

Vol. 1

JULY, 1907

No. 7

THE OCCULT

A MAGAZINE DEVOTED TO

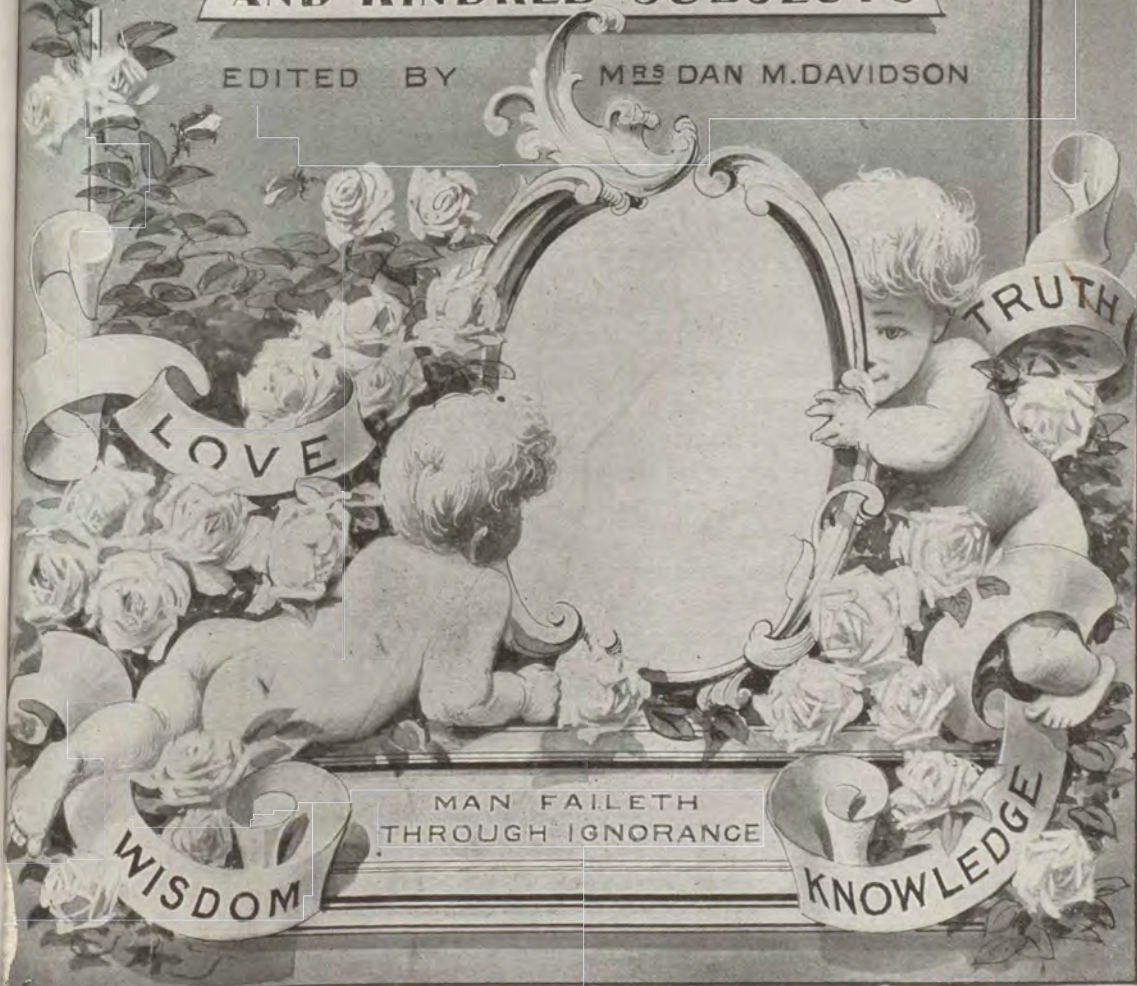
NEW THOUGHT,

PSYCHIC RESEARCH

AND KINDRED SUBJECTS

EDITED BY

MRS DAN M. DAVIDSON



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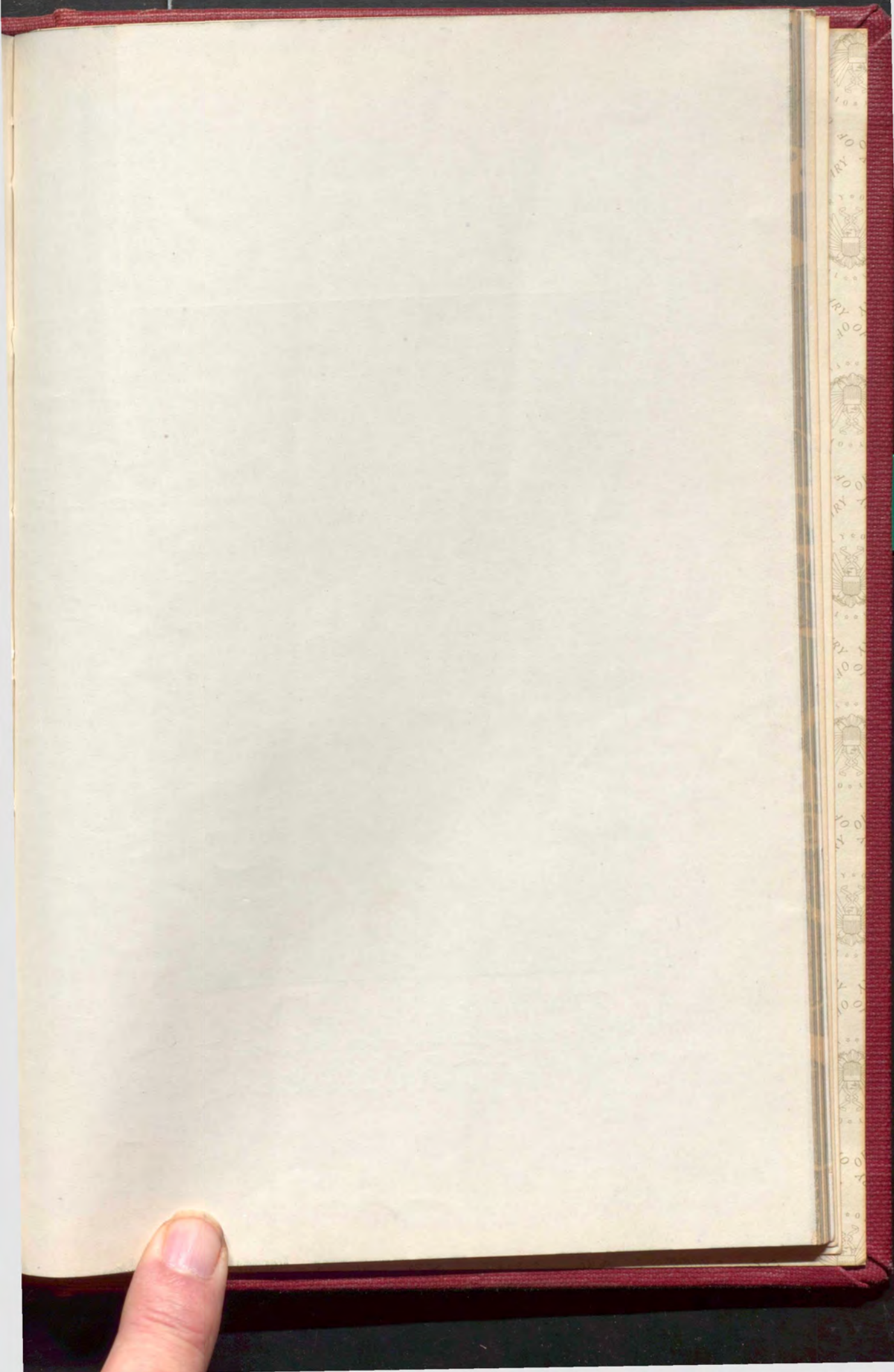
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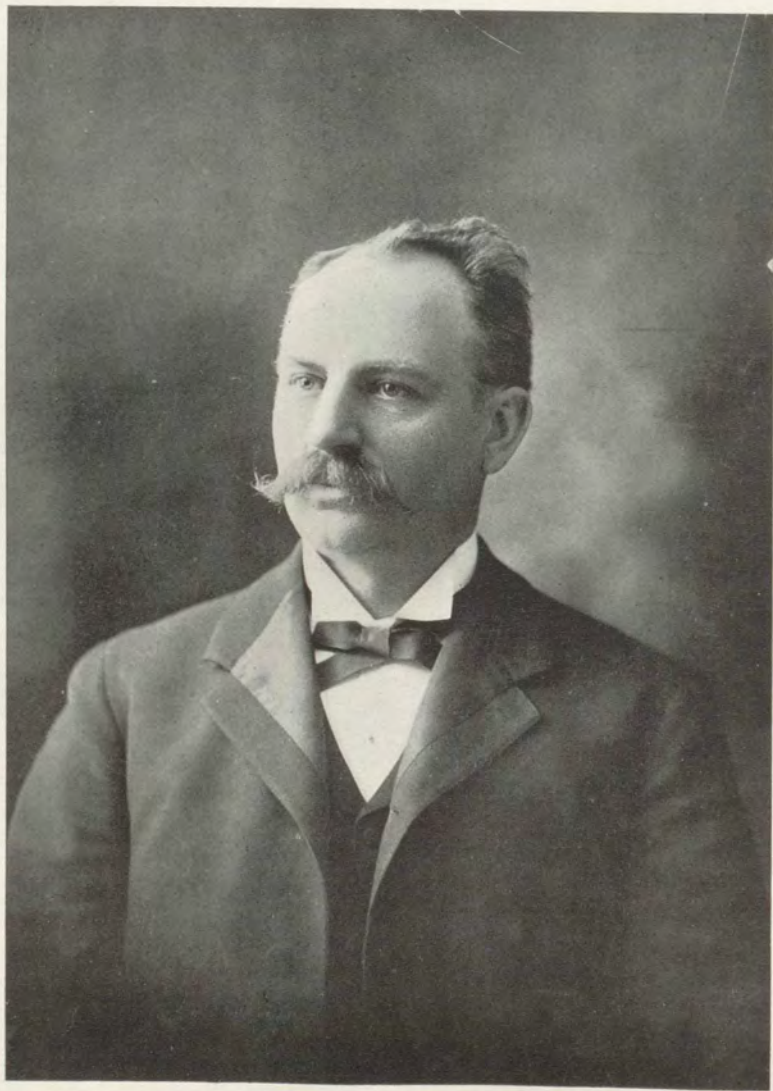
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**“Onward! to Progression’s
Mountain Top.”**

Entered as Second-Class matter, February 4th, 1907, at the Postoffice at
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OVER THE TEA CUPS.

