

OCCULT---Reveals the Secrets of Natural Law  
November 1926

# The Occult Digest

*A Magazine for Everybody*

THADDEUS MILES  
REVIEWS

"THE MAN NOBODY KNOWS"  
By BRUCE BARTON

WILL SCIENCE DESTROY RELIGION?  
By JULIAN HUXLEY

PRANAYAMA  
By PAUL H. SKINNER

*The Master-Key to the Secret Formula of the Oriental Yogi*

IS THE BLONDE BIOLOGICALLY DAMNED?  
By C. Wm. CHAMBERLAIN

*Why the Nordic Type has Never been Christianized*

ASTRONOMY and ASTROLOGY  
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Vol. 2  
Effa Danelson  
Editor

# The Occult Digest

*A Magazine for Everybody*

No. 11  
Jacob Bonggren  
Contributing Editor

November

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# Free Survey for 1927

## *A General Reading of the Planets*

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## Are You Going to Follow a Blind Road During the Coming Year?

The stars indicate that 1927 will be the beginning of a cycle of great prosperity. An era of Big Business, when things will be done on a gigantic scale—a year of great industrial combines or consolidations, and a period when the minds of men will lean toward Universal Brotherhood. The year itself is ruled by the Sun, and the vibrations from Jupiter are most favorable. You, like every other man and woman, have your problems. The most vital of them hinge on how to make more money, how to be happier in your work, how to educate and train your children, how to use your own powers to the best advantage, and how to deal with other people.

## Be Prepared for What Is Coming

*The Forecast May Contain a Warning of  
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Why not find out NOW just what the planets hold in store for you, and then when you have an important matter to decide, and are at a loss as to what is best to be done, consult your chart for your favorable days.

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## The BUILDERS

By EFFA DANELSON

Builders are they whose vision reaches into the hearts of men, discerning the purpose of all the acts of both sinners and saints; relentlessly seeking the cause, bringing order out of chaos and planting the seed of love in barren soil.

Builders are they who live each day in active service, uprooting the thorn and bramble bush, removing the sharp stones and stumbling blocks which they placed in the lives of their fellow men before they knew the law of compensation; who unselfishly give to those who are groping of the knowledge they have gained.

Builders are they, who having trod the narrow path of life have courage to seek the great highway of knowledge and, with even, silent tread, march daily on to the city of their goal—who seeing, proclaim their sight; hearing, sing the glad hosanna of life beyond the tomb.

Builders are they whose hands reach out to succor the down-trodden of earth, whose hearts beat ever in unison with those seeking light; who, having themselves been crowned with wisdom's ways, jealously guard the temples of the children of men from the tempter whose hand wields the poisonous whip of fear.

Builders are they whose achievements mark the progress of the human race and spur them on to greater deeds of promise; who measure men not by their possessions of gold but honor those who, through struggle become possessors of wisdom.

Builders are they who, knowing the danger, fear not but dare to stand behind their truth; and, in their defense make supreme, the law which they uphold. For such as these it is not death to die—not transition. It is only continuing the journey of life in another carrier, building into the bulwarks of life, a truth eternal.



# EFFA DANIELSON'S

## W *Let Us Be Sensible*

WHY does the question of life after death fill so many minds with fear? In our search for facts on this all important question, we have concluded that it is about the *only* question of great importance that man does not treat from a *sensible* viewpoint. There is a *general fear* which strikes terror to the very soul of man at the mere mention of *death*. What created this fear? When man looked upon the dead form of an animal he did not fear death. What then, caused him to be filled with terror at the death of *man*?

Cannot this question be analyzed and the facts brought out? It was not the bare fact of a dead body that created the fear in those *first* days before the plan of salvation gripped men in its bondage. To what then may we attribute the cause? There can be only *one cause*; a simple, natural cause. Let us visualize this cause.

Man looking into the face of his dead companion, yearns for the return of that life which a moment before filled his life with such joy. Not being able to see beyond that mask of death, he could not realize that nature had made provision for continued action beyond that door—closed by death. But that loved one whose body was cold in death had a strange experience. *He* had gained the possession of a body of which, heretofore, he had been in ignorance. As a result of this realization, he strove to make it known and succeeded in attracting the attention of the mourner, who, not understanding the law, fled in terror from the place. Had physical life again animated the dead body—man would not fear death; but, to behold the living presence in another form created the fear.

Through intelligent analysis man has overcome his fear of the elements and no longer attributes to God and Devil, the blessings and disasters that fall on nations. This last enemy of man will be destroyed when we *become sensible* and realize that *nature is the supreme power* that fashions all things and through a thorough analysis, *all mystery* which now envelopes death *can and will be set aside*.

## P *Think For Yourself!*

PEOPLE! think for yourselves; be governed by your own law. Ask yourself if this or that is good for you; have for your code the rights of others to think and act for themselves. This is the age of individualism; independent thinking has freed the world from many forms of bondage.

Think for yourself and be free. Are you satisfied with your own standard? Make sure *you* are right before you take away another's right. Are you thinking consecutively or are you a haphazard thinker? Do you drive your day's work or does it drive you? Are you in the narrow walk of life, living on a meager pittance?

Think yourself out of it. Do not think the world owes you a living; it is you who owe the world. You owe the world a good, constructive, thinking brain. The majority of the world are just drifting.

Do you belong to the younger set? Let the world hear from you through your quick, active thinking.

Think for yourself, my boy and girl and you will never be caught napping; you will always be in demand; for your keen wit and good judgment will give you *leadership*. Think *now*; make up your mind that your generation has been robbed of its inheritance. Men in other ages gave *their lives* in sacrifice that you might enjoy *freedom of thought*. Think for yourself and build into your lives with indestructible material, the cornerstone of intelligence and constructive criticism that time or eternity cannot deface—this is the age of constructive thinking, the age in which the world shall be born again; the age destined for man to control the elements and the age when the wind and wave shall obey his will. There never was an age when time was so rife with opportunity for you; but youth must free themselves from the bondage of the old traditions created when man feared God.

Youth must know that the law of nature which governs the grass and the beasts of the wild, governs man as well. The veil of mystery concerning death and the life beyond the tomb must be forever withdrawn that the children of earth may be free to pursue life, knowing where each step leads.

Think for yourself, dear reader, and you will build a concrete road leading to your heaven, founded on the cornerstone of knowledge. There are no pitfalls or sinking sands for the boy and girl who take for their life slogan *I will think for myself concerning the question of a future life*.

## S *Soul Awakening*

SOUL awakening comes to us momentarily. Every new idea prepares itself a bed in which to progress. A thought may be dropped by *one* mind as useless—while another may pick it up and give it motivating power that will revolutionize the world. After the constructive mind has perfected the idea that clung to him or awakened in his soul the irresistible power for action you will often hear the commonplace remark, "Why! I thought of that once."

Soul awakening is not soul salvation as was formerly accepted. Soul awakening is the revealing to the mind the *greater supremacy of life*—the clarifying of the formerly veiled vision; resulting in the development of brain cells throughout the body, enlarging the scope of vision to the limitless horizon of life. Soul awakening often comes through sorrow or great tribulation. Necessity is not alone "the mother of invention" but the compelling power that awakens the soul and gives to Life its impetus.



# Editorials of The Day

## ¶ A Psychical Guide

THE Bible is a book of two composite histories; the warfares of the age and the psychical manifestations of those times. The story of the creation was a psychic vision.

In those days *psychics* were called *prophets*. The voice heard was that of a spirit trying to explain the vision. One not versed in the language of the spirit can easily be led to think that he is talking to some great personage. The materialisation manifestation, witnessed by Abraham as he sat in his tent door, is a common occurrence *today* amongst psychics.

There are only a very few mediums—yet today, who do not believe that Jesus appears to them or that the voice of God speaks to them. The psychic who studies *natural law* realizes that perfectness in man is symbolized by a symmetrical form, a melodious voice, an intelligence shining through beautiful eyes, which gives expression to a perfect face such as the portrayal of the figure of Jesus by the artists.

There are master minds, inspiring the people with great learning and there are those who are very busy misleading the people through *impersonation* of the one known as Jesus.

An intelligent reading of the Bible will reveal the truth of this contention and set aside many erroneous sayings that found their way into the brain of the boy and girl who were forced to go to Sunday-School.

The cults have threaded their way through this maze of mysteries and attracted the attention of the dissatisfied minds—but *the student of natural law is the moving power* that rent the veil and brought the intelligence into recognition. Today the open forums are clearing away the debris of mystery.

## A Vision

WHO saw the dove? The messenger of God at the baptism of Jesus? In *Matthew 3:16-17* we read; "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Mark says, 1:10-11 "And straightway coming up out of the water, he saw the heavens open and the spirit like a dove descending upon him: and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased."

Luke's version differs a little from the others; he says in chapter 3:21-22 "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, which said, Thou art my beloved Son; in thee I am well pleased."

The record of the manifestation, according to St. John bears this testimony. Chapter 1, Verse 32; "And John bear record, saying, I saw the spirit descending from heaven like a dove and it abode upon Him and I knew Him not: but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining upon Him, the same is He which baptizeth with the Holy Ghost and I saw, and bear record that this is the Son of God."

Was the seeing of the dove an allegory or did John or Jesus possess psychic vision? In lieu of the fact that there is no record of the multitude seeing the dove or hearing the voice the inference is that it was a psychic vision of John or Jesus. If a psychic vision, it must be given a psychic interpretation; if a figure of speech, it means nothing to this enlightened age. Giving it a psychic interpretation it has the same value as when a medium says, "the spirit shows me a dove, meaning a messenger of light or peace and my guide tells me I am to do so and so."

The value of the manifestation lies in the fact that the same law prevails today that prevailed in past ages.

## ¶ Who Sins?

WHO are the greater sinners," has become a question for much discussion. The man or woman who could not or would not accept Christ as a personal savior or the man or woman, who for a wage pittance or a lucrative salary teaching that code of life which they themselves do not believe in or follow?

The man or woman who openly goes about the street deceiving, or the one who sits in the seat of honor, deceiving those who put their trust in them? The man or woman who leads his fellow man into wrong doing or those who listen to his temptation?

Who are the greater sinners? He who forfeits his life by thieving and murdering or he who forfeits his life through debauchery and abuse of his body? He who robs his fellow man to give great sums to charity or he who steals to feed his hungry child?

Who are the greater sinners? He who prostitutes womanhood under the license of the state or he who goes about the streets and market places, seeking his prey? He who under authority robs a life of its house of clay or he who takes a life for gain? Are not *all* equally offenders of the law? For he who causes a brother to stumble runs the gauntlet of the law and one who robs himself of a fruitful life robs humanity and defileth his posterity!

To sin is to defile that trust imposed by nature and if a man deceiveth in his heart he is condemned by the law like unto the fruit stung by a wasp, while yet in the flower. The greatest sinner is he who selleth his *own* soul into bondage, hoping to escape condemnation.



# PRANAYAMA

## ¶ The Secret Formula of the Ancients

By PAUL H. SKINNER

Conclusion of  
THE FORMULA ITSELF

THE Formula consists of three distinct stages or steps: first, Relaxation; second, acquiring the Rhythmic Breath; third, the acceptance of the regenerative Life-Current. The first and second steps are preparatory, adjusting the mind and body for the reception of the Vital Force. Master each step as you go, and the next will follow quite naturally. And remember, anything worth having is worth working hard to attain.

For the first application of this Formula you must be absolutely alone and in silence; after a while you may be able to make these conditions for yourself anywhere, under any circumstances, by the complete withdrawal of your mind even in the midst of a crowd, but at first you must be quite alone.

Go into your room and lock the door. Loosen your garments completely and lie down flat on your back, with the shoulders as low as possible, and with just enough elevation of the head to be comfortable. Avoid raising the head too high, thus cramping the neck and impeding circulation. Close your eyes, and, raising the arms, let them fall and lie loosely and naturally at your sides or above your head. Now let your mind travel down the body over every nerve and muscle from your head to your feet, concentrating on each member, and commanding it to "Relax." Begin with the nerves at the base of the brain and back of the neck. Do not leave them to go to another set until they have obeyed. Then allow your mind to go on to the next set of muscles along the shoulders. Relax them. Then follow down your arms—the upper arms, the lower arms and hands. Don't leave any set of muscles until they are soft and pliable in response to the command of your will. Next let your mind dwell on the throat, the jaws, the mouth, the forehead, the chest, those troublesome nerves of the abdomen, the back and spine. Then finish by subduing the thighs, the calves, the feet and toes.

Do not be discouraged if you fail to make your nerves and muscles obey at the first attempt. Remember, your mind is training them to give up and be natural. They will obey in time. To see the job well done, let your mind revert to the base of the brain again and then swiftly travel down the entire length of the body, stopping at each set of muscles and nerves for just a moment. This is the final tour of inspection. Your body is relaxed. You are now ready for the second step.

The Oriental philosophy teaches that each mental and physical state is represented by a special rhythm of breath; the rhythm and condition always being found together. The mental or physical condition will invariably manifest the particular rhythm of breath which belongs to it; and, likewise (and this is one of the occult secrets) the deliberate assumption of a particular rhythm of breath will speedily result in the manifestation of the appropriate physical or mental condition. Also, the Orientals teach us in breathing, in addition to taking oxygen from the air into the lungs, we at the same time

take in a vital something—a "principle" or "essence" which is known to them as Prana, and which exists in the atmosphere in a sort of fluidic form; and that by attaining a certain breath-rhythm we can raise the degree of circulation of this Prana (vital energy)—we can "charge up" the "aura" of the body.

Hence you will now turn your attention to the matter of your breathing. If you are lying flat on your back, your body almost entirely relaxed, you will notice in breathing that the chest does not expand and contract as when you are standing upright; instead, the abdomen just below the bottom of the breast bone rises slightly and falls. With each inhalation the abdomen expands, and with each exhalation it contracts. Inside the body, separating the lungs and heart from the abdominal organs, is a muscle called the diaphragm. During abdominal breathing this muscle contracts and relaxes, causing it to move gently up and down, thus causing a corresponding motion of all the abdominal organs. This massaging or exercise of the internal organs stimulates the functions of life; furthermore, it soothes and calms the solar plexus, that great "abdominal brain."

Now take a deep breath as you would when very tired, and emit it as you would a deep sigh. Note the sensation of calmness that you feel on emitting this sighing-breath. Sigh deeply in this manner a dozen times or more. Practice it till you get the feeling of the *sighing or recuperative-breath*. You will notice a sensation of general calmness all over, especially in the region of the solar plexus. When you have accomplished the abdominal or sighing-breath you will be ready to master *breath-rhythm*.

Every animal has its own particular recuperative-breath-rhythm. In man the heart beats about 68 to 72 times a minute. That pulse rate is the same all over the body—into the neck, the head, even the coverings of the brain. But the circulation in the brain itself is synchronous to, or correspondent to—not the heart pulsation, but to the *breathing rate*. That is, fourteen or sixteen to the minute as compared with the heart's seventy to eighty pulsations to the minute. So the circulation of blood in the brain itself is correspondent to the rate with which we breathe. Try to recall how you breathe when you begin to recuperate just after a severe mental, emotional or physical strain. You will invariably begin by one or two long drawn out sighing-breaths, followed by a period of calm, deliberate, slow deep breaths. These last calm, deep breaths are marked by a slow but regular rhythm—as regular as the slow swing of a pendulum or throbbing of a metronome. This slow, regular, rhythmic breathing continues for a time, until you feel refreshed and reinvigorated, when the breath will drop back to its normal everyday rhythm, and the task of recuperation is over. This resting, relaxed, regular breath rate is then your natural recuperative breath-rhythm.

Now, when you perceive the coordinance between the



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breath rate and the circulation in the brain, and consider that it is the brain that produces the electric current which vitalizes your body, you will begin to realize the significance of the rhythmic breath. Hence you will practice this combination of abdominal-sighing-rhythmic-breathing, first by taking two or three deep sighing-breaths, and then by swinging into the rhythm of the regular recuperative-breath, when the entire body will seem to get into a rhythm of itself, and the breathing will seem to carry on mechanically. And this is exactly what you want it to do.

Do not imagine you can jump at once into the attainment of perfect rhythmic breathing. You first gradually acquire the exact breath-rhythm for yourself. Do not make the mistake of trying to count the seconds of the breath or the heart beat, or to make each breath match the other in length, or anything of that kind. Understand, the breathing is not to be forced. You are in a state of conscious relaxation. Each person has his or her own particular breath-rhythm which nature has suited to the mental and physical formation and characteristics. Forget all about the artificial standards, and give yourself up entirely to a peaceful, calm feeling of relief and recuperation, and trust nature to dictate the proper breath-rhythm. You will find, as I have endeavored to explain, that on acquiring the rhythmic breath, the first indication of the relaxed recuperative stage will be one or more long drawn out sighs, followed by a moment of rest, which, in turn, is followed by an easy, though deep, slow, deliberate succession of in-breathing and out-breathing, in perfect rhythm, which will be accompanied by a feeling of increased strength and vitality, of mind and body—a delightful sensation of freshness and vigor which prepares you for the greater experience to follow.

With the nerves and muscles of the body relaxed, and the breathing and circulation attuned to the tranquil "Rhythm of Nature," your mind will now be in the state known to the Orientals as *Pratyahara*, or the deeper susceptibility to suggestion. And now you are ready to begin the mental part of the work.

Your third step will begin by entering the *Dharana*, which is the Hindu equivalent for concentration. The first thing to be done in *Dharana* is to wipe the mind clean, like a blackboard or slate, so that the impressions during concentration can be clearly written upon it. We know it is impossible to consciously make the mind a blank. The only way we can eradicate negative qualities from the mind is by practicing those that are positive. So, in order to occupy your mind with a thought which will help the most nearly to empty it, imagine to yourself that this mind is a slate over which you are passing a damp sponge, obliterating every feature and line that the day's experience has made upon it. Wash the slate as clean and blank as you can, and then you are ready to impress upon its surface a new series of thoughts.



First say to yourself, quietly and with your whole mind fixed upon its meaning, "*The Universe is vast. Out in the infinitude of space there is no Time, but only Eternity.*" Repeat it over and over, not in a wandering, parrot-like way, but understandingly, until the full meaning of the phrase is borne upon you and has flooded your mind and brought with it a sense of mental calm and peace. Keep up the slow, rhythmic breathing, and if at any moment you find your mind slipping off to its worries, while the words go drumming through your ears, draw the thought back by directing the will toward it. Do not put forth any intense effort or strain in your endeavor to concentrate attention, but gently and with relaxed desire learn to discipline the mind to your purpose, and you will observe that that mistaken mental



tenseness which we are accustomed to call the will is really nervous strain, and not will at all.

When this thought has done its work you will be calm and passive of mind and body, and can pass on to the next step in the mental process—a consideration of the Infinite Power which is able to keep in harmony the world which it has created. Say to yourself over and over, as before, *"The Infinite Power watches over all the Universe, of which I myself am a part,"* thinking, as you repeat the words, of the infinity of worlds swinging through space in perfect harmony, without friction or shock, guided by perfect laws which can always be trusted absolutely, and which never make a mistake. Think how perfectly every atom in this Universe is governed, watched over and cared for. Not one infinitesimal part can be neglected without throwing the whole out of order. Since you are a part of this Universe, you are bound by all the force of the Universe to be included in the guidance and care of the Infinite Governing Power.

