

The Occult Digest Reveals Things Kept Secret from the World
March 1926

The Occult Digest

A Magazine for Everybody

SPIRIT
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THE HOUND OF HEAVEN

Pleasure and Profit in The Stars

THE WOLF OF THE HIGH SIERRAS

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The Occult Digest

A Magazine for Everybody

EFA DANIELSON, Editor

JACOB BONGGREN,
Contributing Editor

W. B. ZIFF

WHOSE meteoric rise from a country newspaper editor to that of publisher of "American Humor," the largest quarterly of its kind in the world, is not more unusual than his story in this month's Digest, "The Hound of Heaven."

That "Dynamite Bill," as he is known in the advertising world, should have a psychic experience is not unusual. But that he is daring enough to honestly present his beliefs is unusual amongst those in the world of today who have attained recognized success.

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Is spirit photography (a physical phase of psychic phenomena) clearing away the mystery that has long perplexed our scientific minds in the field of psychical research? Does it prove the existence of the natural law demonstrating life in the world of spirit?



Can you judge all spirit photography as ungenuine when you can put a roll of film into your kodak, seal it, hand it to a "psychic," hear the "click" of the camera and see the film develop, revealing the friends you had mourned as dead?



The Occult Digest

A Magazine for Everybody

VOLUME II

MARCH, 1926

NUMBER 3

ETERNAL LIFE

An Editorial

ETERNAL LIFE! Can it be said of thee that thou recievest only those whose hearts bear love, whose deeds are those of sacrifice, whose honor is for father and mother and who, for thy favor will become poor in earthly goods?

ETERNAL LIFE! Hast thou room for only these in thine unlimited time and space? Hast thou need for only these in thy great workshop? Canst it be said of thee that thou dost succor only those who obey this mandate?

ETERNAL LIFE! Can it not be said of thee that thou art time and space; that thou holdeth all life, and thy mercy is measureless? Before birth thou did'st hold us and in life thou keepeth us; thou art ever true to the children of earth and forsaketh them not when entering the valley of death? In thy great kingdom is there not room for all—and in thy law none can inherit greatness more than another?

ETERNAL LIFE! Why does the child of earth fear to trust thee beyond the grave? Art thou not the same benefactor thou wast through birth? Can it be truly said that death divideth thy space or maketh thy time long or short, giving to some blessings, and to others curses?

ETERNAL LIFE! We know thy voice is the voice of time. Thou art limitless and boundless. Thou art the past, present and all that is to be. That Heaven is made by the good that lives in every human heart, poured forth by thought, in words and deeds. Hell is made by undeveloped good in every life—the yearning of a soul unsatisfied. Can it be said no place was made in the great plan of future life for those whose feet were left unshod, and that Eternal Life was planned alone for those who understand the law?

ETERNAL LIFE! We know that Birth, not Death, unlocks the door to thy vast storehouse; to every child of earth, a key is given though he be least or greatest among men. No gift is this bestowed by priest, prophet or seer, or earned by sacrifice great or small; endowed by master or slave, rich or poor.

Time turns the key.

Time bestows and endows Eternal Life.

EFFA DANIELSON'S *Living Editorials*

☞ *The Magic Silence*

SLEEP is the Magic Silence. While you sleep you build your future, create brain cells, dispense with useless material. Learn to think of this magic silence as a retreat. Forget that it is sleep; remember, when you lie down to sleep, it is for the purpose of resting the physical body, releasing the mind and journeying into other realms for the supply of daily needs. You are not body, or Life. The Magic Silence is Life's storehouse, it contains supply for every need. Sleep is not cessation from work. Sleep has a two-fold mission; one is to renew the physical elements, the other the vital, intellectual energy. Those living in the intellectual vibration require less sleep than those vibrating in the physical. Appreciate the magic silence and arrange your sleep hours for rest of body and action of mind. Realize that the mind is not a physical organ, and Life is not the physical body; therefore when you enter the Magic Silence it is for the purpose of unburdening mind and Life that better service may be given to the body. Sleep must be indulged in intellectually if one is to receive full benefit from it.

Do not begrudge the time spent in sleep; make it profitable. Intelligent sleeping avoids mishaps while waking.

When you are sleeping, nature is rebuilding, and Life is gathering a new supply. Three great facts to remember are, to take care of the body while awake by not abusing it. Sleep, and awaken intelligently, by emptying the mind chambers of disturbing thoughts upon retiring and not allowing them to re-enter when awakening.