HAVE you read Will J. Erwood "Object of Living?" If you have, tell your friends about it, and if not, I wish you would do so

Dear Friends, One and All.—"Just a Glimpse" and "From the Silence or the Pathway of Hope" will not be ready to deliver to you until September, when they will be published by us, and we will try not to keep the friends waiting so long again, but, trouble with printers and a rush of camp work, is the cause of the delay, and as soon as camp is over you will hear from us.

Trusting you will not be disappointed, but will send your orders and good thoughts in just the same. Many, many thanks for your able support in the past and we solicit the same in the future.

The Occult is now \$1.00 per year. Just read our special offer on back cover.

WE are happy to announce that John N. Larson, the astrologer, will be a regular contributor to "The Occult." He will cast on horoscope each month, giving us the forecast for business and general survey. Will cast the horoscope of children born in each month, and will predict *the rise and fall of the general stock market.*

Tips for August.—Well! well!! Here they come. "Mars, Its Canals and People," by B. F. Austin. "In the Realm of Thought No. VII," by Will J. Erwood. May Kellogg Sullivan will send us something fine, although we have not received her copy yet, but we are sure she will not disappoint us, and G. Gringhuis (Uniist) gives us an inspiring article entitled: "Mind is Man's Power," and several beautiful poems with a number of short articles by our regular contributors. This will be one of the finest books yet. Don't fail to read the August Occult.

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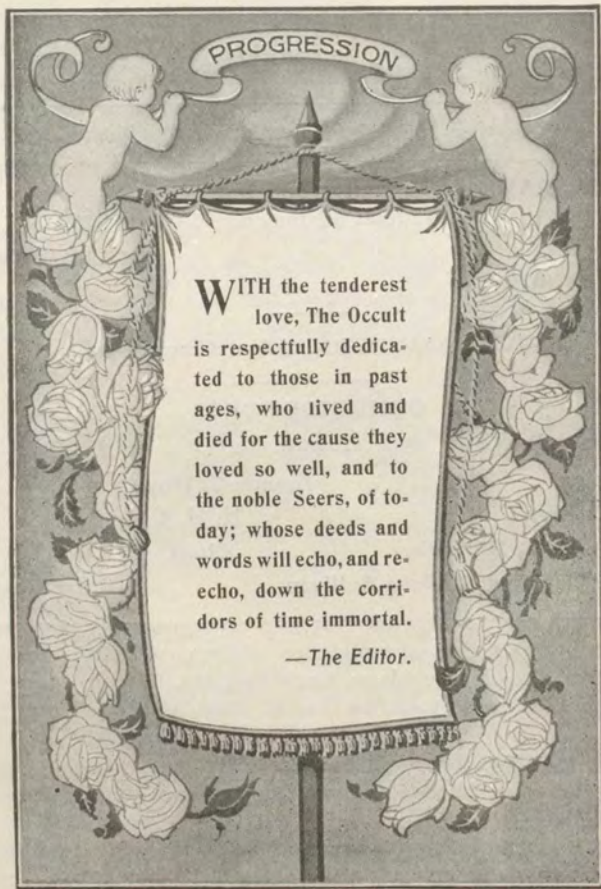
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God helps him who helps himself.

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PRACTICAL USE OF "NEW THOUGHT."

By Mrs. Dan M. Davidson.

"Dear Editor:—

There is so much hue and cry over the success of 'New Thought' and the good derived from its practice, everybody is preaching 'New Thought' all the time, but never tells one how to put it to practical use, that I take the liberty to write and ask you to kindly give me some idea that I may gain some benefit from it, too. Yours, for the success of THE OCCULT,

MRS. A. J."

writes a poor little lady who wants to "be shown."

Dear One: The most practical thing to do when we begin to make use of 'New Thought' is just use a wee bit of good old-fashioned common sense, the kind our forefathers used in the early days of pioneering, when each man stood ready to "turn in" and lend a helping hand to a neighbor.

If we would better our conditions we must begin at the central point and remove the Cause and the effect will immediately cease.

First, let us make a mental picture of our body as we would have it appear; this picture we will hang upon the walls of our thought chamber, where we can see it every day; always think of your body as strong and healthy, picture your face at the most beautiful and your figure the most superb, always think of yourself as you are—God's noblest work. We were made perfect, so let us hold aloof to our mental vision or consciousness this perfect being,

ever affirming the beauties of that perfection; do not merely affirm, but enter into a realization of its wonderful truth.

Do not reach out today expecting failure tomorrow. You have only strayed from the path, that is all, lost for a short time amidst the great jungle of life, and now, if you follow carefully the blazed trees left by your mistakes, you will soon find yourself in the open. Make your ideal sufficiently strong to uphold and lead you to the light, work out in the same way every problem of life, no matter how great or small, realizing that all good comes from within, manifesting without, entering fully into the beautiful knowledge of the Divine presence, which is to become a living reality to you, a power supreme which fills and permeates your very soul.

Each day go into the silence for a short half hour and forget the world and its pitfalls, remembering only the divine part of all, fill your whole being with it, as you drop into quiet repose, perfectly relaxed, all material cares, anxieties, troubles and fears are forgotten. Never mind the many duties staring you in the face; just prepare yourself to perform all which may be required of you, by taking a half hour's spiritual rest, and you will come forth refreshed and happy, thanking God that you have been permitted to look within and turn a leaf in the book of life and show one more pure white page unstained by a single blot.

To better our conditions it becomes a necessity to change our habits. First and foremost among these is self-control. In the same degree that we learn self-control do we enter into a realization of this divine good. It is the fault of human nature to give way to impulse, to express emotion or anger, too ready to yield to a long practiced habit. Hence our progress and unfoldment depends largely upon our ability to control the influence of the outside world upon our lives, physically, socially and spiritually.

Never mind the mistakes, they are a part of your unfoldment. Just try, try again—slowly but surely the errors will grow fewer and fewer until they fade into nothingness and you will feel the divine truth illuminating your whole being, ever holding in an attitude of reverence and prayer your ideal world, ever seeking to know for yourself the divine law, thus letting your whole life unfold in the silence and become a revolution to yourself, and fill your starving heart with spiritual wisdom and knowledge.

Make your mental picture so perfect that all else becomes as nothing when compared with it and its spiritual upliftment, always believing you are a divine spirit, and sooner or later that divinity will manifest itself in you. Wait for it, work for it, live for it, and ultimately you will receive your reward.



THE FUTURE RELIGION.

By B. F. Austin, B. A.

Written for THE OCCULT.

What shall it be? One of the many denominations now in the field, or a new aspirant among religions, or a fusion of the best elements of different systems demonstrating the principle of "the survival of the fittest"?

Without attempting to enter the realm of prophecy, it seems possible, from observations of the trend of human thought and reasoning, from the law of cause and effect upon forces now at work in human society, to outline many of the salient features of the world's future religion.

Whatever the future religion may be it will have for its chief purpose the growth and unfoldment of human nature and the increase of human happiness. Early religions were largely the outgrowth of fear and had for their object the propitiation of the gods. They consisted in sacrifices and devotions intended to appease divine anger and insure the good will of heaven to the worshipper. They were an insurance wrought out by the worshipper against the ven-

geance of the gods and a title claim to divine favor at the hour of death and in the future judgment.

Gradually through the ages this conception has changed, till now every religion is, or is to be, tested by its ability to serve human interests. "What can it do for men?" is the question we now ask in testing values in religion. Can it teach us how to make life a success, how to enlarge our powers, how to make our natures accord with the eternal principles of truth, justice, love and brotherhood in the moral realm, how to grow in capacity for the enjoyment of happiness, and where to find the fountains of life and love and joy?

The age is not lacking in reverence, yet the silent conviction is settling down into human minds and hearts that the Supreme Power is not in need of anything man can bestow, that the religion that consists mostly in psalm-singing and fulsome rehearsal of the might, power, glory and goodness of the divine character, has had its day and the age of a religion that is of men and for men is dawning on the world. The supreme purpose of the future religion will be to discover to man the laws of his own being and bring him in thought and action into harmony therewith, with the view of securing the maximum of human growth and enjoyment.

The religion of the future will be based on investigation of nature and reason rather than on revelation and authority. Early religions assumed certain great principles as true and drew their facts (?) as inferences therefrom; the future religion will assume nothing as true which is not found in human experience or in the investigations of nature. Since Bacon's time this has been the scientific method—first, the discovery of facts and, secondly, the inference therefrom of general principles. The same methods will be applied in religion. In other words, the future religion will be a scientific religion, based on the discoveries of nature, the laws of reasoning rather than a religion of faith and authority. The world has grown tired and sick of authority. Everywhere today men are struggling to break their mental bondage and shake off the incubus of past authorities in religion and philosophy and education.

A great intellectual revolt is now on and a chasm deep and wide, and ever widening, has grown up between the cultured intellect and clear thought of today and the old statements of authority. In short, religion is seeking and finding a new basis in man's own mental and moral nature and in the laws of the moral order. Religion is, therefore, in no danger of being thrown aside in the rapid march of human progress. It is finding its own true foundation in nature rather than in revelation, and as a principle to bind men

together in human brotherhood—which is its true meaning and purpose—it will find a larger and firmer place in human thought and affection. The future religion will reveal to men, more and more clearly, that this principle of brotherhood is nature's own ordination and essential alike to the best interests of the individual and of the state.

While the future religion will not be based on revelation or rest on inspired authorities, it will not be without them. Inspiration and revelation from spirit spheres have been an essential feature of religions in the past, are actual facts in human experience today, and destined in the unfoldment of man's soul nature to be more powerful features in man's future. But they will not be, as in the past, authoritative and final.

The great mistake of mankind has ever been the belief in infallibilities. Inspiration does not imply infallibility. Revelation does not imply infallibility. Both exist and both have their limitations, as every Bible and every religion of the past has amply proven.

