradually recovered as though from a sleep.

Mr. Bray published his investigations and his experiments. He produced his results by this purely mechanical process. He did not, at first, in any way meddle with the mental state of the patient; and when Dr. Bray found that he had produced the trance state in a purely mechanical fashion, the doctor determined to baptize this child, "Hypnotism." They would not call it Mesmerism because that would be to admit that they were mistaken. To have called this phenomena "Mesmerism"

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SATURDAY, NOV. 11 1893

Obey the Law, and Suffer Its Penalties.

Any system of religion which requires the civil power to aid and enforce its doctrines must be a false system. Any system which resorts to coercion and legal penalties to establish or maintain its dogmas, by such very act demonstrates it is not of divine origin. Truth needs no such methods to propagate her teachings. She appeals to every honest heart, and makes her conquests by the reasonableness of her demands.

At the Free Thinkers' International Congress, recently held in this city, a paper was read from Isaac A. Hourwich, a Russian, giving extracts from the criminal code of his country, in aid of the church, which gave rise to the above reflections. We quote brief extracts, which are found in the *Truth-seeker* of October 21, wherein his statements were published:

"Whoever shall dare to cast vituperation upon God, glorified in the Trinity, or upon our most chaste Lady God-mother Maria, or upon the venerable cross of our Lord and Savior, Jesus Christ, or upon the immortal powers of heaven, or upon the saints or their images, . . . in a public place, and before an audience, more or less numerous, shall be sentenced to deprivation of all civil rights, and to hard labor for the term of six to eight years." See 176.

"Whoever has committed the same crime, not in public, nor before an audience, but in the presence of witnesses, with intent to shake their faith, or seduce them, shall be deprived of all civil rights, and exiled to the remotest parts of Siberia for life." See 197.

Then follow penalties for the vituperation of the Christian church, abusing the Holy Scriptures, the failure of witnesses to report infractions of the law to the authorities, the expression of ungodly opinions in a book or pamphlet, and for attempting to convert an orthodox Christian into any other Christian faith. Then:

"Whoever, being aware of the fact that his wife or children, or persons intrusted by law to his care, have in mind apostasy from the orthodox faith, fails to exert himself to divert them from such intent, . . . shall be sentenced to arrest and imprisonment for not less than three days, or more than three months." See 192.

Every nation in Europe has laws of like import to the above, protecting a religion which was imposed on them by violence and has been perpetuated by regal power. In the original States of the American Republic, similar statutes, with milder penalties, were enacted, and are still unrepealed. Greeks, Catholics and Protestants have seemingly vied with each other to see which should excel in protecting the heavenly powers and the church from insults.

Thanks to a higher intelligence, Spiritualism needs no such aids to extend its truths, though it is necessary to make the masses comprehend that magnificent mystery of the church, that the Father, Son, and Holy Ghost, three distinct individuals, constitute but one person; that the Son was the Father of himself; that though born of a mortal woman, he had existed from all eternity. These compound problems Euclid left no mathematical rules for solving, so the world must be content to obey the laws, else suffer the penalties.

A Reasonable Deduction.

Some miserable fellow over in England has made the discovery that the "thirty pieces of silver" paid Judas for betraying his master were half crowns, and were worth in the aggregate \$23.15. So far, a simple calculation in mathematics, after ascertaining the value of ancient coin, but he concludes:

"It was a beggarly price for Almighty God." It is evident the worthless wretch is a Trinitarian, for no other would have suspected that the Father and Son Jesus were both the same person.

## Barbarism in Nebraska.

The news dispatches state, in substance, that twelve members of the Woman's Christian Temperance Union of Osceola, Neb., a few days ago wrote letters to which they forged the names of several prominent commercial gentlemen, and addressed them to certain young ladies, inviting an interview at the public park. "Suspicioning no impropriety," says Miss Frayne, "having been acquainted with the gentleman all her life," she obeyed the request. Praying women, members of the church, women of society, heads of families, a banker's wife in the lead, with pillowcases on their heads for disguise, met the unsuspecting girls, threw them with force to the ground, tied their hands and feet, and proceeded to torture them with whips. Miss P. made a desperate defense, tore the disguise from the head of her persecutor, whom she recognized, and finally escaped, running towards home screaming "murder!"

The bodies of each of the unfortunate are said to be seriously mangled and bruised by the flogging. Actions have been commenced in the courts against the rioters, for both civil and criminal offenses, and it is hoped justice will be done all parties.

We depart from our custom of not referring to current events, to enter a solemn protest against such barbaric methods of reforming, suspicioned offenders. Even if guilty, the young women will be hardened in crime and driven to greater excesses; if innocent, it humiliates them for life, and makes them social wrecks.

But what shall be said of those forgers, rioters, assaulters and bruisers, professing Christians and leaders of society, who resort to such criminal methods to establish social order? The young ladies were inveigled by duplicity and crime to appear where they were found. There is no evidence of guilt on their part; but against their persecutors there is abundance, and we hope they will receive richly-deserved punishment.

One Step More to Catholicism.

The Methodist Episcopalists of this country are now laboring to engraft the nursery system upon their church. It is stated that a meeting was recently held in New York, and was addressed by Mrs. Stevenson, of London, favoring the project. She said that one church had 20,000 Sisters of Mercy and Charity in America alone, and that the Methodists intended to put the same number in similar fields. A letter was read from Miss Frances Willard, of this city, wherein she is reported to have said: "It is time for the great Methodist Church to reach out into other fields, and not be distinguished by Catholicism."

The vow required from these novices is not to marry, to give their lives to the church and donate all their worldly possessions to the upbuilding of their faith.

A goodly number of sisters are already enrolled, and each church is expected to contribute at least one of their number to advance the work.

The Protestant Episcopal Church of England is the daughter of Catholicism. Methodism is an offshoot of the Church of England, and otherwise the daughter of Catholicism. The Episcopalists of England have adopted the nursery system and auricular confession. The Methodistists of America are but one step behind, and this will soon follow. Then a celibate priesthood, the sale of indulgences and the inquisition must follow as matters of course.

This is the direction in which Protestantism is leading. The licentiousness of the Middle Ages, still practiced in convents and nunneries under Catholic control, will be the terrible outcome.

Time Will Answer.

Is European emigration to the United States stimulated by papacy, with the view of gaining temporal control of the American Republic, designing to weld it in the interests of Catholicism? Is it not a fact that the Catholic element has been specially hostile to Chinese emigration, and have labored most zealously to secure the erection of barriers against the introduction of these people to this country? Have they trusted because these "heathen" will be in their way in their own great struggle for empire?

Can a people subject to the Pope, who is bending heaven and earth to habituate himself as the supreme head of civilization, be trusted to shape in any manner the destinies of this mighty nation?

A Legitimate Inquiry.

When Inspector Shea asked Prendergast, Mayor Harrison's assassin, "Do you go to church?" he received the instant reply:

"I am a good Catholic."

The assassin of President Lincoln was "a good Catholic."

The assassin of President Garfield, if not "a good Catholic," was an orthodox Christian, and died at the end of a rope with "Lordy Jesus" on his lips.

Going to American prisons, we find more than nine-tenths of all the criminals confined in them, doing service for crime were reared under Christian influences and members of Christian churches, and a majority of them Roman Catholics. Is it not legitimate to inquire: "Does not the teachings of the church incite to crime?"

Good Words for Chicago.

Our Brother Washburn, of the *Investigator*, spent ten days in Chicago, five of which were at the Fair. He had read the religious papers, and from their statements supposed the Exposition grounds were covered with sleeping drunkards, and the city with reeling humanity. To his surprise he did not see a single person under the influence of liquor, though he rode over twenty miles a day, and was on the constant lookout for drunkards. He concludes as follows: "We see every day in Boston more or less cases of intoxication, and we are bound to say that from our observation in the World's Fair city, it is a more temperate place, according to its population, than any city in Massachusetts."

