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MAY 1907

No. 5

THE OCCULT

A MAGAZINE DEVOTED TO

NEW THOUGHT,

PSYCHIC RESEARCH

AND KINDRED SUBJECTS

EDITED BY

MRS DAN M. DAVIDSON



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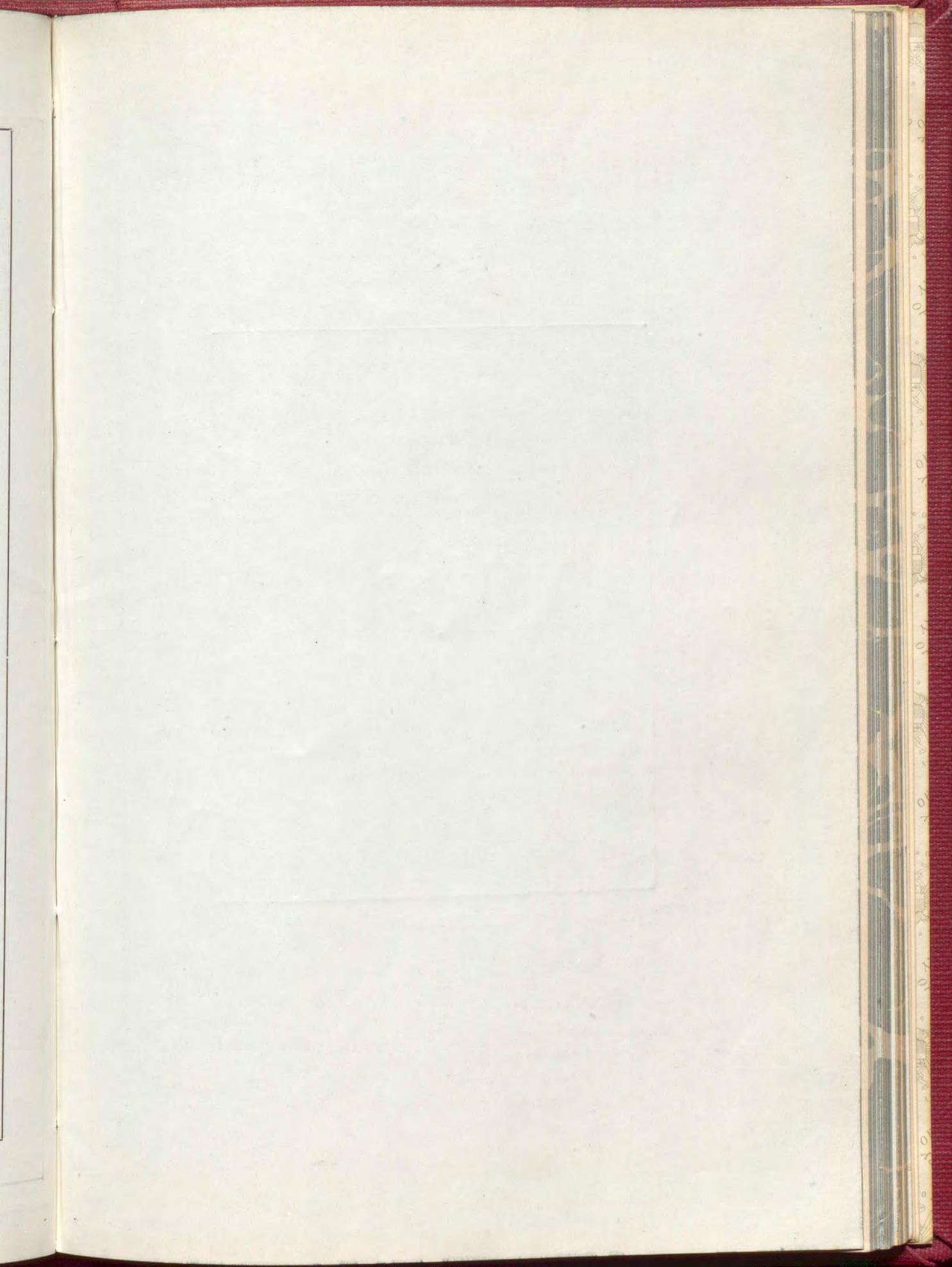
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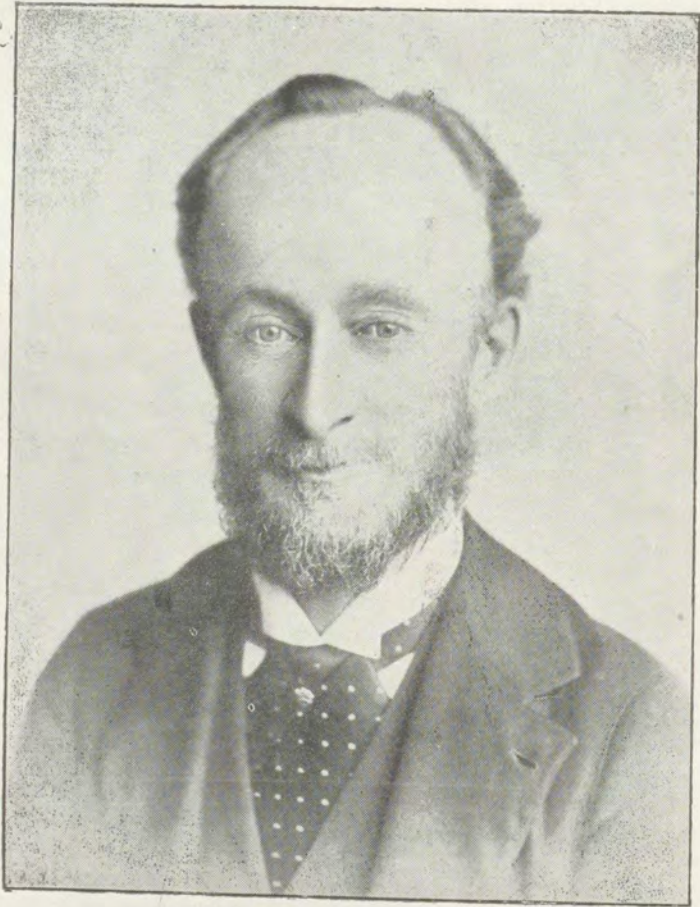
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W. J. COLVILLE

The Occult Motto:

“Onward! to Progression’s
Mountain top.”

Entered as Second-Class matter, February 4th, 1907, at the Postoffice at
Detroit, Mich., under the Act of Congress of March 3d, 1879.

BY THE WAY.

MANY thanks to the thoughtful friend for the large list of subscribers he sent us.

WILL the brother who so admired Mrs. Davidson's poem "Sunshine," that he has set it to music, accept her sincere thanks. It was an unexpected honor. Again, we thank you.

TO THE friends of "Mental Science": We are happy to announce "The Occult" has secured the gifted author, Mr. G. Gringhuis (Uniist), as a regular contributor.

WE are sure our readers will be glad to learn that Dr. C. E. Patterson, the noted orator and teacher of "Higher Thought," will also be a regular contributor to "The Occult."

"THE OCCULT" is indebted to the courtesy of Mr. A. V. Phister, of Detroit, Mich., for the loan of a fine large scrap book, articles from which will appear in "The Occult" from time to time.

TIPS FOR JUNE.—"The Alaskan Eskimos," by that well-known author, May Kellogg Sullivan, with many fine illustrations, will be one of the June attractions. Then we have a beautiful memorial poem by Chart A. Pitt, and thoughts by "Ritza" and our regular contributors and several new ones. Don't miss the June number.

LOVED ONES, have you told your friends about "The Occult" going up to one dollar per year on July 1st, 1907? If you have not, do so now, and do not forget to say they can get it now for 75 cents per year; \$1.25 gets "The Occult" and lessons for one year.

We are anxious to give every one a chance before the price goes up. Again we wish to thank one and all for the kindly thoughts, the words of cheer, and the helping hands extended to us, which has enabled "The Occult" to climb the ladder of fame, leaping over every other rung, which we are happy to say has placed it in the front ranks, and made it **The Leading New Thought Magazine** of today.

Any one sending us their subscription now will receive four back numbers free as long as they last, making **16 months for 75c** now.

THE OCCULT

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DETROIT, MAY, 1907.

No. 5.

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Ten Cents Per Copy.

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MRS. DAN M. DAVIDSON, Editor and Publisher,
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Address all Mail to P. O. Lock Box 522.

DAN M. DAVIDSON, Advertising Manager.

CONTRIBUTORS:

B. F. Austin, B. A.,	Lymon C. Howe,
Dr. J. M. Peebles,	N. H. Eddy.
Will J. Erwood,	Charl. A. Pitt,
Anna L. Gillespie,	Yram Eezuil Yroma,
Mrs. May Kellogg Sullivan,	

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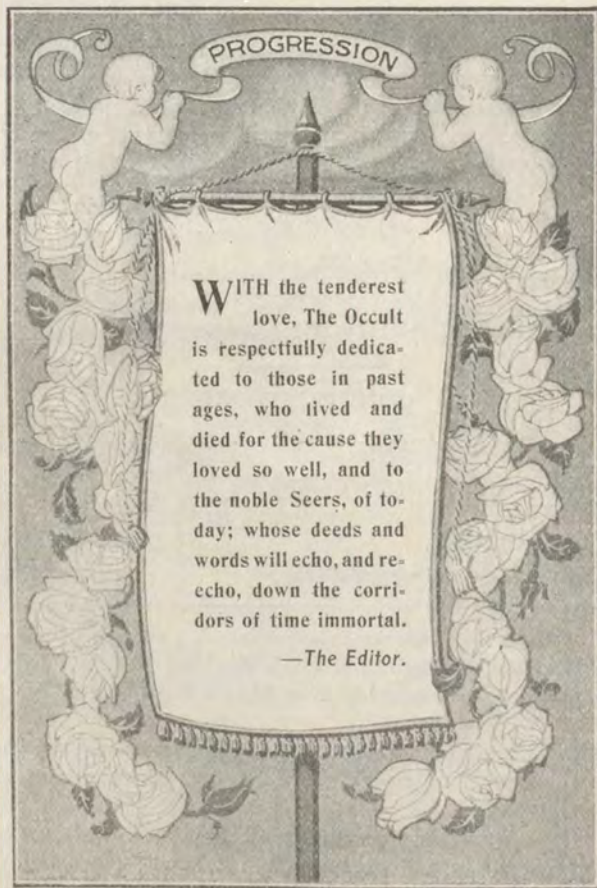
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All articles, poems, etc., intended for The Occult must be original and written for The Occult.