There are all orders and degrees of inspiration and there are all orders and degrees of revelation. The intelligences which inspire and reveal are limited in knowledge and spirituality as well as the intelligences which are inspired and to whom the revelations are made.

The future religion will be one in which there will be increasing inspiration and increasing revelation of truth from spirit realms (as well as the study of nature), but along with this increasing inspiration and revelation there will be the denial of infallibility and the subjection of all inspiration and revelation to the same critical analysis and logical process to which we subject the teachings of men in this life. Nature and her invariable order, the facts and the laws of the universe about us and within us, will be the standard by which in the religion of the future men will test the truth and value alike of all teachings both from mortal and from spirit spheres.

The future religion will be a creedless one. Of course we do not mean by this that men will not hold many views in common, nor that the individual man will not have certain well-defined views and beliefs in regard to things spiritual and eternal. We simply mean that the future religion will have no formulated or compulsory creed for its followers. Every man's creed will be his own private property, and we imagine in those days yet to dawn upon humanity it will be considered an impertinence and an unwarrantable trespass for any man to assume the duty of inquiring into or regulating the creed of his neighbor. I should not be surprised to find the men of

the future posting notices against trespassers on the private mental domain of their religious views and notions, as men now warn off trespassers on private property. Not that there will be no creeds—there will be as many as there are men—but every man will make his own, change it every morning and evening if he so desires, and it will be considered quite as appropriate and legitimate for every man to have his own individual creed as for every man to have his own suit of clothing. Then it will appear to men as ridiculous, absurd and farcical to ask every man to subscribe to the same statement of religious views as to ask men, women and children of all sizes, shapes and ages to wear one and the same suit of clothing.

If the heresy hunters of today could picture to themselves an audience of five hundred people all attired in one regulation costume they would have a mental object lessons to convince them of the folly of their position.

The future religion will be practical. Its preachers will be teachers. Its instructions will not be along the line of moot points in history, dogmatics, or the mysteries of the past or future, but on the subjects of everyday life.

The preachers of the future will be men versed in science and art and in the knowledge of human nature. They will teach the people how to live natural, healthy, happy and successful lives—how to regain health and mental and spiritual balance when these are lacking, how to overcome doubt, conquer difficulty, and, as Tennyson sings, “make stepping stones” of their “dead selves to higher things.” They will teach the people how to mate and marry (according to nature’s laws of affinity) and beget and rear healthy, happy and promising children—each one the product of mutual desire and love and each one welcomed into congenial surroundings for the wonderful unfoldment of its divine nature.

The future religion will be comprehensive, embracing in its scope all lines of education, music, art, poetry, literature, recreation, and the study and development of our mental and spiritual powers. Its aim will be the realization of the highest ideal of manhood, the highest ideal of the home, the school, the government, and society at large. In short it will be God’s Kingdom set up here and now in clear and cultured intellects, in pure and ennobled affections, in lofty and elevated sentiment, in altruism and brotherhood—making this world a fit temple for gods and men to dwell in.

The future religion will be one of “the communion of the saints” and of the intercommunion of the worlds, and of conscious com-

munion of the realms of spirit life and love.

In the rapidly widening horizon of man's knowledge and experiences and prospects, in the scientific basis now laid for the principle of telepathy and the increasing number of people who can consciously practice it, in the wireless telegraphy of today and in the growing conviction of the human mind that we are to conquer all of nature's realms and extract all her secrets and harness for our use all her forces, in the fact now generally recognized by astronomers that Mars is inhabited by intelligent beings like ourselves, as well as in the discoveries of the psychic researches of today, and the conversion of their ablest scientific men to a belief in the continuity of life after death and the fact of spirit communion, we have ample indications that the religion of the future will be one of constant intercommunion not only between mortals and spirits, but between the planetary and stellar worlds.

What illimitable fields for discovery, exploitation and for human growth and development in the religion of the future are just now dawning on the human mind!

Some Time.

By Mrs. Dan M. Davidson.

Thou art gone from me, my darling,
From the one who loved the best;
Yet the night-birds often twitter,
He'll return to mate and rest.

From out my life he's wandered,
And another bears his name;
Yet I seem to hear a whisper,
Some time we'll meet again.

Some time within the future,
When the summer's skies are blue,
And life's dark path is lightened
By the love I bear for you.

Some time, my own dear loved one,
When all have turned from thee,
You will listen for the whisper,
Just come to love and me.



IN THE REALM OF THOUGHT. VI.

—
The Larger Life.

—
By Will J. Erwood.

Written for THE OCCULT.

OPPORTUNITY.

“They do me wrong who say I come no more,
When once I knock and fail to find you in,
For **every day** I stand outside your door,
And bid you wake and rise to fight and win.”

—Anon.

“Opportunity” has long been considered the “open sesame” to all success in life; and many are they who are wasting valuable time and talent simply by waiting for the proverbial “chance” to turn up.

And this tendency to grumble because of the perverseness of fate, because she does not give us the same opportunities she gives

the other fellow, is fostered by those individuals who, taking their key, perhaps, from the pessimistic poem on Opportunity by John J. Ingalls, tell us that there is but one chance in life; that life is so limited in its scope, and the hopes of man so narrow, that once the "shadow" of opportunity has fallen athwart our life door, it will never return.

Life to many is small; there is little in it beyond the narrow concept inherited from equally narrow-minded progenitors. Pessimism is the keynote of their lives, and their minds become so solidified upon the one thought of failure that they have no vision for anything beyond the confines of their preconceived opinion of life.

Not so, however, with the man who has begun to view life from its larger standpoint; such a one echoes the sentiment breathed in the quatrain quoted above, and, girding on the armor of determination, and calling in the Pilot "self-control," pitches into life's battle with the inward consciousness of the opportunities that everywhere await recognition.

The thought in this essay is to present to view that larger aspect of life which will awaken some at least to a realization of the fact that the past is a "dead letter"; the future merely a reflection of the now, and that **today** is the day upon which life is to be lived. We bewail the things that have been, too often, and in doing so we forget the things that are.

This is clearly illustrated everywhere; so much so that in my opinion failure comes in when a man catches the tail of an opportunity, which smiled seductively at him, is swung off, because he did not awaken to it sooner, and then makes a hobby horse of the thing that "might have been" and rides it to the death.

And so life becomes the thing we make it; it is large or small, as men and women are large or small in their understanding. Life itself is like that principle which men, for the want of a better term, call God, in that both, in their dimensions, are measured by the intellectual, moral and spiritual calibre of the men and women who would define them. If the status of the one who would define is great, then life, God, hope and possibilities become great; and if they are on a plane where the vision is limited, then their definition is in keeping therewith.

Notwithstanding the attitude of some writers, whom I greatly admire but with whose ideas I cannot entirely coincide, I must feel that the largeness of life depends upon the mental view; and, in short, until there comes a "mental reconstruction" there will not be the evolution that is so desirable. Therefore, great things are rarely,

if ever, done before there is reasonable agitation of the "gray matter" and a vision which may be termed an "elongated vision," or a "telescopic vision," has been developed.

The power of comparison is the thing—the recognition of contrasts—which shows which method of life is the true one, and which not. And how are comparisons to be made, if there be not the mental vision which enables the individual to take in the larger situation with as much precision and perfection as does the panoramic camera take in the larger landscape?

Such vision dispels limitations, and brings achievement to mark one's progress along life's highway. And without it we see but little of the promise which life holds forth.

Old memories, sometimes, are sweet; and retrospection often awakens tender memories which thrill and lighten burdens; but too often that memory of the past sweetness cloy the greater blessing which surrounds us now, and perhaps drives away the thing for which we most yearn. The tendency everywhere is to lay flowers upon graves instead of giving them to the living. At the shrine of some dead happiness we lay our offerings, yet when that happiness was a living issue with us, we mourned for yet other joys that were dead.

The writer once met a mother who had lost a son. She came to the home of his (the writer's) hostess. "Do you know me, Mrs. K.?" she said; "I am the mother of ——— who died; I come to his grave once a month to be with him." "But," said Mrs. K., "you have other children." "Oh yes," was the reply, "**but they are not like that one.**" "And," she added, "I cannot feel that God has served me rightly—I cannot feel right toward him for taking my boy."

And so she went on; her vision of life was as large as the grave in which lay the disintegrating form of her son. Those who were with her she neglected; her health she neglected simply that she might go to the grave of what had been. Life had no savor, no hope, no joy. She had hitched her chariot to the past and heaped her roses upon the dead—the dead who had passed away because she had not given the roses while it was still the living.

Limited mental development always gives a smaller view of life, and causes the life problems to assume a magnitude which strikes terror to the heart and weakens the arm. And ignorance of life and its law instead of denoting innocence simply gives evidence of the fact that the person concerned, or those who had charge of that person's education, have neglected to observe the proper rules of education; in other words, have failed to realize that education

means unfoldment and that no one can be really educated who has been allowed to remain in ignorance of himself mentally and physically.

The trouble, I think, has been that we have too largely viewed life from the purely physical standpoint, and have failed to take cognizance of the forces which make for reconstruction and emancipation. Physical reform rarely reforms, for the man who has, by force, been detained from certain acts, and who still retains the mental concept which leads him to view his act as the proper thing, will surely fall back into the habit as soon as the restriction is withdrawn.

And as surely as we have buried ourselves in the contemplation of the "might have beens" in life we have builded the force which contributes to our temporary defeat. Or, to put it another way, we have delayed the progress which should be ours, and we have submerged ourselves with the thought of the heaven which is afar off, instead of the heaven which can be produced right here with the proper mental effort—with the conscious adjustment of our forces.

"All roads lead to Rome" is, in a sense, a truism. And eventually we shall all reach the goal of development. I am convinced that every condition which comes in life has something to do with the ultimate. But too many of us are inclined to stand in our own way—to refuse to move forward unless forced to do so. And this is where we limit ourselves and delay the progress of life. 'Tis much more pleasant to willingly learn the lessons which life has, by making use of the mentality which is ours than to wait for the cruder process of being whipped into line.

Everything must be taken into consideration; we must analyze the different forces with which we come in contact, watch their effects and learn conformity, for it is by this conformity to natural law that we rise to the heights of power.