Give us your hand, brother.

## Are They Christians?

The Biblical student cannot avoid going back to early times to learn where we are. The teachings of Jesus, as recorded in the New Testament, are quoted as divine authority. Sometimes we cannot avoid the conviction that the infidels, as the Christians insist upon calling Spiritualists, are the true believers. The Rev. Alfred W. Memerle, of the Church of England, in attendance at the Parliament of Religions, on the 23d of September, in an address on "The Essentials of Religion," took even more extreme ground, for he was reported to have said: "I tell you there is a great surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves."

We were led into this train of thought by reading the following news item in an exchange:

"MONMOUTH, ILL., Oct. 12.—The Rev. J. G. Stewart, of this city, was suspended from the ministry of the United Presbyterian Church by the Monmouth Presbytery in session here this morning. He is a firm believer in the doctrine of divine healing, and has improved every opportunity in his work to preach it."

"The charges made against the preacher are that his course has brought dishonor on the church by vain attempts at marvelous healing."

Matt. 4, 23, 24, tells us that Jesus went about all Galilee preaching the gospel (defined as good tidings), healing all manner of sickness among the people; that they who were possessed of devils, and they who were lunatic, as they who had palsy, were healed. John iv., 12, quotes the Master as saying: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Then, after he was risen from the dead, among his last utterances before his ascension, according to Mark vi., 18, he told his believers: "They shall lay hands on the sick, and they shall recover."

And yet Jesus' professed followers expel from their communion, and from the Christian ministry, those who give heed to his practices and teachings. Are they Christians?

## WHITE CITY SKETCHES.

St. John, the seer, beheld the New Jerusalem coming down out of heaven. All the people who have visited Chicago this summer of 1893, have seen a greater than he described, so far as it had any practical use for mortals. Streets of gold and precious stones, and rivers of glass and crystal, may be very nice to look at, but like the furnishings of the old-fashioned parlors, are altogether too fine for any use; but they—the New Jerusalem and the White City—both came from the same place—the records of the universe—where are laid up all the germs of all that was, is or will be. Columbus discovered America, and as we speak of him in the past, so have we come sadly and reluctantly to the point where we must also say the White City, the glory of the nations, the center of harmony for the whole earth, was.

Far exceeding all promises; by herculean efforts wrought out of prophesied disaster; conquerors over unreasonable and malignant opposition, Chicago, the representative city of the West, the Northwest and the Southwest, has laid another stone on the pillar of her fame, higher and broader and stronger and of more enduring material than ever before. May the typical order deepen and widen until Chicago, from a symbolical brotherhood, shall be accepted as the very center and fountain of that true, united comity which makes all mankind akin in good words and kind acts. We are told in the ancient days another great city of white marble, mistress of land and sea, was buried under the storm-tossed waters of the Atlantic ocean, amidst a cyclone whose terrible energy has never been equaled. Has not our White City been a reproduction of that far-off Atlantis, with its domes and minarets, its colonnades and arches, and its innumerable artistic furnishings?

It is not so far-fetched a vision to see Chicago, strong, vigorous and fair, gazing sadly on this city out of the heavens to which she has given semblance and substance of her very self, as the mother does the child. She knows only too well the inevitable. The fiat has gone forth: "That which has been loaned you from the archives of the past must be returned thereto."

As she watches and waits she sees the waters of oblivion rising higher and higher, and is conscious their upward flood is irresistible. Pedestal, plinth, column, minaret, dome and crown are alike doomed; but while the darkness and silence of the physical claim it all, she is sure that its memory, made luminous by the sun of light and truth and knowledge and wisdom, is not again to be darkened and effaced. But whatever is of value of the real will all remain. Love, brotherhood and the real are still proclaimed by the angel-heralds. After the night the day.

The White City has been the university of the ages. The lessons taught there, and the results to be achieved from them, are still concealed in the slowly unrolling future.

It is with regret that our pen will cease to describe the wonders and beauties of this fairyland that was, and is no more.

## A NEW CAMP-MEETING.

The undersigned are organizing a Spiritual Camp to be located in Florida this coming winter. Other camps and societies are cordially invited to join with us. For further particulars address G. W. Carpenter, M. D., 125 S. Clark street, Chicago, Ill.; Mrs. D. H. Elliott, 2924 Lake Park avenue, Chicago, Ill.; Mrs. Helena P. Spalding, 2924 Lake Park avenue, Chicago, Ill.

## SIGNIFICANT LETTER.

It Shows the Prominence of The Progressive Thinker

Boston, Mass. Oct. 26, 1893

Dear Progressive Thinker:  
Here is a point that will interest you. A Chicago advertiser writing for Living Dances rates, says: "One of my agents put an advertisement in the Progressive Thinker, Chicago, that cost him \$400. I answered him that he had better keep it up." Cordially,  
G. Winfield Smith, per m.

The above is from an advanced thinker—one of the leading lights of the East, and it speaks a language that all can understand!

## Crime and Its Responsibility.

It is not entirely unfair to say that Gov. Altgeld of Illinois has some indirect responsibility in the fearful crime by which Mayor Harrison came to his death. By just such terrible lessons do we have to have it proved to us, time after time, that we cannot with impunity defy the rules and restraints that society has found it necessary to impose in order to keep in line the brute that lies latent in man. Give liberty, and with one strong leap it rushes back to its beastly fury. The release of the anarchists from Joliet struck all decent and law-abiding members of the community with much the same effect as the assassination of Mayor Harrison. It was a blow at the groundwork of things. It uprooted foundations, and left men pondering where they were and what would happen next. To the reckless and those with the criminal instinct it came like the taste of fresh blood to the caged wild beast. These men had been punished for saying that human life should not stand in the way when it came between man and the accomplishment of his desires. Was not their theory a vindication of their theory? Did not Gov. Altgeld say that he should be held guiltless who merely removed the obstacle that stood between him and the satisfaction of his will? That is exactly the excuse which the murderer has to offer. The parallel between his explanation and the whole theory of the anarchists is close. The coincidence between his act and the recent pardon that so stirred and excited the community in which he lived is suggestive. We do not say that the relation was cause and effect; but the act of this monster was such an act as could at least find encouragement in the treatment given to others as guilty as he. There is a connection here so real, however indirect, that the people cannot afford to ignore it.—St. Paul Pioneer Press.

## Very Much Worried.

C. C. Stowell, of *Light of Truth*, is very much worried over certain things that appear in THE PROGRESSIVE THINKER regarding organization, etc. He is not, however, in the least disturbed over the extent of circulation in order to get advertisements; nor does it hurt his conscience to lie to Judge Rosencrans, or to take possession of the property that belongs in fact to the old stockholders of the *Better Way*, and make it the basis to issue bonds in order to get into the pockets of the people a second time. If Stowell had any conscience he would, after such disreputable transactions, hide his face in shame! What do you think of such methods, Spiritualists of Ohio? Angels weep at the spectacle! Ohioans, drape yourselves in mourning!

## A Flying Trip to the Capital.

The next issue of our paper will contain a full account, by Mrs. Cora L. V. Richmond, vice-president, of the first regular meeting of the board of directors of the National Spiritualist Association, held November 1st, at Washington, D. C.

## The Progressive Thinker.

If you are not a subscriber to THE PROGRESSIVE THINKER you should be. If you do not read it each week, then you are the loser, spiritually and intellectually. The address by Mrs. Besant is full of suggestive thoughts, and even if you do not agree with some of her conclusions, you will thank us for publishing it. Tell your neighbor of the merits of the paper; explain to him the necessity of sustaining it, and that he will become the wiser by reading it week after week. Sent three months for twenty-five cents, or one dollar per year.

