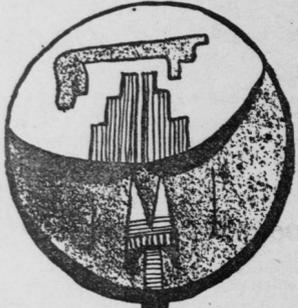


HOW DISTANCE IS ANNULATED BY THE MENTAL WAVES DEVELOPED UNDER

HYPNOTIC SUGGESTION



Dream Restores Riches.

A case that is puzzling English psychologists is the dream of a Leicestershire clergyman. In his sleep he saw the open pages of a church register, and thereon read the details of the marriage of Matthew Harley to Ellen Howard. The register was in a town not far away.

The clergyman had this dream three successive nights. When convinced he made his way to the village. Going to the church he found the register and all the details of the marriage recorded just as he had dreamed.

He advertised in the papers for the parties and by return mail came a reply from a firm of solicitors informing him that they had searched in vain for the marriage certificate. Now that it had been found a fairly once rich, but now in poverty, would be given their rights.

of hypnotism came up. One of the party claimed that it was impossible for a hypnotist to exercise his powers when any distance separated him from his subject. The discussion became rather heated, and the climax was reached when the professor declared that he could not only hypnotize anybody in a distant city, but that he could go one better.

Without hypnotizing, he could convey any message to any subject, be he ten or a thousand miles away.

Perhaps this assertion was rather foolish, but then in the heat of argument one is in danger of doing foolish things.

Immediately a bet was made to the effect that what the professor declared to be possible was impossible.

A jury of judges was selected. They chose for a subject on their number, who was at that time en route for New York.

All the subject knew was that he was expected to telegraph on a certain date his impression of that day to the jury, which would be stationed at Indianapolis. The jury also decided upon a message.

On the date named Prof. Daggy, for the first time, was told what to convey to the men in New York.

Without a moment's hesitation the professor began to exercise his hypnotic powers upon his distant subject. Over and over again he repeated to himself the words of the message: "I am to die at midnight, and my death will be painless and slow. Until that time I am to confer with no living soul." He was running through my mind all day. What shall I do?

The jury of judges was astounded. The two messages were similar to a word.

Imbued with a new ambition, Prof. Daggy immediately began deep research into the mystic doctrines of the old priests of the occult.

The clairvoyant phase of hypnotism took on a new aspect. What had been merely a boast of pseudo scientists appeared for once in the light of the possible.

When these questions came up: What are the limitations of the mind in this new direction? What are the possibilities of the culture of this power by the people? Is this the wonderful revolutionizing power spoken of by the ancient philosophers?

In Prof. Daggy's article which follows he takes these questions into consideration, along with his argument in favor of clairvoyant hypnotism.

By Prof. Thornton Daggy.

If I am successful in establishing the exact truth in regard to the peculiar power of mind telegraphy—distance of no consideration—my success will revolutionize modern life. There will be no need of

a mail service, a telegraph, a telephone. By the aid of hypnotism wrong can be averted—good installed in its stead. There need be no distance agencies, no houses of correction. By limiting its secrets my psychical communicative system will be the means of effecting reforms hitherto unthought of. There will be no knavery, no underhand dealings, no war, no anything immoral or unjust.

This is what seems to me possible.

What is clairvoyant hypnotism?

Some are of the opinion that this phenomena is injurious to the subject, but this is not so. There is not one case on record where the subject was mentally or physically injured. On the contrary, I can produce subjects who will truthfully testify that they have been both mentally and physically improved through the medium of this phenomenon.

Some, that are the more ignorant, are of the opinion that there is something treacherous or evil connected with the origin of this science, but this is not the case.

There are many who confuse this phenomena with spiritualism. I will not undertake to explain the spiritualistic phenomena, but I believe that the evidence of hypnotism is in no way connected or allied with spiritualism, as hypnotism can be analyzed into its component parts, scientifically, while spiritualism is a form of faith or delusion.