Now when you have reached the point where you can realize the significance of all this, and recognize the distinct result it has already had in relaxing the nerves and soothing the mind, you are ready to pass on to the final mental effort which brings you directly in contact with the eternal Infinite Power to which you belong. With the assurance that you are about to experience the influence of the cosmic life-current, say to yourself, resignedly and with utmost confidence, *"I belong to the Infinite Power. The Infinite Power belongs to me. I OPEN MY SOUL TO RECEIVE IT."*

With this opening of your soul in the silence you will feel your pain, your worries and your cares slip away from you as the clouds slip away from the rainbow after the storm; and there will come upon you, settling down calmly and quietly, a deeper and larger self, a self whose power you know to be infinite because you have lifted the gates of your subconscious reservoirs and allowed the Infinite Life-Energy to flow in.

Now, as you are conscious of the inflow of the Prana or cosmic energy, you begin to *will* that this energy shall circulate through the entire system. "The Prana," says the Hindu philosophy, "circulates through the nervous system, so that we can force the circulation of Prana—once we get it inside ourselves—throughout the entire body." So (breathing rhythmically) make a mental tour of the body, as you did in relaxing, and *will* the vital energy into every bodily cell and fibre. Beginning at the base of the brain, follow the Prana current as it circulates, willing it down the spine, out into the chest, the solar plexus, the pelvis, the arms, the hands and finger tips, the thighs, the limbs, the feet, the toes, even to the tips of the very hair of your head. Keep up this bodily storing of the vital fluid until you have consciously forced the current at least three times over your entire system, unto its uttermost recesses. Then, calmly and without effort or suddenness, withdraw your mind from the central thought you have been dwelling upon, and let it return again to the matters of your every day life. And as you again turn your mind and body to the objects of living and toil, you will experience a new power in your ability to perform your tasks and cope with the people about you.

Thus the operation is completed. You have undergone a powerful psychic experience. How powerful, you will not exactly realize until you have practiced the Formula long enough to have mastered its every detail, and are capable at will of entering the regenerative silence and partaking of the revivifying essence.

Give this prescription a fair trial. Do it regularly

for one month for at least half an hour each day, and oftener if you can and need it. At the end of this time you will awake to a new consciousness of power and well-being. Your first efforts may cause you a little difficulty. You will probably be troubled at first by your mind slipping off the central thought. Bring it back each time, not with a jerk, but quietly, calmly, insistently. After a bit your power of concentration will increase and your mind will show less inclination to wander. Again you may find that after the first few stages of relaxation you grow drowsy and want to drop off to sleep. Don't do it. Resist this inclination with all your power. Center your mind, above all, on the thoughts you are repeating to yourself, and if you are carrying on the work with proper attention you will not become drowsy.

Don't grow discouraged if you are not fully successful at the first few times' trying. The musician is painfully conscious of his hands till they become trained to the keys, then his soul pours out through them at will. Your body must be trained to passivity, and when it becomes so the process will become instinctive with you so you may be enabled to increase your energy and vitality far above the average.

If the process as I have written it out sounds complex or difficult the flaw lies in the writer and not in the method, for it is really wonderfully simple when not done with an overstrained and anxious mind in the desire to have it effective. The three important steps to be remembered are:

1. Lie in a relaxed position, at perfect ease.
2. Breathe rhythmically—until the natural breath rhythm is perfectly established.
3. Then, to the soothing pulsation of the rhythmic breath, resign yourself to the Infinite Power of which you are a part, and *will* the vital energy with which you are surrounded to enter into your body and circulate throughout its every cell and fibre.

Above all things remember, even in the performance of the Formula, that your part in it is neither to *do* nor to *be*, but just to *let*. You have been trying to do and be all your life, perhaps, and to little actual avail, and now you are resigning yourself to a power that is stronger than yourself. The more passive you learn to become, the more receptive you will be to the inflowing Infinite Energy. It is Nature's work, not yours.

Nature never errs. If you have erred, you have only to let Nature's law of regeneration enter into you and have its way. As the weeks pass, and you become efficient in the practice of the Formula, many changes will take place in your physical and mental self. You will become calmer, more confident and self-possessed. You will drop to sleep at night like a child. Your voluntary actions will be easy and deliberate. Your internal functions will improve to an unimagined extent. Your synapses will become well lubricated against the jars and shocks of the passing din. Your nerves and muscles will automatically accustom themselves to relaxing when not in use. Your vision, your voice, your ambition and your endurance will bespeak the benefit of your effort. Your irritability, melancholia and anxiety-neurosis will vanish. Your walking gait, your habits of talking, of eating, and of working will all reflect your tone of conscious ease, because you are rid of the old interior tension that has been wasting your nervous energy. You will, when you have mastered the knack of regenerative relaxation, come into an economical rhythm of motion and thought which will spare you the wear and tear of the struggle you have suffered. You will move rapidly yet harmoniously and

(Continued on page 37.)



# Will SCIENCE Destroy RELIGION?

By JULIAN HUXLEY

Senior Demonstrator in Zoology, Oxford University

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WHAT contributions are scientific method and its results likely to make to general thought; what influence may it be expected to have as its results and ideas are incorporated into general culture in the broader sense of that word?

Before attempting an answer to this question, I should like to remind you a little more in detail of the position in which natural science stands to-day. Each science or branch of science seems roughly to go through three main phases in its development. There is first a preliminary phase in which miscellaneous sporadic knowledge is amassed and is dated; theories are pursued, often only to be proved valueless. There then comes a classic or heroic age, in which a general foundation of firmly inter-related principles is gradually laid down, upon which in its turn a coherent architecture of theory can be built, and finally this passes over into a period of maturity, in which the position is consolidated, the scope of the principles widened, their bases more finally tested, and their consequences worked out in fullest detail. Naturally, each stage lasts for a considerable time, and in many cases a science which thought itself securely embarked upon the third phase is reminded by some fundamental discovery that it is still only in the second.

Mathematics, mechanics, and astronomy all emerged into the beginning of their second period (thanks especially to Galileo and Newton) before the end of the seventeenth century, while chemistry can hardly be said to have left her empiricist or preliminary phase until Lavoisier and Dalton; nor physics—in spite of men like Torricelli, Boyle, and Cavendish—until the time of Faraday and Joule. Nor can even the notable achievement of Huxley or Hales or Wolff, of Linnaeus or Buffon or Cuvier be said to have carried either physiological or evolutionary biology to a point at which any unity of principle could be seen; and it was not till the time of Schwann, Claude Bernard, and Pasteur on the one hand, and on the other Darwin with his associates such as Huxley and Hooker—a time less than a century ago—that biology entered upon her second phase. Meanwhile geology remained in her speculative childhood until William Smith and Lyell in the early nineteenth century; and seems to wait to-day for some new verifying ideas, perhaps from geophysics, perhaps from paleontology, to attain to its maturity.

Physics, it had been thought, had reached her third stage before the close of the last century. But the discovery of radioactivity and the development of spectroscopy opened a new world, and finally the conceptions of quanta and of relativity have thrown her old and her

new world alike into the melting-pot. She continues youthful and heroic even in maturity.

Finally there come the latest sciences of all—psychology and human biology.

Psychology, as even her warmest admirers would admit, is still in her first period. She teems with violent and mutually contradictory theories, about which the feelings of partisans run nearly as high as they once did about rival theological dogmas. I do not know who first made the caustic remark that the vigor with which an opinion is held is usually in inverse ratio to the amount of proof which can be brought forward in its support; but one sometimes feels like reminding Freudians and Jungians and the other psychological sects that it contains a considerable element of truth!

None the less, it is clear that the work of men like Mesmer, Braid, Charcot, Richet, Janet, and later of Feud, Jung, Rivers, and many others, has totally altered the position of psychology. Psychology used to lead a dual existence, partly as the academic and introspective handmaid of philosophy, partly as an epiphenomenal ghost or Brocken specter attendant on nervous physiology. From that uncomfortable state she has been raised to the dignity of an independent science; so that psychological data are now acknowledged to have as complete validity on their own level as do biological data on the biological level, irrespective of whether their explanation is possible in terms of chemistry; and what is more, vast realms open before her to be conquered by her own special methods.

Finally, there is human biology—in other words, the social sciences; and here, in spite of the existence of the subspecies of anthropology, of comparative religion, of sociology, economics, of political philosophy, we are only at the threshold. We can see that the social sciences can and must become a full-blown science; but we have not yet quite found out how to effect the transformation.

However, both here and in psychology the scientific method is actively at work; and that is the main point.

As a result of all this activity of the mind, we are now reaching a new position. We are, I suppose, nearing the end of what may rightly be called the Scientific Revolution, since it has effected a real revolution of thought. But revolution, whether in government or thought, can obviously not be a permanent phase; and we need not be surprised that many, especially of conservative upbringing or turn in mind, have demanded not without alarm, to know where the scientific revolution is leading the world.

(Continued on page 24.)



# IS THE BLONDE

## *Biologically Damned?*

By

CLAUDE WM.  
CHAMBERLAIN

*Noted Psychologist*

Who Tells You Why  
The Nordic Has Never  
Been Christianized



(C) Billy Sharo, *Internationally Famed  
Star in Musical Comedy*

**N**ERO, who was of Nordic ancestry, as were the other Cæsars, made torches of the early Christians in Rome, and returning Nordics of Northern Europe took Christian slaves back with them from various bloody conquests.

These blonde warriors, driven from the Mediterranean countries by the devastating effects of the sun's rays, had repeatedly conquered the peace-loving, dark-skinned Aryans who had given Jesus and Buddha to the world, but the philosophy of the former, fired the imagination of the phlegmatic Nordics who had stayed at home.

Not having had the opportunities for developing hatred toward the dark-skinned people in battle, these stay-at-homes—most of them old men, women and children—took a lively interest in the words and actions of these captives. So, by the irony of Fate, we find later generations of the light-skinned, blue-eyed inhabitants of the North trying to follow the teachings of the Mediterranean Christ.

The philosophy of the Nazarene, like that of Buddha, was the product of a peaceful, home-loving, philosophical race, the brunette Aryans, who believed that non-resistance, altruism, humility, love and tolerance were far greater than their opposites. They were devout worshippers of their god and looked upon service to god and fellow man as the one excuse for this earthly existence. There were biological and climatic reasons for this belief and they were faithful followers of their creed, as are the Buddhists of today, in their country.

Perhaps the psychological law of dissonance had something to do with the Nordic efforts to accept Christianity. The philosophy certainly was different from the super-

stitutions and the religious legends of the blood-thirsty and egotistical Nordics. The gods of the Scandinavian, the Dane, the Scotch, Briton and Hun were fiery figures made in their own egotistic image, while the lowly Jesus must have cut a sorry figure when compared to Thor, Odin and other Nordic gods.

Whether it was the women, the old men, or those Nordic young men who were physically unfitted for warfare, who blazed the way, the fact remains that enough Aryan blood was mixed with the Nordic to keep Christianity upheld before the younger generations.

History clearly shows that these blondes were ever quick witted and practical. If they were to accept the Christian philosophy then there must be found a way to adapt it to biological, social and psychological conditions which the Nordic had little expectation of changing. He knew from his own experience and from the legends of his fathers that he was a superman himself, and he was ever trying to change Nature to fit his Nordic ideas.

Nietzsche, who was articulate if nothing else, has expressed what the Nordic has always felt about himself. So the Aryan conception of what Jesus taught had to make way for an interpretation which suited the convenience of the blonde egotist.

Lacking the full back-head and the bulging forehead of the Aryan, our Nordic had scant capacity for the development of social consciousness or profound philosophical analysis. But with his high crown, highest at the rear, he had a dominant tendency to believe that he possessed all known desirable qualities and he still refuses to believe that he is biologically inferior in any way whatever. Although his skull is much smaller than that of the Aryan and he has to purchase a smaller sized





Gay GILDA GRAY *America's Greatest Dancer*

hat, he refuses to recognize that the size or shape of the brain has anything to do with his thoughts or behavior.

Being capable of expressing sentimentality with ease, due to his erethism and suggestibility, he defines this as a deep feeling of emotion. Try to tell him that his love is but a superficial expression of a passing emotion, arising from a subnormal, (as compared with the Aryan) brain area and he will prove your point by wanting to lick you. When he finds himself incapable of following certain theories, he prefers to go into battle to settle a point,

rather than go to the difficulty of exercising his limited cerebration. This is particularly true when anything runs contrary to his egotism.

We need not trace history to determine just how the Nordic has modified Christianity to suit his temperament. The current news columns give us a tangible illustration in the person of one Reverend J. Frank Norris, pulpit-pounding, Texas preacher and, according to the press, a self-admitted killer, who shot down, in cold blood, an unarmed, wealthy lumberman who called upon the

(Continued on page 36)



# Astronomy and Astrology

By E. K. GILMORE

*Who Answers Your Question*

*How Do The Stars Influence MY Life?*

TOO long already, both in the popular mind and in the scientific field, have astronomy and astrology been separated, inasmuch as they are but two phases of the same science.

Astrology is the invisible side of astronomy—that part which must needs be taken on faith until one becomes through reason as well as intuition, a believer. Astronomy deals with that which may be seen in the sky both with the naked eye and with scientific instruments, and which may be calculated and verified according to the laws of mathematics. It deals with the physical aspects of the stars and suns and their relations to each other, while astrology concerns itself with their inherent qualities and the effects which they produce upon humanity. The latter science takes into consideration the personality and individuality of the planets, as it were. Are you able to see me as physical man only? Will not my thoughts, feelings, words, deeds, impress themselves upon you as a very real, though invisible part of me, notwithstanding? Are you not able by my outward demeanor to judge approximately just how I shall react to a certain sense impression or a strong emotion? And will not the person of an alert and ready mind generally move and act quickly: the deliberate individual present a placid calm? Then why should not the serene planet Venus, pursuing her peaceful path about the sun, be innately tranquil? And the ruddy Mars, boldly facing us with his fiery atmosphere, be inherently pugnacious and courageous? Possessing such qualities, it seems not unreasonable to suppose that they superinduce like effects by virtue of their vibrations, which fact is scientifically demonstrated by mob psychology and other magnetic phenomena. It is in such a large sense that astrology acts, based as it is upon the results which planetary activities have not only upon each other, but upon humanity as well.

That astrology is a science, metaphysical though it may be, is substantiated by the fact that it subsists through the ages. Its hold upon the belief of humanity, and thereby one of its strongest claims to truth, is due to the subconscious faith in it which exists in almost all men and all races. The strict scientist calls this superstition, the poetic fancy of primitive minds. From the time of ancient Chaldea, Babylonia, Egypt, and even earlier, to the present time, men have erected planetary charts, science notwithstanding: and the fact that astrological configurations are syndicated in the daily newspapers and avidly read, indicates that there exists a popular interest in such superstition or science, as the case may be.

It is amusing to hear astrology rated as a pseudoscience. From this derogatory term issues its complete justification. A pseudoscope is an optical instrument which exhibits bodies in reverse relief. In this definition lies the sum total of astronomy and astrology.

Astrology is the *inverse* of astronomy, dealing as it does with forces whose invisibility perhaps adds to their potency, while astronomy observes and tabulates the visible and known effects and qualities of the planets of our solar system and their interactions upon each other. If Jupiter causes great vortices of sun spots to sweep across the solar vastness every twelve years, disturbing the magnetic currents of the earth, I see no reason why I should be altogether immune to its influence, atom though I am. If the heat of summer, the cold of winter affect my physical body, then I could not have hoped to escape the intense heat of the summer of 1925 when Mars lay so close to our planet, and day after day no tempering clouds appeared in the metallic sky. If Mars in perigee releases certain gaseous ethers of our planet, may it not also cause physiological changes in my organism, slight though they may be? May it not cause in me a predilection to loosen the leashes upon my customary restraints? I am here reminded that the scientist claims that my moods and tenses are dependent upon my physical condition—upon my lobster and my pie. Then, I ask, may not my destiny and my emotional life be influenced and affected by those same planets whose power to disturb the vibrations of the earth astronomy has acknowledged?

Since psychology has been recognized as being a tremendous factor in man's evolution, contributing as it does to his failure or to his success, his health or his disease, his inharmony or his adjustment toward life; so likewise planetary influences may add to our interpretation and expression of existence upon this earth.

The astronomer's business is with this solar system, its sun, moon, and seven planets—Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune. With uncertainty he speaks of the stars, those suns too far away in space to guarantee much authenticity, and for reasons of convenience, he accepts the constellations in which ancient mythology and astrology placed them. The romances of the heaven field are exquisitely beautiful, a fairyland of starry loves and hates, of magic and of mystery. Orion pursues the Pleiades with Sirius, the dog star, at his heels: and Taurus, the Bull, is raised from earth to glow eternally in the arc of heaven as a reward for having borne Europa across the seas to Crete: Ursa Major and the Lesser Bear maintain their majestic march across the firmament: while Castor and Pollux immortalize for all time the hope of the two to become the one, set as a seal of promise in the sign of Gemini, the Twins.

Under and through these myths, the astrologer catches the esoteric meaning, veiled though it be. He erects his chart of the zodiac with its twelve houses and taking

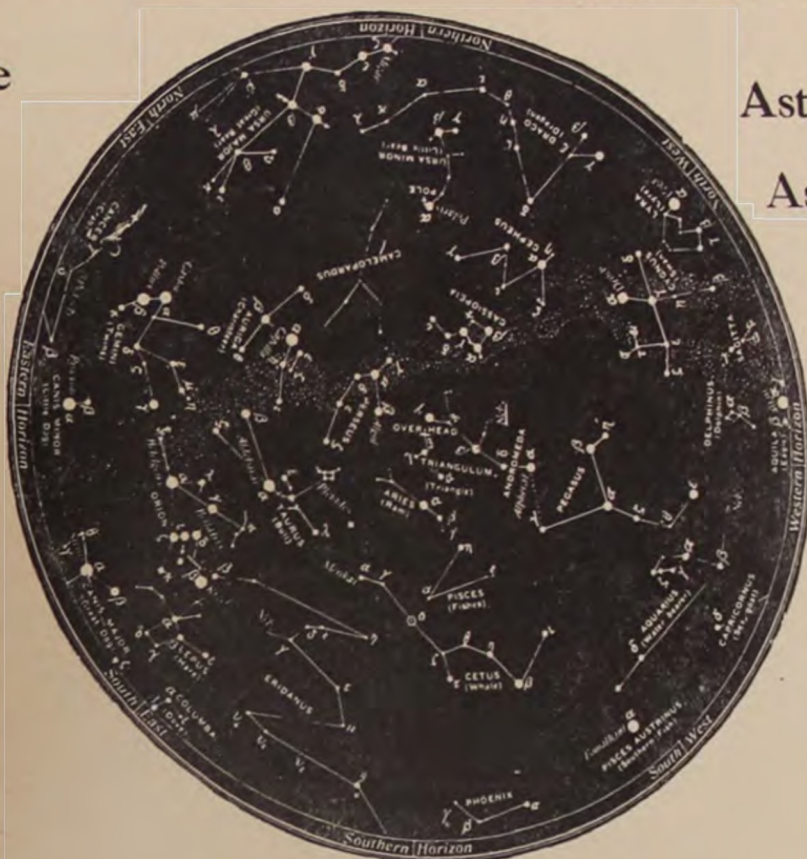
(Continued on page 34.)



# STARS of NOVEMBER

An Outline  
of  
the  
Heavens  
During  
1926

Astronomical  
and  
Astrological  
Helps  
for  
Students  
and  
Laymen



**D**IRECTLY over head at 10 o'clock, on November 10th we see the constellation **ANDROMEDA**, celebrated in fable by the figure of a woman, arms extended, chained by her wrists to a rock. Bounded N. by Cassiopeia, E. by Perseus and the head of Medusa, and S. by the Triangles and the Northern Fish—situated between  $20^{\circ}$  and  $50^{\circ}$ ; or 1 hour E. of the equinoctial colure.