## Woman's Suffrage in New Zealand.

New Zealand is the first of English colonies to give women equal political rights with men. A bill giving them such rights has just become law. It gives to all women, married or single, the same right to vote as is now possessed by men.

## The Wonderful Story.

The remarkable story, "A Whirl of the Nineteenth Century," should be read by all. It is highly interesting. The back chapters will be sent free to new subscribers. The paper will be sent three months for 25 cents.



## Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday.

We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous to that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

S. J. Dunlap writes that the Hall of the Progressive Society of Spiritualists, 102 Court street, Brooklyn, N. Y., was well filled on Sunday night, Oct. 29, to hear Theo. P. Price's lecture on "Spiritualism vs. Theosophy." The speaker showed a thorough knowledge of the occult sciences and subtle forces of nature as embraced in the philosophy of Spiritualism; he showed how the spirit intelligences had kept pace with the philosophers of the earth-plane—or rather, the scientists and thinkers of earth had been inspired and taught by the sages gone before. The fallacious claims of Theosophy were shown. Spiritualism appeals to the fondest longings of the human mind and was calculated to sustain through the heaviest of afflictions. Theosophy is a horror to contemplation, which originated among a cruel and half-civilized race. Spiritualists who accepted its teachings were retrograding, going back to semi-barbarous times in Oriental mythology. Mr. Price has been engaged for the month of December. He will answer calls in New York and vicinity.

Mr. Campbell, the spirit artist, has rooms now at 26 Bishop Court. Many are still going to the old address given some time ago.

Captain Jack Abbott writes: "We have had Mr. Frank T. Ripley with us for six weeks past; he has given us through his guides some beautiful insights, spiritual truths with full name: psychometric readings, and private sittings, that the memory of him and his controls will linger with us a long time. We have tried to retain him, but his prior engagements preclude. Our association cheerfully commends him as an honest medium. The more you know of him the more you become attached to him. Owing to disappointments, we are left without a speaker for the next three months, November, December and January. We would be glad to donate our hall free to a good lecturer who would like to spend month or two in the South. Address Capt. Jack Abbott, 162 Gravier street, New Orleans, La."

W. J. Colville has now returned to Chicago, where his class meets every Wednesday, Thursday and Friday at 3 p. m., at 8 S. Adams street. On Sunday, November 5, 12, 14 and 26, he lectures in Milwaukee, Wis., in Fraternity Hall, 216 Grand Ave., at 2:30 and 7:30 P. M. His work in Washington and Baltimore during October was highly successful.

Geo. E. Jacobs of New Bedford, Mass., writes: "The first Sunday in November we have as our speaker Mrs. Carrie F. Loring of East Braintree, Mass. As a test medium she is second to none except Edgar W. Emerson."

Prof. Silas W. Edmunds, of Cleveland, Ohio, inspirational speaker and test medium, will answer calls to lecture and conduct funerals on reasonable terms in the vicinity of Rockford. Address 120 N. Second street, Rockford, Ill.

Mrs. Edith E. R. Nickless will continue to lecture for the South Side Spiritual Society through the month of November. She can be addressed at 3705 Ellis Ave., Chicago, Ill., until further notice.

M. C. Bumstead, secretary, writes: "The Spiritual Union during the past month has been honored with a lecture by Mrs. A. Orvis, and H. D. Barrett, president of the National Association, lectured twice for us. Having a foretaste of these talents, we sincerely hope to hear them again in the near future."

Mark Dennett writes that the hall at Beverly, Mass., was completely filled recently to hear Rev. T. Angus Titus, who for two years was a Methodist minister. His control was good and his delivery eloquent, and he was engaged to speak again. Nettie Holt Harding was also engaged to lecture and give tests.

Mrs. A. E. Sheets, at the close of her October engagement for the Richmond

Society of Meadville, Pa., which has been of the most pleasant and satisfactory nature, goes to Andover, Ashland Co., Ohio, to speak for the Spiritualists of that place during November. She will answer calls for week evening lectures or attend funerals at points within easy access.

J. Frank Baxter lectures for the First Society of Spiritualists of Washington during November.

Mr. D. R. Rowen writes from Guelph, Canada: "I am glad to state Spiritualism is still progressing slowly but surely here, although we have our ups and downs; but our dear spirit friends are ever ready to help us, and we are more encouraged by so many intelligent people seeking for this grand truth. We would like to engage a good independent slate-writing medium, which I know would create excitement and fill up our ranks."

J. C. Dryer writes that Mrs. Gill of 538 Center Ave., Cincinnati, is conducting a developing circle with much success in trumpet speaking and independent voices. Twenty-five different spirits announced their presence on the evening of Oct. 19, the spirit of Dr. Jas. A. Bliss being the director.

Mark Dennett, of Beverly, Mass., writes that on a recent occasion the late Bishop Phillips Brooks controlled Mrs. Baker, of Marblehead, and gave a very interesting lecture, largely devoted to the rapid expansion of the Spiritual religion. He said it was permeating all denominations and societies, and that the ministers are more interested in it than the public are aware of. He made many allusions to his life in the mortal, and said that on a future occasion he would tell us of his reception and experience in Spirit-life.

Mrs. Thomas Ramsey thinks one of Judge Rosencrans' "Twilight Musings" is worth the price of the paper—that he is the grandest writer she ever read.

The New Orleans *Times-Democrat* speaks very respectfully and fairly of Spiritualism, and especially of Frank T. Ripley and his lectures and tests. He presents Spiritualism in a manner that compels respect. In his tests he gives full names, locates the persons whom the tests are for, and clinches the tests by incidents in a positive manner. Such tests carry conviction and aid the cause.

Dr. W. T. Parker, magnetic healer, has opened an office at 428 West Madison street, where he would be pleased to see his many friends and patrons. He will hold a developing and test circle every Tuesday and Thursday evening at 7:30.

Dr. D. Winegardon, inspirational speaker and test medium, may be addressed at Box 303, Grand Rapids, Mich.

E. H. Parker writes that Mrs. M. E. Aldrich returns from Santa Maria to her home in Santa Cruz to lecture for the Unity Spiritual Society during November. Preparations are making for visitors to the Midwinter Fair.

Mrs. J. E. R. writes that the O. U. S. Society of Georgia Co., Ohio, convened at E. G. Ohl's, in Middlefield, October 29th. On account of bad weather the attendance was not large. L. E. Bosley, of St. Paul, Minn., related his experience with the human mind, and was calculated to sustain through the heaviest of afflictions. Theosophy is a horror to contemplation, which originated among a cruel and half-civilized race. Spiritualists who accepted its teachings were retrograding, going back to semi-barbarous times in Oriental mythology. Mr. Price has been engaged for the month of December. He will answer calls in New York and vicinity.

Mrs. Sallie T. Scovell, of Kansas City, Mo., who for the past three months has been constantly employed by the North, South, and West Side Societies of this city, will continue her labors by speaking and giving public tests Sunday afternoons and nights, for the Spiritual Research Association, at Lodge Hall, No. 11 North Ada street. As a public test medium Mrs. Scovell is excellent. She will be assisted by Prof. Hoffmann, a test medium of marked ability.

F. Corden White informs us he has changed his parlors from 24 to 26 Bishop Court, where he will be pleased to see his friends and patrons.

During the Sundays of November, Bishop A. Beals, a general favorite in California, will lecture at Stockton. There was an excellent audience at Bricklayers' Hall on Sunday afternoon. Will C. Hodge took questions from the audience, all of which were answered in an able and satisfactory manner. He was followed by Dr. J. C. Phillips in some of the finest psychometric readings ever given before an audience. Mr. Hodge is one of our best workers and should be kept busy. Address him for engagements at 471 West Madison street.

