

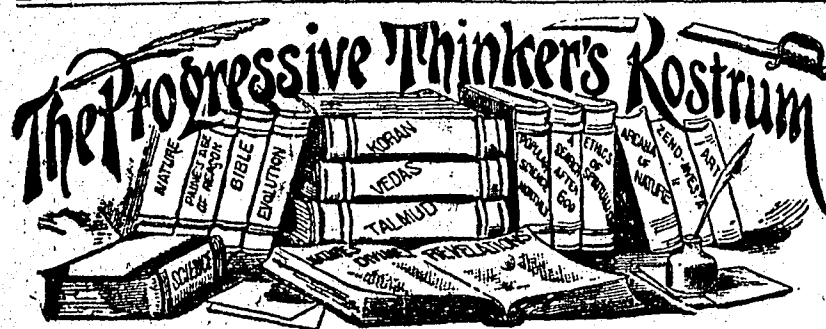


Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE DIFFERENCE

Between Magnetism and Hypnotism.

The Views of Countess Wachtmeister.

Interesting Statements and Conclusions.

Startling Declaration in Regard to Meat Diet.

LECTURE BEFORE THE THEOSOPHICAL SOCIETY OF CHICAGO, AT ISABELLA HOTEL, ON THE EVENING OF AUGUST 13, 1894.

SPECIAL STENOGRAPHIC REPORT FOR THE PROGRESSIVE THINKER.

The Countess speaks as follows: Ladies and Gentlemen: My lecture this evening is on "The Difference Between Magnetism and Hypnotism." Magnetism has been known from all centuries. It was universally used by the Indians and the Egyptians. There is also frequent mention of it in the Bible; and, later on, you will find that it was much used by kings and was known as a cure of King's evil. King Charles the Second had this extraordinary gift, and people used to come to him and he would lay his hands upon them; also Louis XIV., and a particular day was set aside when the people would come to be cured by the king.

But I will not take up time by mentioning all these people. I will come down to a later period, that of Mesmer at the end of the last century, who introduced what was called mesmerism or magnetism to the European world. He began, first of all, by magnetizing with a magnet. He used to hold the magnet to the diseased part and then the persons would get cured. After a time he found that so many people came to him that he formed what he called "his battery." That was a large round tub that was filled with pieces of glass and iron shavings, and there were tubes all around it, and a wire which was placed around it, and he, standing at one end, would hold the two ends of the wire and then he would send his magnetism through it, and doing this people would get cured. After a time he discovered that not only were people cured by this, but also if there was anybody who had a kind of a nervous complaint this would communicate to those around so that then they also would become possessed of such illness, and sometimes he would have all these people falling down upon the ground, and beginning to have hysterics, screaming at one end, and the fifth floor of his apartments, and he frequently learned his method of cure. He was a very powerful magnetizer, and he told me that vast numbers of people used to come to him to be cured and used to beg of him to give them a piece of his old clothes; that when he had old clothes he always cut them up in small pieces and handed them around to those who wanted to be cured, because his patients were so numerous that it was impossible for him to take all the patients that were offered to him. I have seen him stand up on the fifth floor of his apartments and make horses and dogs dance in the streets do most extraordinary contortions. A horse would turn around suddenly, and the coachman would be very

much surprised to know why his horse would turn in that peculiar fashion. Also dogs would jump on their two paws and then persons would turn around again, little imagining it was the old man upon the fifth floor who would excite these animals to behave in this queer fashion.

Now, Baron De Potet gave very often public exhibitions, and one of them was so peculiar and so extraordinary that I will mention it to you, though I must say that I have disapproved of it and told the old man so, for I felt that one has absolutely no right to bring forth the weaknesses of one's fellow-creatures before the public. He would make a straight line with a piece of chalk, and then to the right he would make a curved line, magnetizing that for good, and then he would make a curved line to the left, magnetizing that for evil. He would then take his patient, and get his patient to walk straight up that line, and the peculiar part of it was that very rarely a patient ever reached to the end of that line, because they always swerved off either to the one or to the other line, either to the good or to the evil, and an extraordinary part of it was that always in their swerving off, it was that quality within themselves which predominated; therefore if a person had the good predominating in them they would invariably turn to the good line; but if the evil predominated then they would go to the left. Thus, I considered, as I said to him, that it was a wrong exhibition; it was exceedingly wrong to show up the weaknesses of our fellow-creatures, who should be our brothers, and others. But still it was most strange and most extraordinary to see that such a thing should never fail, for he did it over and over again, always with the same result.

Baron De Potet was a very powerful magnetizer, and he cured an enormous number of people; but before entering into what he taught me, I will first of all give you my idea of the difference between magnetism and hypnotism. I maintain that magnetism is a vital fluid, the universal vital fluid which passes through the human body, and comes out either from the tips of the hair, the eyes, the fingers or the toes; that this fluid can emit this vital fluid, and emitting this vital fluid towards a person you can magnetize him. Now, a good magnetizer will only direct the fluid power to the diseased part, and he will never attack the brain. He will never attack the intelligence, but he will just throw his magnetism on to the diseased part of the person, willing that the diseased part be cured.

Hypnotism is different. First of all the hypnotizer will place his hypnotized subject into the trance condition. He will take a shimmering or bright object and place it over the head; the eyes then get into a kind of a squint, looking up that, and in that state the nerve centers of the brain are paralyzed, and being paralyzed, the person falls into a trance state. The hypnotist can also do this by placing a finger between (between the eyes) and willing the subject to sleep. The nerves then again become paralyzed, and being paralyzed this person is in the trance state. When that state is induced the hypnotizer then uses suggestion—which is really hypnotism. Then their suggestion controls the brain of another person. Then it is that a person with strong will power controls the brain of a person with weak will power, and this is the harm. That is what is so exceedingly wrong, because we are all free persons; we should all have our free wills, and no man has any right at all to control the will of another. Thus you see the difference between magnetism and hypnotism, and I beg that you will keep this in your minds as I proceed, as then you will better understand what I have to say.

I will now return to magnetism. Baron De Potet told me that when one wants to magnetize one, the first of all is to place the hand on the body. Now, then, the method of doing this is to place the hand on the diseased part and then to will the disease to come into the hand. I have seen cases where the hand will be completely swollen up, and other cases where the hand experiences an exceedingly disagreeable sensation. When you have taken the disease out of the body in that way, if you throw it behind, be most careful that nobody is behind you, because of that I have made experiments in the Hospital, in Calcutta; also in the San Petri Hospital, by placing persons behind, then by throwing the disease backwards on to those persons, they invariably catch the disease. Thus you see that there is a bad fluid which emanates from the body.