Clairvoyance, as we use it, is a psychical phenomena, and its usage in this manner is always authentic, as it is controlled by the natural forces and is, in other words, the fifth grade of sleep. The question that will arise is what it is that goes forth in search of the information desired while experimenting in this grade of sleep. My opinion is that the objective mind either leaves the body or has the power to see and get the desired information without leaving the body, the objective mind working in harmony with the positive mind, and it working in harmony with this making it a regular wireless telegraph system. Through this phenomenon we can diagnose the very worst form of disease, hundreds of miles away from the therapist or called, and tell as to the exact location of the disease and as to the exact location of the diseased organs in the system. We can also, through this phenomenon, describe the exterior or interior of any house in not only the state or United States, but in the world. And minutely describe the people therein, giving their complexion, color of their eyes, their hair, but counting their height and weight as nearly as the eye can judge. I have undertaken at several different times to explore the world through this phenomenon, but in spite of the power I exercised over the several different subjects I used in this experiment the farther north I would go the colder they would get. I have in midsummer dressed them up in the very heaviest winter clothing and wrapped heavy blankets about them, but all the time they would get colder and colder, and was returning home that it would prove dangerous to the life to persist in their going farther. Therefore this proves without a doubt the harmony that exists while the subject is in this condition.

Nevertheless I expect to experiment along this line until I have positively explored the uninhabited north pole.



PROF THORNTON DAGGY

About three days after the assault on Miss Darter of Irvington I placed a subject in the clairvoyant condition, sent him back to the time of the assault, and had him witness the crime, then had him follow the assailant, first across the commons from the bridge, up alleys, around corners to the Belt railroad, where he took a train and left town, stopping in a small town about thirty miles out, and here he registered some name. As to whether it was an assumed name or not I am unable to say, and after registering he went across the street and stepped in a saloon. After taking several drinks he returned to the hotel and stayed until early in the morning, when he took a train and got off at a little town which, I think, but could not positively state, was Columbus, and went to the outskirts, to a small house of two or three rooms, in which seemed to live friends of his. They were colored. After spending several hours there he became embroiled in an argument with the inmates and went back to the station, where he boarded the train for New York. He landed in Indianapolis again at the Belt railroad, but had hardly gotten off the train when he was arrested and taken to the police station. All the time I was following him up with my subject. He gave me very minute details and in order to confirm his story I went to the friends of his, they were colored. They told me that they had arrested a negro that day, charged with the assault of Miss Darter.

Although Miss Darter did not recognize



PROF. DAGGY IN INDIANAPOLIS SENDING THE MESSAGE TO NEW YORK.

him as her assailant, I positively believe that the guilty man was turned loose. And in this case, as well as many others, if the law would accept the hypnotic clairvoyant testimony I believe that 75 per cent. more of the criminals would be brought to justice and agree to reform.

I believe that the world as it becomes more educated, the courts will accept the hypnotic clairvoyant testimony.

In my experiment with Mr. Moody, when I hypnotized him in New York, I remaining in Indianapolis, I further demonstrated the power of hypnotism. What I thought he thought—what was related to me he understood as well as I.

Some may look with incredulous eyes upon my work, but I expect. But I demonstrate, I prove, as my experiments show. It is out a question of time until my system of occult communication will be universally accepted.

Mixup Caused By Legalizing "Celestial Marriage"

A "CELESTIAL MARRIAGE," ordered by Brigham Young and carried out in accordance with the rites of the Mormon church, has been declared legal by the supreme court of Utah. Anne Armitage Park Hilton has been pronounced the widow of the late Dr. John R. Park. The thousands of dollars which the distinguished mormon educator left to the University of Utah must be given to her.

But the money is not worrying the mormons half as much as the far-reaching effects of the supreme court decision. This legal finding has tied a knot in the tenets of mormonism which cannot be untangled. Hundreds of women who were married according to the "celestial" form and that they now have more than one husband—a condition which they have always looked upon as being an unpardonable sin.

There is no way of getting around the embarrassing state of affairs. The supreme court's ruling is final, and what's more, it is a reversal of the finding of the lower court.

This strange condition has been brought about by a peculiar phase of the mormon institution of marriage. The followers of Joseph Smith go through ceremonies good for this world and for the next, making a distinction between the "earthly marriage" and the "celestial marriage." Some women are "sealed" or married to one husband for this earth and another husband for heaven. Heretofore the "celestial marriage" has not been recognized as applying to this earth. Now comes the court with a decision which says that a spouse selected on earth as a companion for heaven only is a spouse indeed in this world, and mormon women who have made other selections for their earthly existence find themselves in a highly embarrassing position.

This nineteen-year-old girl stood lonely and disconsolate on the deck. She gazed sadly at the shore of her native land and tears came to her eyes as she thought of leaving beloved England for a new and to her unknown country. Mr. Gibbs, catching sight of the sorrowful figure and of the streaming eyes, spoke to a man who was to take passage on the steamer and asked him to make up the girl's voyage as pleasant as possible. The man thus addressed was Dr. John R. Park, who became celebrated as a mormon educator.