The subjects to be discussed upon by the guides of Mrs. Cora L. V. Richmond next Sunday, November 12th, at her regular services at Washington Hall (corner Ogden avenue and Washington boulevard), are: Morning, at 10:30, answers to questions and brief address; evening, "God's Anointed."

## "Straight."

TO THE EDITOR:—We will also "take our straight" like Brother Van Willets. Shake, Brother Van Willets.

DR. E. A. PALMER.

A. H. Rodkey, of Allegheny, Pa., writes: "We are growing fast, and doing a glorious work, and we owe it all to our good brother, Dr. E. W. Sprague, who, with his untiring efforts, has drawn to our meetings people who have never been to a spiritual meeting before. After hearing him, and getting one of his positive tests they cannot stay away. We do most heartily recommend him to any society in need of a medium that will build up their society, and as a man and a gentleman he has no superior."

The Romans inscribed on bronze coins only the legend moneta sacra, sacred money, because bronze was a sacred metal.

The earliest Roman coins were stamped with the figure of an ox, hence the English word pecuniary, from pecus, cattle.

The coins issued by the Byzantine empire form during one thousand years, the connecting link between ancient and modern coinage.

One of the early Washington coins bears the legend "Washington the Great D. G." Only two specimens are known to exist.

The first purchase of copper for the United States Mint was on Sept. 11, 1792, and comprised six pounds of old copper utensils.

Before the French Revolution the Austrian monarchy had a distinct coinage for each of its principal districts or political divisions.

## ABOUT PHANTOMS.

One That Has Been Studied by Scientific Investigators.

A late article in the Philadelphia Press says: "Men of intellect have now ceased to laugh at and deride the idea of ghosts. Instead they say, 'I don't know.' Theosophy, in spite of all the fraud, trickery and moral debauchery with which Prof. Elliott E. Coues says it is surrounded, has made an impression in high places. Not practical theosophy, with its retinue of Mahatmas, adepts and astral forms, but the theory—the possibility that there are forces and intelligences in the world unknown, which surround and are called for expressions on the subject from so distinguished an individual as the Premier of England, Right Hon. W. E. Gladstone. Over a year ago he wrote, concerning the advisability of working-men's clubs opening discussions on Spiritualism and theosophy:

"I think I am also impartial, as I do not adopt the language of determined disbelief in all manifestations, real or supposed, from the other world, which is the habit of many. They (such manifestations) give me little satisfaction, but that does not warrant meeting them with a blank negative."

"The trend of periodical literature in this direction has been quite marked during the past two years. William T. Stead's 'Real Ghost Stories,' and the articles of Rev. Minot J. Savage, upon a similar subject, have done much to awaken popular interest in such matters. The investigations of Dr. Crookes, of the Royal Society, London, of the subject of 'doubles' has also had its effect. In the course of the latter's investigations into what he chooses to call psychical force, he discovered a young woman, Miss Florence Cook, who, while in a cataleptic condition, developed a second personality, spirit, phantom, soul, or whatever it might be called. In appearance, as described by Dr. Crookes, Miss Cook is a young woman of medium size, quite plump, young and pretty. The phantom manifestation was almost the direct opposite of the subject, being slender, blonde and rather tall. The most elaborate tests were made to ascertain the truth or falsity of these appearances. The subject was surrounded by highly-charged electrical wires, and photography even was called into play. A photograph taken of Dr. Crookes' chemical laboratory shows the subject asleep, while between her and Dr. Crookes is the phantom, erect, and awake. Slight was not the only test in this most remarkable instance. The 'double' permitted the assistants of Dr. Crookes to take her hand, and standing beside the form of its subject discussed quietly and with perfect reason upon events in her past life.

"The greatest work in respect to the investigation of ghosts, hallucinations, apparitions, etc., has been done by the Society for Psychical Research. Returns have been received from over 6,000 people, and out of that number 10 per cent have confessed that they are subject to hallucinations, which is accepted by some scientists as an evidence of the existence of a sub-conscious or spiritual side of the brain—aside which has







## SEANCE WITH C. E. WINANS.

Spiritualism at Marshalltown, Iowa.

It is some time since I have had the opportunity to report upon spiritual matters in this city. There is usually a relaxation in the degree of interest manifested by believers and investigators during the hot season, but this year, in addition to the many attractions at camp-meetings and other resorts, the World's Fair and the financial stringency have tended to increase the divergence, and have rendered Spiritual affairs more dormant than usual.

We have just concluded a season of much pleasure and instruction, during which some features have been seen that will be interesting to the readers of your progressive paper, and we think are most worthy of their consideration.

By my invitation Brother C. E. Winans, the well-known materializing medium, and his nephew-manager, Bob Winans, came to my residence direct from Clinton camp for a much-needed rest, arriving here on August 29th.

On September 4th, acting under directions from his controls, Brother Winans began and continued for the next five weeks a series of twelve seances, besides giving a number of very satisfactory readings, if we may judge by the delighted words of many of the sitters.

This was Brother Winans' third visit to our city, where he has made many friends. We found many of the details of his manifestations much stronger than when he was last with us in February, 1892. The forms were generally in much better strength and of more distinct voice. The leading cabinet spirit, Jim Bundles, has improved his voice and muscular power. He comes from the cabinet now without a mustache, which he wore when last here. The medium has quite a heavy mustache, and the control having none, and being generally the first form appearing, is good proof that he is not the medium. He sometimes has a double row of lights across his forehead, and often dematerializes outside the cabinet.

He materializes lace from the carpet in the center of the circle, in full view of all, and under a good light, while his arms are bare to above the elbow, often producing a piece of black lace out of the larger piece of white lace, which he sometimes dematerializes before the circle, and at other times carries into the cabinet, probably to drape some form.

He has a new feature this year. While someone is sitting in the chair at the curtain awaiting some dear one to appear, Jim borrows their handkerchief, and, asking them to feel and examine the curtain near them to see that there is no hole in it, he passes the handkerchief through the solid curtain, and then passes it back again from the inside of the cabinet, and returns it to the astonished mortal with thanks. This is usually shown to some new investigator, and is a great puzzle to most of them.

Maudie, the child control, who always says she is sweet sixteen, has also grown in power of amusing the circle. She speaks with the independent voice almost as soon as the curtain is dropped, and calling many of the sitters by name, even strangers, and making some apt remark about their calling, it assists greatly in putting the circle in good humor, and produces greater harmony. She materializes outside the cabinet generally, soon after the seance begins, and when fully formed makes some cute remark before entering the cabinet. She appears and sings "Beulah Land" and other songs with the circle, and plays nicely on a jewellike and mouth harmonica, a most charming and entertaining spirit who wins the love of all. She was at one time with Mrs. Carrie Sawyer's band.

Fritz Stein, the spirit-manager and trance control, has improved in many ways and manages the arrangements with great acuteness and impartiality. His private readings are much more complete and detailed than formerly, and the sitters were correspondingly better satisfied, one remarking that if the medium had lived with him all his life he could not have given the reading more correctly; and another stated having visited mediums in other cities, and never had received a more satisfactory sitting.

The spirit forms displayed a greater degree of strength and intelligence than when the medium was here before. The medium has been placed under rigid test conditions, having his coat sewed together at the collar, his coat and undershirt sleeves sewed through and through, and the double thread passed around the arms of the chair, and the ends sewed through the pants and underclothes, and the knees of his pants sewed together. Then his hands are filled with meal, and he sometimes in warm weather places his feet in a pan of flour.

The circle committee inspect these conditions when placed upon the medium, and examine him as soon as the seance closes, always finding him in exactly the same state as when they left him at the commencement of the seance.