Then again, you can take this disease out of the body with the hand, and placing it into water, if you get a dog or a cat to drink that water, if the disease has been of a poisonous character you will find that dog or cat will die. Thus, that again showing that an emanation, a bad emanation comes out of the body. That is why we, in the Theosophical Society, do not approve of that method of denial which is used so much by Christian Scientists, and I will explain why. First of all I must tell you what

we consider as a disease and whence disease proceeds. First of all we say that disease comes from bad thinking, from bad thoughts, from irritation, from worry. If those thoughts have been entertained in a previous life, then the outcome has not shown itself, then the person will be thrown in that family where there is hereditary disease, so that the cause being produced in the previous life, the person has to suffer the effect in this life. If this bad thinking has taken place in this life, then the disease will throw itself on to the astral or etheral body, because we all of us have an etheral body on which the physical is built. Physicians tell us that we lose all our molecules every seven years, they being replaced by other molecules. Therefore, naturally, the physical body must have a mould on which it is built. Therefore, we, all of us, have an etheral body or what we call an astral body on which the physical is built. Now, in some persons this is very loosely knit to the physical body, and those persons are the best magnetizers, because this etheral fluid can easily flow in and out of that body. Now, when you think bad thoughts or worrying thoughts, or have great irritation, that produces a kind of irritation or inharmonious; it throws itself on to this etheral body, which is really the body of sensation. The physical body has absolutely no sensation. You can take an idiot and perform a most horrible operation on his foot, and he looks at it all the time and laughs because he feels nothing. His brain being in a disordered condition is unable to feel. Therefore the body never feels. Now, this etheral body is really the body of sensation. It is that body which takes up to the brain the sensation of pain, and when the etheral body has brought to the brain that sensation, then the brain feels the pain and causes the man to suffer pain. Therefore it is that on this body the irritation and disharmony of the bad thinking shows itself, and then this etheral body, in order to get rid of it, out of the natural chastity, throws it on to the physical body so that it may get out of the physical body through the pores of the skin. As I have told you, it can be eliminated in magnetism by throwing off that bad fluid, which is thrown out, and I can show you that that bad fluid exists by showing that there is a bad emanation which is brought from the body.

I will take a disease which is not a very pleasant one, but very graphic; that is a boil. It commences with irritation; it commences with irritation, and then it goes on to inflammation, and then afterwards comes pus matter. Now, the Christian Scientist will come and he will say: "There is no pain; there is no disease," and will go on repeating that denial that there is no pain, or no disease. What does he do? He shuts up the pores of the skin, and shutting up the pores of the skin, if that boil was in the state of irritation or inflammation, he will throw it back on to the etheral body. Thus the patient would be perfectly cured; there would be no trace of inflammation; it would be all gone; the skin would be clean and white; there would be no pain and the patient would say: "I am cured." That is so, but where is the disease? Where is that bad emanation? Why it has gone back on to the astral or etheral body. And what does it do? It remains there for a time, and then, perhaps, it may come out again in the same form of disfigurement, or else it may come out in that body in a different and disagreeable way. It may do this—it may stop latent in the etheral body and then come out in the next life as hereditary disease; or else it may do another thing—it may translate itself on to the higher plane, and doing that, it will then come out as mental and moral disease. Therefore, we do not approve of that system of denial. But the Christian Scientists have another way of curing which is perfectly legitimate and right, and that is the throwing up of the mind to the very highest, the throwing up of the mind to the love principle, and then throwing that down upon the patient. Often that can help the patient to be cured. But again, nobody has the right even to cure another person without that person's consent, because, as I have said, we, all of us, have our free will, and therefore, you have absolutely no right even to attempt to cure another unless he asks you to do so. What happens if you do? You have to bear a part of the Karma of that person, because you have meddled yourself with his Karma.

As I said last night, it is a danger to interfere with the free will of another, or with the Karma of yourself. Now, in this process of uniting with the divine principle, what happens? What I have often seen, and that is the disease, if it is in the head, often goes down to the throat, then to the chest, then to the lower parts of the body and finally to the feet, which become swollen, and the feet becoming swollen, if you put them into water and then get a dog or cat to drink that water, they would die. The bad emanation has come out in that way, and thus if you make any animal drink of the bad emanation it will become ill. This shows that there is a bad fluid, as I told you, which should come from the diseased part.

Baron De Potet, in teaching me, how to magnetize, told me, first of all, to take away this bad fluid. When that was done, the next process is to fill the body with vitality, to fill the body with magnetism, which is the universal vital fluid flowing through the astral body, into the physical body, which thus becomes magnetized as it is emitted. Now, when the patient receives that magnetism he gets an over-plus of vitality. Then what occurs? Very often it hap-

pens in sleep; that is, he sleeps; he sleeps a natural sleep, and Baron De Potet told me that if he was left alone he would never sleep beyond twenty-four hours. The old Baron said to me that he was always delighted when his patient went off into that natural sleep, because then the magnetism was working in the patient, and so he was certain of cure.

I told you that an over-plus of vitality causes us to sleep. You may think this a strange theory, but I will try to explain it to you. In the morning when we awake we are then vigorous; we are able to resist this universal fluid that is always wanting to overpower us but as the day comes on or we become weary we become tired with our work, and becoming tired with our work, then this vitality overcomes us and we sleep. And for exactly the same reason babies sleep so much. They are weak; those little babies have not the resistance against the universal vital fluid which is always overpowering them, and so they continually sleep, until growing later and getting stronger, they are able to resist this vitality. The old Baron said to me that he was always sleeping; because as they grow old they get weak and they also have not the power of resistance against the vital fluid, and thus that is the reason why we sleep.

Now, when this patient is in this trance or sleep condition, the magnetizer can then, if he so chooses, liberate the consciousness of the patient and allow this consciousness to go off wherever it pleases. The difference being that between the magnetizer and the hypnotizer, that the magnetizer simply liberates the consciousness, allowing it to go, while the hypnotizer commands the consciousness to do what he chooses.