Mind is the ruler, Life the servant. Body is the channel through which each expresses itself. Proper care of the body is essential if it is to be served well. Enter the Magic Silence free from fear and worry and reap the bountiful harvest of health, happiness and success.

☞ *Conquering the Astral*

TO ONE versed in astral law, conquering the astral is an easy task. The thoughts you release are magnetic. Like attracts like. The first step is to organize your thinking. "Oh, but I always think good thoughts," every one may say.

Astrally speaking, we are not talking about good or evil; but the thought itself. Remember, when you feel the urge within you to do a great thing, become a great person, to be a traveler, to possess wealth or friends, all these things lie in the astral, in what can be called the raw material, and must so to speak be breathed into existence. Many people make the mistake of constantly wishing for this or for that; such a habit keeps the registration mind crowded; as a result your mind becomes unsettled and nothing seems right.

This habit of wishing is destruction and should not be indulged in. If you want something, do not wish for it before you have analyzed its power over you. Once a wish (which is a concentrated thought) is released it begins its travel toward fulfillment; given strength by successive wishing it will become an astral

form. If your wish is carelessly wrought in a moment of excitement, anger or depression, it will prove to be a curse. "What have I done to bring such trouble to myself" is heard on every side. It is not what you have done; it is the result of a careless wish before it was properly prepared.

Before you wish, visualize the finished product. Nine times out of ten, visualization will show you that you do not want it fulfilled. Idle wishing is the most dangerous kind of thinking. Everything registers in the astral. Conquering the astral is a simple thing after you learn to guard your thinking. It is generally accepted that the astral is filled with disembodied spirits. This is an erroneous idea. There are no disembodied spirits. Each individual, when released from the physical body is cloaked with a spirit body; the astral world is peopled by thought emanations. Your astral world is peopled by your thoughts. Each thought is surrounded by a nebulae which attracts others to it and in this way your astral heaven becomes peopled with thought beings. If your thought is constructive and concrete it attracts constructive thought forces and you will become a builder.

By learning to control your thought you can change any trend of your life. It is said in astrology, "the stars incline but do not compel," but in the astral it must be said the thought does not guide; it controls. Therefore if you would have your life filled with things worth while, keep your thought constructive and you will be able to conquer the astral. It is not what is brought back to you that makes your life worth while. It is what you send out that counts.

☞ *The Astral Traveler*

CONTACT with those who dwell in the spirit ether is one of the least understood problems. The scientific psychic realizes this. Contact with the tangible part of life known as the spirit is still very difficult, although new discoveries are being made daily.

The question of contact is one that puzzles all psychics who often ask themselves the question, do we really meet those we love in actual contact or do we project our mind into theirs; do they come to us or do we go to them, is an unanswered question, upon which psychics disagree, and those who have made the change do not agree with each other. There are, however, rare contacts which reveal the law causing us to wonder at the stupidity of those who can not understand, condemning those who have acquired this knowledge.

One who travels in the astral world has many adventures. Some are pleasing. Others are most hazardous. Astral traveling is just beginning to attract the attention of scientific minds. The truth about spirit vibration must be determined by psychic law, and not by physical mandate.

Astral travel gives those who can enjoy it, dominion over two worlds. Conscious travel in the astral gives even greater pleasure than travel on the physical plane. When this law is more fully understood people will be able to enjoy life on both planes.

Signs of the Ever-Changing Present

Automatic Writing

AUTOMATIC WRITING is produced by mind projection. The hand may be controlled by a person still residing in the physical body, or by one living in the spirit body. It may be a physical control of the hand or be produced through brain impressions. The manifesting mind may only control the muscles of the hand or of the entire arm. Again, the control may give the words to the ear of the writer.

Investigation proves that automatic writing can be produced by one still living in the physical body or by the mind of the writer. No two writers have the same experience, and we might add, no writer has the same experience twice. This writer received a message through automatic writing, during the World War from a person who was at the time, camped in Mesopotamia. The message was clear, to the point, and signed with the full name in his own hand writing and was identified by him after his return home. Relating the experience, he said he was waiting for orders and was making mental notes, thinking of the many times we had discussed the question of life after death.

Experienced writers are unable to determine just how the act is accomplished. Sometimes there is a perceptible force causing the hand to become rigid and cold. Again, the movement of the hand is normal and can only be distinguished by the phraseology of the message or the signature and penmanship. Where self leaves off and foreign controls begin is very difficult to determine. A foreign individuality is very perceptible at times.

The difference of opinion on this subject rises from the varied phenomena itself. It is hardly to be expected that a scientific correlation of facts can be given at this time when the psychic phenomena, occurring to almost every one is so little understood by them.