The controls give four forms of manifestations—materialization, personation, transfiguration and illumination.

When personations are given they take the medium out of his sewing and meal, and, clothing him in white, send him out to personate some spirit who cannot materialize or hold the form made for them. It appears to us in view of all the conditions under which the medium is placed as a wonderful evidence of the power of the spirit controls that they can release the medium from his bonds without breaking a thread or spilling the meal, and take him out of his clothing, returning him again, and doing this a number of times each seance.

Another new feature of the seances of this medium consists of the spirit friends taking their earth friends into the cabinet, and placing their earth friends' hands upon the head and face of the medium, while their spirit friends stand by their side. When the sitters come out of the cabinet they state that they

found the medium sitting in his chair, while the spirit form was also present. Sometimes other forms are seen in the cabinet by the sitters.

The medium is deeply entranced all the time during the seance, and when the sitters' hands are placed upon his head, the trance-control causes him to cough, to show that it is the medium and not a dummy. Could anything be done that would more satisfactorily prove the truth of materialization? There sits the medium, and by our side stands our spirit friend. At one seance a tamborine was found at the close of the seance strung upon the threads with which he was sewed.

Another most positive proof of spirit identity occurred several times. Spirits came and talked German, and some spoke in Bohemian, to their mortal friends. One spirit had never known English when on earth, but spoke Bohemian correctly, and when this spirit came, spoke as when here, using the words and other methods of speech just as she did upon the earth, which is not only considered one of the greatest tests, but of the highest evidence of the absolute proof of all the basic facts of Spiritualism. Another spirit not only spoke in his native tongue, but came with dripping hands, having passed away by drowning.

Sitters in the seances have remarked that the forms not only came and gave their names and other personal data, but generally made some characteristic remark about some matter not generally known or only known to the spirit and the sitters. These cases carry the most convincing proof to those receiving these messages.

Our cabinet was put up in one corner of our Sunnyside Hall, a room twenty by thirty feet. The two windows, one on each side of the corner, were closed by tight board-shutters on the outside, and by board-shutters nailed to the inside. A Brussels carpet was nailed to the floor. Two curtains of black ladies' cloth, each two yards wide and over three yards long, were suspended from the ceiling, by picture wire, and before the seance were looped up at each corner of the cabinet on clothes-hooks set in the walls outside the cabinet, so that any person could inspect the premises fully, and all who did so by day or night were thoroughly satisfied of the entire absence of any mechanical devices in the building.

The room being large, the circles were formed by a row of folding-chairs, the size determined only by the number of sitters, and everybody had a front seat.

Two music-boxes, sometimes wound by the controls, a tamborine, jewellike, bells and harmonica furnished a variety of sweet sounds, and assisted in harmonizing the mortals present.

The cabinet light was placed at the rear of the hall, and connected by a cord with the cabinet, and operated entirely by the control to suit their necessities.

No paper or other screen was placed over the opening of the light-box, but the direct light was thrown upon the side wall, and reflected to the cabinet and over the room. The sliding-shutter of the box, controlled from the cabinet, regulated the amount of light given. It proved a perfect light, and was entirely satisfactory to the control and circle.

We must say a word about the forms who came illuminated, their heads and robes being thickly covered with sparkling lights, most beautiful to see. Sometimes the light would be increased as they stood at the curtain-opening, when the white-robed figure remained, but the lights had disappeared on the increase of the cabinet light. These spirit-lights have a twinkling, iridescent radiance as the form moves impossible to be imitated by mortals.

We find the manifestations thoroughly genuine and convincing. We have carefully observed every move of the medium in and out of control, and as a member of our family circle during his stay with us, and others have also investigated his ways and methods, and we fully agree that he is a thoroughly honest medium, and a bright and shining example of what mediumship may be when the medium follows the instructions of his controls.

Brother Winans, as a man, possesses many good qualities. He is generous and sympathetic to a large degree, is a gentleman in all the ways of life, and free from bad habits. He has no jealousy of other mediums, and makes few criticisms. Wherever he goes his lovable disposition endears him to all who are not hardened by creedal bigotry and worldly ways, and to know him well is truly to love him better than a brother. His friends here, appreciating the good things they had received through his mediumship, and to show their love and respect for him as an honest man, gave him a reception last Sunday afternoon at our Sunnyside Hall, which was well-attended. It was a lovely, warm, sunny day, and the friends assembled beamed with good humor.

After a fine invocation by Brother Woodrow, and a few introductory remarks by the writer, Brother Winans, controlled by Fritz Stein, gave some timely advice upon love and harmony among Spiritualists. The words were well-chosen, and the thoughts expressed worthy of all praise.

The control then gave some personal descriptions of spirits present, which for fullness of detail and admitted accuracy we have never heard equalled. The spirit wife of one of the brothers then controlled Brother Winans, and gave her husband a beautiful and loving message of considerable length, which moistened the eyes of many who listened to her gentle, loving words. We wish that some of those who condemn Spiritualists could hear and see some of these things, so evident are they of the blessed source of their coming. But they build a wall by their opposition, through which the rays of Spiritual love and truth cannot enter.

The medium's Indian control, Toto, then took possession, and gave some further descriptions that were well-received. Some further remarks were made by some of the brethren, and the reception closed. Brother

Winans has given last seance here for a time that evening, and it was a strong demonstration of the truth.

We feel justified, after all the many opportunities we have had of seeing this medium upon all sides, in commending him to all who desire some positive evidence of the truth of our spiritual philosophy, knowing him to be fully competent in his development to satisfy the yearning of their hearts, and to be an honest medium and gentleman.

"Give honor where honor is due." This motto every medium should learn and act upon. There is a purpose in the development of every medium, and they should place no obstacle in the way of their own mission through any unjust or jealous criticism of others' powers. There is room for all mediums. There will never be an overproduction of media. Let them all be moved in harmony to carry out the instructions and purposes of their controls.

By respecting the rights of others they will gain greater respect for themselves. No sinner likes to hear any medium condemning other mediums, and they carry away a poor opinion of the critic. The cause needs the assistance of every medium and sympathizer; let us all try to speak well of others, and do all the good we can. Let the bad be forgotten. Praise everything that is good and true; then, indeed, will the cause be strengthened and the sunlight of truth fall in dark places.

We read your paper weekly, with many grateful feelings that the truth has so staunch an advocate as yourself, and we trust you may be long continued in the good work you are doing; and that every blessing and success may attend you in the constant wish of—

Yours fraternally, E. N. PICKERING.

## From the Earthly Home of James H. Haslett.

TO THE EDITOR:—As I have noticed no correspondence of late to your valuable paper from the city of Port Huron, Mich., I take pleasure in sending a short communication, thinking it may meet the eye of some of the many friends of the Spiritualists of this city. This was the former home of the late James H. Haslett, who, with others, was the founder and promoter of the popular resort and camp-ground known as Haslett Park. Our people are justly proud of our progressive little city of twenty thousand inhabitants. This is the eastern terminus of the C. and G. T. R. R., where it connects with the Grand Trunk of Canada by the St. Clair tunnel, which so clearly illustrates the courage and genius of the nineteenth century. The blue waters of the beautiful river of the same name roll fifty feet above this great international thoroughfare.

The Spiritualists and Liberalists are being treated to intellectual feasts on Sunday evenings by the able and instructive discourses delivered through the instrumentality of Mrs. Anna L. Robinson, late of Lockport, N. Y., who has kindly consented to become our speaker for the ensuing year. This lady has rare gifts; as a trance, clairvoyant, and psychometric instrument we believe she has few equals. Our hall is located in the new White block, the use of which is being kindly donated to the society by the Hon. James H. White, a veteran Spiritualist, who for more than forty years has stood in the front ranks of every reformatory movement that has agitated the public mind. Our meetings are a grand success; many of the most intellectual people in the city, outside the ranks of Spiritualism, seem to take a deep interest in listening to the impromptu discourses in reply to questions given by the audience, as well as descriptions of departed friends, which is one of the attractive features given by the guides of our speaker.