When this consciousness is liberated it can go off to any country, visit any place and then bring you back intelligence which, later on, you may verify by letter. I saw rather a curious experiment made in that way. A lady came when Baron De Potet had a patient in the sleep, and she said to him, "Baron, I go with you would try to find out where I lost a note of five hundred francs in a hotel. I was there last year and the note disappeared. I thought the waiter had stolen it, and so I got the hotel-master to dismiss the waiter, but," she said, "since then I have always had qualms of conscience thinking that probably the waiter had never stolen the note." The lady in sleep was asked and she went to the hotel and returned and said: "The note is still in the writing table, and if you will go to the hotel and ask the master of the hotel he can search there and find your note." The lady started the next morning and returned with the note, which she then sent to the waiter as a slight recompense for the injustice that had been done to him.

In this state of sleep or trance the hypnotizer may come along and may then give suggestion to the person. In the same way the hypnotizer can, if he so chooses, come to a person in normal state, and suggest to him, or else he may suggest to a person who is awake and he will feel his senses about them. This I will explain later on.

The person who is in that trance condition can be, as I told you, liberated from the consciousness, and also the consciousness is then thrown back to the body and no harm has ensued, because in this way the will power or brain has never been interfered with.

Baron De Potet also told me that one could magnetize animals, and I have made many experiments in this connection, but there is a great danger in magnetizing animals because there is always a moment when the animal will turn around and want to rend you. Therefore, I have made my experiments in the zoological gardens always with a strong force before me and the animal, and strong iron bars, so that I felt perfectly safe. Having made these experiments I found that some animals could be far more easily magnetized than others, and also some birds; that some of them it is almost impossible to magnetize, and the most dangerous experiment was with a snake, because the power of the snake's eye is something so peculiar that it fascinates you, and if you attempted to magnetize a snake, in a few minutes you would be fascinated by it. I felt a feeling of horror come over me one day when I attempted to do the thing, and I rushed from the place as fast as I possibly could, because I felt that I had remained a moment longer I should have been completely under the control of that snake.

Now, hypnotism is, as I have explained to you, the control of the weak by the strong will; but before I begin to tell you about hypnotism, I will just run over the principles of the body. In Theosophy we divide man up into seven principles, because in doing that it is far easier for us to understand man. I wish you to understand by this that we do not divide man up as you would the skins of an onion, peeling off one principle after the other. But we illustrate in this way: Take a bottle, fill it with oil, and then when you have got it quite full you can take a more volatile substance, ether, and place it into that bottle, and then that ether will interpenetrate the interstices of the oil, and so again remain in the bottle. Again, take a more volatile substance and you can pour that in so it will interpenetrate the molecules of the ether; and that illustrates our seven principles. We take first of all the physical body. That physical body after death we advise always should be cremated, because if you can take a more volatile substance, ether, and place it into that bottle, and then that ether will interpenetrate the interstices of the oil, and so again remain in the bottle. Again, take a more volatile substance and you can pour that in so it will interpenetrate the molecules of the ether; and that illustrates our seven principles. We take first of all the physical body. That physical body after death we advise always should be cremated, because if you can take a more volatile substance, ether, and place it into that bottle, and then that ether will interpenetrate the interstices of the oil, and so again remain in the bottle. Again, take a more volatile substance and you can pour that in so it will interpenetrate the molecules of the ether; and that illustrates our seven principles.

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if the body is cremated, because we want that body to be disintegrated as quickly as possible, as it is only when that body is disintegrated that then the next principle can also disintegrate, the next principle being the etheral body or astral body that I have already spoken to you about.

This astral body, as I told you, is very often loosely knit to the physical body, and when it is so a man can easily magnetize because the vital fluid flows through him so easily. It is also the case with mediums, particularly those who produce materialization; because then, if the astral is very loosely knit to the physical, the astral can come out of the physical, and coming out of the physical, then it can take upon itself the photograph of any individual, and so represent the relatives of any person in the seance; then, as it is chameleon-like, it can take the image of that and so show the relative to the person present. It is very easy for it to do that, because everything is photographed in the astral aura around us. It only has to look there to see in the mind of the sitter what he wants, and then it will produce any image that is desired.

I will tell you another thing in connection with this astral which may interest you. That is, when the astral body is out of the physical, if you take a knife and wound that astral body, the wound does not appear on the astral body but appears on the physical. This is called re-percussion. And to those who are interested in this subject, I advise them to read Dasset's book. It has been translated into English by Colonel Olcott, and contains many authenticated cases that are exceedingly interesting on this subject. There was an old witch in Kempton, who was seen one morning with a great gash down her cheek. She had tried to torment a man the previous night, and as he had felt a sort of feeling of cotton wool—had felt this most disagreeable sensation—he had taken a knife that was on the table before him and had struck that cotton wool with the knife, the gash appearing on the old woman's cheek the next day. I was told this story while visiting Kempton, and I was told that it was because this old witch had tried to obtain a certain sum of money from this man, which she was unable to do, and therefore, was trying to torment him to make him give her the money, and then he treated her in this fashion.

The third principle is the universal vital fluid that I have already told you about. Then comes the principle of desire. This desire is the pivot of our bodies, so that if we send desire downwards we become very material; but if we are always sending desire upwards, then we become more spiritual. This desire being generally sent downwards in our bodies, because we are always seeking in the material instead of the spiritual, after death contains a great deal of the material, and therefore, naturally, that part of us cannot go into a heavenly state. Therefore, it remains in what we call Kama Rupa, and should naturally be disintegrated. If left alone, an ordinary good person it will be perfectly unconscious, and in that state will gradually disintegrate, and the physical body having been disintegrated by cremation, liberates its Kama Rupa body, or body of desire; very much quicker, and so enables it to disintegrate very much sooner. The Indians had a very peculiar process of disintegrating this body. One of their relatives dies; a priest is sent for. Now, they had very much more knowledge of these things than we have. The priest will know what is the key-note of every individual; therefore knowing the key-note of the person who has died, he puts together a Mantra, being a series of Sanscrit words, which strung together produce a particular sound. Doing that, he then tells the relatives that they have to repeat this Mantra continually on this particular note or sound. This being sounded constantly against that body of desire, the Kama Rupa body, gradually disintegrates it, disintegrates it far quicker than if left in the normal condition. Now, the Roman Catholics have their prayers for the dead on a particular day. They always have certain masses for the dead, but they have lost art; they have no idea what is the key-note of those who have died; therefore it is impossible for them to make their mass on to the key-note of the individual; therefore they are unable to disintegrate the body as is done by the Hindus.