There are two forces which in my estimation contribute very largely to the fuller recognition of things which comes to the man or woman who has grown to the larger life. These are Optimism and Courage, added to which should be a conscious adjustment of mental force. The man who is optimistic is usually the one who has the larger achievement to his credit; the pessimist or misanthrope sees nothing anywhere that is worth while; everything is dark and gloomy around him, and he feels that this world is a very miserable place, to say the least, and life a limited experience, with man as the puppet tossed hither and yon.

To such an one every man is a criminal, condemned before he commits a crime; and each person he meets is simply—in his esti-

mation—an enemy seeking to destroy him and his. To his mind the world is a sham, life a mockery, and death the destroyer of the hopes of the human. He sends out his mental poison on every hand. He discourages and distrusts, until the very atmosphere seems freighted with the miasma of doubt, of fear and corrosion.

On the contrary the man who has taken a larger view of things—who has awakened to the larger life—is optimistic everywhere and always. He meets the world with a smile, and everything is designed to assist in the unfoldment of self and all humanity. To him there is no step that is taken alone, for every step which is taken aids his kind. He rejoices in each man's progress, and feels that in the growth of another there is growth for him.

He goes through the world with a smile and a cheery word for all. The world is a huge school, with class upon class, and grade upon grade, to attain to and pass. There are countless heights which will broaden his view, and he cheerfully goes forward in his efforts to climb those heights. Life to him is a symphony to be leisurely unfolded, and the humans are notes who simply need to be placed in their proper position in the octave of existence to produce the harmony which dwells in each human soul.

Every man and woman to him is honest and true until they have been proven otherwise; and when they do fall by the wayside he seeks out the cause thereof before passing judgment; he finds the extenuating circumstances and teaches his **brother or sister** to retrace their steps and grow. And when he hears the gentle whir of the wings of the Angel of Death he smiles serenely, for death has no terrors for him; it is simply a diploma which grants permission to move a little farther on and fulfill the work begun.

Thus the larger life means that mental attitude which brings us in tune with the infinite. It enables us to so thoroughly spiritualize the physical as to be able to remove the veils with which our vision has been obscured, that we may look farther out over life's broad ocean and "read life's lesson in the morning skies."

The other day I sat in a newspaper office, writing; the whirr and noise of a rotary press made music in the ear. I watched the pressman feed in the blank sheets of paper in rapid succession, and saw them come out a living issue, the pages teeming with the news and thought of the world. A few moments before the world was afar off, but with that paper—that living sheet in my hand—I was conversing with humanity. The world and its people were telling me the story of the joys and the sorrows, and I was glad and sorry with them all.

Watching that press in its wonderful work this thought came: It is like life. Some people—in fact all people—come into active, objective being, as blank sheets; they come in contact with the rotary press of experiences, into which have been placed the forms filled with the type—the thought type which antedate every act, and which have been set by the great compositor—the mind—these come into contact and lo! the human becomes a living isuse, teeming with action and deed, until, too, he may be read by those in whose life horizon he comes.

And so it is in the larger life which makes man know his kinship; everything has a purpose, and everything is related to him. Thought, to him, is the universal language of all life. He knows the divine everywhere, and loves life for the opportunities it gives. And the world loves him, for he is the salt of the earth and causes the sun to shine on dark days. And he is glad.

Cheerfulness and optimism are twins; the one presupposes the other, and no one can gainsay the fact that when these two very desirable elements are prominent in their influence on our lives there is added effort and achievement as an inevitable result. And the man whose own they have become sees no day upon which opportunity fails to knock at his door. He is up betimes, for he wants to meet the sun, and pass time of day with the lark, hence always he sees the refulgent ray of the sun of Oppotrunity.

If we may inspire a healthy optimism—an abiding faith in the ultimate goodness and regeneration of the world—humanity will be incalculably benefited thereby, and half—nay, more than half—the burdens which press so heavily upon mankind today will be eliminated, and the soul man—the real man—will step forward into his proper realm of action.

And this cheerfulness, this optimism, is surely a habit of the mind; it is a mental force—a mental insight—which enables us to penetrate the outer semblance of things and see them as they really are. It enables us to understand the forces at work, and to know that somewhere we have set causes in motion, either consciously or otherwise, and that these causes will inevitably produce results. We observe these causes and their effects, and by analogy, we solve the problem of growth.

In the larger life the mental concept of things is so great that there is none without an object; in short the art of living provides object—incentive—enough for the most exacting, and the mere fact that life's sweetest savor comes through the consciousness of having grown to the fuller manhood and womanhood proves a factor in the

development of all.

Defeat, we recognize, comes only to that man who bows his head and hopelessly says: "There is no use trying; I am a victim of fate." Such an one has no object in life, and it is for him that the storms of adversity beat; for him they rage in their tempestuous fury; and it is he who is tossed and buffeted about by every wind that blows. But "the man with an object," the man of the larger life who has something in view for which to work, works, with song on his lips and a poem in his heart, and transmutes the seeming failures into stepping stones to greater heights, and—wins.

Each soul is a medium for expression—the expression of intelligence and action. This is true, in a broad sense, of all life, of all phases of life; and this expression is given according to the degree in which the mental forces are understood and applied. Too much stress cannot be laid upon this point, for it bespeaks knowledge to all who will grasp its fuller meaning.

To know, and do—all this is to grasp the larger life; is to find an object for which to labor and live and love. And when we have an object in life—a purpose upon which to concentrate our mental energy—we become more capable of doing, because we thus learn to conserve force and to think related thoughts; and it is the related thoughts—or prevalent thought—which gives rise to deeds or actions which spell out the progress we have made.

The man in the larger life has an object which means compactness—a compactness which denotes power, both in action and in reserve; and it is power that all require in the scheme of unfoldment. All souls are mediums through which the universal Spirit, or essence of Divinity, finds expression on this mundane plane. This means you and me—in short it means that all mankind, masculine and feminine, have this high degree of mediumship which gives expression to the Divine in the degree in which they have cleared the mental channel for the transmission of the true and the beautiful. What a wonderful thing, and yet how natural, for as Pope has said:

"All are but parts of one stupendous whole,

Whose body nature is, and God . . . the Soul."

This should impress upon all the realization of the underlying principle of unity in all things, and give a foregleam of the day when the brotherhood of man will be a reality in fact as well as in theory. Does it not afford an incentive to do as Whitman has said in substance, i. e., invite your soul to loaf with you until you have gotten acquainted with self?

And so the larger life means to me a recognition of the infinite possibilities in all mankind. It speaks of the larger parenthood, of the greater brotherhood, and makes it possible to transmute the "falls" we have in life into steps upon which to rise to greater things. So clearly it brings a realization of the truth of what is said by the writer of the lines quoted at the beginning of this article; and it shows us how to bury the past, with its tears and its heartaches, beneath the great mountain of achievement of today. It infuses new life and power into us until we have become alchemists and have transmuted the failures—the baser metals—into the pure gold of character.

The poet says:

"Each night I burn the records of the day;
At sunrise every soul is born again."

And:

"My judgments seal the dead past with its dead,
But never binds a moment yet to come."

And again:

"No shamefaced outcast ever sank so deep
But yet might rise and be again a man."

And thus it is in the "Larger Life."





WOMEN OF ALASKA.

By May Kellogg Sullivan.

Written for THE OCCULT.

Many persons look upon the women of Alaska as a peculiar species of the feminine gender, and wonder if they really are like others in the States. Then the questions, how do they dress, live and earn money? and do they own claims? are asked, with many more. When one stops to consider that these same women were born and brought up in the States and have within a dozen years emigrated to Alaska, this wonderment will to some extent cease.

About ten years ago a man and his wife left Seattle for Circle City, on the Yukon river. The Klondike had not been discovered, but it was known that there was gold in the vicinity of Circle. While there they heard of the Klondike gold and traveled two hundred miles over the ice in winter to find it. Their struggles were not in vain; they found what they looked for, in such quantities that their wildest dreams were exceeded. Old tin cans, bottles, sacks and stockings were utilized as receptacles for the precious gold nuggets and dust, and for several years they continued to take these

from the Klondike streams.

While poor, this woman cooked, washed and sewed for herself and husband, and in every way encouraged and helped him. When their good fortune came, others were hired to do the work, and she assisted in keeping an oversight at the "clean-ups," when nuggets lay thick upon the dumps, and workmen had to be prevented from pilfering.

This young couple, from poverty and obscurity, rose in a few months to great affluence, and being extremely kind-hearted, have scattered their wealth with lavish hands far and wide, even while enjoying it themselves to the fullest extent.

Numbers of women in the Klondike fared equally well. Some



A JOLLY CROWD AT NOME.

made as good use of their sudden riches, others did not. With many it is "come easy, go easy," and money dug from mother earth is gotten quickly when it is once discovered. Many spend it easily. Women are everywhere fond of dress, and in all Alaskan towns dress richly and well. Furs are very fine and really necessary, and money is ungrudgingly paid for them everywhere. In Dawson, Nome and Fairbanks, many costly furs are seen on the streets, but the best grade of these is found in the Yukon country, because it is timbered. Formerly, in summer, when the whalers came into Nome from Siberia and the Arctic, many beautiful skins could be bought at bargains, but of late the prices have been advancing. Traders in

Nome meet the boats and secure their stocks of furs before they are landed.

Some of the Nome women have had similar experiences to the Klondikers just mentioned. In some instances they have worked and waited longer before they struck it rich, but eventually won out in the happiest fashion. These women cook, wash and scrub during the years of their struggles in little cabins of one, two or three rooms. Summer and winter find them equally patient and industrious. They are ambitious and brave. They must of necessity be more or less venturesome. When their husbands need encouragement it is waiting for them, and if they are taken with illness, as sometimes happens, the women don gum boots and short skirts and



DOG TEAM AT NOME.

take their husbands' places so far as possible.

The writer knows of a case where, while doing winter mining, the husband fell ill, and his wife managed engine and boiler for weeks, feeding and keeping up fires both day and night, and this, too, in the coldest weather. The pathetic part of it is that they are still struggling for the gold which has for six years eluded their grasp and which they may possibly never uncover, such is the uncertainty of mining.