Dr. Park was a learned man, devoted to his books and to the cause of education. He was a devout mormon, but his real aim in life was to uplift by education the convalescing in Utah rather than to spread the faith, and he was one of the founders of the Utah educational system. At that time he was forty years of age and was returning from a tour of Europe. Possessed of a kindly heart, Dr. Park took pity on the lonely girl and often talked with her during the voyage across the Atlantic. But the thought of marriage never appeared to have entered his head.

Arrived in Utah, Anne Armitage became a servant, first, in the home of Daniel H. Wells, cousin to Brigham Young, and father of Heber M. Wells, present governor of Utah, and later in the home of Emeline F. Young, a wife of Brigham Young. Dr. Park occasionally called to see the girl, but there is no evidence that he entertained even then any feeling toward her more tender than that of a kindly interest. With the girl, however, it was different. A deep, respectful, admiring love sprang up in her heart.

Some months later the affair came to an issue. Miss Armitage was taken seriously ill. Hope of her recovery was abandoned. Realizing that she was facing death, Counselor Wells asked her if she desired to be "sealed" to anybody for eternity.

It was not the fear of death that haunted Anne Armitage at this time. Death meant merely the exchange of an existence that had been dreary for a life which offered joy to the faithful. But devoted mormon, that she was, she abhorred the thought of facing the judgment seat without a husband. The mormon faith teaches that a man or woman has far greater chances of bliss in the next world if married than single, while each child adds just that much to the exaltation of the parent. Anne could not bear the thought of going into this other world both single and childless. Hence she questioned of Counselor Wells, and hence her reply, that she would like to be sealed to a husband for eternity.

With her there was only one choice for a celestial husband, Dr. Park. She

asked that she be "sealed" to him. The learned educator was not so anxious to enter these bonds. He was wedded to his profession and he desired no other wife. In fact, Brigham Young was greatly annoyed at him because he persisted in devoting himself to his books and his classes and refused to take unto himself a wife. This match was arranged without his knowledge. Counselor Wells had intended, as had the bride-to-be, that the "sealing" should be performed after the death of Dr. Park. He went to Brigham Young with the information that the girl was dying and that she desired to be "sealed" to Dr. Park after her death. President Young immediately sprung to his feet and exclaimed: "Why not marry them now; no time like the present."

A command from Brigham Young was supreme law—it even meant a mandate from God. Thus it was that when the words of President Young were brought to Dr. Park he had practically no choice. Believing the girl to be dying, he consented.

The professor went to the house of Mrs. Emeline F. Young, where the girl was. He was escorted into the darkened chamber. The bride lay gasping, apparently already in the throes of death. Solemnly Counselor Wells led him to the bedside and placed a thin, warm, almost lifeless hand in his. With voices lowered in awe of hovering death the words of the ceremony were said. The bride moaned almost inaudibly. Counselor Wells, as a priest of the Mormon church, thereupon pronounced John R. Park and Anne Armitage "sealed," not in wedlock on this earth, but in a marriage for heaven alone.

But Anne did not take her flight to the celestial sphere. The ceremony proved to be the turning point in her illness. Encouraged by the thought that she was indeed the wife of Dr. Park, the man she revered, she began to improve, and soon recovered completely.

This was an embarrassing surprise to Dr. Park. He desired the girl's recovery, but did not wish a wife. Nevertheless, the girl he had befriended on an ocean voyage and humored on her supposed deathbed was in possession of a document which read as follows:

"CERTIFICATE OF SEALING.
"John Hockey Park, born Seneca, Tiffin, O., 7 May, 1858.
"Anne Flora Armitage, born Nottingham, London, 19 Feb., 1853.
"The above parties were sealed by Priest D. H. Wells in the presence of Emeline Free Young, at her residence in Salt Lake City, U. T., Dec. 5, 1872, the lady being on her supposed deathbed."
"DANIEL H. WELLS."
This was spread upon the church records in the historian's office. The

"professor's love story" continued to be a one-sided affair. He kept on visiting his bride until she had recovered, and then informed her that there was "an obstacle" to their assuming the earthly relations of husband and wife. A divorce was finally agreed upon. Bearing date of March 3, 1873, the following document appears on the records:

"Know all persons by these presents: That we, the undersigned, John R. Park and Anne Armitage, do hereby mutually covenant, promise and agree to dissolve all the relations that have hitherto existed between us as husband and wife, and to keep ourselves separate and apart from each other from this time forth."
"JOHN R. PARK,
"ANNE ARMITAGE PARK.
"Witnesses:
"D. McKENZIE,
"JAMES JACK."
This constituted a "church divorce," as it is known in Utah. No action was taken in any civil court, but the divorce was recognized by the Mormon church, which constituted a law unto itself in those days.