It consists of 66 visible stars, 3 of 2d magnitude, 2 of the 3d; the rest are small. The stars directly in the zenith are too small to be seen in the presence of the moon, but the bright star **Almaack**, of 2d magnitude, in the left foot, may be seen  $13^{\circ}$  due E., and **Merach**, of same magnitude, in the girdle,  $7^{\circ}$  S. of the zenith. This star is nearly on the meridian and with 2 others N.W. of it forms the girdle.

The three stars forming the girdle are of 2d, 3d and 4th magnitude, situated in a row,  $3^{\circ}$  and  $4^{\circ}$  apart, and called **Merach**, **Mu** and **Nu**. About  $2^{\circ}$  from **Nu** at N.W. extremity of the girdle, is a remarkable nebula of very minute stars, the only one of the kind ever visible to the naked eye. It resembles 2 cones of light, joined at their base, about  $\frac{2}{3}^{\circ}$  in length, and  $\frac{1}{4}^{\circ}$  in breadth.

If a straight line connecting **Almaack** with **Merach**, be produced S. W.,  $8^{\circ}$  farther, it will reach **Delta**, of 3d magnitude in the left breast. This star may be other-

## NIGHT SKY NOVEMBER and DECEMBER

¶ It has always seemed as though we should never be able to measure the diameters of the stars, because they are so far away that under the greatest magnification we can get, they appear only as points of light. But an ingenious way has been found to get around this; and the diameters of several stars have been measured. To date, **Betelgeuse** and **Antares** are the giants. The former is 280,000,000 miles across, and **Antares** about 400,000,000—both much larger than the entire orbit of the earth, with the sun in its center.

wise known by its forming a line, N. and S. with 2 smaller ones on either side of it; or, by its constituting, with 2 others, a very small triangle, S. of it.

Nearly in line with **Almaack**, **Merach** and **Delta**, curving a little to the N.  $7^{\circ}$  farther is a lone star of 2d magnitude, in the head, called **Alpheratz**. This is the N.E. corner of the great "Square of Pegasus."

Have the position of **Alpheratz** fixed in mind, as it is but one minute west of the great equinoctial colure, or first meridian of the heavens, and forms nearly a right

line with **Algenib** in the wing of **Pegasus**,  $14^{\circ}$  S. of it, and with **Beta** in **Cassiopeia**,  $30^{\circ}$  N. of it. If a line connecting these three stars be produced it will terminate in the pole. These 3 guides in connexion with the North Polar Star point out to astronomers the position of that great circle in the heavens from which the right ascension of all heavenly bodies is measured.

**ASTROLOGY:** According to Ptolemy the influence of this constellation is similar to that of **Venus**, though the legend would lead one to suppose some connection with **Virgo**. It is said to bestow purity of thought, virtue, honour and dignity upon its natives, but to cause battle with chimerical fears and a tendency to become easily discouraged. By the **Kabalists** it is associated with the Hebrew letter **Pe** and the 17th Tarot Trump "The Stars." If **Mars** afflicts the luminaries from **Andromeda**,  
(Continued on page 32.)



THADDEUS MILES

Reviews

# "The MAN Nobody KNOWS"

By BRUCE BARTON

AT last the true character of Jesus has been portrayed. The halo has been torn from his head and he stands revealed—a man among men.

As a man he can have power to direct. As a Savior he is defiled by rivers of bloodshed in his name. Bruce Barton has not made his death on the cross or his miracles the outstanding feature, but his psychology, keen insight, analytic mind, with power to visualize the needs of the world together with his magnetic healing power, according to this book, made him the friend of multitudes who, in that day, demanded a leader who was a teacher, a prophet, an organizer—a hero they could worship.

Bruce Barton's *unveiling of divinity* in his book "The Man Nobody Knows" is most unique. His philosophy surpasses all books ever written on the subject. He says:

"Jesus, as the son of a carpenter, has been lost sight of in the effort of the ecclesiastical teachers to make him the Son of God."

Mr. Barton's work is worthy of a place on every pulpit and should be made a textbook for the teaching of children in Sunday Schools. His interpretation on the forty day temptation of Jesus is a boon to youth. And we are told:

"A day came when He (Jesus) was missing from the carpenter shop. The sensational news spread through the street. . . . John's reception of him was flattering. During the ceremony of baptism and for the rest of that day, Jesus was in a state of splendid exultation. No shadow of a doubt darkened his enthusiasm. He was going to do the big things which John had done; he felt the power stirring in him; he was all eager to begin. Then the day closed and night descended, and with it came the doubts.

The narrative then describes the three-fold temptation and introduces Satan to add to the dramatic qualities of the event. The meaning of the experience is clear, says the author:

" . . . the day of supreme assurance had passed; the days of fearful misgiving had come. 'What man of outstanding genius has ever been allowed to escape them? For how many days and weeks do you think the soul of Lincoln must have been tortured? . . . those who rode with him on the circuit testify to his terrifying moods of silence. What solemn thoughts besieged him in these silences? What fear of failure? What futile rebellion at the narrow limits of his life?

With masterful pen and powerful appeal the author's following description of the temptation of Jesus is most illuminating:

## Whose Book

## IS THE TALK OF THE DAY IN THE RELIGIOUS WORLD

"The Deliverance From The Cross," As Seen By  
Bruce Barton

"The days of Jesus doubt are set down as forty in number. It is easy to imagine that lonely struggle. He had left a good trade among people who knew and trusted him—and for what? To become a wandering preacher, talking to folks who never heard of him? And what was he to talk about? How, with his lack of experience, should he find words for his message? Where should he begin? Who would listen? Would they listen?

Hadn't he perhaps made a mistake? Satan, says the narrative, tempted him saying; 'You are hungry; here are stones. Make them into bread.'—The temptation of material success. It was entirely unnecessary for him to be hungry ever. He had a good trade; he knew well enough that his organizing ability was better than Joseph's. He could build up a far more successful business and acquire comfort and wealth. Why not?

"Satan comes in again, according to the narrative taking him into a high mountain and showing him the kingdoms of the world. 'All these can be yours, if you will only compromise.' He could go to Jerusalem and enter the priesthood; that was a sure way to distinction. He could do good in that way and have the satisfaction of success as well. Or he might enter the public service, and seek political leadership. There was plenty of discontent to be capitalized, and he knew the farmer and the laborer; he was one of them; they would listen to him.

Bruce Barton completes the word-picture saying:

"For forty days and nights the incessant fight went on, but once settled, it was settled forever. In the calm of that wilderness there came the majestic conviction which is the very soul of leadership—the faith that his spirit was linked with the Eternal, that God had sent him into the world to do a work which no one else could do, which—if he neglected it—would never be done. Magnify this temptation scene as greatly as you will; say that God spoke more clearly to him than to any who have ever lived.

"But every man of vision the clear Voice speaks; there is no great leadership where there is not a mystic. Nothing splendid has ever been achieved except by those who dared that something inside themselves was superior to circumstance.

Mr. Barton's philosophy is most appealing where he says:

" . . . if this did not was not the meaning of the forty days in the wilderness if Jesus did  
(Continued on page 40.)



# The BUILDERS of NATURE

What Sacred Scriptures, Classical Literature,  
Mythology and Folklore Tell About Them

By JACOB BONGGREN

THE ancient faith of the Germanic nations, including that of the Scandinavians, is best preserved in the two Eddas and in the Icelandic sagas. The Anglo-saxon epic Beowulf comes next as an authentic document; the German Niebelungen Lied also contains fragments of the mythology common to all Teutons and all Norsemen. Among classical authors, two of the most prominent, Julius Caesar and Cornelius Tacitus, have written down a few interesting observations and reflections concerning the religion of the tribes north of Rhine. They say that the Northern nations worshipped trees, rivers and mountains—that is, the living spirits of these,—and also three gods of higher rank, Caesar tells us that those three were the Sun, Vulcan (or the fire) and the Moon; Tacitus says that they were Mercury, Hercules and Mars. That Mercury corresponds to Odin of the Eddas is well known; Dies Mercurii of the Romans became Wednesday—the day of Wodan or Odin—when translated into Northern tongues. Thor was the strongest of all the Edda divinities and consequently the Hercules of Germania and Scandinavia. The god of War in the Eddas is Tyr; Dies Martis of the Romans became therefore Tuesday—the day of Tyr—in translation.

When the Saxons in the eighth century of our era were converted to Christianity, they abjured three of their former deities: Thuner (Thor), Woden (Odin) and Saxnot ("the god with the sword", Tyr). In the Scandinavian countries people swore by Frey, Njord and "the almighty ás" (Thor), and also by Frey, Freyja and "the strong Thor." In the year 934 A. C. Eigil Skallagrímsson called down punishment on his enemies from Odin, from "the land god" (Thor) and from Njord; in the Edda song Skirnismál Odin, Asabragr (Thor) and Frey are called upon to punish. At the sacrifices in the ninth century the Norwegian Thords drank toasts to Odin, Njord and Frey, and afterwards also to Bragi. In the Flateyjarbók Thor, Odin and Freyja are mentioned. Adamus Bremensis says, that in the temple of Uppsala in Sweden there were statues of Woden (Odin), Thor (the mightiest, standing in the middle) and Frisco (Frey), with the goddesses Thorgerd and Irpa, one on each side of the masculine divinities. Neither Thorgeld nor Irpa are spoken of in the Eddas; but in one of the sagas it is said that they were daughters of king Haloge of Halogaland in Norway, a descendant of king Saeming, one of the sons of Odin.

The Longobards mentioned by name two of their divinities: Wodan (Odin) and his consort Frea (Frigg). Six divinities are enumerated in one of the Merseburg incantations: Phol (Balder, the Germanic Apollo), Wodan, Sinhtgunt (the Moon goddess), Sunna (the Sun

goddess), Friia (Icelandic, Frigg) and her sister Volla (Icelandic, Fulla).

In the Elder Edda fourteen male and eight female divinities are spoken of. The most prominent gods are Odin, the master of statescraft and of hidden wisdom, his son Thor, who conquers the giants with his electrical hammer Mjólnir, and Frey ("seed"), the god of peaceful agriculture and of fertility and abundance in general. Next to them come Njord, the lord of navigation, the white Balder, the kind and beneficent Sungod, Bragi, the god of music and poetry, and Heimdall, the ever-watchful sentinel on the shining bridge between Midgard, the home of men, and Asgard, the abode of the gods. The remaining ones are Odin's two brothers, Vili (also called Lodur) and Ve (Hoenir and Fjorgynn), the blind Hoedr, the silent and strong Vidar, Meile, a brother of Thor, Modi and Magni, Thor's sons and successors. Foremost among the goddesses stands Frigg, Odin's wife, also called Fjorgyn, Lodyn, Fold and Jord (Earth). Next to her stands Freyja, the goddess of love, daughter of Njord and sister of Frey. The other goddesses mentioned in the Elder Edda are Sif, wife of Thor, Nanna, wife of Balder, Idun or Jorun, wife of Bragi, Gefion, daughter of Njord, Skadi (a giantess), Njord's second wife, and Hel, ruler of Niflhel, the kingdom of the dead.

"Dear child has many names," is an old saying. This is also true about well beloved divinities. In the Elder Edda Odin is given no less than sixty-five different names. Next to him in this respect stand his wife and his son Thor, with five names each.

The Younger Edda mentions all of the above enumerated divinities; and it adds to the list of the gods the names Vali, Ullr, Forseti and Hermod, and to the list of the goddesses the names Saga, Eir, Siofn, Lofn, Var, Vor, Syn, Lin, Snotra, Gná, Sol, Sigyn, Gerd, and Rind. Some of the sagas add other divinities of a more local fame.

The divinities of the ancient Scandinavians were divided into two distinct families: the *æsir*, warrior divinities, to which most of them belonged, and the *vanir*, divinities of navigation, agriculture, home life and fertility. Njord with his children Frey, Freyja and Gefion belonged to the family of the *vanir*.

Besides the supervising Nature Builders, the *æsir* and the *vanir*, the Eddas and many of the sagas also mention the subordinate workers, the *álves* (or elves) and the *dwarfs*. Anglo-saxon and Old Friesian writings mention *ese* (*æsir*) and *yfe* (elves). The plane on which the elves lived was called *Alfheim*. There were two kinds of elves: the superior Light elves and the inferior Black elves. Below them were the little dwarfs, who lived and worked under the earth and in the mountains, and who were workers in metals.

\**As* (pl. *æsir*) is in the Eddas the name of the largest of the divine families. (See below.) It signifies "a divine being." The oldest known form of *as* in the Germanic languages is *ansuz*, pl. *answiwiz*. It is related to the Zend word *anhu*, "life" (cpr. *abu-ra*, "lord"), and to the Sanskrit word *asu*, "breath of life."



The Eddas and the sagas tell a good deal about another kind of beings, enemies of gods and of men: the giants, also called the frost giants, because they lived in the frosty arctic regions of Jötunheim and represented the destructiveness of the cold over all organic life. The kosmogonic story of the Eddas tells how kosmos grew out of chaos in the yawning space, Ginungagap, by the co-operation of heat from its source, Muspellheim, and cold blasts from the icy Niflheim. Those two opposite forces created three things: the giant Ymir, the cow Andhumbla and a salty stone. The cow licked that stone; she was fed in that way, and her milk nourished the giant. By that licking the stone was gradually transformed into a living being, Buri, who became the progenitor of the gods. His grandsons, Odin, Vili and Ve, killed Ymir and built up the world out of the different parts of his body. Afterwards the same divine triad, but now called Odin, Hoenir and Lodur, found on the seashore a pair of trees, Ask (the ash) and Embla (the elm?), transformed them into a man and a woman, and they became the ancestors of the human race.

Ymir, the chaos-giant, was the double-sexed ancestor of all the giants. Under one of his hands grew up a man and a woman of gigantic proportions, and his two feet begat Thrudgelmer, a six-headed giant. The pair produced under Ymir's hand became parents of the wise Mimir, watcher at the Urdar fountain, the well of wisdom, and of Beisla, ancestress of the gods and mother of the three who killed Ymir, who built the world and who created the first human beings. The six-headed monster begotten by Ymir's feet started the long line of giants that the gods had to fight and to conquer, if they wanted to retain the supremacy of law and order. But finally the forces became about equal, and it ended in Ragnarök, twilight of the gods, when the progressive and retrogressive powers destroyed each other, after which Surtr ("the black one"), ruler of the fiery world, Muspellheim, set fire to the earth, and the land sank into the sea. But this was not the end. Up from the sea came a new earth, fairer and lovelier than the former, and the children of gods and men that had been saved from the cataclysm lived on it in a happiness unknown before.

"Then comes Another,  
One still more mighty;  
But the name of Him  
I dare not mention,"

says in conclusion the wise Vala, the ancient prophetess. Yet there is one thing she tells. Our present world is not the first one.

"Nine worlds I know,"—she says—  
"And nine world trees,  
Before the oak Yggdrasil  
Had grown from the soil."

Yggdrasil is the tree of life for the present generation; it is the tenth of which the prophetess knew. With its three roots it connects the three worlds: that of the gods, that of men and that of ghosts, sustaining and vitalizing all of them, until the end of the era.

Since the eighth century A. C. the old faith of the Eddas has been gradually superseded by that of "the white Christ"; but it has never been entirely extinguished, and its general tenets remain up to this day, not only in the many stories of elves and giants which are still told at the fire side in the country homes at night, but as the actual faith of the Scandinavians. School teachers, acting in their professional capacity

and following their textbooks closely, call that faith "a superstition". The country people are well aware of this fact: it has made them cautious and unwilling to reveal their belief, because they do not want to be laughed at and looked down upon as ignorant.

The similarities of the old faith and the new made it easier to retain parts of Edda lore and to mingle it with statements of the gospels. The Edda religion taught of an invisible world, superhuman and subhuman; so does the Christian religion. The Eddas told of struggles between the gods and the giants; the Bible speaks of a war in heaven between the hosts of Michael, the Archangel, and the rebellious forces of Satan. The Eddas said that Loki, the incarnation of cunning and destructiveness, was captured and bound with a chain, which would not break until the end of the world; the New Testament tells that Satan was overpowered and is held fettered in the same way until the judgment day. The Eddas said that the evil offspring of Loki was also captured, that the Fenris-wolf was bound in chains at a cliff and that the Midgard-serpent was thrown into the sea; the Bible tells that the devils, the angels of Satan, were captured and thrown into the uttermost darkness and into a fiery lake. The Scandinavians recognized in the angels and archangels of the new faith their own gods and the beneficent Light elves; Satan and his angels they recognized as Loki and his allies the giants, the Black elves and the mischievous dwarfs. Both the old and the new faith recognized the existence of spooks. The witch of En-dor raised the ghost of the prophet Samuel for king Saul; in the same way the wise Vala had been raised from the dead to answer the questions of Odin. And when a Swedish minister once rebuked an old peasant for believing in "spirits" (ghosts), he received this pertinent answer: "If there are no spirits, as you say, then you have denied the existence of the spirits of darkness, of the spirits of light, and of God himself, who is a spirit." After this rejoinder the minister had nothing more to say on that subject.

Many Scandinavian peasants believe to this day in the existence of giants, elves and dwarfs. The giants are looked upon as enemies, the elves and the dwarfs are considered to be good to those who believe in them and who treat them well, revengeful to those who do not. There are lots of stories about men, and especially women, who have been captured by giants and kept by them in the mountains, where their nature changed so that they did no longer care to live among human beings. During the last part of the nineteenth century not a few people who never had heard of Heinrich Heine and his "Lorelei", used to tell that they had seen water nymphs sitting on stones in some lake and combing their hair; but all of them said that the hair was green and not golden. There were also those who told of having listened to the siren song, a series of bird-like twittering, of the wood nymphs; some people said that they had even seen and been spoken to by them. Others admitted having seen the tiny home servant in red cap and gray jacket walk around in the house and disappear in some dark corner, or having heard his voice without seeing him. But they preferred to keep this to themselves, because to speak about it might offend the extremely sensitive fellow. People with "second sight", mostly to be found in the woodland districts and mountainous regions, used to say, that when they met some one at night in the dark, they knew that he was human if he moved his eyes and the muscles of his face, and that he was non-human if his eyes had a fixed and stony stare, and if his facial muscles were rigid.

(To Be Continued)



A TRUE STORIES of The OCCULT

## THE CLASH of SOULS

By MILAN O. MYERS

THAT to me, John Spaulding, interne and orderly in a municipal hospital, should have been revealed one of the greatest truths that the science of the supernatural has ever conceived, is indeed unfortunate, for I am well aware I am not equipped to present the facts of the case in such a way that they will gain credence in the world at large.

Were I a doctor of philosophy instead of a young medical student, were I a master of Hindu occultism or a member of the Society of Psychic Research, the unusual experience I am about to relate would be accepted at its true worth and believers in life after death would have additional evidence to support their claims.

However, plain words sometimes carry a greater weight of conviction than the involved treatises of learned men and I have determined to tell the strange thing which happened in the city hospital on the night of July 21, 1925 and the peculiar events of the hours which followed.

On the night in question, Mike Lucas, a brawling character of the night life of the city, one who had been under our care on many previous occasions, was brought upstairs in a condition of intoxication and violent hemorrhage of the lungs and head. The rough-handed policemen in charge were chuckling over the fact he had at last met his master on the waterfront. He had been terribly beaten about the face and head and later kicked in the stomach and ribs.

His skull was not fractured and, while several ribs were shattered and the collar bone cracked, the injuries were of a nature that, had Mike Lucas been sober, his physical functions would not have been seriously impaired and no doubt he would have been as much a bully as ever in two months' time.

But Mike had been on a prolonged spree, during which he had consumed large quantities of poisonous liquor and little else. His body was in an extremely weakened condition and the shock had been great. Mike Lucas uttered a last guttural curse, groaned horribly and died as he was being lifted to the operating table.