Three months ago this woman left Nome for her cabin, about two miles from town, on the tundra. The ground was covered with snow, and she was overtaken by one of the fierce Arctic blizzards which often sweep over that country in winter. In a few moments the landscape was entirely

obliterated. No trail or landmarks could be seen—nothing but the blinding sheets of snow whirling, sifting, stifling the lungs and congealing the breath. It was impossible for her to keep her location, and she was lost on the wide, wild tundra. All night long she wandered about, keeping herself by force of sheer will power from sitting or lying down to rest, as that meant death by freezing. Not until daylight came did she learn her whereabouts and reach her cabin in an exhausted condition.

But this will not daunt her. She will simply be more careful about "hitting that tundra trail," as she calls it, when the sky ap-



ON SKIS.

pears lowering.

Hundreds of Alaska women have endured as much and more. They have the nerve, grit and perseverance of men, even if their physical strength is less. Then they get intensely interested in mining and pioneer life. They are versatile and easily adapt themselves to whatever circumstances overtakes them, as did my friend who was lost on the tundra.

But let the woman much given to homesickness keep away forever from Alaska. It is no place for her. Thousands of strong men have penetrated its wilds for a time, but have succumbed at last to that dread mental weakness and have left a country full of

golden opportunities. Some one in the States pulled too strenuously on their heart-strings, and they gave up the chase and returned home with no good word for the golden northland, because they were homesick. The same happens to women.

A California woman left that state years ago, and with her husband and three grown sons began mining on the Seward Peninsula. Taking up her own claims, she began quartz mining in the Solomon country. Nothing had yet been done in quartz there beyond the setting of a few stakes and chipping off of samples of gold-bearing rocks. Perhaps a few assays of the same had been made, but the mining of quartz gold was an untried venture on the peninsula. This little woman, in the fifties, full of ambition, pluck and energy, commenced the work of extracting the gold from her ledges, and after placing stamp mills in position, her workmen have taken out many hundreds of thousands of dollars for her treasury. Each summer she may be seen upon the streets of Nome and Solomon, where a few miles from the railroad she personally superintends the work at her wonderfully rich quartz mines. She was venturesome, many will say. Well, perhaps she was. It has been an exceedingly successful venture, at any rate. To be sure, she had money with which to begin operations, and that is more than most women have in Alaska; but she had the courage to risk it when others thought her action a foolish one. Many argued that there was not enough gold in her quartz to pay for the extracting, not to mention profits. As to that she did not know; but she found out, and for several years the great mine has been worked day and night, both summer and winter.

These are only a part of the things women do in Alaska. In summer they have picnics, gather wildflowers and berries, and go on little excursions. In winter social life is vigorous. Those who dance or play at games enjoy these recreations, and there is church work in the towns, and ladies' clubs for musical and literary improvement. There is skiing, which women find very enjoyable and healthful, and sleighing both with horses and dogs. For my own part, believing that "the horse is a vain thing for safety," I prefer the patient, intelligent Eskimo dogs hitched to a Yukon sled, with plenty of fur robes, and a good hard trail ahead. Given a string of bells for the neck of my leader, a native boy for a driver to run alongside, and I am content. If the thermometer registers thirty degrees below, no matter; for I am dressed warmly in furs, including muclucs (fur boots) on my feet. If I feel cold, I run behind the sled at the handle bars for a time until I am warm again.

So far we have only considered the married women of Alaska

and their work. Single women often ask my advice as to their going to Alaska. After nearly five years spent there the writer without hesitation advises them to stay away. It is no place for a woman alone—the odds are heavily against her. This letter is too short to permit of any extended advice relative to this subject; enough to say that if she is attractive she needs the protection of a husband; if she is not, she needs one just the same. Many women, no doubt, have gone to the far north hoping to marry, and a few have done well—better than if they had remained at home, but the majority of single women have a hard “row to hoe” in Alaska, and in their hearts score themselves severely for going there. A mining camp is no place for any woman unprotected by a husband, no matter if the remuneration for typewriting and school teaching does appear tempting. There are too many staggering propositions to be faced and met by the single woman to admit of her success in mining, and secretly that is what she is determined to attempt. There is positively no chance for her to succeed in mining unless she has plenty of money, and if she possesses this she need never live in a mining camp.

No more enjoyable vacation trip can be made by any tourist than the one into and through Alaska by way of the inside passage, the mighty Yukon, and to Nome. The Aleutian Islands delight the



FIRST STEAMER AT NOME IN 1903.

hearts of all women, for they are the home of the makers of many beautiful Indian baskets, and some have been known with sufficient keenness at bargaining to turn many a dollar at buying and selling such curios. Some include ivories and furs, the former being found mainly on the Seward Peninsula and secured from the natives.

Much unique and beautiful jewelry is manufactured by combining rare old ivory and golden nuggets, and many wear this as their badge of residence in the northwest. As a matter of fact, the pioneer women of Alaska need no badges. Faces indicate character even to a very casual observer, and these women of iron nerve, good sense and brains show to the world in every feature their sterling worth and fortitude.

In future years, when the pioneer days of this grand and golden northland have become tradition, let the women and their struggles and achievements here not be forgotten; for much is due them. Their patience, self-sacrifice and heroism well deserve a lasting monument in the hearts of later generations.

HEREDITY.

By Yram Eeznil Yroma.

Written for THE OCCULT.

The time seems ripe for a study into the truth concerning Heredity, that bugaboo of the weak-willed, that compound of fact and fiction which, misapprehended, is so potent to work mischief and paralysis upon individual human effort.

That the facts upon which the world's misconception of heredity is based are facts that cannot be gainsaid, but they have been misread. There are today thousands of people whose lives are unworthy, who are the slaves of some fear, disease or vice because they believe they have inherited these tendencies from ancestors, and having been so cursed against their wills and in spite of themselves, that it is useless to struggle, impossible to conquer the mark, the taint. There are thousands today succumbing to the temptations to end their own lives because they can see no other way out from a situation they are too weak willed to master; because all their lives their energies have been sapped by the teaching, not that they are arbiters of their own fate, but that they are victims of and slaves to circumstances.

The usual interpretation of heredity makes pessimistic cowards and weaklings. It embitters where the truth would encourage, sweeten and strengthen. A man commits suicide to escape a life of misery because his father has lived such a life from tendencies that reappear in the son, and the son believes himself powerless to combat this so-called inheritance. This is all nonsense, but nonsense that does great harm in the world, as do all untruths that have some vital bearing.

To understand the facts of resemblance between parents and children, many laws must be studied that have been neglected or altogether unknown. The soul is pre-existent to embodiment and comes to it by the law of attraction, the law of demand and supply. It needs experience. Experience is obtained through embodiment. The particular needs of an individual ego seeking embodiment are supplied by parents whose natures, plane and surroundings are in accord with those needs. The would-be parents invite a soul at the moment and by this act of conjunction, and the plane of the soul

they invite is in accord with the plane of this invitation, for "like attracts like." If the invitation springs from lust, the soul responding will be on that plane also. It is therefore in the power of parents by their own attitude to invite an angelic or an undeveloped ego, who, being in their after life a blessing or a discipline and a cross, will in God's providence bless or chasten them who have given him opportunity to embody.

The mother's mind during the embodying stages is at the extreme of its femininity, is plastic to every influence, is the sensitive plate; the purposeful ego embodying come into intimate psychic relations with the mother, is the sitter, impressing himself upon the sensitive plate, the mother's mind, which acting upon her bodily forces builds a body, produces a positive that is a perfect likeness, a perfectly fitting garment for the soul that is to use it. The soul embodying is the architect, his nature the plan or model, the parents the builders, building the house not made with hands in exact accord with the plan or model of the architect. We therefore inherit our characteristics, not from another, but from ourselves, and all that we find in our nature today we may be very sure is there through our own past efforts, our own sowing, good, bad or indifferent.

If we have failed to develop our natures into symmetry we have only ourselves to blame for it. It lies entirely within our province and power to train our own character in tune to a perfect balance, holding in check that to which we may have given too much rein, or fastening attributes not yet sufficiently developed. And at whatever stage of our unfoldment we may be at the time of embodying, we mould our earthly tenement exactly to fit us, through the agency of parents building to order, by the working of laws of which they are unconscious.

The mother, during those months preceding the birth of her child, often exhibits traits not usual to her, traits that are temporary with her, but appear as though permanent attributes in the child. They belong to the child, emanate from him, and are but mirrored in the mother's mentality temporarily, acting through her psychic upon her bodily forces that build them into the physical structure of the child, as a builder notes a feature of a plan and holds it men-

"Like attracts like" and "birds of a feather flock together." Of like tastes and character they have come together by the law of attraction, which is as potent in incarnations as in any other selection of relation. But as often as children resemble their parents or ancestors in body or character, do they appear entirely dissimilar

because there is also that other law of attraction of opposites, or complements, to be reckoned with, and which accounts for as many tally till it is outworked in the structure he is building. Or suppose the likeness of character between parent and child is so strong and permanent that they are said to be as alike as two peas, is it necessary to adjudge the child's character, therefore, as the creation of the parent's? Not any more than in the case of two characters equally similar, yet unrelated by the ties of blood.

Would it not make us all more manly, more womanly, more self-respecting and self-helpful to know that we can and do make ourselves what we choose to be? That what we are is the result of efforts past, of former sowing, good or ill, and that our power to accomplish is never denied us, even during those pre-mortal stages of embodiment in which the work may be unconscious, but is nevertheless real and active? For if granted that we make ourselves during earthly life, and presumably also in other spheres, is it reasonable to suppose that during the transition from one to another plane of life the law is reversed and others make us whether we will or no? There are so-called accidents that have far-reaching results upon the souls affected, fright, falls and the like, that bring about freak births, yet these things are not accidents, but events in sympathy with and attracted by the nature involving itself in flesh. An ego with traits that create resemblances of character to the monkey, the dog, the owl or some other of God's creations, may at that stage of its physical development that expresses that plane or type of creation, attract conditions in sympathy with that stage, a monkey may startle or impress the mother and the monkeyish nature of the ego will as a result of this so-called accident, be given the physical resemblance to fit the nature using it. There has been no accident, but a marvelous dovetailing of events, and symmetry in the working of law. A soul that has made the intellect the all in all, sacrificing all else to it, by the law of reaction swings to the opposite extreme of expression to find eventually a better balance, the intellect lying fallow in idiocy to rest till ready to resume more normal action. A soul with perception undeveloped cannot express physical sight, the prototype or inspiring course of the physical result is lacking, therefore the body is born sightless, and out of this physical sightlessness the soul comes to feel its deprivation, longs to see, and out of the longing and resultant effort is developed the attribute it has neglected or atrophied. For in such ways does nature prove herself school teacher and physician. Ignorance and sin are self-curative, and more marvelously than we yet perceive do "all things work together for good."