Now, the next principle is Manas, the mind principle. Then comes Buddhi, or the spiritual soul. And then the universal principle, which makes seven. The last three, trinity in one, forms the individuality or the ego, the divine principle of man, that which lasts to all eternity; that which goes into heaven, or rather enjoys a heavenly state, and enjoys that heavenly state as long as it possibly desires to do so; but at last the time comes when it has to return to earth, and then the process begins.

Now, I gave you three lines, namely, death, the Kama Rupa state, or what the Roman Catholics call purgatory, and then we have the spiritual soul, or what we call Devachanic state. That is the top of the triangle. But coming down to earth, you have to come down on the other side of the triangle, and necessarily having that Kama Rupa state, or purgatory state, in between death and heaven, you can also have an intermediary state between heaven and re-birth, and that intermediary state is the animal world. We all of us have the animal within us. We all of us have the brute within us. Therefore we re-vampirize their vitality, and in a short time in that animal world, according to the different passions we have had on earth, and they are then

affiliated to an animal during that time. That is the meaning of transmigration of souls, which has been so very badly translated and misunderstood, because people believe by transmigration of souls that it is a reincarnating into animals. Now, that is an absolute impossibility. No man who has the divine within him, and self-consciousness within him, can ever descend into an animal. But he has to pay his debt to animals, because we all owe a great debt to animals, because we eat them. We commit a great crime in killing animals. What right have we to take the life of an animal who is as filled with the universal vital fluid as we are? Therefore, doing that, we have to pay the penalty, because everything that we sow we have to reap, and as we have sown that Karma and brought about all that misery to animals, we will have to reap what we have sown. Also vivisectionists, those who are cruel to animals, those who are tormenting animals, they, in that heavenly world, will have to suffer. Has it ever struck you what pain you inflict on animals when you eat them? If every man had to kill the animal that he eats, I do not think there would be many who would eat animals. I have talked to many butchers on this subject, and they have all told me that a mile before the animal is to be slaughtered that animal knows. He smells the blood; he begins to tremble; he begins to have fear; and as he comes, as he approaches—I have been told by persons who have seen it—that the expression of the eyes of those animals is something terrible to witness; the look of agony when they know what is coming. They are filled with life; they are filled with vitality; they love their life; they love to gambol about in the places where they live, and therefore when they know that they have to approach, and when they smell the blood they begin to have fear, and then the whole of their animal soul revolts at the idea of human cruelty and injustice, that wants to cut them off before the time, and then the whole of that psychic feeling, the whole of that misery, comes down and permeates the meat, and then you eat it.

I will tell you what happened in San Francisco when I was there, and that was that a great number of people were very ill because they ate of a certain beef, and this beef was a big ox, a very large, powerful animal, that was taken to the slaughter, and the doctors made inquiry about the killing of the beef, because so many persons were taken ill, and all those who had eaten of it were very sick. Now, that animal was a powerful animal, with the whole of his vitality in him. He loved his life, and he did not want to die, and he knew before he came his fate, and he began to revolt, he began to kick, he began to scream, he began to fight, and he fought every inch of his life until he got there, and they said foam came out of his mouth; they said he was foaming at the mouth, and they said he was so horrible to look at, and the whole of him was covered with perspiration. Now, all of that psychic feeling went and permeated that meat because he was slaughtered; and so you see what the slaughtering of animals means, and when you pass through that animal world you will have to pay your debt.

Have you ever remarked, any of you, how very like some persons are to animals, how one resembles a sheep, another a pig, another a dog, another a horse, and so on? It is because of those persons having been very closely affiliated to those animals during their descent into re-birth, and therefore, having been so very closely affiliated to them, they bring the impress of the features onto their physical face, and then after all the ego descends into re-birth and the soul regains the reincarnations. Now, I have been explaining to you these seven principles, and my desire for doing so is because I wish to explain to you how the will power acts. All will power comes from the universal spirit, and that coming through man, through the ego or spiritual part it becomes a spiritual will. If it passes through the mental plane it becomes mental will. If it passes through the principle of desire, it then shows itself as desire. If it comes down lower into the physical body, it then shows itself as physical will—all the different phases of the one universal will.

In magnetism, if you throw out this will power, the kind of magnetism you bring depends very much on the principle through which you have thrown it. Also, it would take upon itself a different shade of color, according to the principle through which you throw it. Therefore those who really would know how to magnetize have to learn all those principles, so that they may thoroughly understand through which principle and which kind of magnetism they wish to give to their patient. That is a very important part in magnetism.

Man is a center of contagion, from the lowest plane to the highest, and great many diseases are contagious. The next plane, vitality, is also infectious. That is why the very young should never sleep with the old and infirm. I knew an old lady in London who lived entirely on the magnetism of young persons. She was a very rich old lady, and so she wished to get young girls from farm houses who would come and stay for a month. She would keep them always in the room with herself. Being a kind of vampire, she would vampirize their vitality, and in a short time they would get pale and weak, and then she would replace them by another. Now, this horrible old woman

lived for several years in this way. Being very rich, she paid very large sums, and happily, at last she died. There was also the Steeves of Provost, in Germany. She never ate anything. She lived entirely on magnetism, and Dr. Justinus Kerner has given an account of her life, in which he said that he never permitted persons to remain long in her room, they would get so weakened if they stayed there. He was always obliged to continually change the persons about her. But she was in a very sick, diseased state, and she was very abnormal, if you placed her in a bath you had to hold her down, because otherwise she always floated to the top.

The next plane is that of the passions. Hate produces hate; love, love. The next is the mental plane, and there we all know that thoughts are transferable and spiritual stimuli are good.

Now, hypnotism in many ways resembles the state of anaesthesia, and we will go into that, so as to understand hypnotism.

A person is in a state of anaesthesia and the astral body leaves that person, and then the person has an operation performed, and feels no pain. The astral, in the meantime, is in the astral world, and when it returns from its junketings there has been very great difficulty in making the physical understand what it has done during its absence, because all sensations on the astral plane are dissimilar to those on the physical plane. Then, again, we will take another case. This astral body has seven layers to it. It will go and leave the lower layers, that lower layer which is the body of sensation that I spoke to you about. The operation is performed, and when consciousness comes back, then this lower layer communicates to the consciousness what had occurred during the trance condition of the patient. And then that extraordinary phenomenon comes which has so often puzzled doctors, and that is that when the patient comes to himself a long time after the operation has been performed he suffers the whole of the operation.