THE OCCULT



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God helps him who helps himself.

Vol. 1.

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No. 5.

SUCCESS.

—
By Mrs. Dan M. Davidson.
—

We cannot achieve success without a knowledge of the past, for it is so closely related to the present and reflects within the future, while upon its crumbling walls rests our possibilities for success. The pitfalls and mistakes we have made are only lamps which guide our footsteps along life's rugged way. Lamps which light the soul within, thus enabling us to receive the beautiful inspirations which are alone the great stepping stones to success.

Hark! listen to the silent voice which speaks from out that never-to-be-forgotten past. May its words be written in letters of gold upon the soul of memory, never to be erased, for it is upon this little still voice of desire we build the foundation which spurs us on and on to new efforts, and aids us along the pathway of destiny—that destiny we are shaping by the bitter lessons of the past.

When men like Abraham Lincoln will go from the cabin to the White House, will build upon the crumbs which fell by the wayside, each mistake of yesterday was only another rung of the ladder, up the mountain side to success. Never once turning back to "what might have been," but ever always looking forward to what **can be**, what **will be**. What may you and I not achieve with the opportunities of

our day and age? It calls a blush of shame to the brow of neglect, when men like the martyred president will stand at the helm without one seeming ray of hope, fighting for the knowledge which fitted him for the niche he filled upon life's highway. By the light of the hearthstone—at the midnight silent hour he worked faithfully onward and upward, never turning to look backward for time was passing and he had no time to loose—no time to rile at fate.

When I look around and see the many blessings only waiting for me to grasp; the many opportunities cast aside as worthless by our young men and women of today, my heart bleeds in sorrow at the want of energy, the lack of desire.

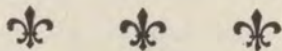
How many, think you, of our young people today would burn the midnight oil to accomplish any achievement? How many would struggle to become a Lincoln?

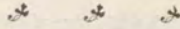
Oh! let us make truth our foundation, love our ideal, and with the banner of prosperity and success unfurl to the minds of principle; let us build for ourselves a monument unperishable and unchangeable as time itself.

The man who stands alone upon his own manhood cannot fail to recognize the great fundamental principle of the all good, and know that if he follows faithfully his ideal it will lead him ultimately to success, to happiness and life everlasting.

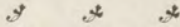
Only let the beacon light illuminate your pathway, which all through the past ages has guided humanity onward and upward. From East to West, from North to South, wherever the steps of civilization have left their footprints, may live through time eternal your name and mine, as will Lincoln, Washington, LaFayette and Cornwall's.

Oh! let us take the wheels of destiny in our own hands, and with desire for our pilot follow the beacon which only leads to **health, happiness and prosperity.**

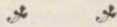




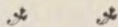
"The belief that nature owes us a living" is responsible for much of the pain and sorrow of humanity.



*"Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile, to see
The fair white pages that remain to thee."*

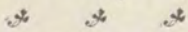


W. J. COLVILLE.



W. J. Colville, whose picture appears as a frontispiece in this magazine, was born in England, his mother passed away while in his infancy, and the father called by business to travel, the child was left to the care of a guardian, thus making him practically an orphan at an early age. When only a boy, a mere child as we may say, he entered the lecture field in the spiritual faith. Immediately after his appearance on the rostrum in 1877 before a large audience in London he was called to speak in all parts of England, and in 1878 he sailed for America, where, for many years, he has been one of our most able lecturers and is an intellectual writer all along the New Thought lines. It is the desire of The Occult to keep him as a regular contributor.

THE EDITOR.



Loved Ones Waiting.

By Mrs. Dan M. Davidson.

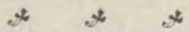
Hark! I hear the angels singing,
And I see the gates ajar,
And the golden sunlight shining,
Peeping slyly from afar.

I can see my loved ones waiting—
Watching, waiting, there for me,
Just as yours are waiting, darling,
With their hands outstretched to thee.

I can see their angel faces,
Peering from each flowery nook,
I can hear their joyous laughter,
Echoing o'er life's babbling brook.

Hark! I hear them softly calling,
In a voice so low and sweet,
Cheer up, loved one, we are with thee,
And we'll guide thy weary feet.

I am waiting, watching, darling,
Till the call shall sound for me,
When I'll gladly go, my darling,
There I'll watch and wait for thee.





IGNORANCE, THE REAL DEVIL.

By B. F. Austin, B. A.

Written for THE OCCULT.

If we enquire for the origin of the evils that infest our human lives, the sin, suffering and sorrow—a natural trinity—that provoke the question, Is life worth living? we get a variety of answers.

Orthodoxy has its ready answer of the fall of man and hereditary evil in our nature; but inasmuch as the Genesis story of man's origin is now, by a consensus of scholarly opinion, regarded as impossible and absurd in any literal interpretation and ranked with the other and older creation stories of the world as a legend or a poetic concept, we may dismiss at once this interpretation of human ills.

Philosophy has its answer and, in passing, it may be noted that much of the so-called evil, in fact by far the larger part, is, from the standpoint of philosophy, not evil at all, but undeveloped good, **good in the making**. A vast multitude of our life experiences are evil if considered solely by themselves, but good if considered in their out-workings. Men bemoan the necessity that forces them to labor, the carrying of burdens, the meeting with difficulties, the privation in losses, the suffering of sickness and pain, while all of these are in

nature's divine order instructive, edifying, strengthening, purifying and spiritualizing in their results on human life and character.

Many of the evils of life, the errors in judgment and in practice, the lapses from truth and right and purity of thought and conduct, are incidental to the early stages of human development. They belong to the race in its earlier and cruder conditions and to the individual in his earlier life experiences, just as mumps and measles belong to childhood.* Savages, children and animals are all very much alike in that they "live and have their being" on the physical plane rather than the intellectual or the spiritual. They may be expected, therefore, to prefer physical enjoyments to spiritual and to yield to acts that make the moral nature and its claims subservient.

But what of the many and glaring evils that are real and in abundant evidence on every hand? The wrongs inflicted on helpless childhood and on womanhood by the cupidity and selfishness of men, the white slavery of women and children, the birth and breeding of children in homes of poverty, vice and intemperance? What of war's red hand and flaming torch and of the awful cataracts of intemperance carrying to dishonored graves the noblest of our land? What about illiteracy, divorce, social and political graft, and the thousand and one forms of crime? These are real evils, and if we are ever to conquer them and free the world from their blight and sorrow we should know the chief source from which they are derived.

A proper diagnosis of disease is the first step toward true cure.

Now, admitting the exceptional cases where human nature becomes so perverted that "the mood of tiger and of ape," of which Tennyson sings, is more apparent in life than the reason and conscience of man, it is not true that men cannot sin for the love of sin, distinctly preferring wrong-doing to right. Men prefer to do right if they can attain the ends sought for by right-doing. Humanity is guilty of two prime errors—both originating in ignorance—that of seeking right objects in a wrong way and of seeking wrong objects often in a right way.

All men are seeking what appears to them the chief good—but being ignorant of themselves and the world and nature in general they often seek for objects valueless or even injurious. And how many seek good objects—wealth, position, popularity, etc.—in a wrong way. They seek without due recognition of the rights of others or of the rights and interests of their fellows?

Ignorance is, in one or another of its thousand shapes, the real fountain whence "sin, suffering and sorrow" spring. It is the real

devil—more to be feared than any of the frightful conceptions man's fears and ignorance have concocted, with hoof and horns.

This woeful ignorance that spreads its dark mantle over the human mind, excluding the light of truth and goodness, is the fruitful mother of sin, crime, oppression, sorrow and remorse.

It is not too much to say that the majority of men do not know **who** they are, **what** they are, **whither** bound, what their powers and possibilities, and have little, if any, conception of themselves as **spiritual beings**, living here and now in a spiritual world, and operated upon, and, in turn, operating upon mortals and spirits by every thought, purpose and emotion of their lives.

The majority of men have not learned in the school of experience, where alone they can learn it impressively, that material interests can never fully satisfy man's nature, that enjoyments on the material and physical planes are lower in type and shorter in duration than those pertaining to the mind and soul.

The majority of men have not learned that all the higher joys of life—knowledge, friendship, love, goodness, and happiness—may be had in the cottage as easily as in the palace, and that neither great wealth, nor high position, nor much popularity are essential to peace and harmony and enjoyment. So men—in their ignorance—envy the rich, hate the man of high position, are jealous of the popular favor, etc., and seek to lift themselves up by pulling others down.