(Uniist.)

Written for THE OCCULT.

This law is plainly seen through all creation. You cannot even reap a crop of any kind without first disinvesting or destroying what there is upon the land before you can prepare the soil for what you want to sow.

This is also true in mind, you cannot accept any new ideas without first destroying the old crop, which antagonizes the new, and this you cannot do until you can reason and see for yourself that the new ideas are better, and therefore willing to discard or drop the old for the new. This transfer of thought is brought about by suggesting new ideas, that can be seen or understood by the mind as being the better, and hence willing to accept them for the old. The same result is brought about by affirming the truth in order that you may become able to reason and see for yourself that you are what you affirm yourself to be. God, instead of mortal man, is therefore willing to disinvest, discard or drop the old delusions of forced ideas and conditions for the new truth of being.

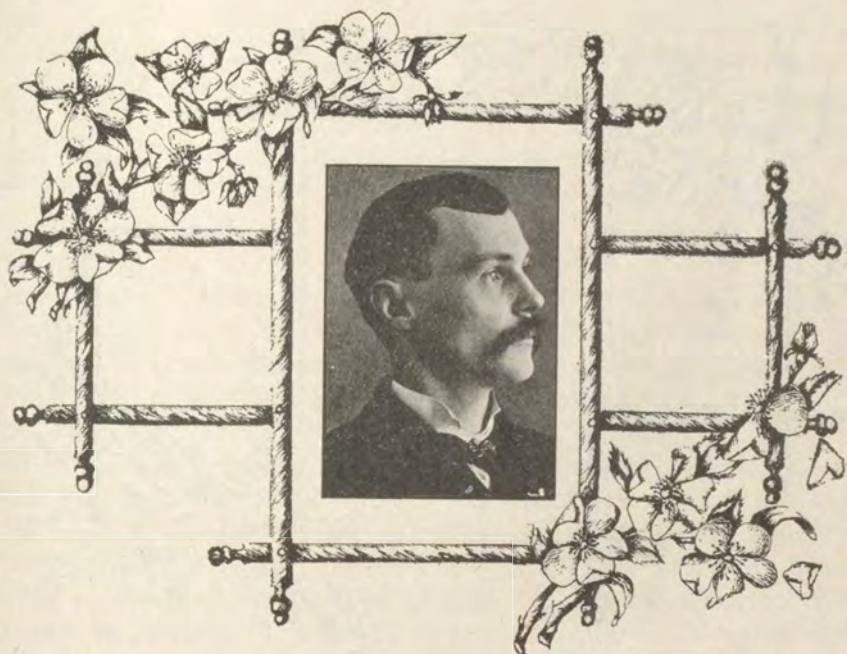
Man now deals with his mind somewhat as a farmer treats his field who sows among stumps, weeds and underbrush—he gets but little of what he sows or desires, and many times finds that he has sowed what he did not want at all. The same results are brought

about in the mind, as long as you cling to your old ideas and teachings you obtain what you do not want, and it matures when you least expect it. The seeing, hearing and reading of these undesirable surrounding conditions as truths or realities are created in your body as you form them in your mind, and mature when opportunity offers. They all must be realized in your mortality as falsities, delusions or as abnormal forced conditions out of their normal state, before they will disappear, similarly as the weeds in the land which must be removed before you can raise your new seeding, therefore, you disinvest and destroy them.

This must be made clear in the mind, that there is but one consciousness that fills the universe and that it has only one principle and one willed force, and that is very good. For it has a vibration, a sense of fleeting, that holds life, love, health, strength, beauty and bliss. Those are the universal senses of feelings in organic life, but man upon this planet has established an opposite sense of feeling by seeing from an opposite point of the truth, so calling the one good and the other evil. This opposing force is thought by our teachers not to do, but the very recognizing of it makes it all the more a reality, and thus brings about or materializes those conditions. Through our individual willed force of those opposites this force acts as each individual accepts them, while one is affected with one opposite the second with another; the third perhaps goes scot free.

Thus the conditions are as they lie in the mind. As the farmer, his crops are as he tills the land. If he sows without disinvesting the land of what there is upon it, will have but little of what he sowed or planted.

My dear readers, I hope this will make you able to see what there is to do for you, disinvest the old ideas and teachings, see them as delusions and disturbances, opposing the real so as not to objectify them as the weeds by trying to save them, for under the force of growth one will thrive as well as the other if not disinvested. Drop them out of the mentality, unless you need them for a fertilizer, which you do not.



The Hands That Stretch Over the Line.

By Chart A. Pitt.

Written for THE OCCULT.

Brightly the "home-lights" are burning
 Down on the welcoming shore;
 The sailors to port are returning—
 There's rest when the voyage is o'er.
 What, though the pathway be dreary,
 Hopeful the beacon lights shine,
 Cheering the hearts that are weary
 Are the hands that stretch over the line.

They come when the star-lamps are burning,
 They come when the dim shadows fall;
 Back to earth-life, returning
 From the days beyond recall.
 Softly they come in the gloaming,
 Soothing the world-wearied brain,
 Voyaging home from their roaming
 On the fenceless, unmeasured plains.



THE NEW THEOLOGY.

“BEHOLD ALL THINGS HAVE BECOME NEW.”

By Wm. Strong.

Written for *THE OCCULT*.

Progress is the law of life. Every planet in our solar system is a living organism of which the central sun is the parent. They are projected into space according to the operation of the same law which governs the gestation and projection of every other object. The marvelously grand principle of sex are the potencies which produce this result.

Familiarity with the operations of the male and female principles, as expressed and everywhere manifest in plants and animals, is necessary to the proper understanding of the working of that power which produces all things. The same principles are expressed in the operation of all nature's forces in the process which we call creation.

In science this cosmic process is known as the polarization of forces and through the operation of this law of polarization all things are created and without it was not anything made in any age. Space, matter and mind are the three principal factors. Space, and matter constitute the prime source. The male and female from

which all phenomena is derived. Space is negative; matter is positive. Space is female; matter is male. Space is omnipresent, persistent and continuous. Matter is consistent, divisible and limited. The Eternal Affinity which exists between these negative and positive principles produce worlds and solar systems as well as the most minute forms of growth of every organized existence.

Instead of the old expression "Nature abhors a vacuum," let us take in the more correct and modern philosophy that "Matter loves space." Wherever unoccupied space exists, matter puts forth a persistent effort to fill it. Because of the relationship, through affinity, of space and matter, there is a never ending struggle. As the result of this universal contact through natural selection and polarization, we have every phenomena of growth. The negative of this genitive or creative passion is generated in space, and we call it electricity. The positive or male passion is generated in matter and we name it magnetism. These great natural forces are the foundation of creation, and they are on the love principle. When man places himself in harmony with these forces, which are universal, his progress is as rapid as growth is possible under the conditions formed. In man also, love becomes the controlling principle. This is the Christ principle and the world's savior.

The power of all law is regulated by conditions, hence the control the intelligent man exercises over the laws of nature, which control is limited only by his knowledge of nature and its wonderfully perfect laws. "Have Dominion" were the words spoken to primitive man. This command was given in the Genesis of man's dawning glory. For man's growth it was necessary to place limitations and to demand obedience.

The unsophisticated, inexperienced man is spoken of as enclosed in the Eden of his unexplored environment. The command, "Thou shalt not," was clearly for the purpose of placing limitations which for the benefit of experience and growth of knowledge, must necessarily be broken. Man, himself being the product of nature, the outcome of the cosmic process of evolutionary law, could only advance by breaking through limitations and through the suffering consequent upon such disobedience to law, hence the great struggle of the ages. Through all this struggle, love is nature's supreme law. The superficial thinker only, judges nature cruel.

There is no evil, but ignorance has created deformity. The religions of priests and kings have taught that humanity is vile and thus has the race been held in subjection. Men have been taught that all conception was in sin, thus the race has been held down by the force of the animal propensities.

While in this debased condition, unable to grasp the beautiful truth taught by nature, only through gross forms and bloody sacrifices, could the race rise. Therefore, by the law of sacrifice, the inhabitants of the Pagan, Jewish and Christian world, step by step have slowly advanced.

In every age of the world's history men have worshipped under different names, as Gods, the eternal creative energy which molds the destiny of stars and through the same unerring law forms every leaf and blade of grass. Therefore, after, in their ignorance, crucifying the Man of Nazareth, they worshipped the spirit of the most perfect Man.

As he advances in intelligence and learns that everything in nature is good, and that his troubles and sorrows are only corrective influences, man eliminates the devil from his theology and places himself in line with infinite goodness whose best expression manifests to him through the cosmic process of nature.

All good originates with the center of creative energy—is transmitted by it to every super-solar center, thence to solar centers and by them to planets and satellites, and thus what we call the starry heavens, becomes a mighty distributing plant for the unfathomable goodness of God. When men get to know this, they cease to dispute about dogmas and devils and eternal torment. They simply look upward and press onward, giving a helping hand to every needy one by the way.

"Seeking the Kingdom of God and His Righteousness" by natural living—this was the religion of the man called Jesus of Nazareth. This will become the religion of earth when glory appears and the trumpet of the angel is again heard, declaring "Peace on earth and good will to men."

The springtime is here with its power of enchantment,
The violets are blooming in the dells near the brook,
The notes of the songster from the tree-tops resounding,
There's a charm in all nature where'er you may look.

The breath of the gods comes laden with perfume,
The life-giving touch with its mythical charm.
The orchard and hillside are tickled with love tales,
I'm reflectively musing of my life on the farm.

Those days when I roamed, free as air on the mountain,

When the lark soaring skyward rolled its notes on the breeze,
And the birds built their nests in shrubs by the wayside,
The blackbird and Mavis in the forks of the trees.

O'er the moss in the forest, where the trees rise in splendor
There's a charm and a magic I aspire to express.
As I pick the wild flowers from the moss mounds about me,
I'm lost in the rapture of nature's spring dress.