Now under ordinary circumstances, that would have been the end of Mike Lucas, and his crude, muscle-bound body would have decorated a slab at the county morgue and later would have occupied a berth in Potter's Field.

As it happened, however, several of the doctors of the hospital had been reading of the effects of adrenalin when injected into the heart of a person recently deceased and, as Mike Lucas was known to be friendless and useless, this was conceived to be an appropriate opportunity to experiment and learn the facts for ourselves.

An incision was made through Mike's tough skin, his broad flat ribs were pried apart and the hypodermic needle carried its load of the new drug to the heart

which had ceased to function almost five minutes before. Then we stood back to watch results.

Only a second or two elapsed before the heart commenced to flutter like that of a captive bird, then, as powerful stimulants were administered into the blood stream, the organ began to beat strongly. In less than a minute a faint, pink flush supplanted the ashen pallor of Mike's cheeks and lips.

At the end of three minutes the eyes opened dreamily, the loose mouth tightened and closed, the cords of the neck worked spasmodically and Mike gulped in a huge breath of air.

It was miraculous. Hardly a one of us had moved during the three minutes. All of us had witnessed death many times and the wonders of childbirth were of an everyday occurrence. But this was different. We had before us a triumph of science over the grim reaper, an event which only a few favored men had ever seen.

Up to this time I believe I was the only one who had noticed a change in Mike Lucas. I stood directly in front, where the pupils of his eyes were distinctly visible. At their first opening I could have sworn they were not Mike Lucas' eyes. Mind you, I had seen the man on several occasions, drunk and sober, sick and well and I knew, perhaps better than anyone else, what a beast he was at all times. In all our previous experience I had never known Mike Lucas' eyes to be other than those of a wild animal, hard, shallow and vindictive.

Mike Lucas' eyes would be called brown, but ten minutes before they had contained a greenish tinge like those of a predatory cat. Now they were a deep, mellow brown, soft and appealing as those of an unspoiled child. And there was intelligence and love of mankind behind them.

I was not surprised, therefore, when broken bones had been set, wounds dressed and bandaged and more stimulants applied, to hear Mike Lucas state that he was not Mike Lucas at all but a man of whom I am sure he had never heard.

"Why am I here—what does it all mean?" he said in a faint, faraway whisper, not at all like the hoarse, throaty gutturals of Mike Lucas.

"Don't you remember the fight, Mike?" I asked. "You were beastly drunk but I believe I'd remember a wallowing like that no matter what condition I'd gotten into."

A puzzled frown appeared on the forehead which had strangely become broader and higher.

"I was in no fight and why do you call me Mike? I tell you my name is Leroy Standing and last night I went to sleep in my father's house in the University district. My father is Professor Standing of the De-



partment of Science. I insist you call him up and ascertain if I am not speaking correctly and learn what has happened to me."

The effort exhausted him completely and when we took him to his bed he was sleeping peacefully.

Perhaps I will not be blamed for thinking, as did my associates, that it was all utter nonsense. Mike had sustained the beating of his life, a beating which had wrecked him physically and had put a kink in his mentality.

But I could not forget the mildness of those brown eyes nor could I reconcile the language or tone of voice used to that of Mike Lucas. It was unheard of to hear Mike talk in words of more than one syllable or without the use of profanity.

More out of an inexplicable consideration for the injured man than with any serious intent, I called the home of Professor Stranding. A servant answered the phone.

"Yes, this is Professor Stranding's residence. His son Leroy is home and in bed asleep. Unless it is absolutely necessary I hesitate to call him at this time of the night."

I apologized and hung up the receiver. It was as I thought and I chuckled to myself as I went off duty. Mike Lucas had received a pounding which had jarred three-syllable words into his pygmy mentality.

But I was given the shock of my life when, over my coffee the next morning, I read that Leroy Stranding, son of Professor Stranding of the Department of Science, had died suddenly in his home at some time during the previous night.

The news item stated that he had suffered ill health all through life, that in spite of this handicap, he had led a useful, purposeful life and had contributed innumerable treatises relative to the development of ideals and the necessity of cultivating spiritual strength to counteract the materialistic tendency of the age.

My thoughts were in a turmoil as I made my way to the City Hospital and to the bedside of Mike Lucas—or should I say, Leroy Stranding. I found the head surgeon and two assistants working frantically to save the life of the man who had been brought back from death.

There was something ethereal, spiritual, about the pale face on the pillow. I knew then and I have never since doubted that, while Mike Lucas' body undoubtedly occupied the bed, the soul of that earthly tenement was that of Leroy Stranding.

"I've done all I can," said Dr. Phillips suddenly. "It's an unnatural situation anyway and the man's

insane and gives every evidence of remaining in that condition. There are other and better men and women who need my attention."

Dr. Phillips is a surgeon of the old school and one of the best in the city. I knew him too well to mention the death of Leroy Stranding and the weird transmigration of souls which I was sure had taken place in the City Hospital the night before. And I knew too if he despaired of life there was little I could do.

"I'll watch him, doctor," I said, "And if anything unusual develops I'll call you immediately."

It is my belief that if Mike Lucas had not imbibed raw moonshine in large quantities, Leroy Stranding would have been alive in his body today but, of course, had he been less of a toper, his powerful heart would have continued to beat in the first place and the soul of Leroy Stranding would have had no opportunity to make its strange earthly journey.

At any rate, the vital organs of Mike Lucas were literally soaked in alcohol and all the skill and efforts of science had not been able to counteract its deadly effects. I could notice a steady decline of strength but no sudden change and I did not call Dr. Phillips.

I may mention too that I was very anxious to communicate with Leroy Stranding and to let him know I believed what he had said. In the end my patience was rewarded.

Just before death came, the soul of Leroy Stranding triumphed over the sodden body of Mike Lucas and for one fleeting instant looked out at me through noble, brown eyes.

"You are Leroy Stranding," I said, my lips nearly touching his ear. "Your body lies in state in the home of your father but you are here inhabiting the body of Mike Lucas, which we brought back to life by the use of adrenalin."

The bandaged head nodded perceptibly and a ghost of a smile flickered across the gray face. My ear, bent close to the pale lips, caught the last faint words.

"It was worth the effort involved," he said. "I have proved my point."

When the great soul of Leroy Stranding, humanist and lover of ideals, left its pain-wracked body in the home of the university professor and, traversing those strange nether spaces of which we know nothing, met the infinitesimal, whippet-like soul of Mike Lucas skurrying back to its earthy domain—what happened? Did there then ensue a colossal clash of souls and may we say the stronger soul survived and made the earthward journey?

*Watch for*

## *Broken Windows*

*A Most Unusual Story of the Ozarks*

*By J. Nunn Parker*



# LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

## Mental Physical Culture

L. E. Eeman, in his "The Euclid of Health" says the world is worse-tempered than 50 years ago. Three quarters of the bad temper in the world is caused by round shoulders and hollow-chests.

The first thing an annoyed person does is to hunch his shoulders. If he squared them instead—he would find it more difficult to be angry. The most bad-tempered are those given to terse thinking but they are not necessarily the best workers.

Complete physical training must embrace mental control of the muscles as well as physical culture. Exercise the whole body by sitting in an arm-chair, eyes closed, allowing the mind to dwell upon some sport or exercise. Mere thinking of the exercise, of the muscles that it brings into play, sends the blood to those muscles and exercises them as efficiently as if they were actually used.

Sleep and rest scientifically: Lie down flat, stretch every muscle, after the manner of a cat, clasp the hands, fingers linked, over the pit of the stomach. At the same time, think of every part of the body in turn. Think of looking at beautiful flowers, perceive their odors, taste luscious fruit, listen to inspiring music—mentally. Apply the same principle to your mental, moral, psychical development. At first sleep may supervene before the exercise is completed, but persevere and this passing phase will be overcome, until you can will yourself to sleep after you have perfectly performed your mental exercises.—*Tid-Bits.*

## The Anatomy of Death—

Recently the *Lancet*, British medical journal, commented in an editorial: "Death has been considered from many points of view, but it is doubtful if there ever has been any systematic investigation into the events surrounding the act of dying. Numerous books described scenes at the deathbeds of celebrated men, while much medical literature is devoted to processes of dissolution and means of postponing it, yet from the scientific point of view there is little information available about the final hours of life."

To fill this astounding hiatus on the bookshelves of science, Dr. Arthur MacDonald, U. S. anthropologist, wrote a letter to the *Lancet*, printed with the editorial, asking people everywhere to

describe to him just how different people die. Whether a person dies in the sweaty writhings of agony or with the weary sigh of resignation. Whether he rattles with final rales or lets his breath cease gently, Dr. MacDonald wants to know. It will be interesting to know truthfully how long before death famed men devise their "last", wise words; how long before utter extinction the moribund can sense the torturing presence of the bedside throng.

There is no idle curiosity to Dr. MacDonald's searchings. "It is by no means impossible that the study he suggests might lead to a further wider knowledge which would ease the final hours of those who retain consciousness till the last."—*Time.*

## Life-Work Experts

Every person is born, not made, for their earthly life-work according to expert investigators of the National Institute of Industrial Psychology, subsidized by the Carnegie United Kingdom (England) Trust in making experiments amongst children.

Seven hours is given each child—they visit its parents, discuss with the child its dreams, ambitions, and fears. Verbal tests, performance tests, manual dexterity tests, competitive tests, medical tests, temperamental tests, character tests, observation tests,—and more tests—then comes the expert's decision, whether he is to be a street-sweeper or a king.

## Crime-Cure

"Crime and degeneracy may be arrested by correcting the functions of the sympathetic nerve, located in the solar plexus, and when it functions wrongly, remedy it by correct 'diaphragmatic breathing.'"

Hate, anger, jealousy, lust and other moods—the smoke of physical fires—is located in the solar plexus, according to Dr. E. H. Pratt in a recent address before the American Association of Official Surgeons.—*News Dispatch.*

## Dental Hypnosis

Painless dentistry! The patient gazes, fixed in his mind, closes his eyes, visualizes a single letter in his mind, from the optician's test card before him—after several attempts he succeeds eliminating all thoughts but the letter, and in this state of complete mental elimination the dentist introduces the forceps without fear of causing pain. Who's next?

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# ASTROLOGICAL DAILY GUIDE for NOVEMBER

By Haasan Osiris

1. Fairly good for usual and business activities.
2. Good mostly for occult matters. Follow ordinary business pursuits only.
3. Moderately good for all business affairs.
4. Avoid haste. Keep busy but go slow.
5. Somewhat doubtful. Avoid in-harmony.
6. Unfavorable for important matters.
7. Favorable for usual Sunday affairs. Visit. Entertain. Recreate.
8. Not good for progressive affairs. Be cautious.
9. Avoid nervousness and haste. Attend necessary duties only.
10. Excellent business day, but beware of misunderstandings.
11. Start nothing new. Attend usual routine.
12. Attend usual affairs. Avoid accident.
13. Unfavorable for important affairs. Keep busy but be cautious.
14. A good day for rest and recreation.
15. Good for most things except new enterprises and plans.
16. Avoid haste and loss. Also accident. Keep watchful eye on affairs all day.
17. Rather unfavorable. Be careful.
18. Avoid new undertakings. Attend usual affairs only.
19. Unfavorable for all lines of endeavor. Remain quiet if possible.
20. Not a good day for progressive business. Be careful.
21. Not especially good. Remain quiet. Do not travel far.
22. Keep active, but be watchful of pitfalls.
23. Avoid quarrels and misunderstandings. A rather unfavorable day.
24. Good for most things except making promises.
25. Somewhat good for usual business and domestic life. Avoid disputes.
26. Start nothing new. Doubtful.
27. Avoid accidents. Not good for starting new things. Do not travel.
28. Mostly good for rest and quiet rather than amusement or recreation.
29. Avoid nervousness and impatience. Keep mind occupied.
30. An unpleasant day. Plan nothing of importance for this day.

## MY STARS—AND WHAT THEY TELL ME

By HAASAN OSIRIS

### Ailments Common to the Twelve Zodiacal Signs and Proper Diet Suggestions

#### LIBRA

Sept. 24 to Oct. 23

**L**IBRA rules the loins, kidneys and back and is of the air triplicity. The diseases most common in Libra charts are backache, lumbago, weak or floating kidneys, dropsy, Bright's disease, bladder trouble, gravel, bad blood, sometimes ulcers and diabetes. Stomach trouble is often paramount with Libra people as is belching, pains in abdomen and mental tortures which sap their vitality, and retard all ambition, affecting their digestive and assimilating systems, causing nervous indigestion. We also find skin diseases, eruptions, pimples, ring-worms and forms of itch. Injuries heal rapidly but the bloodstream should be kept healthy lest small cuts result in serious diseases.

The eating of heavy foods should be avoided by Librans as tending to premature obesity, sluggishness, irritability and restlessness. Green vegetables uncooked are best, sea foods and plenty of cereals. Foods are best not fried in grease, much healthier if broiled. The native should eat fruit daily. Apples are best, the citrus fruits benefit the digestion.

#### SCORPIO

Oct. 24 to Nov. 22

**T**HIS sign in the water triplicity, governs the generative system. These people are liable mostly to genital affections, inflammatory disorders, gravel, bladder complaints, rupture, infections, and should beware epidemics. We sometimes find heart trouble, difficulty in breathing, nervousness, bowel disorders, appendicitis, piles, fistula, constipation, rheumatism, gout, lumbago, skin and throat disorders, temporary loss of voice and danger from pleurisy, bronchial troubles or pneumonia. Most of the troubles brought on by these complications are often due to extreme dissipation, worry, upset or unsettled mental conditions. They often suffer habitual headaches; pains in the lower back; the excretory system often suffers inactivity but their ailments can be controlled by diet and proper exercises.

In diet, they should avoid all heating foods and stimulants. Tea and coffee should not be used, they clog the blood and cause unnatural heart action. Milk is beneficial in small quantities. Raw vegetables are best, such as tomatoes, carrots, lettuce, radishes, cabbage and currants and sweet potatoes in moderation. White beans are nourishing and agreeable. Pastry and meats should be taken sparingly, instead eat

fish and eggs. It is important that the Scorpio native watch his diet carefully if he expects health.

#### SAGITTARIUS

Nov. 23 to Dec. 21

**S**AGITTARIUS is of the fiery triplicity and rules the thighs and hips of Earthly man. These people are most liable to bad blood, fevers, burns, scalds, stomach trouble and accidents to the knees or lower legs, bowel troubles, appendicitis, piles, constipation, rheumatism, gout, spinal troubles, kidney troubles, bladder troubles, torpid liver, indigestion, gastric disorders, heartburn, headaches, brain-fever, skin eruptions, soreness of the muscles of the legs. Often find muddy complexions, large pores, nervousness due to health, subject to poisons, loss of part of upper or lower limbs in accident through carelessness. These people have a strong constitution but once they reach the end of their patience in regard to ill-health they collapse suddenly.

The Sagittarian has a bad tendency to eat his food hastily. Unless this is overcome he will suffer all or many ailments named above which may result in serious consequences. Strive to eat slowly and masticate all food before swallowing. They may eat almost anything in moderation, but as soon as they become gluttonous will suffer stomach disorders, overweight and sluggishness. Along with their usual diet taken in moderation they should not fail to include fresh fruits. Canned goods not preferred. Pineapple is excellent.

#### CARPRICORN

Dec. 22 to Jan. 20

**T**HIS sign in the earth triplicity rules over the knees, lower legs and ankles. They are liable to sprains, cuts, strains, stiff joints, fractures, irritations of the skin, weak knees, worry, poor circulation, indigestion, heart trouble, chills, colds, lung troubles, coughs, and pneumonia. Unpleasant surroundings upset their appetite and health in general. They need harmonious associations and much recreation to keep in trim. Physical exercise or manual training should be an important factor in their lives.

These persons should eat heating foods. Therefore meats, potatoes, relishes, dressing, salads, milk, eggs, chili, red beans, beets and rice, should always be on their menu. Plenty of corn, ripe fruits, coconut, butter, and cream at regular intervals.



## AQUARIUS

Jan. 21st to Feb. 19

THE last of the air triplicity rules the ankles and heel. These people are subject to cramps, rheumatism, nervous ailments, mental disorders, neuralgia, erysipelas, defective eyesight, weak lungs, stomach and gastric ailments, spasms, gum-boils, despondency, swelling of joints, especially ankles, weak circulation, and impure blood which causes internal sores, tumors, etc. Attention should be paid to the blood at all times, and the temper guarded as extreme indulgence in fits of temper empties the bile into the intestines, brings bitterness to the taste and sometimes diarrhoea. Jealousy upsets digestion. Their health is regulated greatly by their mental attitude. Strive for harmony.

Dietetics should be strictly observed. Most of these people should eat but two meals a day, preferably lunch and dinner. Avoid heating foods. Pastry and cakes only in moderation, little meat; unless sea-food. Turtle, fish, oysters, are beneficial; all foods that contain natural iron for upbuilding the blood, such as lettuce, beets, celery, etc.

## PISCES

Feb. 20th to March 20

THIS sign rules the feet and is of the watery triplicity. These people are liable to troubles thru wet feet, cold feet, cramps, blotches, ulcers, boils, itch, stomach, bowel disorders, bunions, corns, impure blood, gout, kidney trouble, palpitation of heart, tumors, constipation, spleen disorders; inflammation of the bowels and colon. They are very susceptible to prevailing epidemics and infection and should be on guard. Danger of colds, pneumonia and bronchial troubles thru wet or cold feet is paramount in most Pisces charts.

Their food should consist of salads, eggs, milk, cereals, brown bread, fruits, vegetables, few sweets, crackers, peanutbutter, rich soups, but meat should not be eaten extensively. They should by all means abstain from all stimulating and intoxicating drinks and practice temperance to the n'th degree if they expect to gain and hold perfect health. Many of these people ruin their appetites by worry over business or personal matters and it is necessary that they eat under harmonious conditions.



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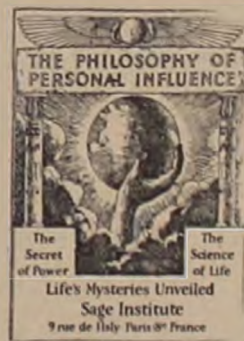
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## Will Science Destroy Religion By JULIAN HUXLEY

(Continued from page 11)

### II

I think that the answer is fairly plain. It is leading us, in spite of many drags on its wheel and many deliberate attempts at obstruction, to what we may call Scientific Humanism. The term Humanism, according to the dictionary, is applied to "any system of thought or action which assigns a predominant interest to the affairs of men as compared with the supernatural or the abstract." It is a particular form of naturalism. It has in the past been specially applied to the Humanism of the Renaissance, which was of course primarily a revolt against the authority of ecclesiasticism in general, and theology and scholastic philosophy in particular, and a revolt which drew its inspiration from the re-discovery of the classics.

The scientific humanism of to-day is again a form of naturalism—how could it be otherwise?—and again is beginning to concentrate its different rays upon human life. But it has penetrated far wider and deeper in digging its foundations. It has started with an aim quite other than that of humanism—the pursuit of natural knowledge for its own sake. And gradually the increase of natural knowledge has overflowed into knowledge of man, and man is seen in a new relation to the rest of the world.

Science universalized the laws of mechanics, and the planets became servants of man's thought—because intelligible—instead of the supposed arbiters of his destiny. She reduced all material properties, whether of the stars, of the air, of the rocks, or of living bodies, to the combination and permutation of a few dozen chemical elements. And now she is making further studies in the direction of reducing these to permutations and combinations of electrons and protons. All energies become interchangeable before her analysis. The whole infinite variety of things is generated from one matter, one energy, world without end.

On the biological level, she established the continuity of life within the species; and then through the evolution concept, of the whole of life, existing and past. She showed that life was built of the same matter and operated with the same energy and changes as the rest of reality. She showed that man, too, had an evolution, and could only be fully understood, mentally as well as physically, in the light of his past.