Men are ignorant of the great psychic laws that govern their being and of the principles of truth and justice that lie at the foundation of things in nature's order and that make the interests of one the interest of all. Until men can learn—and it seems some only learn by bitter experience—that they cannot injure another without wronging themselves, or help another without blessing themselves, we shall never have the true foundation for social and economic justice. Knowledge of ourselves, the truth about those laws that bind men into families, communities, brotherhoods and nations, is the true foundation of ethics—as ignorance of these laws is the fruitful source of all social injustice and oppression.

Men do not fear sin because they have not yet suffered its sting. They do not know it is soul-poison, and that all wrong-doing is self-hurt. They learn these truths through nature's primitive methods, the purpose of which is always remedial and never retributive.

The robber, the murderer, the debauchee, the oppressor, are either men devoid of the truth necessary to right judgment and conduct, or men who have not learned self-control. The ability to keep the lower nature under and make reason, truth and justice dominate the life is

not acquired in an hour. It requires both truth and experience. Multitudes fail here—being like the driver with unruly steeds whom he has not learned to manage.

That Jesus held this view of human nature is quite evident for He resolved the most dastardly crime known to history—His own murder—into ignorance, praying: "Father forgive them for they know not what they do."

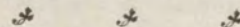
The great remedy, therefore, for the ills of humanity is to be found in the spread of truth, and especially the truth about ourselves, and the laws that govern our relations with the world and our fellow-men.



"No soul has ever fallen so low but pity will hear her prayer."



"'Tis not all of Life to live nor all of Death to die."



"Dust to Dust returneth was not said of the soul."





IN THE REALM OF THOUGHT. IV.

AS A MAN THINKETH.

By Will J. Erwood.

Written for THE OCCULT.

TELL me what you think and I'll tell you what you are; also, what you are liable to be in the days that are yet ahead of the now, for, of a surety: "**As a man thinketh in his heart so is he.**" This means that it is not what a man says which counts, so much as it is what he really **thinks**. This is said because so many say one thing the while, in reality, they think the opposite.

This was illustrated very clearly a short time ago. The writer of these lines took the liberty of addressing a gentleman, who was giving a course of popular lectures, and telling him that some of his premises were not well founded. The lecturer immediately qualified his statements to conform to the position of his interrogator, and added: "You know I can say things to you that I cannot say on the platform."

When we consider that the position on the platform was entirely opposite to the one taken when not there, we can realize that indeed it is what a man **really thinks** that counts. It is needless to say that

my respect for the speaker was lessened considerably by the foregoing statement.

Every one who is at all familiar with the action of thought upon the whole being of the individual harboring the thought, must know what vital effect the mental elements have upon life in general, in short, in a broad sense, the mental elements constitute **the life** of the individual, for without a strong mental action on the part of man his life amounts to but little.

This being true, it becomes quite evident that if a man speaks one thing, and believe another, there cannot be the proper equilibrium, and sooner or later the real thought will manifest itself in the actions of the man. And when we further realize that there is really nothing that can be kept secret—for thoughts, unexpressed, will sometimes tell the story in spite of the craft of him who would conceal his true meaning—we will see how important it is to have only those thoughts which mirror the higher consciousness.

I said there is nothing which is really in secret, and this is true; not that everyone tells verbally all they do, or think, but thought is an active factor in the world—a real substance—and when we have arisen to a certain plain of development we become sensitive to the impression of the thought elements, and as we are, so are others; thus that which is conceived in secret, mentally, becomes known even before the thought has been formulated into words. And that which is done in secret is often known before the act has been revealed in an objective sense.

Thus it behooves everyone to become conscious of the reality of the thought forces, and to learn to think only that which they would be willing to have known objectively. There is so much vital energy in man's thought that it creates various elements in the physical economy, and these substances which have been evolved in the system often partake of the nature of poisons, and may have the most deleterious effect upon the individual in question.

This is not merely hypothetical, for it has been quite fully demonstrated in the laboratory of Prof. Elmer Gates; and the testimony of so painstaking a man goes far in establishing a fact—or rather in making a fact known to the people.

To fully realize all of this we must be cognizant of the great fact that man has an aura which emanates from the entire man; and this aura is a positive indicator of the mental, moral and spiritual status of the individual; thus: according to the mental character the color of that aura will change, and we must needs beware lest we come in contact with one who is a "Psychic" of any degree of development, for

then, **conceal it how we may**, our inmost thought will become known to that Psychic soul.

Often, to the Psychic eye, the aura is visible, and its hue tells the story as fully as though we had told it verbally; he knows what thought dominates. Thus: the thought of hatred, of anger, prejudice, bigotry, fear, all have a darkening effect upon the emanations of which the enveloping aura is composed. Lust, or any other vicious habit, of thought—for all habits are habits of thought—will quickly tell its own story.

Even the most ordinary of us may detect the fact that there is a hidden (?) side to the people we meet if we will but note the sensations which accompany our meeting. Do you feel depressed when you meet a given stranger? Do you feel an antagonism that you cannot explain? Do you feel a sadness that despoils you of the ability to enjoy life for the time being? Depend upon it you have come in contact with the auric emanation of the one you have met, and be assured that there is in his mental storehouse an undercurrent which is the dominating element in his life. This is a fact which nearly everyone has experienced in life sometime. You have observed it comrade, have you not?

But wait. There is something more important to you than the effect you have felt by coming in contact with another's aura; and that is: **what influence have you had upon the strangers you have met?** Is there no undercurrent in your own mentality? Do you, or do you not, send out a depressive thought aura which causes severe indisposition on the part of those whom you meet, and thus, by reflex action upon yourself?

This is a question of importance which each one must solve before proceeding to condemn the other fellow. The principle of evolution and involution is very active in things mental, and sometimes it is simply "reaping what we have sown" when we feel the depressive influence of the auric emanations. This, also, emphasizes the necessity of proper thinking, for it brings a consciousness of the fact that all laws which have to do with the welfare of others are active in controlling our own.

We have to deal with the mental side of the individual—that it is that determines who we are and what we are; and when we have learned to live in the inner consciousness—that is, when we have learned to let the real self hood manifest, we shall not be dominated by the external sense man—and then we will have full control of the mental powers peculiar to the human.

The originators of the statement: "As a man thinketh in his heart so is he," fully realized the close relationship between the inter-

ior thought and the external act; this must be true for such a concept is only born of a consciousness of the action of interior force. The trouble however, is, that a great many people who read the statement utterly fail to comprehend the meaning thereof. I dare say there are more who fail to grasp it, than there are who have made its truth their own. And this is why people sometimes berate New Thought ideas.

Listen! "As A Man Thinketh" does not mean that we give voice to affirmations, or that we give articulation to a great mass of contradictory statements, but that we have so thoroughly centered our thought upon a given line of conduct—of life and achievement—that it speaks out in deed.

Thus, do you affirm: "I am Truth"; "I am Health"; the effect is as naught unless it has aroused you to action. If your thought is so firmly embedded in your consciousness that it urges you into the active development of the latent powers within you, it has accomplished its mission, and you have thought wisely and well. Has it made you recognize the need of the right use of the physical elements of your being until you have made it your habit to live in harmony with the laws of nature? If it has success, with all it means is yours.

Here is what I mean: Every element or attribute of man is intended for legitimate use, and rightly used or applied is productive of good results. Physical muscles are made strong, elastic, and of practical value by use. They must needs be trained, and training is only another name for the proper and consistent use of the muscles. If they are not thus applied they become atrophied and useless.

By the same law there is made the demand that the mental "muscles"—if I may use that term—be exercised as consistently and as thoroughly as those of the physical man; and indeed, it is the mental energy which has been expended during the exercise that determines the result of physical activities.

We develop strength by exercise, whether it be mental or physical. We develop character by exercise—by the exercise of the mental fibres which incite right action. Thus it is always **the dominant thought which determines what you shall be as well as what you are**; do not forget that. **The Dominant Thought; The Prevalent Thought**; that is, the **kind of thought** that is the most constantly in your mind. And this, notwithstanding all you may say to the contrary.

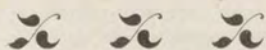
Let us get this lesson well fixed in our mind. "As we think in our hearts so are we." This is according to the nature of the dominating thought—the one which has lodged deep in the inner consciousness of the man—so will our actions be. And as our actions, mental and physical, are, so will be the nature of that aura of which so much has been said. And as that aura is, so is the impression that we

create in the minds of those with whom we meet, and thus. . . . **we are judged.**

And we must not forget that it is the mental concept of the act which determines the real character of the act itself. It is the motive which really counts; and the motive is found in the trend of thought which lies back of what has been done—in other words, the thought relative to the deed.

And while all of this is true concerning the influence upon our numerous actions, our character, it is also true of the effect upon the general physical well-being of the individual. This means that the health and power of every man or woman is held in the "hollow" of the "hand" of thought, and when I say health I mean the moral as well as the physical health of the individual.

All of this being true we can readily see how important it is to have the thought forces adjusted in such a manner as to incite harmonious action in every way. It is only when we think rightly that we live rightly. And when we have rightly directed the thought forces, taking care that we eliminate all such as have a tendency to degrade or lower us in any way, we will know what it is to live in reality, and will realize that "As A Man Thinketh in his heart—in the deeper, fuller, consciousness—so is he."





❁ ❁ ❁

God's Law.

By Dr. C. E. Patterson.

Written for THE OCCULT.

Everything does come by law,
 Not a single thing without,
 And that this truth is absolute,
 There's not a single doubt.
 For the one who did design all things,
 Does all things to perfection;
 Then certainly, from first to last,
 There needs be no correction.