## Grand Reception.

Upwards of fifty persons, young and old, of both sexes, belonging to the First Spiritual Society of Saginaw, E. S. Mich., and including church-members and friends, assembled at the residence of Mr. and Mrs. A. K. Penney, Monday evening, October 16th. The occasion was a reception given by the genial host and pleasant hostess to Prof. Silas W. Edmunds, who has just closed a series of brilliant and interesting lectures on the Spiritual philosophy.

At an early hour the pleasant and harmonious parlors were thronged with sweet and intelligent faces, and the aroma of flowers greeted the inner spirit. Shortly after 8 o'clock Prof. Edmunds opened the exercises by a few well-timed and touching remarks, which were followed with music, the offering of an invocation and reading of a beautiful poem entitled "The Cradle and Coffin."

The medium's guides then in fitting and inspiring language reiterated the thoughts and ideals presented during the previous course of lectures bearing upon the truths and beauties of the Spiritual philosophy. A practical series of illustrations of earth-life and its environments was given by the unseen intelligences, and Spirit-life pictured in its grandeur and beauty. Spirit tests followed in which several persons received indisputable evidence of their loved ones returning from their spirit homes.

Some of the dear ones spoke through the medium, sending words of comfort and good cheer, as well as singing the songs they were wont to sing in earth-life. By request of the medium's spirit guides, two subjects for improvisation were given by members of the audience—"Love" and "Misunderstanding"—and into which the inspiring poet poured the fire of his soul, rendering each theme separately, and then combining and weaving the two subjects into a logical and beautiful poem, comprehending the whole province of life and man as the "epitome of nature."

The home mediums present gave numerous "crumbs of comfort" to mourning ones, and rendered testimony to waiting ones here of a "life beyond the grave."

Songs and instrumental music, interspersed

with tests and other evidences of spirit power, convinced the skeptic that a power beyond that of the medium was present, and that Spiritualism is a thing that cannot be explained away, but a solid fact and most beautiful truth.

Prof. Edmunds was nearly overwhelmed by this tribute of friendship to himself and guides, and showed in speech and actions an honest and humble appreciation. He goes from the city carrying the hearty good wishes of many true friends, and the beautiful tribute paid him, and the touching scenes of the reception, will long be remembered by the friends, and doubtless carried as a golden treasure in the "casket of memory."

VERITAS.

## The Cause in Lexington, Neb.

Lexington, Nebraska, is the county seat of Dawson county, with a population of 2,000, located on the main line of the Union Pacific Railway, 231 miles west of Omaha.

The people of the place are hospitable and liberal-minded, but until now have never had any light in regard to that grand science which reveals to mortal man the knowledge and power unfolded in answer to that question propounded ages ago, viz: "If a man die shall he live again?"

On the evening of the 5th day of October, 1893, in compliance with the desires of their spirit guides, and in answer to an invitation long since tendered by Dr. H. A. Turton, Mrs. Maggie L. House and Mrs. S. Emmerson, of Liberal, Missouri, arrived in this little city of the plains, and took up their quarters at the doctor's residence.

Invitations were at once sent out to a few of the personal friends of Dr. Turton to come to his residence and witness the manifestations of spirit power through these mediums.

So wonderful were these manifestations that the news spread through the community, increasing the interest to such an extent that the doctor threw open his doors every evening except Sunday, and up to this time (October 28th) over one hundred persons have been made to see and feel the power and influence of loved ones on the other shore.

Mrs. House sits in the room with the guests and gives tests through different controls, the most prominent being Patterson O'Connell, an educated Irish gentleman. His descriptions are so realistic that all in the room fancy they see the spirits personified before them. Now and then his inimitable Irish wit breaks out, and convulses the entire company with laughter. She is also controlled by Owasso, a Spanish Indian; Dr. Hines, Lah-u-na, an Indian maiden; Mahni, from the planet Jupiter, and many others, all of whom display wonderful power through her mediumship. Each seance opens with an invocation, which is very impressive, and brings a good influence.

Mrs. Emmerson goes into a cabinet and is there controlled by Light-feather, an Indian girl, whose winsome ways and natural delineations make her at once a general favorite with all. Her descriptive powers are so vivid that many times it is impossible to realize that those who come are really in Spirit-life.

Now and then she sends a shaft of truth that strikes a secret deftly hidden, and while it often cuts, the arrow's point is so tempered by love and good-natured wit that it leaves no sting, and the company all enjoy the sudden surprise depicted on the countenance of the one who is the subject of the shaft.

At a future time, if desired, we shall send you a synopsis of these manifestations, but time will not now permit. Suffice to say the interest already created speaks more than volumes can describe of the wonderful mediumship of Mrs. House and Mrs. Emmerson.

They will remain in the work here until their guides say "move on," and we expect to see definite results from their labors of love, for their work has been entirely disinterested and freely given in order that people may be brought to realize the truth of this indeed divine science.

## Thoughts.

What is thought, and whence its origin? Can science or intelligence answer this? As well ask when did God begin.

The creative power which alone is his. Thoughts come spontaneous, as a flower Springs forth from Nature's laboratory, And day by day, and hour by hour, They are the warp and woof that weave life's story.

Thoughts always come before we act, But from whence or where the power? We cannot tell, but 'tis a fact, And we accept with thanks the given dower.

Thoughts are suggested by every sense possessed, We see a thing and with it comes a thought, If a thing of beauty, the eye is blest, No matter the source from whence 'twas wrought.

And oft our ears will hear discordant notes, Or music sweet that fills the soul; We listen as o'er the balmy air it floats, And then again we think upon the whole.

We inhale the fragrance of sweet bowers, And think how lovely the perfume; We breathe the freshness of June showers, And think what a lovely month is June.

We partake of the sweet and luscious pear, And the taste brings thoughts to our mind Of Nature's world so beautiful and fair, And its beautiful gifts to all mankind.

Our thoughts have power to give us joy, Or drive us down to dark despair; The child will grieve for a broken toy—One that mother cannot repair.

Thus thoughts to us are living things, They are the lever that moves the world; For every thought some action brings, So let truth's banner be unfurled.

Let thoughts be progressive fill our mind, And govern all our future life, Remembering love for all mankind, Discarding envy, hate and strife.

—Mrs. L. A. King.

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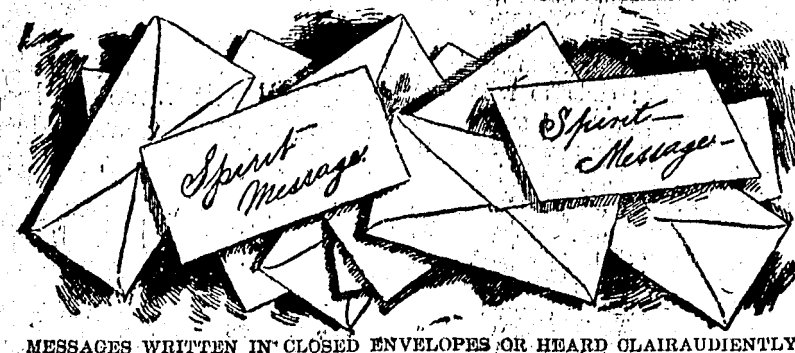
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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

## PHENOMENA.

## Through the Mediumship of Geo. Cole.

## INTRODUCTION.

The Henry Kiddle communication was written through the process of independent spirit writing, the first week in September last, and I read his communication with his address and the companion communications to the New York City Spiritual Conference, which meets every Sunday afternoon in Carnegie Hall.