In October, 1873, Mrs. Park was "sealed" to William Hilton, now a patrolman on the Salt Lake City police force. Several children resulted from the union, and until his death, Dr. Park entered into his former spouse's life only as a friend.

Dec. 5, 1900, the aged educator died. His estate was found to be worth \$40,000, and he had left practically all to the University of Utah, of which he was one of the founders.

Then came Anne Armitage Park Hilton to the front. She had received no bequest of the estate as her right as the lawful widow of Dr. Park. Her lawyers set up the claim that the ceremony of "sealing" for eternity constituted a legal marriage, while the church divorce was not a legal divorce.

These points had never been ruled upon judicially, and the case attracted wide attention among the mormons. In the lower court Judge Hall ruled against Mrs. Hilton. The supreme court, however, has decided in her favor, declaring that "sealing" constitutes legal marriage and that a church divorce is illegal. None of the judges who passed on the case are mormons.

Defining the legal status of "sealing," or celestial marriage, the supreme court says:

"It is clear, according to the revealed (church) law, that to be 'sealed' was to be married for time and eternity, and that the 'sealing ceremony' is a marriage ceremony, which is good at common law, the part referring to eternity, as we have

seen, being regarded as simply surplusage.

"It seems also clear, upon careful scrutiny, that neither a sealing nor a marriage for eternity, whereby the parties are not to become husband and wife until after death, that is, in the next world, was authorized by this revealed law, and hence any and all such unauthorized marriages would be void of the revelation and would subject the contracting parties to the penalty provided as for disobedience, for the express revealed covenant is that sealing or marrying shall be for time and eternity."

The opinion quotes from Brigham Young, Orson Pratt, John Taylor and other prominent church authorities, and then goes on to say:

"In the light of these authorities, can there be any doubt that in Mormon church parlance 'sealed' means the same thing as the word 'married,' or that a 'sealing ceremony' is with the Latter Day Saints a 'marriage ceremony'?" It is not apparent that by them these terms are used interchangeably and synonymously? With them, whether the solemnization of the covenant of marriage be called a sealing or a marriage ceremony, it means the same. In either case it establishes the marriage status and creates the relations between husband and wife.

"As a result of our investigations the conclusion that the sealing ceremony performed in this case established the marriage status and created the relations of husband and wife is irresistible." The decision is signed by all the justices on the Utah supreme bench.

Mrs. Hilton has not announced whether she will be remarried to her present husband or not to say:

"You know I was only nineteen years old at the time of the marriage and divorce," she said in commenting on the decision. "and I took Dr. Park's word for everything because he was so much older than I. When we were separated by the church divorce he told me, and Mrs. Wells and others told me, that it was all I required—that I could go ahead and get married again. I believed them and did get married and I had no idea that the divorce was not legal until my attorney informed me of the facts. In this suit I was only after my rights."

This court decision has led to a discussion which has resulted in more light on the mormon practice of "sealing" or marriage. The mormons recognize three kinds of marriage ceremonies. The first is the sealing for time, which corresponds to the ordinary marriage ceremony. Then there is the sealing for time and eternity—the adopted mormon marriage. The third is the sealing for eternity only.

JAMES MOODY IN NEW YORK BECOMES WORRIED ABOUT THE MESSAGE HE RECEIVES

ONCE more truth is demonstrated to be stranger than fiction. That mystical assertion of the ancient priests of the Indus that mind overcomes matter and that the soul knows neither space nor confine, is in a fair way to be proven true.

Prof. Thornton Daggy, a well-known

teacher of hypnotism and suggestive therapeutics, has successfully performed an operation that goes to prove this Buddhist law.

The operation was more in the form of an experiment, but the experiment was a success.

One evening the professor was chatting with a crowd of traveling men when the question of the limitations of the science

of hypnotism came up. One of the party claimed that it was impossible for a hypnotist to exercise his powers when any distance separated him from his subject. The discussion became rather heated, and the climax was reached when the professor declared that he could not only hypnotize anybody in a distant city, but that he could go one better.

Without hypnotizing, he could convey any message to any subject, be he ten or a thousand miles away.

Perhaps this assertion was rather foolish, but then in the heat of argument one is in danger of doing foolish things.

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