And meanwhile psychology and anthropology were becoming sciences and

archaeology was opening new doors to history; and the principles of philosophy and the dogmas of religion were being shaken or remodelled under the influence of scientific advance.

It may be as well to remind ourselves of some of the ways in which our whole perspective and view of ourselves has been altered. In the first place history has enlarged. Until less than a hundred years ago men reckoned the whole life of humanity as a few thousand years. "Antiquity," so called, was sharply marked off against modernity, and antiquity meant the civilization of classical Greece and Rome, and of the Israelites. It is difficult to realize to-day what a revolution such work as Layard's on Nineveh created when it was first published; for to-day we see a perspective of cultures reaching back far into the past. Beyond the classics and the Old Testament are Crete, Babylonia, Assyria and Egypt. We know something now of ancient India and ancient China; and in the Americas there are not only Mexico and Peru, but the strange lost world of Maya civilization. Not only did these extend far back in history, but culture is seen to have formed a number of separate lines.

Time suddenly enlarges at a bound, and classical Greece and Rome suddenly shrink and cease to have the exaggerated and one-sided importance with which they had previously been invested—a fact not without its moral for educationalists. Then comes prehistoric archaeology and opens vaster vistas. We see high civilizations already existing close on ten thousand years ago. Flint implements take us back through a space of time that must be measured in hundreds of thousands of years. Even the Cro-Magnons had a splendid art; and they were of the paleolithic period. Behind them there stretch dim ages of eolithic culture, back now, it would seem fairly certain, well into the Tertiary period, perhaps half a million years ago, before man fades out of the record. And Archbishop Usher dated the creation at 4004 B. C. . . . Poor man, what would he say to Elliot Smith or Osborn!

But if these human sciences have made man seem old, geology has rejuvenated him. When we begin to think geologically, in terms not of millennia but of geological formations, and to compare the length of time taken for the evolution of the human type and human society with that needed for the evolution of a new type of animal like the mammals or a new

special type like the horse or the elephant, we find man a mere stripling.

What is more, it is seen to be not only the absolute amount of time in his past history that matters, but the position of the present moment in the whole cycle of human evolution. The rapidity of human evolution, in so far as concerns man's tools and traditions, has become increasingly swift since the time of the first recorded flint implement until now. The paleolithic age is far longer than the neolithic, the neolithic age than the age of bronze; and from that time on fundamental inventions have followed one another with increasing rapidity, until finally we have had gunpowder, printing, steam, electricity, the motor vehicle, anaesthetics, asepsis, wireless, and flying, all crowded into less than one millennium. Moreover, the rate of change shows no sign of slackening—rather the reverse. It is abundantly clear that man as a species is still on the rapid up-grade of his development, in the wild tide of an adolescence that is still far from the peace of stable maturity, let alone, from senility or degeneration.

Nor does the evolutionary view of man permit either the false optimism of a necessary human progress, or the false pessimism of inevitable collapse of each and every civilization. Dean Inge and Professor Bury have dealt faithfully with the former: perhaps too faithfully, for it is at least true that the movement of human affairs has been, in broad outline, consistently progressive. The prophets of cyclical recurrence and inevitable degeneration can be readily disposed of; they can of course point to the fact that civilization after civilization has collapsed in the past, but they studiously forget that the world of to-day is different from any world of the past in at least four fundamental characteristics—the increase of population, the rapidity of communications, the rise of science, and the increase of humanity's knowledge of its past mistakes.

Never before has it been even possible to think of progress of thought or movement in the world as a whole; the world had had no unity. The Roman Republic and the Roman Empire were first attempts in this direction; but beyond their confines other civilizations were pursuing independent ends, and whole regions and peoples were still undiscovered.

### III

The sober doctrine of progress that emerges from biological studies is this:

(Continued on page 26.)



## HAVE YOU LIVED BEFORE?

# "I Killed You Two Thousand Years Ago!"

Living People's Amazing Recollections of Previous Lives.

What Is the Explanation?

**D**O we return to earth? Have we lived here before?

Is it in the scheme of things, that, after we have lived once on this planet, we should, at some later time, return, and in a new body have a second span of earthly life? Many people, perfectly normal and sane, have a feeling—so strong and so persistent that they cannot rid themselves of it—that they have been here before. It is not that they have toyed with the idea and thus developed the feeling. It is in them, and they have had no more to do with creating it than they have with the virtues or vices which heredity has implanted in them.

Colonel Sir William Serjeant, C.B., stated recently: "In Burma it is not uncommon for children up to twelve or fourteen years of age to remember their former incarnations, and many authentic, well-verified cases are known and recorded, the details of which are beyond question."

A few summers ago an English girl of fifteen went with her father to see an old fourteenth-century church in a Warwickshire village. She had never even been in the county before. When she was walking through the porch she became faint, and had to rest for a few minutes. Recovering, she entered the church, looked round startled, and cried: "Oh, I've been here before!"

Her father's comment was, "Impossible, my dear." But when she added, "And—and I used to come in there!" and pointed to a spot on the blank north wall, he laughed. The girl, however, persisted in her statement. They walked round the building outside, and exactly at the point she had indicated he saw that an ancient doorway had been filled in and bricked up! Inside, there was no evidence of it. What is the explanation?

In 1880 a young woman, as the result of a confused dream, felt that she must go to an old churchyard in Dorset. The place seemed familiar, and as she wandered restlessly about among the bramble-covered and mossed tombstones she suddenly halted and stared. On a stone, barely legible, was her own name, with "Died in Ye 21st Years of Her Age, A.D. Dom. 1726."

Later she found that her ancestors had lived in the parish. Her surname was as theirs, and her Christian name—the unusual one of Chloe—had always been used for the eldest daughters. Was she looking at the stone which, 150 years previously had been erected to her memory?

And what is the explanation of the following? An English soldier was drafted to Egypt. In less than five weeks he could talk Arabic like a native! Mozart composed music when he was five; Jeremy Bentham read French books when he was but seven, and had had but three lessons in elementary French. A French colonel corrected, for the first time, some of the inner history of the French Revolution. He claimed to have been one of those guillotined. His corrections were found to be true.

A man, known to the writer, went to York in 1914. As those who know the ancient city will bear out, York is a place of narrow streets, with queer twistings and turnings, most of them as they were 300 years ago. The man, to use his own words, "felt funny" when he got into the heart of the city, near the Minster, and exclaimed suddenly, "Why, I know my way about here, although I've never been here before!"

Thinking it a joke, his friend told him to close his eyes while he walked him into the oldest part of the city. "Now," he said, "to the west door of the Minster." With no hesitation he twisted through the old streets unerringly! Once he halted, puckered his forehead, and said, "There was an inn there once, I'm sure." Research a day or so later in old maps proved that true.

Was that man treading the streets of York for the second time. It was not a case of a scene or a view being recognized as familiar.

Mrs. Ella Wheeler Wilcox, the poet, claimed that she and her husband had had previous existences and in those existences had always been lovers. Her chief remembrance was of the lost continent of Atlantis. Her husband was captain of the royal bodyguard; she was the king's daughter. The touch of romance in that may incline one to be skeptical.

(Continued on page 40.)

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## *Will Science Destroy Religion* By JULIAN HUXLEY

(Continued from page 24)

That slow progress has been a constant accompaniment of evolution, and appears to be a necessary accompaniment of solution intelligible on simple Darwinian principles, so long as the external conditions remain within certain limits. But that it *never* affects all organisms, and need not affect any particular one—either stand still or degeneration may equally occur. But with man the matter is on a new plane, since his evolution is in part at least, in his own power: conscious control of the world-process is open to him.

Thus we are back at the age-old, obvious idea that advance is in our own hands—the gods help them that help themselves. Only there is a wider background—a background on which are depicted all the failures of the past of the world, whether plant or beast or man; and on the other hand the vision of a general progress of a certain limited kind, a progress slowly ground out by the machinery of existence, of which movement we are the latest and highest product; our direction one with the general direction of what has gone before.

But it remains to ask how the sheer naturalism of science, not merely not humanist but almost inhuman, with all its beams directed outwards, can be generating a new humanism, and once more focusing light upon the central figure of man? The astronomer is occupied in weighing and analyzing the stars, discovering their history and movements; that interest absorbs him and carries him on, even if he trample out the most cherished cosmogonies in his advance.

The physicist, pushing farther and farther into the nature of matter, finally robs it of all of its attributes that are most familiar and most comfortable to us, and leaves us with a world of units all alike save in positive or negative nature, impalpable, invisible, without taste or smell, their very mass appearing to dissolve at the last into energy, their very materiality perhaps being only a local distortion of a more universal substratum.

Biology often continues quietly to dissect and describe, and to apply the method of physics and chemistry to living matter, only because biologists are desirous of knowing. They must know, even if the consequences of knowledge are to link man's ancestry, once regarded as heroic or divine, with that of the apes: to overthrow the accounts of self-styled revelation; to show the complete interdependence of brain

and mind, and the necessity (even for the apparently simplest and most unitary acts of consciousness) of an almost inconceivably complex machinery of thousands of millions of carefully arranged brain cells; and to demonstrate that life is under one aspect, pure chemistry. The combined effect of all the sciences has been quietly to cut away the simple framework of divine purpose on which the older civilizations trained the tendrils of the growing human plant.

At first sight it seems that science, this emanation from human minds, has not only turned her face outward from man, but stripped him of all the robes of his divinity, turned him out of the palace that he had so laboriously built in the center of the world, and left him in rags, pitifully insignificant and suddenly transported to an outlying corner of the cosmos.

How can this be humanism, or how can it even lead to humanism? The answer springs from the application of the methods of natural science to human problems, and the consequent building up of new constructions of thought in the place of those which, with a crash or slowly bit by bit, have fallen before the nationalist attack. It springs in particular from a proper grasp of values.

### IV

To the child most of the standards of value to which it is asked to conform its life are external, imposed from without. It is to be "good" because it is told to be good, and because it finds that obedience pays. It is to tell the truth because it is assured that to tell the truth is right, and that one day it will understand why it is right. So with most grown men and women up to a very late stage in history. They are to submit to events because events are the will of God: they are to do right in order—like performing dogs—to avoid punishment and to attain rewards; they are to carry out certain ritual and moral ordinances because these have been divinely revealed.

Even when religious and philosophic thought rises to higher levels and asserts the need for loving righteousness, for loving the sacrifice that at first thought seems so disagreeable, even for loving one's enemies—such precepts are almost invariably in relation to some fundamentally external standard, whether a divine command, or the necessity of being at one with some assumed absolute canon of right and wrong, or the desirability of closer

union with God or the Absolute. Anthropology, the higher criticism, and the implications of the general principles of scientific law and order have between them, it seems to me and many others to-day, made these views untenable. Gone is the authoritarianism of revelation, gone the complacent assumptions of a simple personal theism and the consequences which followed so logically therefrom. Gone—clean gone—to an ever-increasing number of thinking men and women is all the necessary basis for that whole magnificent scheme of thought which has dominated the western world for over a thousand years, that comprehensive scheme of theology and philosophy which rose to its greatest heights towards the thirteenth century; and with its basis is gone all its compulsive force upon the mind.

But—and a most important *but!*—the realities by virtue of which that construction had life—they are found to persist. Orthodoxy prophesies for the inquirer and doubter the penalties of blank negation and hopelessness if he venture outside the orthodox scheme; and it is perfectly true that one can no more build a new house in place of an old without passing through a houseless stage, than one can break down old constructions of thought, philosophies, religions without at least passing through a time of mental homelessness.

But the values are there. They may be perceived practically by the man who ruefully surveys the self-caused ruin of his old beliefs; or they may be perceived intellectually by the scientific mind which has analyzed away the sanctions of the codes and theologies of humanity into myth, or false assumption, or error. The former will find that he still has within himself the mainsprings that prompt him to the same kind of conduct as before; the latter, if he be not superficial, will ask himself how it was that any purely external standards and commands could have caused the amazingly powerful effects which in point of fact they did.

Even the complete mechanist cannot escape the facts of life—he must acknowledge that the ecstasy of the emotion of beauty, the overpowering awe that sometimes seizes upon reflection, and the rapture of love are facts and have utmost value for men; and the more mechanist he be, the more will he wonder and glory in the fact that such phenomena are properties of human nature.

(Continued on page 28.)



# NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

## Investigate the Investigators!

A. L. Piper, in *The Quest*, raises an all-important question, in itself an intelligence-test that answers the puzzle why some people succeed and others fail in their investigations of psychical phenomena. To quote:

"Why do psychical investigators not devote a little thought and study to the psychological effect of the investigator in mediumistic phenomena?"

The daughter of the noted Mrs. Piper, whose psychic powers have been investigated for the last 30 years by the English Society for Psychical Research, basing her deductions upon long experience, classifies investigators into four main groups:

**Group 1**—The earnest, sincere, keen, scholarly, self-poised, warm-hearted wholesome everyday men and women who in ordinary daily contact make one feel the better mentally and spiritually.

**Group 2**—The virile, spontaneous, mentally alive, impulsive, enthusiastic individuals.

**Group 3**—The delicate, nervous, often irritable, highly over-intellectual type whose mental development has outstripped the physical.

**Group 4**—The trying, exacting, haggling type who ponderously weigh, challenge and protest every meaning, inflection, or expression of word, look or act, whose exaggerated egos will not admit anything that does not conform to their philosophy.

Groups 1 are most successful, whose quality and number of phenomena are limited only to the power, ability and condition of the mediums; and Group 2 and 3 may obtain excellent results, usually at the expense of the medium, sitters or both, while Group 4 generally feel unduly exhausted and seldom obtain worth-while, if any, phenomena.

Mrs. Piper's observations deal with the effect produced on the medium and phenomena by the sitter, rather than other conditions, mental or physical, which undoubtedly affect both medium and phenomena to a more or less degree. She concludes the personality, more than attitude of mind, of the investigator determines success or failure with genuine phenomena. The experimenter may be skeptical, thus slowing down results, but a healthy skepticism will stimulate rather than stultify phenomena. Antagonism against medium or subject invariably results in failure, exhausting all concerned.

"A genuine medium has nothing to fear from investigation providing it is conducted with intelligent and sympathetic understanding of conditions. A psychic is not a machine, but a super-

delicately organized (attuned) human being and in all experiments must be treated as such.

Investigate the investigator, and investigate the medium. When sane, rational logic is applied to an understanding of the natural laws that govern all psychic phenomena after casting out all religious superstition, the world will progress as never before in its dealings with the problem of life both here, and hereafter.

## Crime-Visions

About a year ago a pretty school-teacher was mysteriously murdered at Richmond, Va. Her friend, Mrs. Scott Elder, awoke in the dead of night, shrieking "My God—he is killing Winnie." She says she vividly retains every detail of the dream picture of the crime—the raised left hand that held the dagger—a face she would know anywhere in the world.

She arrived with forebodings next morning at the home of her friend, found Miss Todhunter lying dead on the bed—police found a dagger of curious Italian make—noted the minute description of the dream picture of the murderer. Mrs. Elder has left for London in her belief that the murderer is now a fugitive in Europe.—*The People*.

## Million-Dollar Prophecy

Recently—a voice from the Unseen, breaking into the silence of a darkened room at a seance brought the news to Mr. A. Smith of Island Rd, Barry, England that an uncle had left him a million dollars. Weeks afterward thru an American attorney the news proved correct and the legacy genuine.—*The People*.

## The Ghost of a Nation

WICHITA, Kan.—The ghost of Carrie Nation is again stalking thru the old Eaton House—once the Carey Hotel, where she spent one night in a bar room using her famous ax on gold paint and mahogany, cutting to ribbons a picture of Venus, painted by John Noble of Wichita, a nationally-famous artist.—*News Dispatch*.

## Treasure-Hunters

Neglecting their harvest crops, 8 bare-foot, mud-splattered farmers, with the rifle of each lying ready to his hands, are digging on a small island near Corning, Arkansas, for buried Civil War treasurers of which a young girl's prophetic vision they are depending upon.—*Grit*.

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# Will Science Destroy Religion By JULIAN HUXLEY

(Continued from page 26)

We find that some values are higher than others; there is a scale of values. Some are ends in themselves, some only means to ends. The ultimate values, which are ends in themselves, all result from the full realization and free exercise of our various human faculties; and the higher among them, by universal consent, are the values of truth, beauty, love, and goodness. Why should men be willing to die for their country, to slave on a pittance in pursuit of natural knowledge, to live in a garret in order to be free to write or paint as they desire, to go through fire and water to gain the object of their love, to suffer ostracism or martyrdom for their convictions? Not because of external commands, but because the value of those activities is to them above the value of the rest of life—because these have value in themselves, for their own sake.

To put it another way, certain activities of man, to the evolutionary philosopher, are not only high or valuable in themselves, but the highest and most valuable phenomena of which we human beings have any certain cognizance. Indeed, it is possible to go farther and to assert that, in so far as we have definite knowledge (and it is a good principle to remain agnostic in regions where our knowledge is not definite), it is only in the interaction of objects with minds that value is generated. There is on record the definition, presumably by a bored philosopher, of existence as consisting in the moving of objects from one position to another. But this leaves out of account the setting of objects into relation with minds, and in so doing generating experiences which in their turn have value. The planets move in their courses whether we think about them or not; but the laws of their motion are a product of human mind. In the same way the order of the universe or the steady progress of evolution are only perceived as such (so far as we know) by our minds; and they acquire interest, significance, or grandeur only when so perceived.

The beauty of a mountain view, of a tree against the sunset, or of a human face is a joint product of the external object and the mind which finds it beautiful. The mind of a sheep or a cow apparently does not co-operate with such objects to produce beauty—at any rate these animals are not observed to waste time in looking at them. And most moral philosophers agree that moral values are only possible because of freedom to go wrong. "It is better for a man to go wrong in freedom than

to go right in chains."

In any case, science, in taking stock of the world, is brought up against the existence of values, and must then acknowledge that certain attributes of man possess the highest values known. And it is in this way that science is brought back to become the basis of a new humanism.

The search for truth for its own sake, irrespective of apparent value; the realization of the existence of value and of a scale of values as facts; and then the adjustment of mental knowledge and of the control born of that knowledge to the value-charged scheme of human thought—those are, it seems to me, the steps in the process.

## V

But to what sort of a culture does this scientific humanism lead us? Even to attempt to answer this would be to expand this essay into a book; but I am tempted to touch on a few points. In the first place, of course it leads to naturalism, in however exalted a form. It leads to the view that artistic inspiration for instance, or religion, are human functions as natural, if not as universal, as memory or digestion.

Too often in the past, and even in the present, do we find the view that religion is a regimen imposed by an external authority, a spiritual patent medicine, to be "taken" like a gray powder, and administered by force if necessary—though it is only fair to add that in every age the truly religious have heartily repudiated this conception.

Religion has two functions, one individual, the other social—which naturally overlap and blend in certain places. For the individual it represents an attempt to bring the whole of his personality, including those hidden parts that are not called upon in everyday life, and may be scarcely realized by their possessor, into a relation of harmony and meaning—with as much as possible of the rest of the universe, the external environment in which, through no fault or desire of his own, he finds himself. In this external world there of course bulks very largely the society in which he is brought up.