This is wholly in accordance with the progressive stages, which spirit manifestations have been given to the mortal world, that spirits in the materialized form should stand on the rostrum of the Carnegie Hall Spiritualists, and address public audiences. Why not? All that is necessary for completely successful manifestations, is proper earth-life conditions; that is to say, the audience must be appreciative, sympathetic and co-operative. There is a certain amount of strength or vital force that a materialized form must expend in holding together its extemporized body. When addressing a public audience the spirit orator is making a double expenditure of the life force, only a portion of which can be supplied by the medium.

Hence I should say that special or experimental seances should first be held to learn how the best results are attainable in securing the requisite support from a public audience, or rather from that portion of a public audience, able to give out mediumistic or supporting forces.

In this connection a quotation from the Oxylius communication is as significant as it is important. This old Grecian king, who lived 776 years before the Christian era, says: "And the possibilities of association with your spiritual friends while you are in the mortal, depends more upon your confidence and faith than in the ability of your spirit friends to manifest."

In other words, we are distinctly told that while spirit power is limitless and exhaustless, its manifestation in the different mediumistic channels through which it finds expression depends upon our knowledge of the law of spirit control and our ability to furnish the requisite earth-life conditions for co-operative relations between the spirit in and spirits out of the form.

It is proper for me to say in connection with the George William Curtis communication that I have met this spirit in materialized form on recent occasions at Mrs. Cadwell's seance. As a materialized spirit he has fine command of himself, speaks with a good volume of voice, speaks learnedly and eloquently, and very nearly resembles (including his gray side whiskers) the George W. Curtis whom I knew as a writer, orator and statesman.

Some four months since Mr. Francis, and friend of Mr. Curtis, attended one of Carrie Miller's seances, on which occasion Mr. Curtis wrote an eloquent, characteristic address through the process of independent spirit writing, which was printed in THE PROGRESSIVE THINKER.

On the following week Bro. Francis and myself attended one of Mrs. Cadwell's materializing seances. Mr. Curtis, who came in materialized form, gave a most cordial greeting to his friend Francis and myself. I congratulated him on looking so well and leaving such a fine command of himself in the seance-room. I also thanked him for visiting and writing at our circle.

In reference to writing, Mr. Curtis expressed himself as much pleased with that experience and said that "he found he could write as readily as when a mortal he wrote in the easy chair at Harper's."

With the single exception of vocalization, Prof. Kiddle is every way the equal of Mr. Curtis in the completeness of his identification, the accuracy and reproduction of form and features and the admirable command of himself as a materialized spirit. Mr. C. has more strength and modulation of voice than Mr. K.

I speak from absolute knowledge in what I have written, as within the last two years I have met Prof. Kiddle a dozen times in materialized form; within the last four months I have met Spirit Curtis five or six times. The Oxylius communication was spoken Sept. 13 last, and furnishes another evidence of the fact that the whole history of the past is to be rewritten by returning spirits who were actors in the scenes and contemporary with the events they describe and narrate.

I commend the Oxylius communication to the careful perusal of every reader of THE PROGRESSIVE THINKER, and I commend to their notice the facts that simultaneously as to the date of the two week's difference in the date of the two communications—the ancient Greek sustain and endorse the demand made by Prof. Kiddle for more intimate relations between the mundane and spiritual worlds, when he says:

"But permit me to assure moderns that materialization of to-day, though a demonstrative evidence of spiritual existence, is but, comparatively speaking, a glimmer of the manifestations made by spirits in the kingdom of Elia."

## SPIRIT MANIFESTATIONS 776 YEARS BEFORE CHRIST.

In order that the object of this manifestation may become known to the mortal world, I will say that I am the spirit of Oxylius, who was king of Elia, 776 years before the Christian Era.

I was appointed on account of what moderns would term mediumistic qualities, Guardian of the Temple of the Olympian Jupiter, by the Heracleides, a people in those days noted for the entertainment of spirits who had been mortals in previous ages. My kingdom was known as the kingdom of Elia.

Upon assuming the guardianship of that temple and its people I gathered the Heracleides together as a separate and independent people, and, as our avocations were not political, we required no political relations with people of other governments.

I caused all the fortifications of Elia to be demolished, the soldiery dismissed, and living ever after with my people, not only unmolested by surrounding powers but sought and consulted by all surrounding nations upon matters relating to the future, and the welfare of their people.

These preliminary remarks are for the purpose of suggesting to the mortal world of the Nineteenth Century of the Christian Era that Spiritualism had not its birth in that century or period. On the contrary, it may be said to have commenced with the commencement of time itself.

It was not unknown to the ancient Egyptians, Grecians and Romans, that the first inhabitants of the earth were spirits and not mortals, but that mortality began when the earth-sphere had sufficiently developed to sustain with its harvests and fruits, animal and mortal life.

Therefore, it may be readily perceived that Spiritualism was a factor of the world's life many cycles of ages before science, isms and dogmas were heard of. It was the Alpha of the sphere's life, and it does not require an Archimedes to cipher out that it will be also the Omega.

With the dark intermission of the spiritual light, from the fall of the Western Empire of Rome to the fall of the Eastern Empire, a period designated as the "Dark Ages," the modern world has much to do with regard to the revival of spiritual light in this day and age.

On witnessing the different phenomena of spiritual manifestations through modern media I have been gratified with the progress made from the simple rap of scarce fifty years ago; but permit me to assure moderns that materialization of today, though a demonstrative evidence of spiritual existence is but, comparatively speaking, a glimmer of the manifestations made by spirits in the kingdom of Elia.

It was not only customary, but a pre-expected event, that the spirits of departed friends should not only return in spiritual bodies but spend hours with their mortal friends, consulting upon business and other topics pertinent to the occasion on which the manifestations were made.

It was a common occurrence to observe in the temple of the Olympian Jupiter materialized spirits conversing with their mortal friends, and here let me say that the institution of the Olympian Games, of which moderns have read so much, was the result of such consultation as I have suggested, for the development of the physical bodies of the Grecian youth, and also for occasions whereby celebrations and festivities might be observed.

The moderns have their gymnasia as the ancients had their Olympian games, and as one is borrowed from the other, so is Modern Spiritualism but a repetition in part of spiritual manifestations of my time.

Thus it will be observed that I have some interest in coming into your mortal presence on this occasion and making this manifestation an interest, consisting in a desire to assist in restoring to the mortal world a light extinguished by ignorance, prejudice and bigotry.

Spiritualism is indeed modern, even to modern people, and though its vital elements have been held in check by adverse public sentiment, and a narrow, sensation-loving press, yet it has phenomenally increased in face of all these difficulties, developed and grown to such an extent that seance rooms for manifestations of departed spirits are found in every civilized community, and spread over the face of the earth.

It gives me much pleasure to witness the evident self-sacrifice and devotion of many modern Spiritualists to establish the beneficent truth in the communities in which they dwell.

I have observed no plausible reason for any retrograde movement for the spirit cause; on the contrary, the future is full of promise, and converts from the most respectable grades of social life are daily being made to swell the number of modern Spiritualists.

I cannot say much more on the occasion that could be of interest to the general public, but I can admonish all mortals of the fact that they have a sacred cause antedating their mortal lives, and must necessarily succeed them. Enjoy, therefore, what is rightfully your own, and the possibilities of association with your spiritual friends, while yet you are in the mortal, depends more upon your confidence and faith than in the ability of your spirit friends to manifest."

OXYLIUS, King of Elia.

THE PRESENT STATUS OF THE SPIRITUAL CAUSE.

To my friends of Carnegie Hall:—The summer season which has just passed, has demonstrated at the various camp-meetings: a most gratifying condition among all classes of Spiritualists.