As the law was first, so at the last
 Can't change one jot or tittle;
 That's what God says, even from the first,
 Not even a very little.
 Then, why pray for change, if God has planned
 All things just as he would?
 We're wasting time, is my belief,
 For he would not if he could.

For if he did, he did not know
 The best plan from the start,
 And had to wait for man to grow,
 And be so very smart,
 To tell great God Almighty
 The things he'd better do,
 And then, of course, God changed his plan
 Because man told him to.



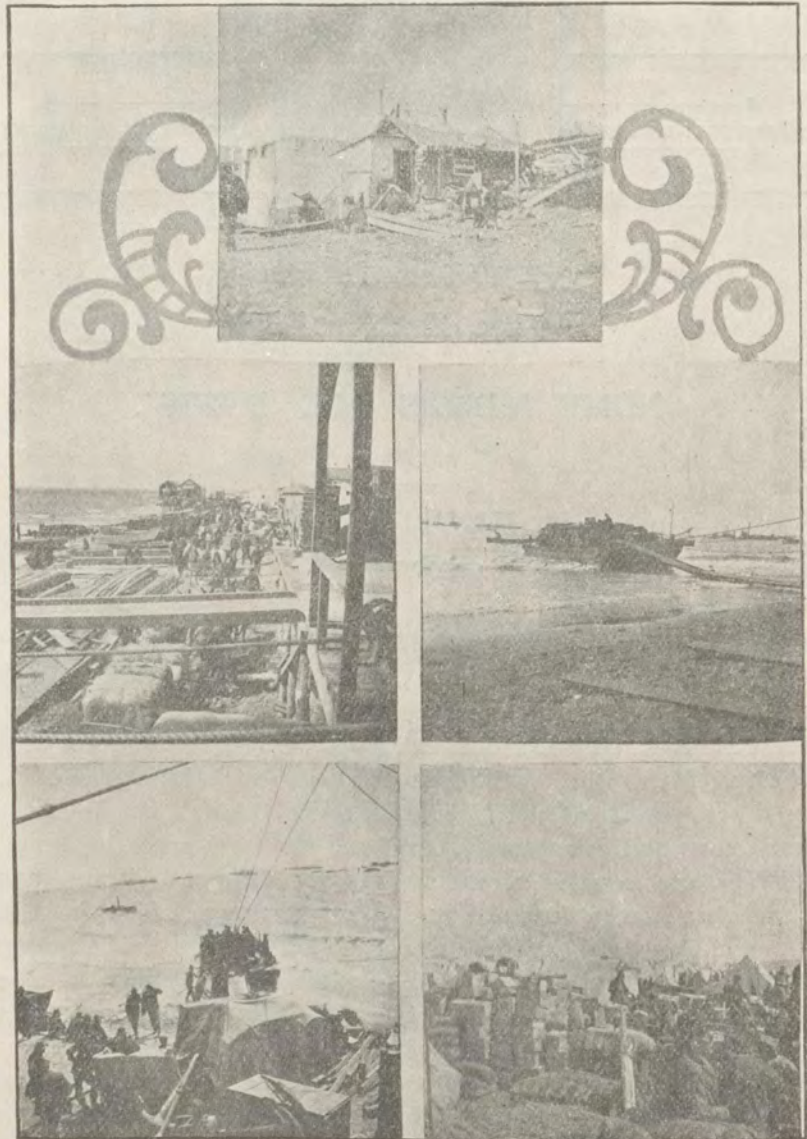
NOME MINERS AND MINING.

By May Kellogg Sullivan.

Written for THE OCCULT.

ALL history repeats itself. The great gold excitement of California in '49 has been repeated in Alaska. Since time was, men have rushed to the scene of a great gold discovery unmindful of the distance, cost or danger of travel, and utterly heedless of loss of life and property. Men, who, with their families drove hundreds of miles over desert plains in an Indian country in '49 need not be surprised if their sons and daughters leave home for the far northwest where hardships are equally strenuous though different. The argonaut who reaches Alaska does so over wide, wild wastes of water, at some seasons choked with ice floes making an effectual barrier across his pathway. By circuitous routes he may force his way into the interior if his determination is colossal, but then only by dint of enormous expenditure of brawn and muscle. By small boats, pack trains, or dog teams he must go, except where, for short distances, in sections widely separated, he may board the steam cars for a sumptuous consideration. In summer, every green meadow is also a soggy morass infested with gnats and mosquitoes, and full creeks and rivers invite the boatman only to dash him to pieces upon rocks or among rapids. Unsurmountable obstacles, such as towering mountains, swift rivers, and vast stretches of unknown territory, daily stare the venturesome prospector in the face.

ALASKA VIEWS.



A "COZY CORNER" IN NOME.

LANDING ON THE BEACH AT NOME IN 1930.

A LOADED BARGE AT NOME.

ON THE BEACH AT NOME IN 1900.

LANDING AT NOME IN 1900.

But human will can accomplish seemingly impossible things, and so these obstacles have by men in some manner or other been overcome or avoided.

In the spring of 1900 when full thirty thousand people pushed their way through the ice pack of Behring Sea and landed upon the sands of Nome, only a very small per cent had ever done mining. Their hope was high, and their courage great, even though they were without experience. The scenes that presented themselves upon the sandy beach that summer simply beggared description. For miles on either side of the center of the camp, like the growing wings of a bird, there stretched thousands of white tents swarming with people. These brought supplies of every conceivable sort, including machinery both tried and untried, according to the credulous fancy of its owner, until every foot of beach space was piled mountains high. Of necessity, many of these newcomers with wild and impractical ideas of mining, made complete failures, and in great disgust left the country. It was not because there was no gold there. The Seward Peninsula is one of the richest gold bearing districts belonging to the United States, but owing to climatic conditions, and its great distance from commercial centers, time must pass before anything like a real opening up of the country can be hoped for. Only a small beginning has been made. Men, who, with pluck, energy and perseverance have stayed with the knotty proposition have been obliged to experiment with a variety of methods in mining, as the frozen ground demands treatment altogether different from that used in other places. Miners of experience elsewhere were now as much at sea in mining as their "tenderfoot" neighbors; for ways and means used in Montana, Arizona or Mexico were useless here. Now it was not only "each man for himself," but each brain for itself, and the people possessing the greatest versatility, quickest perceptions, best grit and staying qualities are the successful miners of Nome today.

On the streets of this camp you can see them constantly in the summer season, as those who have "struck it rich" leave for the "outside" each fall, the better to enjoy the fruits of their hard labors. But other men are following their examples, and profiting by their experiences, are using their methods and remaining more patiently with their mining ground. That is, they do not now, after the first half dozen holes have been sunk without finding pay, give it up and declare the ground worthless. Many have done this and bitterly regretted it afterwards, when some other, more hopeful and patient, took up the same ground and made his independent fortune.

There was also much to be learned about the country, geologically and geographically. The five level miles between the sea beach

and hills at Nome were hastily passed over and left out of their calculations by the majority of excited men in 1900. This ground was solidly frozen from the grass roots to unknown depths, and herbage grew mostly in bunches the size of a man's head, in icy water which had no chance to seep below. A few weeks of summer sunshine melted enough of underlaid ice to leave standing water everywhere.



NOME IN SUMMER, IN 1906.

This frozen grass and water covered area near Nome is called "tundra," and within the past two years has been found to be immensely rich in gold. It has also been found that the waters of Behring Sea are constantly receding and have been doing so for ages, leaving different beach lines at various times simply lined with gold. Hundreds of thousands of dollars are sometimes taken from one claim in a few weeks when one of these old beach lines is discovered. Five of the latter have already been located, and their number is constantly growing.

Nor is this all. Like some long buried monster whose vertebra is still intact, this tundra is now known to be intersected by gold bearing quartz lodes running approximately east and west, but with numerous lesser ledges in crosswise position. Miners drilling into such ledges at their intersections often find exceptionally good values, but this sort of mining is yet in its very infancy; having been first started among the nearby hills, from which has come the valuable placer gold of the adjacent creeks.

Placer mining upon the creeks was the first serious business of the Nome prospectors. This was entirely summer work and could

not be followed in any other season. It consisted of shoveling by hand into sluice boxes the creek gravels, and washing out the gold when sufficient water could be obtained. Much gold was undoubtedly lost by this method, and it has been superseded by the use of hydraulic elevators.

As the richest Nome creeks have been worked out, industry has spread itself in all directions, and unlike the Klondike which failed to sustain its gold bearing reputation, the Nome country is proving itself richer than at first supposed. Far and near, like bees in a hive, men are scattering to all points of the compass, and wherever they go, sooner or later, their shovels turn up the yellow stuff.

Numbers of persons come to their death each year by drowning in the treacherous surf waters of the coast, and a story is told in Alaska which well illustrates the adaptability of the brave women of that section.

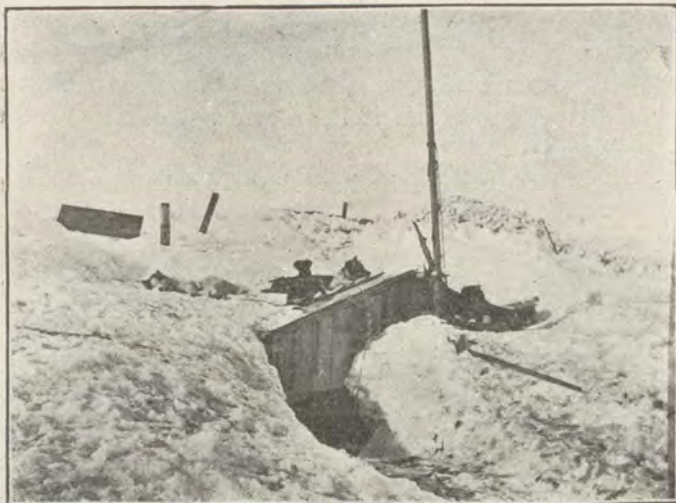
A man had been rescued from the breakers in an apparently lifeless condition. A group of men hung over him, when suddenly a near-by window was thrown open and a woman's head appeared.