Or we might alter our definition a little, though in reality keeping to its essentials, by saying that religion was an attempt to harmonize our scale of values with external fact, and to harmonize them not only theoretically (which is theology), but in everyday life (which is religious morality), and also by special expressions of religious emotion (which constitute worship,

prayer, and mystical experience). And the social function of religion is, or should be, to provide a common basis for the behavior of society—a common basis which shall contain both intellectual and emotional elements, both feeling and belief, and out of which therefore action can readily spring. A religion, to exercise its social function, must concern itself with the realities of society. To point my moral, I may perhaps refer to some recent articles by J. M. Keynes in which he points out that the Communism of Russia acquires its force from being tinged with feeling. At one point he says, "to me it seems clearer every day that the moral problem of our age is concerned with the Love of Money," and goes on to assert that the present decay of orthodox religions is due to the fact that they "have lost their moral significance just because—unlike some of their earlier versions—they do not touch in the least degree on these essential matters. A revolution in our ways of thinking and feeling about money may become the growing purpose of contemporary embodiments of the Ideal."

While not altogether agreeing with Mr. Keynes, I feel that he does clarify the matter considerably. The growth of science, of democracy, and of material and spiritual opportunity appear to many to-day to make it impossible for any supernaturalist and other-worldly religion to become the basis of future civilization. But if future civilization is to reach a fruitful maturity, it must have some religion; nor do I see insuperable difficulties in the way of its growth of some new religious form. What we call religious feeling is an inevitable outcome of human nature in any state of society which we can imagine as possible; and it is that which will always provide the motive power, it is that which will generate religions. When Lord Morley wrote that, "the next great task of science is to create a new religion for humanity," I do not think he was being accurate; her task is rather to construct a new framework for the flesh of the religious spirit to clothe, a new mechanism for the power of the religious emotion to operate.

Many people appear to regard dogma as unnecessary and even undesirable. For instance, some of my scientific friends, when I tell them that every morning on the way up to my laboratory I pass a large door labeled "Dogmatic Theology" evince a tendency to laugh, while others gloomily shake

(Continued on page 30.)



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# CHILD TRAINING

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*Being the Sixth of a Series of Lessons for Parents*

MRS. ROBERTS leaned back in a comfortable chair facing Dr. Giles. The mother of three children, Mrs. Roberts felt her responsibility keenly as evidenced by a sigh of resignation and a helpless expression in response to the Doctor's dictum:

"Parents control the destiny of their children."

"But, Doctor, what can I do?" pleaded Mrs. Roberts.

"You are viewing the situation in a complicated light that merely confuses you. You can simplify matters by understanding a few fundamentals. Then your children will no longer worry you."

"Fundamentals, Doctor?" asked Mrs. Roberts. "Is there anything at all that a mother may cling to with the feeling that she is doing the right thing for her children? I am always in doubt."

"Yes, Mrs. Roberts, you are always in doubt and the children reflect your state of mind. Suppose you begin by realizing that everything we think or do is connected, directly or indirectly, with our experiences in childhood. In your own case, your childhood experiences have created the doubts that assail you in dealing with your children."

"A successful person is one who has built up a set of ideas resting upon feelings that were active in infancy. A failure is a person struggling with the same type of problem that worried him as a child."

"The form of expression may change, but the essence of individual makeup remains the same. This makeup is an endless variety of judgments, ideas and emotions learned through imitation of parents, other relatives, companions and teachers."

"How is such a theory arrived at, Doctor?" asked Mrs. Roberts.

"We have a method of investigation by means of which early memories are revived, making it possible to trace any idea or habit to its source in past experience, discovering just how it took root and developed."

"Does this examination lead to any practical benefit?" inquired Mrs. Roberts.

"Most assuredly," replied the Doctor.

"By making an intelligent person fully aware of the true meaning of an idea

or habit, showing it to be a childish reaction that has persisted through the years without his knowledge, we place him in a position to adjust himself, thereby eliminating the objectionable habit or idea."

"I am reminded of a man, thirty-three years of age, a university graduate, who was a woeful failure. Throughout his school days he found it difficult to associate with other children. In his classes he was timid and suffered intensely when called upon to recite. He felt his inferiority keenly, slinking along the street, obsessed with the impulse to find a secluded spot where he could be alone and unobserved."

"Was he cured, Doctor?" Mrs. Roberts asked doubtfully.

"Yes. His early childhood memories were revived, uncovering a number of demonstrable causes for his condition. At the age of four he was the object of exaggerated tenderness on the part of his father, pampered and spoiled."

"On one occasion his father kissed the boy's naked body. Already versed in the reaction of shame, he interpreted his father's act as offensive and vulgar."

"Shortly after this experience, the boy heard his mother speak to a huckster in an insulting manner. Many similar experiences caused the sensitive boy to lose confidence in his parents. This attitude was then transferred to other people."

"Because of the shame implanted in his mind as a child, accompanied by secret antagonism toward his parents, he felt like a criminal who could not look anyone straight in the face. He had never outgrown the secret embarrassment in spite of the fact that he had forgotten its origin."

"Thousands of tragedies have resulted from childhood experiences that were hardly noticed by the parents."

"Who is to blame," asked Mrs. Roberts, "for such unfortunate episodes that blight the life of a sensitive child? Do you blame the father for the part he played in the story you have just told me?"

"No," replied the Doctor. "The father suffered from ignorance of child training."

(Continued on page 42.)

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# Will Science Destroy Religion By JULIAN HUXLEY

(Continued from page 28)

their heads. But dogma in some form, theology in some form, is a necessary part of any developed religion. Perhaps some of you read the articles on "My religion," recently contributed to one of the daily papers by a series of well-known authors. Most of them were in revolt against accepted orthodoxy and, in their distaste for what they believed to be false dogma, had overbalanced into a position in which they were without dogma at all. And the effect was often nebulous. A modern society with such absence of beliefs would be like an organism essaying motion on land without a skeleton—it would collapse gelatinously. A religion needs a definite intellectual framework for two reasons: in the first place to guard it against doing the wrong things; and in the second to help it to do the right things.

Organization is as necessary to a religion as to an animal or a business—though it is an organization of ideas that is needed. Without its tested framework of ideas it may tend to the excesses of intolerance and of exaggeration of its own importance, and will certainly proceed to draw false conclusions from half-baked premises if the utmost pains is not taken to do the baking in the most scientific way. In other words, an intellectual basis is needed for religion, because religion must overflow into action, and because in the long run the qualities and values of actions are always determined by the correctness of the intellectual premises on which they are based.

Science too has its dogmas, but is (or should be) willing to change them quickly and painlessly as occasion demands. In the same way, the set of dogmas for any future type of religion will need to be flexible and capable of development, so that they may not incur the evil repute which, not without considerable reason, attaches to the term at the present day.

## VI

Here it is that I must call a halt, and content myself with a final throwing before you, without any particular arrangement, of a few more of the facts and ideas, all sprung from the advance of scientific knowledge, which will inevitably modify human life and human outlook in the future.

Human life, then, is no static affair, but is engaged in evolutionary movement upon a time-scale far vaster than anything previously imagined by the most unorthodox of speculative minds.

Human evolution during the historical period, however, has differed from other

organic evolutions in that man has developed a new racial organ, namely tradition, with all that it implies—of tools, machines, history, and government; and that, therefore, the evolution of the human species during this period has been the evolution of his tradition, not of his innate physical or mental characteristics. Human evolution has also another distinctive feature: it can be guided by consciousness, and it is increasingly so guided. But our conscious knowledge is now opening to us possibilities of changing the innate character of humanity as well as modifying tradition.

It is exciting to contest nature; and our contest over nature is certainly reacting upon our mode of life, but a good many people are feeling a little skeptical about its advantages. Mr. Grant Robertson the other day seemed inclined to think that printing and the universal ability to read, between them had had as chief result only what he called "slums of the mind"; and certainly the modern inventions of telegraphy, journalism, cinema, radio, and the like have so far produced as their most prominent and obvious effect the substitution of effortless mental occupation for any pretence at thinking.

To take this view too seriously would be to forget that the cure for education is more education, as for democracy it is more democracy, and for progress more progress; and that in any case universal education is such an absurdly youthful phenomenon that we are no more entitled to draw any adverse conclusions about its ultimate value than a Martian would be in drawing adverse conclusions about the ultimate value of human beings if his experience of them were confined to a baby of a month old.

However, it is true that mechanical contrivances do not alter human nature, and that so long as human nature remains what it is, the bulk of humanity's spare time will be wasted in one way or another.

But what we most of us forget is the fact that there now exists a science of biology as well as one of physics and chemistry. Physico-chemical knowl-

edge has already given human nature a vast increase of control over its non-living environment. Biological knowledge gives human nature the promise of control over itself. There is no reason whatever which we can see in the nature of things why human capabilities should be evolution's last word, instead of merely its *dernier cri*. Our faculties are no more superior to those of a cat than are a cat's to those of a sea-anemone; and there is no evidence that variation is less prone to occur in man than elsewhere.

Eugenics, in other words, is a possibility. A practicable eugenics seems to me to bear about the same relation to existing biological knowledge as flying would have done to the physico-chemical knowledge of the time of Empedocles, and stranger things than flying have come into being since then—things like wireless transmission of speech and television which the alert men of his time could not have imagined possible.

And then to-day we are continually reminded of the orderliness of nature—a view with which primitive man radically disagreed, and the realization of the necessity of organization, and of a certain type of organization, for ensuing efficiency and progress—and I do not use the terms efficiency and progress in the sense in which they are customarily employed by American advertising experts, but as meaning the smoothest possible working of our faculties, the greatest opportunity for self-realization, and a door open to improvement of what most deserves to be improved.

But the kernel of the changed outlook lies in this—that the control of the world-process known as evolution is being increasingly delegated to the latest child of evolution, consciousness—conscious knowledge, purpose and good will—as embodied in man. The cynic will continue to call men forked radishes or by other depreciatory names; but, forked radish or not, man is the highest thing that we know, and he is being offered the trusteeship of evolution.



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A—Not at present.

E. K., La.—In what kind of work would I succeed?

A—You are talented, love beautiful things and should work in art or among flowers. You would be successful as a corresponding secretary; your main trouble is self-consciousness.

J. L., Sask., Can.—What profession or occupation am I most suited for?

A—You are a high grade salesman; you have chosen the right profession.

B. E. G., Ga.—Should I sell my property at Portsmouth, Va.? Am I working along the correct lines for my future comfort? Will Savannah be more suitable for my wife?

A—Hold for a better price. Yes.

G. W. Q., Calif.—Will I succeed raising flower bulbs and roots for the market? What branch of writing for magazines should I take up?

A—(1) Yes. (2) Short, instructive stories for children.

E. K., Ill.—When will I marry? Will I be happy and successful?

A—Marriage not indicated.

R. V., Kans.—How soon will I go to Calif. to make my home? Will I sell my home here before I go?

A—(1) Not soon. (2) Yes.

M. E. A., Ia.—Will I get the settlement I have in mind? Is there any change for me this year?

A—(1) Yes. (2) A very important change will be made.

M. S., Calif.—What month will bring the steady work that I am looking for?

A—You are fitted for better work than you are now looking for. Borrow money on your land and take a business course for a year.

G. E. M., Can.—Please tell me the month and year in which I will marry?

A—Sept., 1927.

S. Y., Pa.—Are we settled in our place of business and residence? How soon will we get out of debt?

A—(1) For two years. (2) Will cancel debts.

J. S., Ill.—Will I marry the girl I am working with? Will I get the money I loaned a friend? Will I succeed in occult science?

A—(1 & 2) Yes. (3) You will excel.

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J. H. N., Canada—Your dream of fire is symbolical of danger. The absence of smoke would signify that the danger was very great and would be in the form of concealed deceit. The fireman, being unable to place his hose would give credence to foul play. The repetition of the dream would indicate the necessity of heeding the warning. Summing it up, take heed of danger against personal safety. The river, with floating logs would denote safety from peril. Your second dream is a foretelling of much travel. The indications are that it will be within a few years and to other countries.

M. U., Calif.—Dreaming the same dream over again for years, would indicate a mental condition. Dreaming of being in a crowd is rather significant in your case, especially so when it is one's relation. The inattention given you repeatedly is an actual fact recorded on your mind. Seeking to remedy this when awake causes it to become more prominent when asleep. You are one of those people who create their own atmosphere into which others find it very difficult to enter. You are not absorbed in other peoples affairs as the dream indicates and could never have very social friends. You are a worker, and student and must seek that caliber of mind. Your dream is a guide for that purpose and should be classed as psychic experiences.

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## Stars of November By LIBRA

(Continued from page 15)

**PISCES**,—the constellation first in order of the 12 constellations of the Zodiac, is usually represented by two fishes tied a distance apart at the extremities of a long undulating cord or riband. It occupies a large triangular space in the heavens, its outline at first somewhat difficult to be traced. In consequence of the annual precession of the stars, the constellation Pisces has now come to occupy the sign Aries; each constellation having advanced one whole sign in the order of the Zodiac. The sun enters the sign Pisces, while the earth enters that of Virgo, about 19th of February but does not reach the constellation Pisces before 6th of March. The Fishes therefore are now called the "Leaders of the Celestial Hosts."

That loose assemblage of small stars directly S. of Merach in the constellation of Andromeda constitutes the *Northern Fish*, whose mean length is  $16^{\circ}$  and breadth,  $7^{\circ}$ . Its mean right ascension  $15^{\circ}$ , its declination  $25^{\circ}$  N.; it is on the meridian 24th of November; and from its breadth more than a week in passing over it. The Northern Fish and its riband, beginning at Merach, may, by a train of small stars, be traced, in a S.S. easterly direction for a distance of  $33^{\circ}$ , until we come to the star El Rischa, of 3d magnitude, situated in the node or flexure of the riband. This principal star in the constellation is situated  $2^{\circ}$  N. of the equinoctial, 53 minutes E. of the meridian.

Seven degrees S.E. of El Rischa, passing by 3 or 4 small stars we come to Mira, in the Whale, a star of about 3d magnitude, and known as the "Wonderful Star of 1596." El Rischa may be otherwise identified by means of a remarkable cluster of 5 stars in the form of a *pentagon*, about  $15^{\circ}$  E. of it.

From El Rischa the riband or cord makes a sudden flexure, doubling back across the ecliptic, where we meet with 3 stars of 4th and 5th magnitude situated in a row  $3^{\circ}$  and  $4^{\circ}$  apart, marked on the map Zeta, Epsilon, Delta. From Delta the riband runs north and westerly along the Zodiac and terminates at Beta, a star of 4th magnitude,  $11^{\circ}$  S. of Markab in Pegasus.

This part of the riband including the Western Fish at the end of it, has a mean declination of  $5^{\circ}$  N.; may be seen throughout November, passing the meridian slowly to the W., near where the sun passes it 1st of April.  $12^{\circ}$  W. of this Fish, are 4 small stars situated in the form of the letter Y. The 2 fishes and the cord between them, make 2 sides of a large triangle,  $30^{\circ}$  and  $40^{\circ}$  in length, the open part of which is

towards the N.W. When the Northern Fish is on the meridian, the Western is nearly 2 hours past it. This constellation, bounded N. by Andromeda, W. by Andromeda and Pegasus, S. by the Cascade, and E. by the Whale, the Ram and the Triangles. When, to enable the pupil to find any star, its direction from another is given, the latter is always understood to be on the meridian. The constellations about the Antarctic Pole are not visible in United States; those about Arctic or northern pole are always visible.

**ASTROLOGY:** Ptolemy says: "Those stars in Pisces which are in the head of the southern fish have the same influence as Mercury, and in some degree, as Saturn: those in the body are like Jupiter and Mercury: those in the tail and in the southern line are like Saturn, and, moderately, like Mercury. In the northern fish, those on its body and backbone resemble Jupiter, and also Venus in some degree; those in the northern line are like Saturn and Jupiter." By the Kabalists Pisces is associated with the Hebrew letter Pe and the 17th Tarot Trump "The Stars."

**CASSIOPEIA** is represented on the celestial map, in regal state seated on a throne, holding in her left hand the branch of a palm tree. Her head and body are seen in the Milky Way. Her foot rests upon the Arctic Circle, upon which her chair is placed. She is surrounded by the chief personages of her royal family. The king, her husband, is on her right hand—Perseus, her son-in-law, on her left—and Andromeda, her daughter, just above her.

This constellation situated  $26^{\circ}$  N. of Andromeda, midway between it and the North Polar Star may be seen, from our latitude, at all hours of the night, traced out any season of the year. Its mean declination is  $60^{\circ}$  N. its right ascension  $12^{\circ}$ . It is on meridian 22d of November but does not change its position for several days as the apparent motion of the stars becomes slower and slower, as they approximate the poles.

Cassiopeia is a beautiful constellation of 55 stars visible to the naked eye; of which 5 are of 3d magnitude and so situated as to form, with one or two smaller ones, the figure of an inverted chair. Caph, in the garland of the chair, is exactly in the equinoctial colure,  $30^{\circ}$  N. of Alpheratz, with which, and the Polar Star, it forms a straight line. Caph is on the meridian 10th of November; one hour past it on the 24th. It is the westernmost star of the bright cluster. Shedir, in the breast, is the uppermost star of the 5 bright ones, and

is  $5^{\circ}$  S.E. of Caph; the other 3 bright ones, forming the chair, are easily distinguished as they meet the eye at first glance.

Importance is attached to the position of Caph that concerns mariner and surveyor. It is used with observations on the Polar Star for determining latitude of places and discovering the magnetic variation of the needle.

It is generally supposed that the North Polar Star, so called, is the real immovable pole of the heavens; but this is a mistake. It is so near the true pole that it has obtained the appellation of the *North Polar Star*; but in reality more than a degree and a half distant from it and revolves about the true pole every 24 hours, in a circle whose radius is  $1^{\circ} 35'$ . It will consequently, in 24 hours, be twice on the meridian, once above and once below the pole; and twice at its greatest elongation E. and W.

The Polar Star not being exactly in the N. pole of the heavens, but one degree and 35 minutes on that side of it which is towards Caph, the position of the latter becomes important as it always shows on which side of the true pole the polar star is. There is another important fact in relation to the position of this star. It is equidistant from the pole exactly opposite another remarkable star in the square of the Great Bear on the other side of the pole. It serves to mark a spot in the starry heavens, rendered memorable as being the place of a lost star. 250 years ago a bright star shone  $5^{\circ}$  N. N.E. of Caph, where now is a dark void! On November 8, 1572, Tycho Brahe and Cornelius Gemma saw a star in the constellation of Cassiopeia which became all at once so brilliant that it surpassed the splendor of the brightest planets and might be seen even at noonday! Gradually this great brilliancy diminished until the 15th of March, 1573, when without moving from its place it became extinct. Its color during this time, exhibited all the phenomena of a prodigious flame—first a dazzling white, then reddish yellow and lastly an ashy paleness in which its light expired. It is impossible to imagine any thing more tremendous than a conflagration that could be visible at such a distance for 16 months. Some astronomers imagined it would reappear again after 150 years; but it has never been discovered since. This phenomenon alarmed all astronomers of the age, who in their superstition attached religious significance to it. About  $6^{\circ}$  N.W. of Caph is a grand

(Continued on page 37)



## BORDER LANDS OF SCIENCE

*A Record of Scientists' Approach  
Towards the Occult*

### Vibrations

Perfection of a radio amplification circuit which under normal conditions is capable of throwing sound ten miles without distortion is claimed by A. J. Musselman, Chicago, scientist, radio-ist, inventor of the shadow or opaqueness theory of radio wave transmission recently upheld by test conducted by U. S. Air Field, (Maywood, Ill.) which holds that *shadow* rather than ether is the conductor on which radio waves, heat and light travel.

Scientists approach to the occult transmission of the spirit-voice-vibrations experienced in the seance rooms will very rapidly demonstrate to the world the natural law that governs the continuity of life.

### Einstein Again

The famous experiment in 1883 by which Einstein was enabled to issue his celebrated theory of relativity will be repeated this December by Prof. A. A. Michelson (University of Chicago).