Harmony, prosperity and progress, have been everywhere the predominant features of every assemblage, while the facilities for spiritual manifestations have been such that spirits may be said to have been in truly familiar relations

with their mortal friends.

Media for every phase of spiritual manifestation have progressed beyond the sanguine expectations of those whose lifelong aim has been the practical, the incontrovertible demonstration of a continued existence and a higher sphere of life, and the friends who have disappeared as mortals, appear as spirits and renew those relations a mortal demise had interrupted.

It is perhaps remembered by some that I manifested at your Saratoga camp meeting, and it gives me much pleasure to state that I found far more spirits at your camp meeting than mortals. Every mortal present had their own particular relatives and friends from the spiritual realms of life, and not least among them was the beautiful spirit daughter of your friend and brother, Newton (H. J.) This spirit manifested much activity in visiting the different circles and aiding spirits to make known their presence to mortal friends; and it is not too much to say that in her particular phase she will be the guiding star of many manifesting spirits.

The season just closed has been pregnant with an importance to Spiritualists that can scarce be overestimated. The various camp meetings have attracted attention and favorable comment from church attendants who have witnessed the apparent harmony, earnest endeavor, sincerity of purpose and correct conduct of life of Spiritualists, with feelings that can but open the way to a cause whose purposes are the establishment of the truth, that their friends have not only a continued existence in the spiritual spheres, but are active, intelligent, and only wait for suitable opportunities to express themselves to them, individually, that which they cannot learn from the dogmas of theology.

Good friends, you have now returned refreshed with the change from urban to rural scenes, fortified with all the advantages I have enumerated, and stand as a society before the communities of New York City, commanding respectful consideration, and must necessarily attract many whose interests have been awakened to your assemblies.

Receive, therefore, all with cordial welcome; make them feel that they have found a home where their spirits may expand and develop in the knowledge of spirit phenomena, and become associated with you in your great and progressive journey to a better land, a higher life, a more exalted condition.

This autumn and winter are indeed propitious for the spiritual cause. The various societies of Spiritualists are harmonizing and their media are outgrowing the jealousies and bickerings which have unfortunately heretofore characterized many of them in their intercourse with those desirous of investigating the truths which placed their departed loved ones within the limits of possibilities of reaching and communicating with their mortal friends.

Encourage your media to hold their seances upon your rostra, in the presence of the audience, where all may witness the demonstration of the truth for which we all are contending. The light has too long been hid under a bushel, but let it shine forth and reveal the knowledge that timidity has sought to confine to the seance room.

Spiritualists, to retain the position before the public they have now acquired, must have more public seances. If the world is to be converted to our truth, permit spirits to manifest before the world, that the world may have oculary demonstration, rather than hearsay evidence.

Encourage materializing media, that the mortal world may witness and know that our truths are not idle dreams, but demonstrable, incontrovertible realities. Let us gladly be one of the first spirits to exhibit before the world my spiritual body, and will speak to the people in much the same manner I had spoken when a mortal, thus proving by oculary and aural demonstration a truth for which I had made many sacrifices in mortal life.

HENRY KIDDLE.

After reading the six pages of manuscript, which Prof. Kiddle had written he said (speaking through the medium) that he wished to add a few words to what he had written. He spoke as follows:

All phases of spiritual manifestation, except materialization of the spiritual body, before the public, have been well established by constant and successful repetition that the public now await the greatest and most demonstrative to the mortal eye, that of form materialization.

This phase of phenomena is so vastly important in procuring for Spiritualists an impregnable position before the public that it cannot be too often produced, and no suitable occasion should be allowed to pass without its production.

Following Prof. Kiddle, Carrie Miller said (speaking through the medium):

I have listened with pleasure to what Prof. Kiddle has written and spoken with regard to materializing media, and it is just and proper. The times now, and also the conditions of materializing media, are far different from what they were a dozen years ago. Then the phase of materialization was comparatively new and not understood, but now it can be produced on any occasion where the media are assured of protection. This is all I can say now. Good-bye.

The following communication closed the seance:

I will also gladly avail myself of the opportunity of materializing before the Spiritualists of Carnegie Hall, and address them upon any topic they may suggest, when I may be permitted to stand in materialized form before them.

GEO. WM. CURTIS.

## Spiritual Meetings.

Spiritual meetings are held at the following places:

No. 77 Thirty-first street, at 2:30 P. M. Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.; Mrs. Cora L. V. Richmond speaker.

No. 93 South Peoria street, at 2:30 and 7:30 P. M. Corner Sigel and Sedgwick streets, at 7:45 P. M.

No. 6681 West Lake street, at 8 P. M. No. 11 North Adams street, at 7:30 P. M. No. 619 Jackson Blvd., 3rd floor, 7:30 P. M.

The Spiritual Union, Nathan Lodge Hall, 1655 Milwaukee avenue, near Western avenue, at 7:30 P. M.

"Mrs. Winslow's Soothing Syrup for Children" softens gums, reduces inflammation, kills pain, cures wind colic, etc. a bottle

## Passed to Spirit-Life.

Entered into higher life, Oct. 24, 1893, at Beloit, Wis., Prof. A. Dolph, aged 40 years. He, in company with his wife and brother-in-law, G. Allen Smith, was spending a few days visiting in Beloit before returning to their home in Oakland, Cal. Sick but a few days, his death was a terrible shock to his friends and devoted wife, who cared for him unceasingly during his illness. In accordance with his wishes, the body was cremated at the Detroit crematory. The deceased was well known as a lecturer on hypnotism and Spiritualism, and was loved and respected by all who knew him for his many noble qualities. The funeral was largely attended. Services were conducted by Anna L. Robinson of Port Huron.

Passed to Spirit-life at Mantua Station, Ohio, Oct. 19, 1893, Annie C., wife of Newton Cobb, in the 58th year of her age. For two years she has suffered from heart trouble and asthma. She received a paralytic shock Feb. 9th, which affected her right side and speech, which she never recovered. She had been a spiritual medium for forty years, gifted with several phases of mediumship of a high order. Thousands can testify to her worth as a medium by the evidence they received through her. The knowledge of an immortal life which they received at her seances could not be obtained by the attendance of a life-time. Like all the churches of the world, the sneers and abuses of ignorant and vicious slanderers, both in and out of the churches, but she remained firm in her faith and knowledge of spirit communion to the last. Since her entrance into Spirit-life she has returned and reported a happy meeting with friends on the other side. She had no desire to again experience the trials and troubles of earth-life. The funeral services were conducted by Hon. O. P. Kellogg of Wyoming. S. S. RUSSELL.

## Sensation in Albion, Michigan.

## (ADVERTISEMENT.)

One of the most remarkable and wonderful cures that has been performed since the Christian era is in the case of Mr. George Young, a highly respected citizen of Albion, Calhoun county, Michigan. Following is what Mr. Young says:

"For many years I was stricken with a disease of a serious character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact, all manner of diseases—but after I had paid out a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands, and I thought I would send him an answer, and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his seances, which to me was wonderful."

"My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since I was cured. It is through him and his spirit band of doctors that I am alive."

GEO. YOUNG.

Albion, Calhoun Co., Mich.

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say that we have never heard of such a case. One of our own friends being "entirely cured," or "greatly benefited," "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while for those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) Review.

Address all letters to San Jose, Cal. (See ad. in another column.)

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(30 years' practice.)  
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Treats patients at a distance, however great the distance, with unparalleled success.

The Worst Cases Invited.

DR. GREEN was recently complimented at a public meeting in Chicago by the spirit of the celebrated Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond, AS AN IDEAL REPRESENTATIVE HEALER.

"As a psychopathic physician, he is surpassed by few, and as a well-known medical genius, he is far in advance of the most exalted healers