Raising her arm she flung two books out at their feet, exclaiming: "There's a Bible, and a cook book! If he's dead, use the Bible, if he breathes, read the directions in the back of the cook-book, and bring him too! It's on page one hundred and twenty. Be quick, be quick!" and with that she closed the window and disappeared.

The miscellaneous recipes in her cook book had made an impres-



MINER USING A "LONG TOM" ROCKER
ON THE NOME BEACH.



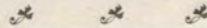
A WINTER CABIN IN NOME.

sion on her mind and she was prompted to use her information in this case of emergency.

Many of the obstacles to mining in Alaska can never be done entirely away with; such as climatic conditions, great distances, etc., but certain others might be put out of existence. There are no roads in Alaska. The utmost difficulty is experienced in getting from place to place in any season. This work of road building is of such stupendous proportions that men unaided can accomplish little. The government should open its eyes wider to this great need and speedily put into operation movements towards supplying it.

Something, most certainly, has been appropriated for this purpose. It ought to be but a beginning along this line, for until good roads are constructed, Alaskans can never show to the world the real monetary worth of their adopted country.





In the City of the Dead.

By Chart A. Pitt.

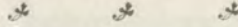
Written for THE OCCULT.

Down in the City of the Dead,
Sweet 'neath the blossoms of May,
Marching, along, with faltering tread,
Comes the veterans old and gray.

Strewing their blossoms, and shedding their tears
O'er the graves of the warriors gone,
As, up from the valley of vanished years,
Comes the strains of the battle song.

The old-time airs, from the days long fled,
And the bugle's faltering chime,
Marshal the shadowy hosts of the dead,
To fill up the broken line.

The bugle's sound comes drifting down
From hillside, mead and glade,
And the spectre hosts, from the silent town,
Are out, on dress-parade.



OCCULTISM—ITS MEANING AND ITS MESSAGE.

By W. J. Colville.

Written for *THE OCCULT*.

TO a great many people the word occult signifies simply what is dark or hidden, and in consequence of that meaning being exclusively attached to the term, many students of psychic laws and mysteries who are not averse to such terms as Spiritualism and Theosophy, express great displeasure at the sound of the word Occultism. This prejudice against an honorable term arises from widespread popular misapprehension of the true import of the term, for though the average person believes an Occultist to be one who takes especial delight in concealing knowledge from the multitude, the fact of the matter is that Occultists ever have been, and still are, students of Nature, who carry their researches behind and beyond that physical plane which ordinary scientific research is accustomed to deal with, into those deep recesses of the Universe which are concealed beneath the veil of that eternal phase of matter which Materialists vainly imagine to be the only aspect of substance which humanity can reasonably study.

It would, however, be absurd, in the face of much evidence to the contrary, to endeavor to deny or even disguise the fact that Occult Orders or Fraternities do exist as secret organizations whose work is largely carried on behind screens which the public at large know not how to penetrate; but there are at least two thoroughly satisfactory reasons for this secrecy: First, the imperative need for peculiar conditions favorable to special investigations; second, the practical impossibility of teaching the more advanced lessons learned by experts to utterly untrained applicants. In days gone by there existed a third reason for secrecy—the persecuting spirit rampant—which happily

today does not weigh anything like so heavily as it did even one century ago.

In consequence of the gradual enlightenment of public thought at present, conditions of privacy are less necessary than formerly for the pursuit of investigations of a psychic character. We are, therefore, now getting accustomed to a breaking of seals and a general publicising of the formerly occult. In the Middle Ages all over Europe Rosicrucian and other bodies of devoted students of the ancient Mysteries were compelled to keep silence and work in secret or their operations would have been speedily brought to a tragic end through the united efforts of Church and State, banded together to suppress whatever savored of Magic. Among ignorant communities it is never well to introduce Occultism indiscriminately, because harm rather than benefit results in most cases from stimulating psychic activity where ethical culture is at a low ebb. The experiences of the nineteenth century have shown clearly that attempts to develop unusual sensitiveness without proper training of the moral faculties has resulted in much discord and confusion. What many Spiritualists designate obsession, and which is a very sore trial to those who endure it, would never be brought about by following the methods of self-training and self-control regarded by true Occultists as absolutely necessary to safety when we seek to tread what mystics call "the hidden way across the threshold." That threshold is the dividing line between normal and extra-normal susceptibility to psychic influences, and it is not well to try to cross it unless we have cultivated an amount of mental and moral poise decidedly greater than the present average.

Practically everybody can be a witness at some time or other to extraordinary phenomena and become thereby convinced of the reality of a realm beyond physical activities, but when an endeavor is made to become a sensitive, to develop one's psychic susceptibility by a special process, then words of caution need to be heeded. All fairly-read people are familiar with a great many records of mysterious occurrences which cannot be accounted for except by a spiritualistic or kindred interpretation, and many of these events have occurred in the experience of utterly untrained children who have had no knowledge whatever of Occult Science. How is this to be accounted for? many ask when we press the claim of special preparation for the exercise of psychic possibilities.

Our answer is extremely simple, for we at once reply by calling attention to two entirely distinct conditions which the usual questioner does not attempt to classify. The simple-minded children to

whom we have referred may be classed as natural sensitives whose organisms are more nearly transparent than the ordinary, and if they are in good bodily health and generally harmonious in conduct, though of an unusually introspective mental turn, they may be instanced as natural Occultists who do not require any special training, though a favorable environment is particularly conducive to their continued well-being. Such children we usually find as they grow towards maturity are adapted to unusual vocations. They manifest traits or characteristics which mark them off from the common throng, and while as authors, painters, sculptors, musicians, orators, they may come to excel, they are not usually fitted for ordinary grooves such as the majority of people must occupy. Such children need to live as much as possible in the open air, to subsist on simple food, to be unostentatiously attired, and kept as much as possible away from the contaminating influence of conventional existence; otherwise they are apt to develop neurotic symptoms which are frequently brought about by unwholesome artificial circumstances.

People of mature years who have displayed no spontaneous psychic aptitudes but who wish suddenly to develop mediumship and form circles for that purpose, need to exercise considerable caution; and it is only with a view of saving people from distressing consequences that true Occultists have always sought to guard the entrance to the psychic realm. It goes without saying that no body of Occultists could, if they would, prevent outsiders from receiving the enlightenment to which their stage of enlightenment entitles them, and wherever helpful inspiration and true illumination are to be found all lovers of human progress must rejoice; but as a loud and constant outcry is continually heard concerning the unpleasant effects of developing extreme sensitiveness in a haphazard manner, the time has certainly arrived for those who are in possession of any valuable information, of which the world stands sorely in need, to give that knowledge forth in such systematic and consecutive degrees as to render it truly helpful and not bewildering to the recipients.

The advantages of a rightly constituted Lodge is that it furnishes conditions for unfolding latent capacities in the most healthful possible manner, provides a shield against adverse conditions which often greatly distress the partially developed sensitive, and affords opportunity for observing intricate phenomena which cannot occur in places where the atmosphere is in a state of turmoil.

Much misapprehension prevails concerning light and darkness in a strictly physical sense; some advocates of "dark circles" main-

taining that it is necessary to rigorously exclude all light, natural as well as artificial, to facilitate the production of certain remarkable phenomena, while others are strenuously opposed to all seances which are not held in light strong enough to enable people to read fair-sized print with ordinary eye-sight. Instructed Occultists take a wise middle course between extreme positions and give strictly rational and clearly scientific reasons for their attitude. All true Occultists are students of Nature. They do not invent laws, but they seek to discover and apply them, therefore they often appear dogmatic in statement and exclusive in method whereas in reality they are but insisting upon necessary conformity with universal order. Whatever we will to become and do, that we can become and do. No truer words were ever spoken; so when Mental Scientists and New Thought advocates in general declare their determination to conquer circumstances to master fate, to vanquish sickness, to abolish poverty and adversity of every kind, experienced Occultists gladly acknowledge the righteousness and reasonableness of such stupendous claims; but they do not hesitate to say to their zealous but often inexperienced neighbors: You can do all you desire to do, for you can become all you determine to become—and doing is only a result of becoming—but you must tread the appointed path, because only along the road ordained by universal order can any of us fulfill our high ideals or reach the goals we long to win. Occultists know of the necessity for sacrifice, for surrender of the senses to the spirit, and knowing that whatever we truly obtain we must honestly earn, they refuse point blank to teach a treacherous doctrine and allow the unsophisticated to believe that there is no work to be done before ideals are realized and lofty hopes fulfilled.

The facts of telepathy or mental telepathy, and of spirit-communication also, are far too well authenticated for any Occultist to dispute them or even to spend time and energy in further verifying them, but when it comes to utilizing possibilities, turning faculties to the best possible account, then the Occultist has much to say, and says it most uncompromisingly.