Again, we will take another case. The astral body goes out, taking the self-consciousness, but leaving more layers behind. Those are the layers which are the recording tablets. Those are the layers that if we want to wake up at six o'clock, we inform those recording tablets that we want to wake up, and we do wake at that hour. Then there are also those layers which we want to move a hand or foot, they move the hand or foot for us. Therefore the consciousness leaves behind it these layers. Now, when the consciousness goes, it has absolutely no idea that it has left the door of its house open, and that a thief is coming in. It goes, and the thief comes, the thief being the hypnotist, and the hypnotist gives an additional suggestion to the patient that he shall stand upon his head. Now, these recording layers then remain, being those layers that have been accustomed to obey the which has been sent to them from the ego, having no judgment of their own, immediately cause the patient to stand upon his head. Else, the hypnotist will suggest to the patient that four hours after he awakes he is to go and take a walk. The hypnotist then departs. Self-consciousness returns to his home, little knowing a thief has been there during his absence. And what occurs? Four hours pass, and as they are coming to an end all these lower layers begin to agitate their selves. It is like the shiver of an alarm clock before it strikes. Then they send up an intimation to the self-consciousness, saying they want to take a walk, and the self-consciousness absolutely thinks it is his own idea. He has not the remotest idea that a thief has been in there and has placed the idea for him. And then he gets up most complacently and goes and takes a walk. Why does this happen? Because we are so accustomed to identify ourselves with the lower parts of our body that most anybody can come into our house and suggest anything, and we will think it is ourselves, because we do not separate ourselves from our bodies and our senses. As I said last night, we are not masters of ourselves. If we were masters of ourselves, nobody could come into our house and treat us in that way. It is exactly the same as a driver who has his carriage and his horses. Now, the driver is the self-consciousness, the carriage is the body, the horses are the senses. If that driver cannot draw in those horses and control them he will be run away with. So it is with us. We are always being run away with because we cannot control our senses, and so we shall always be liable to be hypnotized until we can. You see the ruler cannot be identical with the ruled. If you want to rule your body you must rule it, and not be identical with the lower principles and the senses.

By hypnotism we can do an enormous amount of harm. I knew very well Mr. Hanson, the Danish hypnotist. He is a very good man, a very earnest man, and a man who in his work thoroughly believes he is doing good. It is because he does not understand the evil he is doing that he continues his work. We have had many conversations together. Now this is his theory. He says to me: "I cure a patient of a disease that perhaps the doctor cannot cure him of, and I say to him, yes, you can, but if you draw your will power away from that patient, or if you die, that patient will get that disease exactly as he had it before." And I know several instances of cases where it has happened. A lady in Russia was cured of a very bad rheumatic gout in Paris by a hypnotist, and for years she was free from it. All of a sudden it came back to her, and she

CONTINUED ON PAGE 8.

EXPERIENCES.

On the Spirit Side of Life.

By a Prominent Medium of Ohio.

GOD.

In looking over the inspirational lectures of J. J. Morse published in your valuable paper, August 25th, some of my mediumistic experiences of about eighteen years ago were so forcibly brought before me that I cannot refrain from giving them as a sort of supplement to the lecture referred to, and as a possible benefit to your many readers. I shall make, first, three quotations from Mr. Morse's lecture, and then a bearing upon my experiences, as well as upon the teachings of my spirit-band. First: "There is a God who works in nature and through humanity." Second: "Spiritualists do believe in God. They may refuse many of the patterns of God presented for their consideration, yet God, the infinite presence and the eternal spirit, will remain a central idea in the consciousness of every Spiritualist." Third: "Bringing yourselves then in harmony with the universal principles of order, form and beauty, you bring yourselves in harmony with God."

The substance of the lecture is contained in the above three paragraphs. First, Mr. Editor, I will say that I was not of the number who sought mediumship by sitting for it. I became a medium, not from choice, but because I could not get away from my organic self. All my life I have had strange experiences in visions and voices, but when the time came and conditions were favorable, spirits appeared to me singly and in companies and I talked with them face to face; but much that I thus heard from their lips was, as it were, wasted, for I could not comprehend it. They told me that as soon as they could work upon my brain to their desire, they would not appear in such a tangible way, as it was very hard for them. For a few years, at that period of my life, I was taken frequently, in spirit, to see the Spirit-world, as also the workings of God in nature and through humanity. It was always a fascinating experience to see these things, and to be instructed at the same time, as to the divine purposes so enacted and worked out, though I admit that even when they were explained I did not comprehend the importance thereof, especially of the relativity of force and substance and the processes of differentiation in force, substance and form from the simple to the complex.

On one rare occasion, for which I had been instructed to especially prepare myself, by dieting and being prayerful and harmonious in all my thoughts towards others and in every way, when the time came, I was taken in spirit on and on, upward and upward, until I felt faint and thought myself dying, though all the while I saw the angel that guided me, by my side. He touched me then, and I was at once electrified, so to say, for I stood up, my vision was clear and my senses active. I was so overjoyed that I have never wholly forgotten those feelings of pure happiness, for I found myself in a city of matchless grandeur and magnificence, and with a beaming countenance, my guide said:

"This is the New Jerusalem, here is great power and great wisdom!"

Then and there he led me to see God, to what he called the Arch of Magnificence, the grandeur of which is beyond my power to describe. There, on a throne-like elevation, seemed to sit what might be called, a perfect being, from whom issued light waves of every hue, that is, the radiations of light as they went forth, became variegated, resembling every color, and in the out-going light and force this being was dissolved, and as they returned, the waves converged into the semblance of a perfect man, only somehow the countenance changed so often that I marveled within myself. My guide perceiving this, smiled and said:

"God is of many forms and appearances, to suit all nations and people."

Another time I was taken to what my guide called "The apex of the universe." There he showed me what he called the "central luminosity or fountain of life and love," which, however, we could not approach, but looked at from a distance. He said:

"This represents the purified, centered and concentrated force and substance of the entire cosmos, hence it is called God, the source whence all power flows, the light which into all worlds goes, the life whence all life is derived and supported."