Briefly; the sun, as it moves thru space, is carrying the earth and whole solar system with it. Prof. Michelson argues that by means of *light* this motion can be determined. The interferometer was devised to measure whatever difference may exist between the velocity of light in the direction of this motion and the corresponding measurement at right angles.—*News Dispatch*.

### Stars

That there are probably 30 billion in the star galaxy of the earth and it is not yet within the power of man to set the limits of the entire universe, was stated by Dr. Charles G. Abbot, Director Smithsonian Astrophysical Observatory (Washington). He held it probable a great many more heavenly bodies exist than we know anything about. Of spiral nebulae, which might be photographed by the greatest telescopes, there are less than a million.—*Scientific Age*.

### A Human Recorder

An accelerameter invented by Lieut. James H. Doolittle of the army air service, shows how the human body reacts to the airship's bounces, sudden turns, and dips. Stresses and strains on the aviator's body are outlined on a small strip of film.

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## Astronomy and Astrology

(Continued from page 14.)

astronomy's meticulous mathematics, he places the twelve signs and the seven planets with the sun and moon in position as they were at the exact second of birth at the particular point in space where the soul entered its human habitation. And he maintains that these planets according to sign and degree of occupancy in a house, as well as their distances from each other, produce certain effects—physical, mental and spiritual.

A writer in a "scientific" magazine calls this "crass nonsense." He also says: "There are people to-day who believe it is lucky to be born with stars or planets in a certain configuration. But when they are made to understand that in each second of the day hundreds of different people are born whose destiny varies for each individual, no explanation is forthcoming." This scientist overlooks the fact that at birth as elsewhere in the cosmos *no two bodies, not even twins, may occupy the same point in space at the same time.* The properties of space and time obviate the possibility of the same planetary configurations for any two entities in existence. The laws of latitude and longitude, and the unceasing march of the heavenly bodies create the unquestioned individuality of each horoscope.

Therefore need we separate the sister sciences? Astrology gratefully acknowledges its twin—astronomy. For instance, astronomy says the planet Mercury has an erratic speed, now fast, now slow; without rotating it treads its elliptic around the sun which causes one side of the sphere to have extreme heat, the other side intense cold. Astrology affirms that those who have Mercury as their ruling planet are unstable—now quick, then deliberate; now elated, again depressed. And common parlance speaks of a changeable person as one of a "mercurial temperament." The Chaldeans were both astronomers and astrologers: a Babylonian record in the British Museum mentions Venus in 675 B. C.: and the Chaldeans 35,000 years ago recorded the passage of this planet before the sun. At the same time these ancient scientists dared make no move of political or national significance without first consulting their planetary charts. The astronomy of Ptolemy of Egypt has been accepted, its astrology ridiculed and rejected. There is voluminous evidence extant confirming astrological predictions of earthquakes, shipwrecks, wars, and disasters which occurred on schedule time, proving without question the accuracy of the science. And had idealism been a more common

(Continued on page 35.)

## CURRENT EVENTS

*The Occult Digest Reveals All Things*

### Evolution

"Tennessee forbids teaching evolution in state-supported schools. The Florida House of Representatives pass a resolution having similar aspirations. Kentucky barely defeats an anti-evolution bill; another is threatened. In North Carolina the High School Textbook Committee removes the two school books from the list—they contained matter on evolution. In Louisiana an anti-evolution bill passes the lower House, but the Senate postpones the issue. And now comes Texas—the great "free" state—whose State Textbook Commission draws a black line thru every mention of the word "Evolution" in biologies, substituting therefor the word "development" thus beating the devil around the stump. What next?

They say that in these states people who never before heard of evolution are inquiring into it, finding it interesting. Boys, denied the forbidden subject at school, furtively read about evolution from booklegged treatises, down behind the barn, where their fathers once read 'Diamond Dick,' the while smoking cigarettes concocted of cornsilk. To forbid is to recommend. These state legislatures are doing a great work for evolution."—*Scientific American*.

### The Resurrection of Dayton

\$488,532.00—announces an Eastern financier, has been raised towards building a W. J. Bryan Memorial University in Dayton, (Tenn.) which attained passing notoriety at time of the famous Scopes-Evolution-Trial.

The promoters claim "science" will be taught, in the "fundamentalist" curriculum but that it must be subsidized to "faith" in the Bible as a revelation from God.

### Episcopal Raps

Recently, prominent Episcopal bishops, clergy, laymen, in an open letter, subjected their Church to severe criticism, painted the institution "idle as a painted house . . . the church, rich in money, organization, influence, power . . . is failing to produce . . . results . . . for example our communion with 135 bishops, 5000 priests, a million communicants . . . only secured 25,000 new members last year . . . with all our resources . . . something radically wrong . . . the remedy? . . . a huge evangelistic campaign for 1927 is contemplated." Then what?

### A Protestant Drive

Plans were launched recently for an evangelistic drive in Chicago in which 600 ministers of denominations are said to have agreed to unite, for said Dr. C. L. Goodell of the Federated Churches of America, "We must stop our theological scrapping and get down to business." Dr. C. E. Burton of Chicago Temple illustrated the Dempsey-Tunney fight and Catholic Eucharistic Congress as examples of influence of mass movements to interest men for good or evil. This protestant awakening was predicted recently in one of our editorials.

### "No Christian Nations"

At Berne, Switzerland recently met an International Conference of religious delegates. There was Dr. A. J. Brown, Manhattan Presbyterian, who declared: "Internationally the world is still under the law of the jungle. . . . There are no Christian nations." There was the Bishop of Winchester who asked the church to create a "new human race."—*Time*.

### "The Holy Ghost"

Who are the religious fanatics? A mother of five little children said a mysterious voice from heaven commanded her to kill all her children. Mrs. Scott Allen of Mossville, Miss., killed four of them with an ax. The fifth child was rescued by several negro women.

"I am saving souls" Mrs. Allen told the negroes. "The Holy Ghost ordered me to kill my children to save them and me from the devil. I hated to do it, but I had to."

Declared insane, committed to an asylum, she insisted taking several Bibles along with her and devotes much time reading them.—*Grit*.

### Hooks, Eyes, and Religion

A schism amongst the Mennonites has loomed, the point, one of dogma—whether adherents to the faith first formulated in Holland in 1864 shall wear buttons on their clothes or continue to wear hooks and eyes, time honored practise of their simple faith. The controversy has divided the sect into hostile camps. Newspaper reading and automobile riding are up to the conference, both being now banned as *sinful*, along with war and education. The sect thinks guns are tools of violence, avoids litigation, never attends theatres.—*Dearborn Independent*.



## Astronomy and Astrology

(Continued from page 34.)

quality during the past ages, many great constructive movements might also have been recorded in astrological annals in verification of benefic planetary aspects, which would have somewhat removed opprobrium from the science.

It may be argued that astrology is fatalistic: that the events of one's life are predestined in one's stars. If so, we may remember that law of eugenics which states that acquired characteristics are not inherited. A tubercular father does not bequeath the germ to his offspring—merely the tendency to pulmonary weakness. So one's stars do not bring an event. They only induce through magnetic planetary vibrations acting upon those of our earth and of our organism, a tendency toward certain results. Whether or not these are precipitated depends largely upon the knowledge and determination of the individual. If we insist upon entering a house which is quarantined because of a contagious disease, do we not subject ourselves to the same malady? If astrology forecasts an earthquake for a certain latitude, may I not remove myself the necessary number of degrees for safety? If planetary aspects indicate maritime disaster, may I not cancel my passage and await a friendlier configuration for my sailing? For every evil prognostication of the heavenly bodies there is the opportunity for escape, for each benefic aspect there is the privilege of reward.

Astrology is but the phase of star study in which we deal with the potent and as yet commonly unacknowledged forces of the planets of our solar system. Every astronomical discovery but verifies astrology's hypotheses. To astronomy it is ever grateful, for astrology must always be "the evidence of things not seen," though evidence no less surely, for its effects are visible though the causes may remain hidden from materialistic deduction. Astrology makes no bid for blind acceptance, which is indeed superstition, but for reasonable investigation as a genuine science.

Thus may not the two become reconciled? May they not attain to their rightful position of correlation? And may they not be set in the field of science as a sign for man's ongoing even as Castor and Pollux illuminate the eternal skies in the constellation of Gemini—the Twins?

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**MAY.** When God Declared War—The Discovery of 12 Vitamins of Light and Color—Why Capital and Labor are Penny Wise and Dollar Poor—Messages From the Stars or Radio-Telepathy—Outside The Door—The Call of Life—Occultism Simplified—Play The Man—"Censored"—Some Rare and Curious (occult) books—Confessions of an Occultist—My Stars (For May)—The Carbon, one of 19 Chemical Types of People and their Diet—Mysterious Manifestations.

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## Is The Blonde Biologically Damned? By C. Wm. Chamberlain

(Continued from page 13)

preacher to express a difference of opinion.

In previous articles and in my book, *"Things Kept Secret,"* I have pointed out what so frequently happens to a typical Nordic under the direct rays of the sun, as they are found in Texas, Southern California, Florida and other places. Incidentally, in the above book, I have used Billy Sunday as an illustration of the Nordic expounding Christianity.

Less the salesman, than Sunday, Norris has had the usual dramatic and spectacular career of the Nordic in the sun-dried countries. The sensational has been his regular diet. "Previous to the killing," says a news dispatch, "his career included the stabbing of one man with his pocket knife, indictment for perjury once, and for arson twice."

Let us compare his physiological make-up with the extreme Nordic who makes up the bulk of criminals listed in the Bertillon system.

His photograph shows the almost extreme convex profile; the small skull rising high at the rear of the crown. The news reports state that his "inscrutable eyes are the gray blue of uncut lake ice." He has the "aggressive" Nordic nose. He has the "clear skin," lacking in pigment. His hair is brown, so there is a trace of Aryan in his blood, and his pigmentless eyes are fairly deep set.

Compare this word picture with the description of such notorious criminals as Gerald Chapman, Dutch Anderson, Martin Durkin, Russell Scott, and a host of others. You will find that although his eyes do not bulge as in some cases, the general description applies to them all.

The story of the shooting in each case is virtually the same, with the quick, unreasoning, almost spontaneous killing of a man, followed by the same "confessions" and much the same explanations on the part of the killer.

"All life to me is precious," observes Brother Norris, sentimentally. "I never hunt, I would not kill even a dove."

In the same interview he rationalizes: "I am not a sentimentalist. Whenever it becomes necessary for me to defend my life I will."

In describing the killing, the Christian minister uses this statement:

"How can I tell what he (a witness) was doing at such a moment? It all happened so quickly." Then he went on to state that no person can tell what he may do on an occasion of being attacked.

How many killers and criminals have used practically the same words and expression in making a defense or alibi?

"At the spur of the moment, when you think your life is in danger, you do what you think is best," explains the Christian gentlemen, who should know that *thinking* is never done "at the spur of the moment." One merely reacts according to what is in the subconscious, unless the time element satisfies desire for analysis.

But why be confined to the Reverend Norris? We have but to go back to the days of the World War to find thousands of Christian leaders, who, if they did not kill with bayonet and grenade, at least, effectively fed the fires of hate, pillage and murder.

Incidentally, the German people, as a whole were profoundly orthodox in their Christianity and the Kaiser was "religious" to a degree of the fanatic.

As in the crusades of old, the priests of Nordic descent had little difficulty in adjusting their religion to the occasion so that their egotism might find expression in practicing butchery.

George Creel had but to bid them to forget the Sermon on the Mount and the reverend gentlemen were ready to gird up their lions with graphic slogans of hate and four minute calls to arms. Thousands became commissioned officers to magnify the extent of hatred in the act of warfare.

As a psychological examiner in the United States army, it was my duty to work with a chaplain and an intelligence officer to determine what should be done with the religious conscientious objectors who had been drafted, but who refused to join a combat unit.

Incidentally, it rankled in the minds of the two army officers to realize that the intelligence of the average objector was higher than their own, as proven by the psychological examinations.

To show how readily the Nordic ministerial mind adjusted itself to the situation, an incident will illustrate.

Questioning a young Quaker as to his reasons for not being willing to carry a rifle, we received the answer:

"The Bible tells us to love our enemies."

"But,—" bellowed the divine in olive drab, "Nowhere in the good book, will you find that we are enjoined to love His enemies."

In much the same way did the Nordic Christian completely and finally dispose of the troublesome teachings of the Nazarene.

Altruism, humanity, fraternal love

and humility were cast aside by these apostles of the "Prince of Peace" who donned the uniform of "licensed murder." "Justifiable homicide" (legally established) became the alibi for forgetting the precepts they had been preaching as the panacea for all evils and the only hope of the world. To the tune of "Onward Christian Soldiers" these blood-thirsty "men of God" plunged into the thick of battle, hallowed by "the blood of the lamb" with a zeal that no God or "Good Book" could stay.

With the suggestibility of the masses and crowd psychology—an irresistible driving power that put the populace at their mercy—these Christian leaders fed the flames of hate until the whole world was lashed into an insane fury. The ministers did not even have to be clever about devising stories of Hun atrocities or even substituting emotion. Reason had lost its power. Were they not men of God? Of course they were—ordained as such! Doubt could mean nothing but blasphemy. Hypocrisy had lost its meaning. Man was not asked to believe the frenzied howls of these anointed apostles of love. He was forced to believe for divine right was the commanding issue and these apostles of love wielded that right.

And when the smoke of war began to clear and sanity began to seep back in the minds of men did these love ordained Christian leaders sicken at their barbaric propaganda?

No. There had been no lapse in their opinion. The furies of "hell fire and brimstone" which had sufficed to exercise their pugnacity before the war, were now only a weak outlet for the forces they had built up. They had found a new freedom of expression. They would use more profanity in the name of God than ever before—with a more hectic vocabulary, for their minds had become accustomed to more gruesome thoughts and their consciences hardened to things hypocritical.

So instead of going back to damning just ordinary folks to hell they branched into new channels, turning their attention to Bolshevism—that bogie which served so profitably for the church in the days following the Armistice. And when they could no longer get away with fighting this phantom—Volsteadism, flaming youth, moral "reform" and Evolution were ready for them. No one can charge our Nordic man of God with a lack of "practicability" or with not being an opportunist.

He is bound to "Christianize" the world if he has to shoot men, imprison them, or burn them at the stake. It has always been thus in history and may continue—until the truth about life is solved in the personal equation.



## Evil Eye

As predicted 20 years ago, nearly every young Turk leader who toppled "Abdul, the Damned" from his blood-spattered throne has come to an evil end.

Superstitious Turks shake their heads, whisper that tho the Sultan is dead his evil eye still seeks out those who caused his downfall.

His subjects believed in the evil eye of their evil tyrant. When he held sway great statesmen "sickened" mysteriously, died or disappeared. When captured in 1909 soothsayers predicted evil ends for the adventurers.

Witness Enver Pasha, slain by bolsheviks in 1921. Talaat Pasha was assassinated. Now 4 others have just been hanged. Kemal, now president, is the next expected victim.—*News Dispatch*.

## Charlatans in Porto Rico

Altho lying close to Haiti and having a large Negro population in its coast and lowland cities, Porto Rico is free from voodooism, but suffers from the operations of charlatan mediums. . . .

These charlatans often claim to be mediums, "controlled" by spirits of famous doctors who give them advice on all the ailments of the human body. So well do they dominate their dupes that complaint is seldom made against them, no matter what the results of their treatment may be.

An American fruit grower who employs many illiterate Porto Ricans was recently approached by one of his laborers and asked for the loan of a dollar to purchase medicine for a sick child. Having his request granted, the laborer exhibited a prescription signed by a person whom he termed "the media," which called for a dollar's worth of sarsaparilla.

"How old is the child, Juan?" asked the American.

"Five weeks, senior," was the reply.

And so it goes. The agricultural laborer, who earns but 60 cents a day, and his fellow-toiler in the towns, who earns a trifle more, are constantly being defrauded. While the charlatans charge no regular fees, they expect presents and do not hesitate to borrow money, which is never repaid.

Haunted houses multiply in Porto Rico. Let any residence remain unoccupied few months and the "ghosts" commence to manifest themselves. Their favorite method of attracting attention is to throw stones, and the haunted houses are frequently subjected to nocturnal bombardment. Sometimes, as in the Philippines, such stone sieges are laid at the door of the duendes, or fairies.

## Pranayama

(Continued from page 10)

reposefully. You will attain to that mental, emotional and bodily poise which accrues from philosophic composure. For remember, "You are a soul dwelling in Eternity. You belong to the Infinite Power. The Infinite Power belongs to you." To search for the Power and rely upon it is sufficient to awaken the forces of receptivity, as though one were for the moment a magnetic center toward which radiate countless streams of energy from the eternal source of energy.

To master the power of receptivity is to become connected with the boundless reservoir of healing and life-giving force. We do not originate life. We merely use it. We are animated by it. Life already exists. Our individual life is a sharing of universal life. We possess it by living it; and to share in and partake of it is the commonest yet the most wonderful privilege of mankind.

## Stars of November

(Continued from page 32)

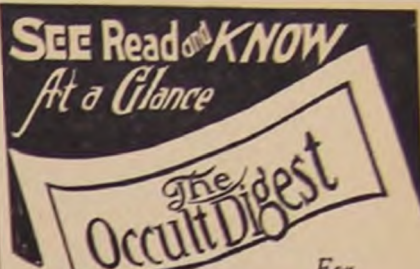
nebula of small stars apparently compressed into one mass or single blaze of light with a great number of loose stars surrounding it.

**ASTROLOGY:** According to Ptolemy this constellation is of the nature of Saturn and Venus. It is said to give haughtiness, boastfulness and exaggerated pride, but at the same time the power of commanding respect. It is associated by the Kabalists with the Hebrew letter Beth and the 2nd Tarot Trump "The High Priestess."

**GEPHEUS** is represented on the map as a king in royal robe, with sceptre in left hand and a crown of stars upon his head. He stands in commanding posture, his left foot over the pole, his sceptre extended towards Cassiopeia as if for favour and defence of the queen.

This constellation about 25° N.W. of Cassiopeia near 2d coil of Draco is on the meridian at 8 o'clock, 3d of November; but it will linger near it for many days. Like Cassiopeia, it may be seen all hours of the night when the sky is clear, for to us it never sets. By reference to the lines on the map, which all meet in the pole, it will be evident that a star near the pole moves over a much less space in one hour than one at the equinoctial; and generally, the nearer the pole, the narrower the space and the slower the motion. In this constellation are 35 stars visible to the

(Continued on page 38)



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## Stars of November

(Continued from page 37)

naked eye; of these, there glitters on the left shoulder, a star of 3d magnitude called Alderamin, which with 2 others of same brightness, 8° and 12° apart from a slightly-curved line towards the N.E. The last, whose letter name is Gamma, is in the right knee 19° N. of Caph, in Cassiopeia. The middle one in the line is Alpherik, in the girdle. This star is  $\frac{1}{3}$  of the distance from Alderamin to the pole, nearly in the same right line.

There are also 2 smaller stars about 9° E. of Alderamin and Alpherik, with which they form a square; Alderamin being the upper and Alpherik the lower one on the W. 8° apart. In the centre of this square there is a bright dot or semi-visible star. The head of Cepheus is in the Milky-Way; and known by 3 stars of 4th magnitude in the crown which form a small acute triangle, about 9° to the right of Alderamin. The mean polar distance of the constellation is 25°, while that of Alderamin is 28° 10'. The right ascension of the former is 338; consequently, it is 22° E. of the equinoctial colure.

**ASTROLOGY:** According to Ptolemy, Cepheus is like Saturn and Jupiter. It gives authority and a sober mind, sometimes making its natives judges or arbitrators, but exposes to cruel and severe trials. If Mars afflicts the luminaries from Cepheus, especially if in an angle, it causes death by hanging, decapitation, crucifixion or impalement. By the Kabbalists this constellation is associated with the Hebrew letter Shin and the 22nd Tarot Trump "The Fool."