It cannot be denied that a very large number of people are greatly perplexed on account of the disagreeable psychic experiences with which they are visited, and as the ignorant advice of uninstructed people which only bids the world to let the psychic problem alone cannot suffice to meet the requirements of the psychically embarrassed, a public setting forth of rules to be observed for the regula-

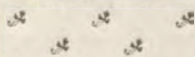
tion of sensitiveness is greatly needed. **It has therefore already come to pass** that more and more of what has long been secret doctrine is now open to all earnest students, and as good use is made of the knowledge made public more and ever more information will be given. It is by no means necessary that all sincere inquirers should connect themselves ostensibly with organizations of Occultists, but it is needful that aspiration should go forth in harmony with the exalted purposes of these noble ancient associations, which are highly influential on the unseen plane even though generally unknown externally. Every little band of devoted truth-seekers earnestly desiring to be fed with spiritual manna can truly become united, through aspiration and constant faith, with those true Adepts who never pose before the world but whose spiritual influence is inestimably great.

The fourfold initiation necessary for all who enter within the mystic realm is not difficult to outline, but it needs heroic watchfulness to accomplish. The first great step which all must take is to dominate all carnal instincts—literally to subdue the flesh to the spirit. All bodily appetites must be made submissive to reason and to will, for until this is done no one can be sure of protection from the inroads of undesirable influences from unseen states. The method of accomplishing this great work is by steadfastly determining to be master instead of servant, in our own domain. The second great step is to gain complete control over our thoughts so that we open or close the portals of our minds entirely at our pleasure. This is accomplished chiefly by concentration of attention upon exactly what we desire to become united with, and to accomplish this we must refuse to be disturbed if undesirable mental images intrude. By going mentally with only that with which we choose to keep mental company we reach a state where we simply go without all else; therefore we are not called upon to go actively against anything. The third step consists in gaining control over the imagination, and this includes regulating our experiences while asleep. The fourth step is complete consecration of our inmost affections to the service of the infinite All-Good, and consequently to universal humanity.

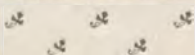
These steps must be taken one by one in successive order, and if the neophyte really succeeds in taking the first step the other rungs of the ladder will certainly be mounted. It is not asceticism, but complete self-regulation, that Occultism teaches. Therefore the true Occultist can live a happy, normal, social life and discharge every duty and enjoy every privilege that belongs to harmonious humanity.

Mind and body must be cultivated healthily together and no morbid moods must ever be allowed.

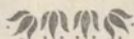
Having first cleansed our temples we go on till we illuminate them. No ideal can be too high, but let us not be discouraged when we find that only gradually, though surely, our ideals are actualized. Let us aim as high as we can perceive and set to work to reach our goal by employing all our faculties as instruments for realizing it.



What the world needs is more God-like thoughts.



"I am tired of hearing so much of the duty of the child to the parent:—Let us hear more of the duty of the parent to the child."—Will J. Erwood.





THOUGHT EXPRESSED BECOMES A THING.

By G. Gringhuis.
(Uniist.)

Written for THE OCCULT.

Thought vibration without a given form is like a ripple in the water, not until a thought expresses an ideal and takes on a form does it become a thing, that thing becomes a formed imprint in your brain and makes a formed cell in your organism, if not you could not arouse it, nor recall it by association unless it were there in form. Thought without form cannot be recalled, it strikes the glassy ocean and dies out.

Perfect thought of things or forms make perfect vibrating cells, and perfect cells only can combine in perfection, in harmony, but imperfect cells grind here and clog there, pinch here and up in arms there; here they are into mischief, and there into war, where the perfect cells will move on and on with ease and pleasure, as our planets do today, for a body made up of perfect cells means immortality in that objective life or body.

Take a body with 75 per cent of imperfect cells, and there will be something ailing or wrong somewhere most of the time. Take a body

with 50 per cent of imperfect cells and it will rebel only when other conditions conduce to that result. Take a body with 25 per cent of imperfect cells, and they will only once or twice in a lifetime congregate at some weak location and produce physical disturbance. Take a body with only 10 per cent of imperfect cells, and it will go through life without a scratch or a frown, for they are held in obedience by the large preponderance of perfect cells in the body and mind.

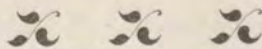
To obtain more and more perfect cells make more perfect ideals of the things that come up daily, then imperfect ones, viz., make a perfect ideal of a finger, of a hand, of an arm, of a toe, of a foot, of a leg, of a nose, of an ear, of an eye, of the teeth, of the hair on the head and of the body as you wish it to appear, and do not offset them with their imperfect ideals. Make perfect ideals of the whole human race or beings, of vegetable and animal life, and of your neighbors and friend's doings; condemn no one, for each perfect ideal adds a perfect cell in your mental makeup. It is well to make daily from 50 to 100, or even more perfect ideals of things, so as to be sure that you overbalance the imperfect ones that from force of habit or environment may creep in during the day, for mind through the ideals invested make up the body, perfect or imperfect, healthy or sickly, strong or weak, love or hate, young or old, life or death, as man unconsciously determines it shall appear.

This is mostly done by making ideals for our fellow brother, than by making them for ourselves. Therefore, it is written after judgment day, all shall be peace and bliss. Then drop your judging, for all is well.



Be as faithful to thyself as the needle to the pole.

As we think of others so will others think of us.

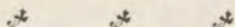


The Last Retreat.

By Mrs. Dan M. Davidson.

Hark! I hear the muffled drum,
And the tramp of many feet;
As the doleful minnie gun
Sounds the warriors' last retreat.

Now lay him down,
In his lone hero's grave,
Throw the earth tenderly over the brave,
And pity the mother who watches in vain,
The return of her laddie,
Who remembered the Maine.



BE YE PROPHETS OF HOPE.

By Yram Eeznil Yroma.

Written for THE OCCULT.

A BOSTON daily, anent the recurrent spasms of discussion as to whether the sun spots are responsible for the stir-up of our mental, moral and terrestrial atmosphere, delivered itself awhile ago editorially as follows: "Why is it that every 'prophet' who has been inspired by the sun spots to speak his mind tells us that something ominous is indicated by their presence? Once in awhile it seems we might have a prophet to foretell cheerful things; someone to prophesy that there is to be peace and harmony and happiness all over the world, and that prosperity will wait on every man. * * * * *"

Well, why should we not mingle sunshine and shadow in our prophesies would they not then better accord with what we know of life's happiness than forecasts all shadowed or all brightness? No life is all one or all the other, no event in any life is so black but it has its little flecks of light studding its gloom; no cloud but has some silver lining; no sorrow but leaves us better for it; no trouble but makes us wiser; no annoyance but has its funny side; nor is any happiness unadulterated save that happiness that is "peace that passeth all understanding." Every pleasure has its reaction; continual brilliant sunshine blinds and wearies, we need the clouds and darkness for relief from dazzle and stimulation. And so Nature, wise Nature, alternates night and day, shadow and sunshine, trial and reward, that we may grow.

The artist puts into his picture light and shadow, otherwise there would be no beauty, no symmetry, no naturalness. A life all joy would in time develop selfishness, superficiality, cowardice. Sorrow develops sympathy, depth and strength of character and courage. But all sorrow and no brightness would defeat its own ends as surely as would all brightness and no sorrow.

Our powerhouse, or great distributing station of force, the sun, continually sending us our quota of life, gives us as lavishly as we are able to receive and utilize this life. If the sun spots bespeak ebullitions of force of which the earth receives its share, an increased out-pouring and an increased in-taking, a stronger charge than common, is it any more remarkable that the bodily structure of Mother Earth should be at first disturbed by these powerful currents of sun electricity, before it can adjust itself to them, than that the normal action of the nerves and muscles of a person receiving a stronger current of electricity than he is accustomed to should be put for a time out of balance?

The same law applies in both cases. When we receive a strong current from a battery whose poles we hold in our hands, we all know the rigid effect upon our hands and arms, followed by a limp reaction when we let go, succeeded very soon by a return to normal action. Picture then the earth receiving a more powerful discharge of force from the great sun battery, than it is normally accustomed to, and "scringing up," contracting under its influence, then relaxing and readjusting itself, would not the cause of earthquakes following sun-spot activity be more easily understood?

But is not the earth advanced in development by every influx of a higher force, of more life, however much it may be disturbed at first in adjusting itself to it? And would it not be reasonable to suppose that both earth and inhabitants will use this increase of life and power according to their development, increasing their activities along whatever path it finds them treading?

The ambitious man uses more power to further his ambitions; the spiritual man translates new influx into spiritual growth; the athlete turns his extra dividend of power into physical strength; the man of passion directs it into channels of passion; the intellectual man strengthens and intensifies his intellect; the earth's cruder electricity quickens its vibration under the impelling power of this strong re-enforcement from the sun, and new conditions evolve therefrom displacing old ones.

And it is all one and the same force that creates all these diverse effects according to the use made of it. For it is Life, poured out upon all things from the central source, by means of distributing stations, stellar power-houses, supply stations for their own special systems, and each planet transforms the current received according to its equipment, its development and needs, as man transforms the current of force he receives, according to his equipment, development and needs, this universal energy becoming brain force, nerve force, muscular force according to the field of its activity. Whether its expres-

sion is physical, psychic or spiritual it is one and the same force, the great universal energy, life, in various manifestations or differing rates of vibration.

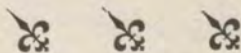
It was the Lord who hardened the heart of the Pharaoh, and it was the Lord also who made Moses more spiritually potent, the same power, of itself a holy power, "the Lord," yet Pharaoh was made worse by it. Why? Because being a power of Life, of force, of energy, Pharaoh having used his life forces along lines of pride and lust of power, when a greater influx of life came to him he used it as was his habit, and his pride and despotism were intensified thereby. While Moses having used his life forces to unfold his wisdom, purity and spiritual strength was carried higher on the tidal wave of life that flowed in upon him. Does not this explain the supplication in the Lord's prayer: "Lead us not into temptation," difficult to understand in any other light?