It was all Greek to me, I admit, but now I begin to understand the beauty of such object-lessons. At still another time, led in spirit after the same manner, I beheld the inner circle or center where all force is concentrated, and from which all other centers in the universe draw their supplies by way of the well-proportioned centrifugal and centripetal forces that were set apart and illustrated as to composition, but I am sorry to say, that even though an attempt is made by my guide, as I write, to give a correct explanation of this, I cannot quite get it so as to give it accurately, and must, therefore, wait until I can, but to return: From this inner circle of light above referred to, I beheld an issue of fine lines extending all over the universe, and attaching themselves to the brains of every angel and mortal; yes, even to everything, but those attached to animals and to all forms and things in nature differ; as the guide says, they represent different notes in the graduated scale of creation's march, and emit different sounds that yet blend harmoniously in the constant chanting of creation's rhythm. This fiber system then shown to me, my spirit friends designate the "system of vital supplies" to all things from their source of life, also as "soul telegraphy," which plainly shows how all that is good emanates from that central source which we call God, and is thereby supported. I can truthfully say from experience that as we bring ourselves into harmony

with the universal principle of order, we bring ourselves into harmony with God, and then only can we, as mediums, receive anything like perfect communications from our angel guides. Though they be gods in wisdom and understand all laws of nature perfectly, they cannot send through an organism out of tune a perfect message, for they are dependent upon our receptivity of qualities of electric forces and corresponding ether waves.

It has been my painful experience, at times, that even by the greatest efforts, my guides could not use me to their desire. I feel this, and know it, therefore I never attempt to give that which, at such times, I am unable to receive. At other times I seem to rise in spirit, my whole being ascends to elevated ground, where a pure, sweet, harmonious atmosphere prevails. It is then that I sense that delight which passeth all understanding of those who have never had such foretastes of heaven. It is then that I come in such rapport with my spirit guides that I can see clearly, hear clearly and understand that which they give, in its direct and relative bearings.

I trust these experiences will prove helpful to your many readers. They plainly show that no matter how we are taught, all forms a part of the one great problem differently explained by spirit teachers to their mortal pupils, so that the mental diversity which emanates from the universal mind receives its instructions as well as supplies from that central source. I hope what I have given will be especially helpful to mediums, for it is upon them that the growth and stability of Spiritualism is dependent, and the selfish exercise of mediumistic powers is derogatory thereto.

Van Wert, Ohio.

Verona Park, Maine, Camp-Meeting.

TO THE EDITOR:—At the close of one of our most enthusiastic and profitable yearly gatherings, we can truthfully claim that we are progressive workers as well as progressive thinkers in the great advancing army of truth.

During the past year Dr. Charles F. Ware, president of the association since its formation in 1883, entered the life beyond, and eight other members. Small in numbers and struggling for existence, such an exodus seemed at first to so cripple our resources that a continuance of our association was, to say the least, problematical. But let us never doubt the continued interest and material help of the spirit friends who have left the body physical.

In our meetings this year redoubled interest has been shown by those on earth, and the undoubted presence, with words of cheer and counsel, of the "founder of Verona," has strengthened and encouraged the other workers.

Hon. Sidney Dean, with wise counsel and a zeal and enthusiasm that never flags, though the physical is at present in a condition of weakness from overwork, has been a tower of strength in all emergencies. Mrs. Mary J. Wentworth, of Knox, in lectures inspired by wise ones in the temples above, has given food for thought and stimulus to spiritual unfoldment. Her tests are comforting and convincing and her character readings are accurate. She seems ordained to reach strangers and skeptics, giving a word or hint that arouses thought and leads to further investigation, and often conviction; a real missionary, devoted heart and soul to the needs of humanity, she is ever a welcome visitor to camp and home.

The wonderful blind orator, Mr. A. E. Tisdale, has spoken on themes scientific, philosophical and spiritual to delighted audiences. Dr. Charles H. Harding, of Boston, and Dr. W. S. Eldredge, of Portland, have contributed their share of inspirational teachings and given tests and proofs of spirit return and communion to anxious seekers for knowledge of those beyond. Mrs. Cushing-Smith, of Rockland, has demonstrated to lovers and believers in the truth of the Bible, the undoubted fact that modern Spiritualism is Bible Spiritualism as taught and lived by Jesus of Nazareth and his early disciples.

Mr. Schofield-Peyser, of Providence, R. I., the chosen and consecrated medium of Dr. Ware, has given to us communications from our arisen president that have been of great service, and given strength and courage to carry on the work at Verona which was and is so dear to his heart. lofty thoughts from other spirit sources have also been voiced by this lady, and most convincing tests in the circles held in her own cottage. One benefit circle she gave to assist Mrs. M. J. Elliott, of Bangor, a newly-developed medium of great promise, who, as it went long to be remembered, as one instance in particular of those who came to "soot" but remained to pray, was worthy of notice.

Mr. F. W. Smith, of Rockland, who succeeds Dr. Ware as president, has been ever ready to contribute valuable thoughts on the vital subjects that have been brought before the people. His address on "Woman Suffrage" was unanimously pronounced "the most clear, concise and logical presentation of the subject ever listened to" by those present. It is needless to say that it was in favor of granting the right of suffrage to our sister woman, with arguments based on everlasting truth.

Mrs. Mary C. Donell gave strong and valuable thoughts on Soul Culture, and the limitless possibilities of individual growth. Mrs. Hovey revealed some of the hidden meanings of the misinterpreted teachings of the early disciples that prove to our satisfaction that it is, indeed, one of the missions of Spiritualism to present to the world the interior truths of the Bible so long concealed by the debris piled upon them by dogmatic theologians.

Mrs. M. E. Thompson gave valuable thoughts on the subject of astrology, the influence of the planets and fixed stars on human destiny, and the ultimate value of a knowledge of astrological laws in guiding the

human family to the highest and best expression of life.

Dr. W. S. Eldredge, of Portland, gave a benefit circle, the proceeds to go to the association. At this circle a most interesting account of visits to the planet Mars, and interviews with the inhabitants, opened up possibilities of future planetary communications by means of the unseen electrical currents that unquestionably connect the planets of our universe, and over which the thoughts of the world of spirits travel from mind to mind, wholly independent of material conditions. Truly are we entering on an era of progress that causes the most progressive thinker among us to bow in unspokeable awe before the Infinite Source of all Wisdom.

MATILDA CUSHING-SMITH, Sec'y.

AT EVENTIDE.

Adown the valley's dreamful shades
The wings of evening fold to rest.
The sweet-faced flowers and grassy blades
Where weary pilgrims' feet have pressed,
And soft and sweet from low-land plains
Echoes the warbler's joyous strains.

And happy childhood's trustful dreams
That poured its sweet libations o'er
A world of selfish sordid schemes,
Comes this dream fantasy of yore,
And soft as feathery flakes of snow
I float where fancy wills me go.