## Psychoanalytic Digest

A new-born infant in the Kingdom of Psychoanalysis comes to us from its editor, Daniel H. Bonus, D.P. (a contributor to the Occult Digest). As a monthly scientific journal of human behavior it will interest all students of psychoanalysis. It is published at 810 S. Austin Blvd., in Chicago.

## African Broadcasting

Native Africans of the jungle have their own radio system having devised a "goudougoudou"—a block of wood 6 ft. long, 3 ft. wide, a narrow slot in one side, the interior scooped out, making a great shell, upon which the native strikes with two hammers. Different sounds are produced according to force of blow and the point struck. A scientist says the message is readily heard for 6 miles and if broadcasted upon a river bank the sound runs up and down the river for 12 miles and natives seldom fail to get the news.—*News Dispatch*.

## ASTROLOGY

By Haasan Osiris

**EDITOR'S NOTE:** This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if pos-

sible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

**F.E., Calif.**—What is best for me to take up?

**A**—Agriculture, horticulture, occupations in connection with earthly material, the liberal arts, and pursuits requiring executive mental exertion.

**A.W.S., Ohio**—What sign am I born in? What work should I take up?

**A**—You are born in Leo. Would be more successful in law than real estate. Avoid the latter. Literary work also in your fortunate lines.

**T.H.M. Jr., Ill.**—Will I be able to hold present position for any length of time?

**A**—Indications show several changes along now, therefore judge you will soon change to another position.

**B.D., N. Y.**—Conditions are against me for three years. What's wrong? Will next year see a change for good?

**A**—Location of city you are in is against you in planetary influences. Next year is unimportant year. Some minor changes are denoted.

**R.E.J., Va.**—What am I best suited for? Will I marry one born in February or August?

**A**—You would be successful in banking, insurance, journalism, literature, and mental professional pursuits. Taurus, Capricorn, Scorpio and Cancer are your most harmonious marriage partners. Months stated do not come under these signs.

**M.B., N. Y. C.**—Will my rubber stock or real estate ever be of value to me?

**A**—Yes. Preferable the latter.

**G.S., N. Y. C.**—Are my future years more promising than my past?

**A**—Your future years should be moderately successful if you follow your proper employment or business.

**S.P.DeS., Can.**—Does success await me in the future? What is probable date of commencement?

**A**—Anyone can make a success of himself if he uses persistence, judgment and follows his best lines. Failure to state your present occupation renders answer impossible as to dates, etc.

**J.C.F., N. Y.**—How about financial conditions coming year? Can you throw any light on my studies in Astrology?

**A**—Finances will fluctuate the coming year. Often good, sometimes doubtful. Keep cheerful. Prospects in Astrological work fairly good, and might be moderately successful using it as profession, although takes many many years of study, travel, and observation.

**K.L.R., Calif.**—What should I study out of list named in my letter?

**A**—Piano and authorship best. Might combine the two. Violin not so progressive for you.

**R.G., N. Y.**—When will a happy romance enter my life? Will there be a financial change for me soon?

**A**—Several minor love affairs the coming year. Your real romance is not yet due. Financial affairs will be somewhat prosperous coming year but changeable.

**H.C.D., Conn.**—What are my lucky dates?

**A**—Your lucky dates for rest of 1926 are: October 2, 6, 10, 11, 16, 18, 19, 20, 23, 24. November 3, 6, 7, 10, 12, 14, 16, 19, 20, 21, 26. December 1, 5, 7, 9, 10, 12, 14, 15, 18, 24, 28.

**H.P.D., Ill.**—What am I best adapted for? Have I any occult ability?

**A**—Surgery, military pursuits, engineering and chemistry. You have considerable psychic ability.

**G.W., Wash., D. C.**—Will I marry the man I speak of?

**A**—You are not born in harmonious signs and I can not advise you to do so.

## DREAMS (Continued)

**A. D., Calif.**—Dreaming of sister who is at a distance as being younger than she is, would signify that you and sister would have an estrangement covering a period of years, after which you would have a close association through the influence of business. A baby carriage with a lady's purse, with money in it means a pleasant transaction of an unpleasant business matter. You and your sister, taking the contents of the purse shows that you take advantage of a

situation to help yourself. Your hesitation about facing landlady, represents an unpleasant situation in the home. Burying the money means that you shall be careful in financial matters. The officers, in your case, signifies a stress of circumstances in which you will get into trouble but will get out of in safety by being careful. It has bearing on the incident referred to in your dream. Watch your step or some one will take advantage of you.



# REVELATIONS of ARCHÆOLOGY

What the Reverent Spade is Finding of the Past

## A Little Child Lead Them

WELTEVREDEN, Java. A tiny pigmy-girl led American and Dutch scientists of the Sterling expedition (in quest of ethnological data for the National Museum, Washington) into pigmy-land far into the jungles amongst Dutch New Guinea's mountains.

After four months' forging ahead thru dangerous rapids of the Mamberamo river, over towering Van Rees mountains, thru the fierce Papuans of the plains, braving the deadly tropical fever they made the first white man's discovery of this pigmy race.

A tiny little black girl led the explorers into the village, where the pigmies, unchristianized as yet, surrounded them, manifesting their goodwill by friendly offerings of primitive bows, arrows, ornaments, and other crude implements of the Stone Age developments, to which they still belong.

## Pithecanthropus

The discovery in central Java of a complete skull of the Pithecanthropus erectus represents to scientists the farthest reach of the genus homo of which man is the only living representative into antiquity. Smithsonian scientists explain the Pithecanthropus lived about 500,000 years ago and was a biological cousin of the human race, many degrees closer than any manlike apes.—*News Dispatch*.

## Babylonian Venus

A feature of excavations at the buried city of Mizpah has been the discovery of a statuette of the Babylonian Venus, called by her Israelite worshippers the "Queen of Heaven." She has bobbed hair with a fringe in front.—*Tid-Bits*.

## Asiatics

Asiatic peoples migrated to North America by way of Alaska, thinks Dr. Ales Hrdlicka, Smithsonian anthropologist, who just returned from Alaska to ascertain the probable route in which primitive man first came to America.

# Current Events

## Missionaries & Machine Guns

"An Englishman," says James H. Lewis, in an elucidating article in the *Dearborn Independent*, "once figured out that every Christian missionary was worth about \$2500.00 to British trade, whether a missionary is entitled to his government's protection in a foreign country says, 'As a citizen, yes; as a missionary, no.'"

## The Press

Rev. Dr. E. Shillito, religion's outstanding British journalist, said before a recent Council of Churches at Chautauqua, N. Y., in point:

"Unless the Church is to surrender to pagan deities, Venus, Mammon and Mark, it must use the international road provided by the press."

## In 1925

|                                 |             |
|---------------------------------|-------------|
| There were in the world         |             |
| Christians .....                | 566,201,000 |
| Confucianists and Taoists ..... | 301,155,000 |
| Mohammedans .....               | 219,030,000 |
| Hindus .....                    | 210,400,000 |
| Animists .....                  | 136,325,000 |
| Buddhists .....                 | 135,161,000 |

## In the Schools.

FRANKFORT, Ky. The National Illiteracy Crusade, a nation-wide projection of the work of the Moonlight Schools of Kentucky, teaches the mountaineers to read and write. Their first reader teaches reading the Bible.—*New Age*.

## "What Profit Ye"

The time, Today. The Place, a cemetery. The business, a dance hall netting \$100 a day profit to a Church. The dance hall opened 5 weeks ago. Soft drinks, candy, and—the entrance to the cemetery is a large cross. From it a straight and narrow path leads to the dance hall!—*Grit*.

## Cold Turkey

CONSTANTINOPLE. It is said the government has ordered Y. M. C. A. offices closed, charging that body as engaging in religious propaganda despite its promises to the contrary.—*News Dispatch*.

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## BOOKS

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## NEWS-NOTES

Sir Oliver Lodge. "We are not limited to our animal existence; we go on with the adventure, we rise to become beings of a higher order, and once we have stepped over the limit, the grave, the gate of death, there is no end to the ascent. I have not the weight of science behind me, but I think that kind of evidence is coming, and will be attended to, will force itself upon our attention, and that before the British Association meets again in Oxford our aspect of the universe will be revolutionized once more and beyond all previous scope—and that we shall be in the position of islanders, of savages, who have for the first time come into contact with the higher race of white men, and learned that we were ignorant of the possibilities of humanity."

John F. Mazur, Lorain, Ohio. I have created small-life artificially by chemicals. Life originated from spontaneous combustion. If plant and animal life can be duplicated each species can be duplicated artificially. While I claim man can create life, man cannot produce mind in life or spirit. Scientists scoff while fundamentalists are ready to agree with me to support their theory of the origin of life. I welcome the opportunity to demonstrate and prove.

Erick Friedman, of Los Angeles. "If I hadn't talked in my sleep my wife would never have known. I must have murmured something about loving Dell. She investigated, found Dell a stunning blonde. Divorce followed."

Died. Jose Ingenieros, 48, of Buenos Ayres: leading philosopher and psychologist of South America.

The Sixth International Congress of Philosophy will be held this fall at Harvard University while the Psychological Congress is being held in Groningen about same time.

COMING

*A Strange*

*Christmas Eve*

by ELISE LATHROP

### When Man Thinks

OXFORD, England—Mankind thinks best when weather is a little too cold for comfort, says Prof. H. J. Fleure, anthropologist, before the British Association for Advancement of Science.

"We must not argue too crudely that man's 'ideal climate' is the climate of the region in which modern man originated," the most we can say in that respect is that his constitution seems attuned to certain climatic conditions; those conditions are probably not far from the conditions obtaining in the region in which he evolved, admitting that he probably migrated into a region colder than the one to which he was accustomed and so gained an access of vigor.

Certainly man's mental processes are most active at a temperature below that of the greatest comfort physically. One scientist thinks the great mental advance to the fully human condition

of the race probably occurred in a cold, bracing period, perhaps one of the later phases of the Ice-Age.

Today the conditions that make us function most actively are those of a climate varying between 70° and 75° Fahrenheit, without too long spells at either of these limits, with enough but not too much bright sunshine with variability and storms as a feature. Very great cold appears to have deleterious effects mentally and physically.—*News Dispatch*.

### Souls of Pearl.

TOKIO—A monument will be dedicated to oyster souls with a public Buddhist mass, a large pearl firm having constructed a miniature pagoda in the Grand Imperial Shrine of Ise, using more than 10,000 pearls.

The Japanese firmly believe that the pearl oyster has a soul and that the spirits of oysters taken must be propitiated.—*News Dispatch*.

## "The Man Nobody Knows" (Continued from page 16)

not have a real temptation which might have ended in his going back to the bench at Nazareth, then the forty days struggle has no real significance to us.

Even if we read no further in this work there is enough in the removal of that one hallucination to condemn the men and women who have builded into the child's mind the quicksand by misrepresentation of these salient points.

Verily, Bruce Barton has removed a millstone from the neck of youth. Jesus' temptation—only a debate as to whether he should go on in his choice of a career or turn back to the bench? In this light he can become the hero of every aspiring youth.

(Continued Next Month)

## "I Killed You 2000 Years Ago" (Continued from page 25)

Charles Dickens wrote the passage quoted below in "David Copperfield":—

We have all some experience of a feeling that comes over us occasionally of what we are saying and doing having been said and done before, in a remote time; of our having been surrounded dim ages ago by the same faces, objects, and circumstances.

A London business man, clear-headed and with no eccentricity of thought or belief, was coming out of a theatre, and saw a man he had never seen before. Suddenly the dormant "line" of a two-thousand-year-old memory acted. He strode over to the man and said, "I killed you once."

"Yes," said the other, returning his intent look; "it was in a chariot race at Rome." And the first man agreed that was correct. Both remembered it!

Mr. Alfred Pearse, the artist, states that while walking in the Strand he saw a woman whose face stirred memories, and heedless of the conventions he rushed up to her with outstretched hands and cried, "Vaelissa!" She stared at him, puzzled. Yes, she knew him—had known him somewhere, at some

time. But where? And "Vaelissa"—why did that unusual name stir her soul?

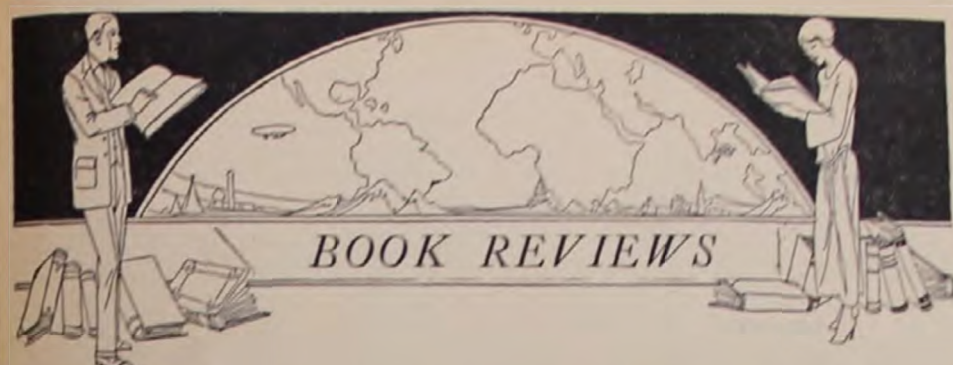
The artist said they had met, loved, and married in Chios 2,000 years ago. Why, in a crowded street, was he impelled to address her? And why—even if her memories were less full than his—should she have felt that she had known him in a remote past?

In seeking a solution to these extraordinary instances, the fact that unfortunate people with disordered minds sometimes think they are historical personages re-embodied should not prejudice one. A mind diseased runs to queer imaginings.

The Buddhist and the Theosophist would say that their belief in reincarnation, or former existence, is the explanation of all these queer, puzzling incidents. Eight hundred millions of people alive to-day believe this: it has been accepted in the East from time immemorial.

Do we come back? Have we lived on earth before? What, then, is your opinion?—*Tid-Bits*.





## BOOK REVIEWS

**STATEMENTS OF A MASTER.** By E. D. & W. J. Chambers, Montgomery, Ala. \$3.00.

A book amongst books is as rare as a man amongst men. Any contribution to the rationale of the occult that tangibly presents a working knowledge of an applied psychology that can be demonstrated as helping one successward in his everyday life, is indeed, a book amongst books.

Pseudo-mystics who build a shrine to mystery, giving the earnest truth-seeker but a glimpse of the light, should know how refreshing it is to read the teachings of a Master who is just an elder brother—a longer traveler upon the evolutionary path—one who has achieved thru experience and intelligence advanced knowledge of the laws of life that govern man as much today as in the Great Tomorrow.

Man's eternal evasion of the law of personal moral responsibility is the unpardonable sin man commits against himself, his neighbor, and posterity. When man knows the "obligation of life, the operating laws of nature, living the life by intelligent use of his conscious and subconscious minds" he will become the thing he desires—success or failure at his option.

"Statements of the Master" in the second part remind one of "Old Richard's maxims" for they breathe the essence of wisdom gleaned from a labour of love that never dies with the years.

**REICHENBACH'S LETTERS ON OD AND MAGNETISM (1852).** By F. D. O'Byrne, B. A. (London). Hutchinson 7/6.

In the absence of Reichenbach's *Researches* (English edition circa 1850, rare) this translation will excite interest in every field of psychic and occult research.

Reichenbach, an experimental scientist, not an occultist, in his investigations, presents viewpoints that which a distinct bearing on modern psychic research. It may stimulate investigation into what we now have reason to believe are etheric radiations of various kinds as discerned by normal but highly sensitive sight in a darkened room.

**THE BHAGAVAD GITA or The Song of the Blessed One** (India's Favorite Bible) as interpreted by Franklin Edgerton, Professor of Sanskrit (U. of Pa.), Chicago. (Open Court). \$1.00.

The author discusses the origins of Hindu speculations, the Upanishads, the teachings of the Bhagavad Gita, giving translations and methods of translating the Gita.

**THE PRINCE OF UR. The Story of a Long Past.** By Capt. R. A. Neaum. (London). (C. W. Daniel). 2/6.

An interesting narrative of one Prince Ha-rai of Ur; of matters concerning the creation of the solar system, the evolution of the soul, birth and redemption of evil on this planet earth. The object and building of the Great Pyramid at Gizeh—a story of great interest and depth of vision.

**LOTUSES OF THE MAHAYANA (Wisdom of The East Series).** Edited by Kenneth Saunders, N. Y. (Dutton). \$1.25.

The editor of "The Heart of Buddhism" portrays the essence of the Upanishads, the Mahayana, the Seeds of the Mahayana in the Pali Canon, offering deeper knowledge of the great ideals and lofty philosophy of Oriental thought.

**NARADA SUTRA (An Inquiry Into Love).** Edited and translated from the Sanskrit, by E. T. Sturdy, London. (John M. Watkins). 2/—.

The student of Eastern Philosophies will reveal in this little book that is dedicated to Swami Vivekananda.

**MORE THINGS IN HEAVEN AND EARTH. Adventures in Quest of a Soul.** By Robert Blatchford, London. (Methuen & Co.) 3/6.

This book is a temperate answer to the usual arguments against spiritualism. The author, a life-long materialist, explains why, thru personal experience and careful study of others' experiences, he abandoned his materialistic beliefs and accepted the proof of human survival of death.

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## CHILD TRAINING (Continued from page 29)

ing principles or he would have known better than to antagonize his son in such fashion."

"What about the mother?"

"With a knowledge of child psychology she would have reserved her burst of passion until the child was out of hearing. The parents simply did not realize the devastating effect of their personal shortcomings on the impressionable mind of their child."

Mrs. Roberts was thoughtful for a few moments. She gazed at Dr. Giles as if seeking for something that vaguely eluded her. She roused herself and slowly formulated the idea that strained for attention.

"Then it means that the faults of my children are merely the reflection of my own faults. Dr. Giles, can it be possible that my own childhood was darkened by experiences which I have forgotten?"

The shaft had found its mark and Dr. Giles followed it with advantage.

"Yes, Mrs. Roberts, if you will recall your childhood in detail, you will find many tragic episodes that have left their mark on your character. The loss of confidence in those whom you fairly worshipped made you skeptical, timid

and evasive. The hypocrisy and deliberate lying injected into the lives of most children lay a foundation for future misery, failure and a host of nervous ailments."

"I begin to see it all, Doctor. I never realized that I was deceiving my own children every day. From now on, I shall treat them with the same consideration that I give to my friends. I thought they were only children and didn't understand. I see that they think and feel very much the same as grown-ups."

"Splendid, Mrs. Roberts!" replied Dr. Giles enthusiastically. "It is high time that we gave careful consideration to the effective development of children. Marvelous possibilities exist in this field of study. Scientific methods applied to cattle and flowers have produced veritable miracles. Surely our children deserve like attention."

"Science has changed the economic outlook and has brought about vast changes in living conditions. The child is the next great step in world development. The improvement of child life means the elimination of delinquency, inefficiency, disease and suffering."

## Watch for The Mystery God of Egypt

BY  
ANITA MARIS BOGGS

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of *The Occult Digest*, A Magazine For Everybody, published monthly at Chicago, Illinois,

for October 1, 1926

State of Illinois, County of Cook, ss:

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Ross K. New, who, having been duly sworn according to law, deposes and says that he is the Business Manager of *The Occult Digest*—a Magazine For Everybody, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are: Publishers, The Occult Digest Company, 1904 North Clark St., Chicago, Ill.; Editor, Effa Danelson, 1904 North Clark St., Chicago, Ill.; Managing Editor and Business Manager, Ross K. New, 1904 North Clark St., Chicago, Ill.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member must be given.)

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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