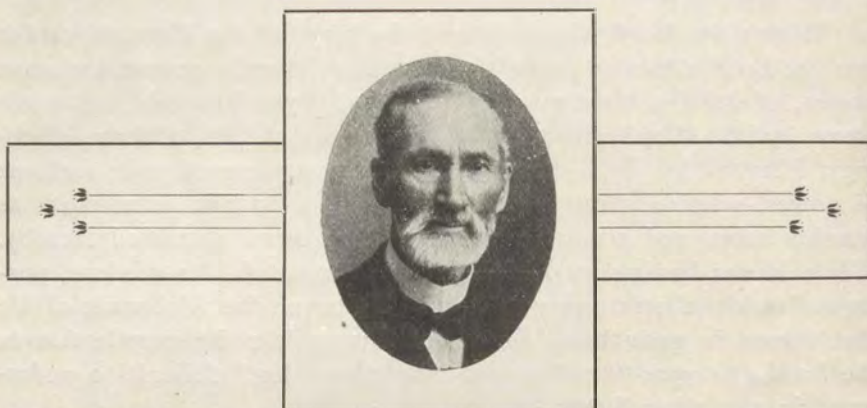
Man is free to choose how he shall use his life energies, though he must reap what he sows, by the reaping gaining wisdom for a better sowing, and he must sometime arrive at the goal appointed for him; his destination he cannot change, but his path to it he may select. Wherein is man's freedom of choice within wide but certain limits.

Whether we reap the zephyr or the whirlwind therefore rests with us in the sowing.

A well rounded character, a balanced nature, a wisdom developed through experience, attained, we pass out of the region of storms where we have learned our best seamanship and how to navigate to quieter waters and safe anchorage. So the storms are instructive, the earthquakes evolutionary, the volcanic activities purifying, the house-cleanings rough paths to peace and comfort.

First war, then peace. Let us see through and beyond chaos, order; beyond groping, direction; beyond darkness, light; beyond financial and governmental disaster, prosperity, order, honor; beyond religious bickering, charity and harmony; beyond terrestrial quakes, eruptions and storms, a more serene and fertile earth; beyond want, misery and despair, supply, justice, contentment, "peace and harmony and happiness all over the world and prosperity waiting on every man."





WEIGHING THE SOUL.

By Lyman C. Howe.

Written for THE OCCULT.

That the soul has weight appears probable, almost axiomatic. But that the gravity it represents is of the same kind that causes an apple to fall, may not be so certain. If the soul is but the innermost consciousness, we can hardly credit it with weighable qualities. It is hardly conceivable that intelligence has weight of the kind that the scales can recognize. When we speak of weighing a subject well, or the weight of argument, we do not refer to the pounds, ounces, penny-weight, or grains, used by the apothecary, and measured by the balance. But we often speak of the soul as the organized ego that includes the spiritual body; and that is supposed to be made of the sublimated material prepared and evolved by the physical body, and set free by death. As gravitation is supposed to belong to all matter, visible and invisible, gross or refined, solid or gaseous, it seems reasonable that the outer clothing of the soul—or spiritual body—should have weight capable of affecting a delicately prepared balance, as really and naturally as a grain of quinine. But it has been scientific-

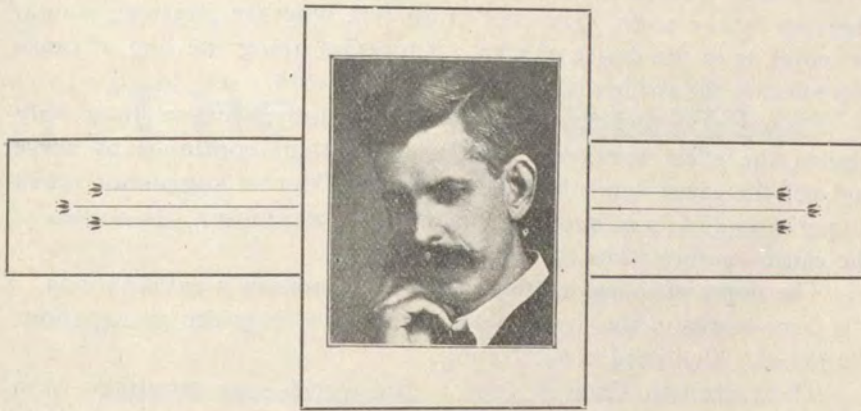
ally demonstrated that certain spiritual intelligences can cause the increase, or diminution, of the weight of a human body, by 20 to 40 pounds. By what means this is accomplished I do not know. It may not be capable of explanation to our infantile understanding. It is probably due to some exercise of the will. We know that by voluntary effort we can so impress our muscular system, as to exert its force on matter, and raise a solid weighing a hundred pounds directly against the normal pull of gravity. We cannot so well inform our neighbor by what process we do it. We can say we willed it; but just how we attached our intelligence and directive purpose to the muscular leverage and caused the mechanical grip to overcome the weight of the body, may not be so easy to explain. A soul might weigh 3 ounces at one time, and nothing at another time, if it were manipulated by a scientific attendant from the spirit world. Besides, if weight is wholly, or in part, due to electric energy, or activity, it might be modified indefinitely by change of locality or meteorological influences, electric storms, friction in air currents, or magnetic blendings. In view of these, and many other possible, or probable modifying causes, we should not expect unanimity in the results in any efforts to test the gravity of the soul.

We are informed that several scientific physicians in Boston have been experimenting and have actually succeeded in determining the weight of a human soul! It is reported to weigh from half an ounce to an ounce. This does not indicate very accurate weighing. If you ask a druggist for an ounce of strychnine, and his scales vary to the amount of half an ounce, and he puts up the prescription for your and tells you he put in from half an ounce to an ounce of the deadly drug, you would not care to use the compound, lest it kill instead of curing you. Nevertheless, if these experimenters are absolutely certain that the souls to which they applied their tests weighed **something**, if but 1-16 of an ounce, or even one grain, it marks an epoch in the history of science. Even if no two souls weigh the same, and the same soul never twice alike, yet the point is made that souls have weight, and are therefore material, and that whatever ethereal subtleties may be attained in the advancement of life in the spheres, there is a substantial substratum, a body of sublimated matter that ever represents the origin of structural individuality upon the foundations of physical nature. This gives it a sense of naturalness and appeals to our normal reason as consistent with all our experiences with conscious life.

Different planes of matter may be separated by variations of motion, and certain kindred planes of consciousness hold correspon-

dence with each; and this gives to our concepts a graduated scale of being that is natural through all changes, and the spirit world as real and natural, and as perfectly adapted to all ranges of our nature as any we have dealt with from the beginning of our life. After experimenting and weighing and determining the mechanical value of souls it may be profitable to rise into other altitudes and survey the years with another revelation in our horoscope. A soul that is weighted with sorrow, and struggling with the darkness of a cruel fate, may hold some solemn, sacred lessons from which we may learn, and which may touch the secret arcana that lie above the horizon of mechanical measurements, and awaken within us the divinity of love, sweet, unselfish, helpful love, that warms and glows and sanctifies. A soul that is weighed in the balance "and not found wanting" will thrill us with the tender breathings and hallowed prophecies of immortal Edens, and open our understandings and quicken our perceptions that we may hear the soft music of immortal voices, see the bright visions of eternal bloom, and share the Wisdom and Loving Grace of the Beattitudes.





DO YOUR THISTLES THRIVE?

By O. V. LaBoyteaux.

Written for THE OCCULT.

Several years ago I was working on a farm, and in one of the best fields on the place was a bed of Canada thistles that I undertook to exterminate. With a scythe I cut them down, raked them up and burned them. Well, I had the privilege of doing the same thing several times during the season, and at last in desperation I took a hoe and cut them off just below the surface of the ground, congratulating myself in that I would not have to bother with the noxious weed again. But behold, when spring came again the roots sent forth their foliage to the light with renewed vigor. My past year's work was but wasted energy; I had only been striking at the effect.

I know a man who takes but little physical exercise, who keeps many late hours and to whom the early sunrise is almost an unknown sight, retires on the heels of many a midnight gorge; of tobacco he smokes and chews to excess—and he wonders why he should with almost periodical regularity suffer with a severe headache. He has exhausted the power of several drugs to deaden the pain; but he hasn't made a single effort in the changing his mode of living—and the headaches continue. Just look into the habits and modes of living of that friend of yours who is such a chronic medicine fiend and see if you can discover any change in their daily life. It is just like holding your hand in the fire and crying because it continues to burn. The thistles of disease continue to flourish.

I finally cleaned out that thistle bed, but I took a spade and dug them up by the roots. The root of all evil, whether physical, mental or moral, is in the desire of man. Education along the line of cause and effect is the spade that will cleanse the world.

Proprietary medicines are often a failure because they only deaden the effect temporarily while the patient continues to nurse and pet the cause—and the thistles thrive. Mental suggestion when properly applied is at once an educator and a cleanser. It strikes at the cause—nature takes care of the effect.

The hopes of today will be buried by tomorrow's anticipations.

Nine-tenths of the joy of a selfish pleasure is in the anticipation; the joy of a kind deed is everlasting.

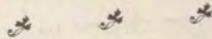
There are two kinds of good in the world—one prompted from within and the other from without. The first carries its own reward; the latter seeketh alms.