Far in the west I dimly see
A world of beauty none may know,
Breathing of heaven's minstrelsy,
Free from the shades of worldly woe;
And there are white, fleet airy ships
Drifting toward harbors of gold,
That left them at death, stark and cold—
Now warm and fresh with a joy untold.

A vesper hymn floats softly by,
Pleading as faint as the day expires.
A smothered breath of sweet desires
On all things seems to lie;
A parted cloud—a radiant star
Beams forth its glory from afar,
As though a soul came fluttering through
The gateway arch of heaven's blue,
And on my heart warm hands I fold,
That thrill the same sweet touch of old.

O, beautiful dream, how swift to wake
Within the haunts of this weary brain
Sweet waves of music that gently break
In melody's soft refrain;

Dreams of a sainted face so fair,
Hallowed by the sombre touch of care,
That warmed my heart with a tender thrill,
And holds its presence with me still;
Dreams of a cottage and hills that frown
Above a quaint old rural town.

And who shall say these dreams that line
The horizon of a mystic clime
Are not reflections on the sea
Of the soul's reality?

And who shall say this wondrous art,
Held in the secret of the heart,
Does not foreshadow the yet to be
When time reveals its mystery;
When every broken link and chain
Is there united once again;
When love glorified, serenely fair,
Fills with fragrance earth and air;
When lo! in some sweet land of bliss
We meet with love's fresh tenderness,
When faint and weary we are gently fanned
By unseen ones from spirit-land.

BISHOP A. BEALS.

Doings at Lynn, Mass., and at Cassadaga.

This is my first visit to Lynn. I find congenial conditions and wholesome climate. A newly-organized society is moving the Spiritual waters with healing in their hands. They have arranged a course of lectures that promises much, and they seem united and earnest, with an equipment of business capacity and high aims that means success. On Sunday evening at the Pleasant Hall, 34 Market street, Mrs. Kelly, wife of the president, and recently in the church as leading worker, gave a very striking and satisfactory manifestation of rappings, loud enough to be heard all over the hall.

She simply held a fan by the handle with one hand and the raps came in answer to questions: very promptly, and the pulsations could be seen and felt by anyone. It was the most perfect illustration of that phase that I have ever witnessed. It was with great reluctance that Mrs. Kelly consented to appear for the first time before a public audience for such an exhibition of mediumship, and the audience evidently appreciated both her modesty and sincerity, as well as the unmistakable quality of the manifestation. Thus far I like the people and the place and the general animus of the workers for the cause.

We had what I call a balleinjah time at Cassadaga, and I was there over two weeks. The "Heathen" Hindoo was a center of attraction and his presence was an educator. He told us that there had not been a murder committed by one of his people in five thousand years! That they have no poorhouses or paupers; no drunkards or criminals. They do not kill to eat, nor for any other purpose than self-protection.

He is said to be thirty years old, speaks very good English, is quiet, fraternal and broadly liberal. He is posted in the general sciences of the western world, and from his standpoint, the Hindoos are over five thousand years in advance of our scientific knowledge! He says, western scientists recognize one ether; whereas, the Hindoos have known, for the past five thousand years, that there are five, each one having a definite color, taste and function! He expressed himself much pleased with our people, especially those represented at Cassadaga. Two other brilliant attractions made Cassadaga lively: the inimitable Brooks, whose original poems and wonderful memory, mimicry, wit and humor cure all kinds of bad

digestion, bad livers, and bad religion, and the equally inimitable Charles Sullivan, whose entertainments added so much to the interest and enjoyment of hundreds, if not thousands, and these two characters will be remembered and looked for as an annual necessity at the camp henceforth.

I speak here the five Sundays of September and then go to Boston, Mr. Ayer's Temple, for October and November; then to New York, First Society for December, and Philadelphia, First Society for January, 1894.

LYMAN C. HOWE.

The Cause in Portland, Oregon.

TO THE EDITOR:—I should like a small space in your excellent paper for a few lines in regard to the cause of Spiritualism here in Portland. The First Spiritual Society is the only society holding meetings in the city, and we are progressing finely. We have a conference meeting at 11 a. m., well attended. The questions discussed are various and exalted, and so interesting that they sometimes encroach upon the Progressive Lyceum at 12:30, which consists of an adult class of from 15 to 20 members; Liberty Groups of young gentlemen and ladies; the Star Group of misses and boys, and the Fountain Group of children under 12 years. In the evening we have a lecture at 7:35, which is generally well attended, and until recently we have had a test medium to follow; but now the test medium has opened meetings of his own, so those who like tests can go there, and those who like the deeper depths of Spiritualism, the philosophy, can attend the First Spiritual Society.

I saw a letter from Moses Hull in your paper, and I wish to correct a statement therein. He said: "Spiritualism in Portland has lost caste somewhat; not because of anything its enemies have said or done, but from the efforts of a few to convert its Sunday meetings into a kind of a fourth-rate show." Mr. Hull was employed to speak for the First Spiritual Society one Thursday evening, and he was not here on a Sunday, therefore I infer he got his knowledge of the above from some kind(?) individual, and according to my report he was misinformed. If the Sunday meetings were fourth-class, it shows it must have been the First Society that gave them, and their medium was the same one whom he speaks so highly of just before this, as a man who is a gentleman through and through, and of whom he speaks as being the best all-around medium that he knows of. I am sorry Mr. Hull heard such an account of our work here, but I suspect it came from the class of people who call themselves Spiritualists, but think the gathering of Spiritualists are not respectable enough for them, so go to the churches, etc., and demean the situation. There are in every city just such goody-goody people who find fault with every movement, but keep out of every effort themselves that would take up either their time or money. But Spiritualism is a success here, as our Thursday evening meetings testify to, and we are glad.

N. P. THOMPSON, Sec'y.

Lake Brady Camp-Meeting.

Since my last, we have had our usual complement of seven lectures a week. Prof. Kenyon gave his eighth and last lecture on Wednesday, Aug. 29. It was a picnic day; and, as many church people were present, he adapted his theme to the occasion, "Has Spiritualism Been Scientifically Demonstrated?" Giving facts instead of philosophy, he reviewed Poughkeepsie and Hydeville; the investigations of Prof. Hare; of Judge Edmunds and Dr. Dexter; of Profs. Crookes, Cox and Varley, with D. D. Home and Florence Cook, and of Zoeller with Henry Slade, giving the names of their books, and where they can be procured. We saw outsiders taking careful notes of his statements.