Each phase of the beauty is vocal with music,
There's a vibrating gladness from the joy-bells of spring.
All life says, be patient and happy and helpful,
Nature's grace gives a freedom like the bird on the wing.

Fall in line with the music, keep step with its love song,
The current of rhythm sweeping upward afar,
Leaves the discords of earth, soars aloft to the glory,
'Tis harmony linketh each star unto star.

The secrets of nature are whispered so softly,
There's a charm for the student no tongue can express.
All life has a message with a value that's priceless,
The mortal who follows must don a new dress.



FROM CORPUSCULAR SPACE TO THE SOUL OF MAN.

By O. V. LaBoyteaux.

Written for THE OCCULT.

VARIOUS theories have been taught relative to the strata of the earth's formation; I am advancing a new one. Are you in a position to prove beyond a doubt anything to the contrary? When I speak of the earth I also speak of all the planets of the universe, for all are subject unto the one law. In their endless travels through space each is growing gradually larger and larger by the accumulation of this etheric dust. What is a meteoric shower other than the earth coming into close proximity to a floating mass of "dust marbles" that have not gained proportions to form independent planets or systems? My text-book taught me that a meteorite is a mass of matter thrown off of some other planet by the centrifugal force of its rotations. Did anyone ever hear of a mountain peak flying off from the earth? Yet that same centrifugal force is as peculiar to the earth as it is to the other planets.

The laws of formulative creation are working today with as much power and force and to the same purpose as they did aeons ago when the core of our earth was as but a grain of sand floating

through space, jostled hither and yon by the attraction and repulsion of its fellows in the vast vortex of nebulae.

Now I hear one good brother asking me to explain the internal heat of the earth if this theory of planetary formation be true, and the old theory of the cooling ball of molten matter be false. And to him I assert that the internal heat of the earth is greater today than it has ever been before. All heat is from molecular action, and the larger the earth becomes the greater is the molecular action within its core. As an evidence that internal heat is a secondary consideration in the planets, I will point to the mountain ranges as proof. If the earth had been a ball of heated matter and began cooling from the outside, as it surely would, the contracting of the cooled portions would have caused great fissures in the crust, the edges of which would have had a tendency to sink into the soft bedding beneath, thereby causing the strata of the earth to have an inward trend wherever the fissures occurred. But such is not the case. In all mountain ranges the strata of rock is thrown upward, plainly showing that at some time they have been the vent of a superheated interior. Volcanoes are a blessing to humanity instead of a curse. Should all the volcanoes, geysers and hot springs of the earth have their subterranean channels closed there would be more great upheavals of the earth's crust and many more mountain ranges would be the result. Earthquakes are the outward manifestation of internal adjustment of superheated matter, and a review of the opening years of the present century gives ample evidence that this phenomena was not peculiar alone to the early stages of the earth's formation.

Now we have come to that perplexing point where we must account for the presence of the animal and vegetable life upon the earth's surface. None of the sciences tell us at just what period in the earth's evolution life first manifested itself in these forms, but geology gives us fossil proof of animal life at least a million years ago by the best possible means of reckoning at their command. While reason tells us that vegetable life came first, it is barely possible that some of the lower forms of animal life may have preceded the vegetable by a short period. As far as the "beginning of life" is concerned, it never had a beginning—has always been and always will be. Its manifestation in the rock, the flora and the fauna of the universe are but stages in its evolution, and all we can say of it is that in the fullness of time it manifested in these forms. But how did it start on the barren waste?

Every article of vegetation, and every animal that ever lived upon the face of the earth is and has been of a distinct species in itself in so far as their physical make-up is concerned. There may

be evolution in the way of change or improvement within the lines of the species, but there is no gradual step from one to the other in the species. There may be hundreds of varieties in the species, but their border line is easily distinguishable. This leads me to the assertion that new species are not gradually developed, but they spring immediately into existence.

But let us go back and get the starting point of the manifestation of life on earth. There is a pretty generally accepted theory that the germs or cells of life are being shot with lightning rapidity from sun to sun and star to star throughout the universe. But I do not accept this theory in its full purport, for I see no break in the universal life even in the interstellar space. It is ever manifesting in that space with just as much certainty as anywhere, and with as great activity as the conditions there demand or permit. Along every little rivulet in the entire Great Lake region the waters are intensely active, but this activity apparently loses itself in the great body of the lakes. But does it? A little farther on and the activity of those little streams manifests itself again and with force enough that could it all be controlled would furnish power enough to run all the machinery of the world. The electricity that enters the wire at the operator's key in New York is not the same "juice" that pulls down the receiver's key in San Francisco. I think by these two illustrations you can clearly see my inference. Any increased activity along any line has a tendency to agitate the entire mass of matter, being felt throughout the whole with varying degrees of force just as existing conditions at the various points will receive.

Life is not a part of organic matter, but simply manifests itself through the cells of matter, hence we must look to the cellular formation for the difference in the manifesting power.

An article appeared in the *Revue Scientifique*, Paris, two or three years ago which ascribed to crystals a certain kind of life. The theory was based on phenomena observed under the microscope during the growth of crystals from a solution. A salt was dissolved until the liquid was saturated, and then by lowering the temperature a series of very complicated vital phenomena appeared. The crystals could move about and possessed the peculiarity of being able to reproduce themselves, by division, germination, and endogeny. When two crystals met the stronger would absorb the weaker. They appeared to be alive and the struggle for existence went on. Here we have another demonstration of the law of affinity that I portrayed in the "world building" section of this article. Two German scientists recently brought forth various mushroom growths by a combination of chemicals stimulated by an electric

bath.

These experiments convince us that the atmospheric and soil conditions stimulate cellular formation through which life may manifest only in the degree in which those conditions warrant and need for the clarifying of those conditions. Thus it is that in a soggy, slimy soil the angleworm breeds and thrives and does a mighty work in ventilating by burrowing and at the same time his own growth takes up the impurities of the soil. Last season at the close of a hot, muggy run of weather, the atmosphere of our village was suddenly filled with millions of small insects with long white wings and a short, tiny black body, a species peculiar to itself alone. Within an hour of their appearance a light rain fall relieved the sultry atmospheric condition and these pests, having apparently fulfilled their purpose, all fell to the ground dead.

Sand hills produce the sand burr; desert wastes grow the cactus, and nothing else thrives until the condition of soil and atmosphere are changed. A crop of wheat cannot be grown successfully year after year on the same soil even with artificial fertilizing, but give the ground a rest and change of crops and nature will supply the missing ingredients for wheat cell growth.

I think I have made the point clear to you in these examples that in every stage of the earth's progress the life manifested has been peculiar to the conditions existing in that period only, and as the clarification of the atmosphere progressed different types of life have become extinct. The density of the atmosphere in the earlier stages of the earth's progress in the vegetable era stimulated the growth of a very luxuriant vegetation, and this in turn made a demand for animal life to devour it for its own preservation.

(Continued.)



THOUGHTS.

By Retza.

Written for THE OCCULT.

Each individual bears spiritual and intellectual fruit according to his, or her capability to bud and blossom, which latter condition renders quality and quantity. This fruit sent broadcast to the world, via literature, or verbally, gives the receiver nourishment, strength, development, happiness and knowledge; or starvation, weakness, degradation, misery, and ignorance according to its quality; therefore, let the literary tree be annually pruned, that in each springtime of life, its unfoldment be the more perfect, the fruit gathering the more profitable, and the consuming thereof be the ideal of purity, truth and universal good.

If there be justice in the laws of God, or Nature, and a consciousness of soul and spirit in the great beyond, will not the day of reckoning accounts, and straightening the crooked deeds of man to man surely come? In this case, would it not be better to stand on the side of the oppressed, than that of the oppressor; the cheated, than the cheater; the deceived, than the deceiver?

Not all tears flow from the fountain of sorrow and grief; some issue from the source of gratitude and joy, each expressive of deep emotion, is an unwritten, unspoken elegy, and lyric of the soul.

Symbolic teaching in connection with the development of children, should be practically considered. How many marvelous truths, pure and beautiful thoughts could be planted, rooted and developed in the minds of the populace, if the children were given symbolic object lessons, being taken from nature, and the process of development leading up to the object.

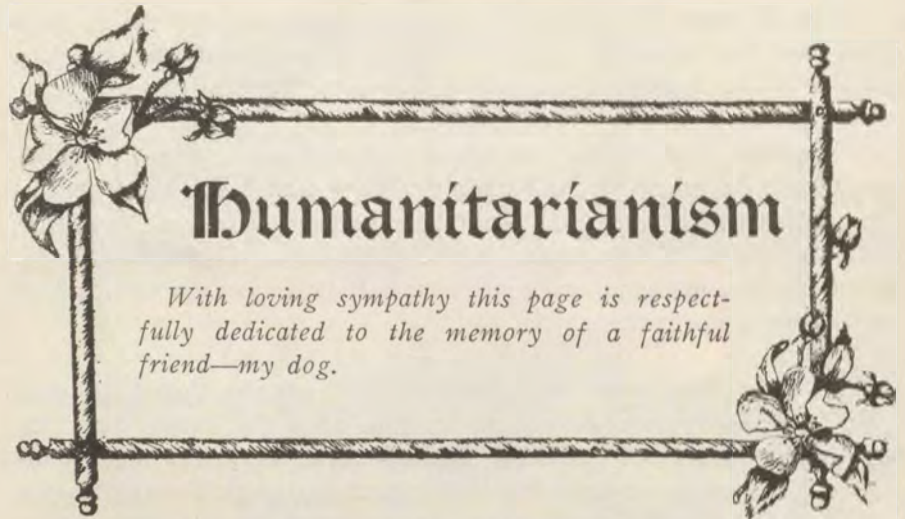
As man encounters biting serpents, and reptiles that hide amid the foliage, and the stinging insects that suck the honey from the flowers that adorn his pathway, so do adverse influences make dangerous his every pursuit in life. As there are specific antidotes for poisonous bites and stings, when timely taken, so are there influences, seen and unseen, in opposition to evil, if recognized and followed will lead to the ascendancy of good.