The soul is fed and grows from within. Don't retard that growth by giving it an enamel coating of good deeds prompted by selfish purposes. Live your life open, be it good or bad, but learn to govern your desire.

Strive not to emulate the lives of the past age;
They are but the relics of which we are fruitage.
Each new generation is better than the last
And higher ideals replace those of the past.
Each new babe is father of a newer born hope
That peers into the mists with deeper, broader scope.
Measure future standards by ideals yet unborn;
Each today is the dawn of a new, brighter morn.
Look not into the past to find the world's new needs;
Bury all religions that are bounded by creeds.
Neither condemn the past, for 'tis the foundation
Of a superstructure of perfect creation.
And every today is but pulsating sands,
Necessary atoms on which tomorrow stands.
Each succeeding creature is but a new relay
In man's eternal race down time's endless pathway.



The Museum.



In this department we hope to interest the Antiquarian, Pioneer, Indian, Historical and China, relic hunters.



ANTIQUITY OF STONEHENGE.

Implements Indicate that Monoliths Were Built Before 1500 B. C.

(From the Baldwin Scrap Book.)

A striking discovery has been made during excavations which were necessary to raise one of the monoliths in the famous prehistoric group at Stonehenge in Wiltshire into an upright position. The men engaged in the work have found numerous neolithic implements, which had evidently been used in cutting and squaring the stones, and, when blunted, had been turned into the bedding on which the stones are supported.

The discovery is held to prove that the unique spectacle of Stonehenge is anterior to the Bronze age and that the structure still visible was certainly built before 1500 B. C.

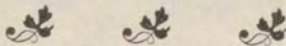


A BABY FOUND THE FIRST DIAMOND.

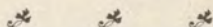


From the Baldwin Scrap Book.

Mr. Howard Hensman tells the following story of the first diamond found in South Africa: "In 1867 diamonds had been discovered in the region to the north of the Orange river. This discovery was made accidentally. A Boer farmer one day saw a native child gleefully playing with a small pebble that glittered and coruscated in the sun with unusual brilliance. He took the stone from the child, examined it, and carried it home with him. He could have had but little idea of what the stone really was, for, probably, the only time he had ever heard of diamonds was when he read the Old Testament; but a Boer has always a keen eye for business, and, thinking that the stone might have some commercial value, the farmer showed it to a British trader named O'Reilly. O'Reilly seems to have recognized the stone immediately as a diamond, and bought it of the Boer—after considerable haggling—for £20. Next he submitted it to Dr. Atherstone of Grahamstown—an authority on mineralogy—who unhesitatingly declared it to be a diamond of the purest water. The diamond was then shown to Sir Philip Woodehouse, high commissioner at the Cape, and was bought by him from O'Reilly for £500."



Humanitarianism.



With loving sympathy this page is respectfully dedicated to the memory of a faithful friend—my dog.

DO DOGS REASON?

By Mrs. Dan M. Davidson.

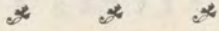

This is a subject filled with the deepest interest to me. For years I have taken great pleasure in the study of the canine mind, and I have come to the conclusion that dogs can and do reason that they understand any language spoken by their master.

Speaking of telepathy or thought transfer among the human race, I think, without a doubt, that my dog "General U. S. Grant" accomplished this achievement far beyond any human being. To illustrate, I would speak to "Grant," calling his attention, when I only had to look into his great brown eyes with an earnest look and think what I wished the dog to do. For a moment the animal would gaze steadily into my eyes, then he would jump and whine to show he understood the thought, and immediately go and do the very thing I had told him to do with my eyes and my thought. I have known this faithful friend to sit in front of me, and for one-half hour hold a regular conversation in this manner.

"Grant" was not a thoroughbred, he was a cross between the fox terrier and the St. Bernard, and his wonderful intelligence no more nor less than a keenly developed sense of telepathy.

Notice, for example, the likes and dislikes of the canine mind, the very friend you have loved and trusted, your dog will not recognize, but will watch his every move snarling and showing his teeth every time he sees the person who excites his dislike. Why is this? Can the brute mind read beneath the surface? Can he read the treacherous heart which beats beneath a coat of broadcloth?

Dear ones, why not trust the truest friend you have—your dog? He will never lie, he will never fail you.


BOOKS AND MAGAZINES RECEIVED.


We are glad to acknowledge the receipt of the first and second volumes of "Think Aright or Cosmo-Planetary"—"Vibration Is the Key of Life," by G. Gringhuis. These books each contain over one hundred pages, are nicely gotten up, printed on fine coated book paper and bound in green and white, and treat on "Mental Science" and "New Thought." Price \$1.00 each. For sale at 129 Canal street, Grand Rapids, Mich.

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"The Planetary Daily Guide," paper-covered, is a book giving all of the favorable and unfavorable dates throughout the year, with directions for immediate use. Price 50 cents. Issued annually by the Portland School of Astrology, 266 Clay street, Portland, Oregon.



WITH THE CHEF.

Queen Pudding.—One cup of sugar, one of milk, two eggs, one-fourth cup of butter, two teaspoonfuls of baking powder, one cup of stoned raisins, flour to make consistency of cake. Steam in buttered dish one hour. Serve with sauce.

Red Pudding.—One pound of currant juice, two pounds of water, three-fourths of a pound of sugar, one teaspoonful of ground cinnamon, one-fourth of a pound of corn starch dissolved in water. Let this boil until it thickens; then pour it in a bowl that has been rinsed in cold water. When cold turn out and eat with cream.

Sponge Cake.—Mix one cup of flour with one heaping teaspoonful baking powder, one cup sugar, three eggs and one tablespoonful sweet milk; flavor with flavoring extract of lemon; stir briskly and bake at once.

Little Onion Pickles.—Take two quarts little silver skinned onions, pour scalding hot water over them; remove the skins, pack in jar. Cover with brine that will hold an egg. Let stand two weeks. Then soak over night in cold water. Then put the onions into bottles, cover with white vinegar. To each pint bottle add three tablespoonfuls of mustard seed and a half dozen of little long red peppers.

Waffles.—To a quart of flour add a teaspoonful of salt, two teaspoonfuls of baking powder, one teaspoonful of melted butter and sufficient milk to make a thick batter, then add two eggs well beaten, mix thoroughly and bake at once.

White Puffs.—One pint rich milk, whites of four eggs whipped stiff, one heaping cup prepared flour, one scant cup powdered sugar, grated peel of half a lemon, a little salt. Whisk the eggs and sugar to a meringue, and add this alternately with the flour to the milk. (If you have cream, or half cream half milk, it is better). Beat until the mixture is very light, and bake in buttered cups or tins. Turn out, sift powdered sugar over them, and eat with lemon sauce. These are delicate in texture and taste, and pleasing to the eye.

Potato Croquettes.—Season cold mashed potatoes with pepper and salt, beat to a cream, with a tablespoonful melted butter, to every

cupful of potatoes. Add two or three beaten eggs and some minced parsley. Roll into small balls; dip in beaten eggs, then in bread crumbs, and fry in hot butter.

Spanish Cream.—Dissolve a third of a box of gelatine in three-fourths of a quart of milk one hour; then put on the stove, and when boiling, stir in yolks of three eggs beaten with three-fourths cupful of sugar; when boiling hot remove from fire, and stir in whites of three eggs well beaten, flavor to taste, and pour in moulds.

Snow Cake.—One-half pound arrowroot, one-fourth pound of sugar, one-fourth pound butter, whites three eggs, flavoring. Beat the butter to a cream, stir in sugar and arrowroot, beating all the time, then add the whites of the eggs, well whisked, and the flavoring; beat twenty minutes, put into buttered patty-pans, bake fifteen minutes in a moderate oven.—Mrs. Brown.

Watermelon Cake—White Part: Whites of five eggs, two cups white sugar, two-thirds of a cup of butter, three cups of flour, two-thirds of a cup of sweet milk, one tablespoonful baking powder. Red Part: Whites of five eggs, one cup red sugar, one-half cup of butter, two cups flour, one-half cup sweet milk, one tablespoonful baking powder, one-half pound seeded raisins rolled in flour. First put the white part into a cake pan, keeping it away from the center, and well around the sides. Then pour the red part into the center and bake. The sugar should be bright red, not solferine.—Mrs. Bates.

Peanut Wafers.—Chop very fine a pint of the shelled nuts and mix with 3 eggs, 2 tablespoonfuls of milk, a little salt, a cup of sugar creamed with 2 tablespoonfuls of butter. Flour is added to make a soft dough, which is rolled very thin, cut into strips and baked in a moderate oven.

Snowdrift Cake.—Three cups flour, two cups sugar, one-half cup butter, one-half cup sweet milk, whites of five eggs beaten to a stiff froth, one and a half teaspoonfuls baking powder. Sift the flour, and do not pack it while measuring.

SWEETHEARTS, if you have any nice recipes for cooking without meat, send them to The Occult, so all your friends will get a taste.

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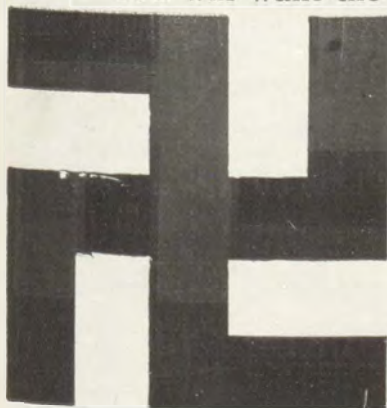
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