On Tuesday and Thursday, Dr. Paul Carus of Chicago, editor of the *The Open Court* and *Monist*, gave two lectures on Buddhism. In the first, he classified and illustrated the similarities between Christianity and Buddhism. In the second, he showed that Taoism originated by Lao-tse, "the old thinker," some 600 years B. C., and presents features similar to both the religions named above. Tao—wisdom, reason, path—being analogous to the logos of the Neo-Platonists. He closed this with a beautiful little story, written by himself as I afterwards learned, illustrating the law of Karma. On Saturday, he gave us an address on "Labor." Dr. Carus is learned, earnest, and sincere.

Friday, Hon. O. P. Kellogg maintained that Spiritualism alone places a firm abutment on the other side to help sustain the bridge between the two worlds. Sunday morning, V. J. Colville gave one of his exhaustive and brainy discourses on "The Hope of the World," the key-note of which he finds, not in the depravity, but in the divinity of the human race.

In the afternoon, Mrs. Richmond's theme was "Self-Centered." She claimed that the finite soul can be centered only as it apprehends its relation to infinite soul, and its own eternal past and future. She said the law of the universe is a return to the primal condition, whether the physical atom or the primal soul. She closed with an improvisation about Mrs. Hyer, whom she described as "spirit, fire, and life" while here, and from Mrs. Hyer herself, who declared that she is now nearer to our sympathies and love than ever before, and bade us, not a farewell, but a welcome.

Saturday evening I attended one of Hatfield Pettibone's light seances. "In the light," with him, does not mean the semi-obscure of a dim lamp, draped in shades. It means a good-sized lamp, well-trimmed, the wick turned up full, and no shade at all. I will give the closing demonstration of this occasion, with the prefatory remark that Mrs. Richmond had just been inside of the little cabinet behind him, with a light, and declared that there was nothing in it. While in it, she felt the hands. She then came out. I held the bright, shadeless lamp within two feet of the medium's head with one hand,

We saw both his hands in the clasp of the persons on each side of him. We also saw each of their outside hands. Leaning his head back and giving himself wholly to spirit-manipulation, we saw two hands come out from the cabinet over his head. I felt them, as well as saw them. They were warm, living, with rounded fingers, and they caressed my own, when I tenderly begged them not to pull Mr. Pettibone's hair, which they sometimes do.

I will add that this seance was exceptionally harmonious. It opened with an improvisation by Mrs. Cora Richmond, and tests by Frank Ripley, who saw my father and the Hindoo dirgy who carried me in his arms when I was a little girl in Burmah.

After Mr. Pettibone's share in the light, we had a short seance in the dark with excellent trumpet manifestations through Mr. C. J. Barnes. About sixteen persons were present, including those named above, several good Spiritualists, and two or three honest investigators.

Give Mr. Pettibone good conditions and kind treatment, and one can obtain through him manifestations fitted to convince the most incensed materialist, that disembodied spirits can on suitable occasions so manipulate the elements as to present materialized hands to the physical senses of persons still in the flesh.

ABBY A. JUDSON.

LILY DALE, N. Y.

After It's Over, Watchman, What of the Night?

The great day is of the past; the day when we, after much physical exertion and mental excitement, have succeeded in "getting there" at "camp-meeting." How much that meant to some of us; some had saved up with careful economy the necessary few dollars required to take them there and to provide for the necessities while on the grounds.

The anxious mother, who had of late been nearly prostrated with grief and exhausted vitality at the passing out of an only son or daughter, was there to catch a ray of hope by a communication from the loved one, and the wife earnestly hoping for a message from the departed husband. We have been searching either for evidence of a life beyond, a revival of lost interest in the cause, or a link in the chain of circumstantial evidence that may successfully close the mouth of the skeptical deserter at home. Whether for a greedy, selfish desire to gratify the material curiosity to see a show, or to satisfy the avaricious demand for gold, each and all of the many thousands of people who have been to camp-meeting this year have received that which they have been prepared for. Those who have been mental or material gluttons, always receiving and never giving, will, in all probability, become mentally and spiritually dyspeptic, and will become members of the great army of chronic growlers. These individuals will find you who have not been there; they will tell you all about the frauds among the mediums, and the trickery of the "ring" which controls the management; the favoritism; the amount of money that, in all probability, the "board" has made out of it, and how, if so and so was to run it another year, he or she would surely not patronize the camp, a matter which would, in the growler's mind, bankrupt the institution and deliver the entire cause of Spiritualism into the hands of the Philistines. "But he or she who attended one or more camps with the controlling resolution of 'I will do all I can to make the camp a success, regardless of personalities,' will bring home to you a glowing account of the advantages and opportunities that were presented by the management to every participant in the exercises from the first to the last day.

Who can say, truthfully and fairly, that at each and all the camp-meetings there was not a prevailing sentiment of "peace on earth and good will to men?" Errors and misunderstandings there were, of course, as a natural run of circumstances; but after all, didn't we have a glorious time? Did we not learn something of practical Spiritualism at Cassadaga, Maple Dell, Lake Brady, Onset, Lake Pleasant and all the rest? Was not the conceit taken out of some of us? And didn't we receive, beside precepts and principles, some soul-uplifting ideas, as well as lasting impressions of the need of more sympathy and consistency in dealings with each other? Let us hope so, and let us return thanks to the powers that assist us in our earthly career, for the grand experiences of '94. Every one of us, from the humblest worker to the one who has received the prolonged applause of appreciation, from the enthusiastic audiences on the "big day," have reason to be thankful for the privilege of being among those fortunate ones who have given, as well as received something which has left an oasis in the lonely heart.

The much-talked-of Cassadaga has not been overestimated by those who have said it was a beautiful place, and that its management was like clock-work. We have been impressed with the executive department of this Mecca of Spiritualists. While all shades of belief are aired at the lectures and conferences, we have seen but little friction. We do not expect to ever visit a place where the irrepressible objection does not appear occasionally, like Banquo's ghost, but as a whole, there has been a principle which has made us "agree to differ" just enough to make it interesting.

The secret of success at camp-meetings is, first, in having business men control the business end, and scholars and parliamentarians who have naturally benevolent and wise heads to control the platform demonstrations; all of this we have noticed in the board of managers and chairman (Mr. H. D. Barrett), whose strong personality is felt so forcibly as to keep out discord, and thus avoid the difficult task of correcting the errors of poor judgment.

GEO. F. PERKINS.

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