As the plant circulates oil, sugar and starch, through its cells for its sustenance, and stores up the surplus in its cereals, and kernels for future use in the development of its kind, and the animal likewise conveys the energy of substances through its system, and deposits the surplus in its solar-plexus for similar purposes; so the spirit and soul of man gathers knowledge through intellectual sources for the maintenance of his spiritual being, the development of his mental powers and the reproduction of thought.

Man's fate is the result of an act, wrought by his own application of natural law, not divinely foreordained, but, dependent upon the specific application.

Personal kindness and attachment proceeding from benevolence and goodness of heart, are expressions of that quality of soul which enobles and beautifies the individual, and gives him power to control opposing conditions.

As one mind transfers thoughts to another, it not only induces assimilation and development in the mental process of the receiver, but is an incentive for further elaboration in that of the giver.



HOW TO EDUCATE A DOG.

By Mrs. Dan M. Davidson.

One of the most interesting studies to me is, the aptness and quickness with which the canine mind will catch a thought when conveyed to it understandingly. Now, if our little folks will follow carefully my instructions below, they can teach their little four-footed playmate to sit up, to stand on his hind feet and walk, as well as many other interesting things.

First, we will begin by teaching the baby puppy its name, for it is necessary for the dog to understand we are speaking to it, or we will fail in our teachings.

Now, take the little pupil between your hands facing outward; place your mouth to the back of the head, just between the ears, and in clear, soft tones, repeat the name until the animal turns and looks to one side to see where the sound comes from, then repeat the name again in the ear on the opposite side from which he turns, and when the dog moves his head in that direction you repeat the name in the other ear. After a few minutes' practice, place the dog on the floor, step in front of it and snapping the fingers call his name at the same time adding the words "Come here," thus "Jack, come here, Jack, come here," and you will be surprised to see how quickly Jack will respond.

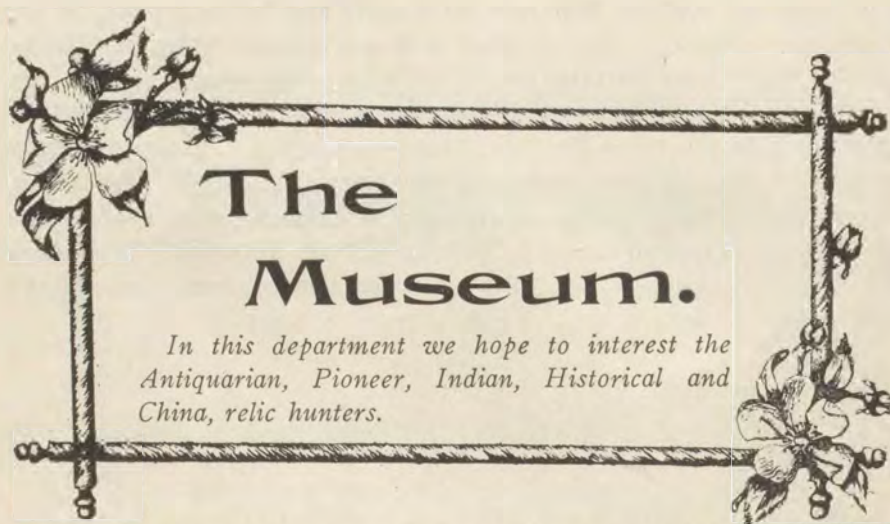
Now "Jack" knows his name, and he is ready to proceed with his lesson. First, he must know the different pieces of furniture in

the room, so you call him over to a chair and lay one hand on the chair, the other on "Jack's" head, and you repeat the word "chair," at the same time patting the chair with your hand. Repeat this lesson two or three times a day until when asked to pick out a certain chair in the room he will immediately obey. In this way you teach him the different pieces of furniture.

Never try to teach but one thing at a time, and do not under any circumstances punish him if he fails to perform his work. Just speak kindly and patiently show him again and in a short time "Jack" will enjoy his lesson.

(Continued.)

Guided domes and towers are not possessory of their lofty and brilliant aspect by chance, but by the result of architectural resource, and the principle of construction, co-operative with the mental and physical energy of the builder. So it is with the spiritual, mental and physical attainments of humanity. Those who would rise mentally, physically and spiritually to an ascendancy among men, must qualify themselves with the light of truth and knowledge such as is gained through the experiences of life, the contemplation of its principles, and by virtue of living pure spiritual lives. Retza.



RELICS OF THE CLIFF DWELLERS.

The Most Wonderful Village of These People Discovered in Arizona.

From the Baldwin Scrap Book.

The most wonderful village of cliff dwellers extant has just been discovered in the Bradshaw Mountains, and an exploring party is now organizing to visit the place and thoroughly inspect it. The village is in one of the most inaccessible canons of that remarkable range, and has never before been seen by white men. Some wonderful discoveries were made.

The canon was stumbled on by accident by two prospectors, White and Williams, who did not attempt a thorough exploration, owing to the great size of the ancient settlement. From the description they give there is no doubt that this is the largest village of the kind ever discovered. It is situated along the high banks of Willow Canon, and the houses are estimated to number 260. It is a difficult matter to reach the canon even with pack animals, which accounts for its having been so long undiscovered. There are three natural terraces in the canon wall, and the dwellings open back from them. Narrow steps in the rock, now almost worn away, seem to indicate that this was the method employed in ascent and descent.

Several of the houses were explored and large quantities of pottery and some instruments, evidently used for cultivating the soil, were found. In one house a skeleton of a man was discovered, not over four feet eight inches in height. The canon at this place is half a mile wide and shows every evidence of having been cultivated.

If this proves to be a fact on later examination it will throw new light on these mysterious people of long ago. As far as known no other evidence of cultivation has ever been discovered of this departed race.

DR. C. E. PATTERSON.

Dr. C. E. Patterson, whose portrait appears as a frontispiece in this magazine, was born October 2, 1856, in the Township of Paris, within a few miles of Grand Rapids, Mich., where he is now located. His parents were farmers in moderate circumstances. At the age of sixteen, he passed examination before a county superintendent of schools to teach. At eighteen he began the study of medicine, and at the age of 22 graduated from the Detroit College of Medicine and Surgery. Beginning once again at the bottom of the ladder, he soon succeeded in building up quite a remunerative general practice. Aspirations still continuing for a higher work, and seeing a field that was being neglected by the medical profession, formulated a plan of treatment for curing drug and liquor habits, builded a sanitarium for the care of such cases, now known as the Patterson Sanitarium, which is quite generally known throughout the United States. In 1902 a new work presented itself to the doctor whereby it was made plain that sickness, suffering and sorrow among mankind, was pure ignorance of the law of God and nature, hence, he at once began to delve into the hidden mysteries of life, and soon found there was more in man than man had ever dreamed of. The doctor at once gradually began to convert his sanitarium into a place of learning, as well as for the sick, and for the past three years has taught a regular school during the winter months, on the various branches of higher thought and philosophy. He has published two books containing his lectures of 1905, entitled "The Knowledge of the Self. The Key to Power," and "What Should I do That I Would be What the Almighty Designed?" Also a small booklet on the "Present Religious Awakening." His lectures of 1906 are wholly on Bible interpretation, which are not as yet published, but will be in the near future. His present aspirations are to drop medicine entirely, and teach to all mankind the law or higher thought.

WITH THE CHEF.

Mashed Potatoes and Cream Gravy.—Peel 8 good sized potatoes; split them and let them stand in cold water for two hours. Put them into boiling salted water and cook until tender. Turn off the water; lift the lid quickly; let them steam dry; mash them thoroughly; salt to taste; put in a dessert spoonful of butter, and milk or cream enough to moisten them, then whip them with a heavy spoon until they are whitened and light.

While the potatoes are cooking, take 1 pt. of good fresh, rich milk, with a little butter or cream added; let it get hot; take 1 table-spoonful of flour, dissolve smoothly in a little cold milk; pepper and salt to taste; add it to the hot milk; let it come slowly to a boil, stirring all the time to prevent lumping. When done cut fine three cold eggs, previously boiled for 20 minutes, and add them to the gravy; leave on the stove to heat through, but, not to boil. Serve with the potatoes.

Spinach Greens.—Wash and pick over a measure of spinach, and throw it into a pan of cold water. Lift it quickly from this into a granite kettle, so as not to let the water drain off. Sprinkle over the leaves some salt; cover tightly; place over the fire to boil for 20 minutes in its own juice; put no water on only what stuck to the leaves when placing it into the kettle. When done, drain off the juice, place it into a serving dish, butter and pepper it over. Thus cooked it will retain its flavor and color perfectly.

Cucumber Sauce.—Chop one cucumber fine; season with $\frac{1}{2}$ teaspoonful of salt, $\frac{1}{2}$ each of chopped parsley and onions, 1 table-spoonful of vinegar, or lemon juice; mix thoroughly and let drain on a colander $\frac{1}{2}$ hour. When ready to serve, add $\frac{3}{4}$ cup of whipped cream that has been beaten stiff.


RETZA.

Brown Bread.—1 cup sour milk, 1 cup sweet milk, $\frac{1}{2}$ cup sugar, $\frac{1}{2}$ cup molasses, 1 teaspoon salt, stirred thoroughly; 1 cup seeded raisins cut fine (with a pair of shears), 1 cup of corn-meal, 2 teaspoons soda, and a small quantity of graham flour mixed thoroughly; stir this into the liquid, adding graham flour until the mixture is a little stiffer than a cake batter. Place in buttered bread tins and bake in moderate oven, after letting raise for five minutes.

MRS. LA BOYTEAUX.

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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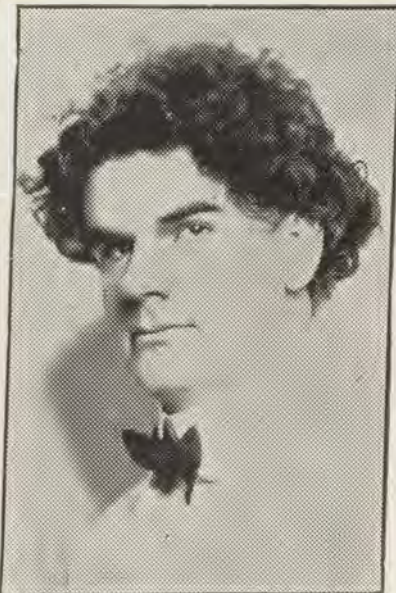
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