Like all other problems it must be given order before it can become an established factor in the data of science. Meantime, automatic writing is unquestionably becoming a demonstrated fact, and is simply a system of unconscious control from brain to hand by one of three factors; the mind of the writer, of one in the physical body or in the spirit body. The determination of this rests entirely with the writer. We all write more or less, automatically.

Mental Suicide

MENTAL SUICIDE is one of the most common forms of self destruction with certain types. It begins in youth, and is generally induced by a careless remark made by parents.

The child is told he "can never be anything but a sloven"—or a brighter child is held up as an example for him. He is opposed in some vital thing he desires to do. This suppression creates a down-and-out feeling which colors every act of the growing child. By the time he reaches manhood his atmosphere is filled with thought forms of abnegation which deepens as he grows older.

After battling for years with this secret foe the man develops a mania for suicide. Living in his brain cells are little creatures who torment him day and night. They are kept alive by his depressing thoughts. Mentally, the man becomes less useful because of his inability to think quickly. He becomes careless in his habits, frequently developing a fear mania which causes him to avoid companionship. Brain energy is spent in brooding. Such a person is committing mental suicide.

This causes greater havoc after death than physical suicide.

Mental suicide is becoming a menace. It is attributed to many causes; but the real cause is carelessness in speech to children. A wrong impression given to a child will cause a suppression of balancing brain cells resulting in timidity and fear causing the child to become either a weakling or a bully; the former, from lack of stamina, the latter, from constantly defending himself. The weaker one usually ends in an asylum for the feeble minded and the other in a prison cell. Proper care of the growing child will eliminate this menace; perfect mental development in this life would insure for the individual a perfect mental condition after death.

Where Crime Originated

AND the Lord God caused a deep sleep to fall upon Adam, and he slept: And he took one of his ribs, and closed up the flesh thereof." Gen. 2-21. This was the first great steal. Adam was the first man to be robbed; he also was the first man to receive stolen goods, committing the offense the second time when he received the remainder of the apple which Eve had taken from the tree of knowledge. History has proven that, which is born in the spirit will develop in the flesh.

Where Are These Bandits Now?

WOODS and Holmes, bandits, were sentenced to death—and hanged for murder for their part in Chicago's spectacular Drake Hotel hold-up last July.

Quoting the Chicago Herald-and-Examiner's (February 13th) account of it we read that John Timothy Stone, a Chicago divine, said:

"I have talked and prayed with these men. I am convinced they are absolutely sane. . . . These men are brothers in trouble. They are prepared to die."

"Woods is convinced that he will meet his Maker in the morning. I am going to be here with him when the hour comes and shall try to guide his soul toward salvation. Up there in the death cell, Woods gave his heart to God."

Holmes, the other bandit had already received the last rites of his church.

The writer has been interested in watching these men, murdered in the name of the law, as they slowly regained consciousness and came into the full realization that their murderer had only robbed them of their physical body, leaving them free to roam at will. It is fitting to ask the honored clergy what they know about life after death, for as long as men can murder—and be forgiven at the hour of death—men will not fear to kill.

These men did not fear death; they feared the terrors of an unknown punishment after death that had been instilled into their minds as children. They were not sorry for their crime; they were looking for a way to kill the fear in their hearts. Death, meant nothing to these men after the Reverend gentlemen had prayed for them. Woods' own words prove these facts, when he said, "Do you know, after confessing to the preacher, I feel all right . . . for the first time in ten years?" His fear of a punishment after death was gone—and when he awakens and finds the minister was wrong—what then?

Will he seek his pals in crime, urging them on to more daring crimes?



The PLEASURE and PROFIT in the Science of The Stars

**Why Astrology is a
Valuable Guide for Everybody**

By
"LIBRA"

THAT Astrology is interesting, whether one believes in it or not, is apparent from the great interest which everyone displays in any divinatory science. That Astrology is practical is only open to question when it is not put to the test of use. There are those who maintain that the stars will indicate the correct answers to foolish, frivolous and impractical questions. There are those who maintain that the mood and mind of the querent must be sincere and serious, and that the question, if it is to be resolved by the stars, must be of a vital and practical nature.

As a matter of fact, the chief value of Astrology in a practical sense lies in its accurate fundamental analysis of character and physical corporature, for with these bases thoroughly understood it is essentially practical to trace the "natural" reaction to any vital problem.

I lately had an Astrological inquiry from a woman well advanced in years. There is no question but that an analysis of her progressed chart will reveal the most practically beneficial course for her to pursue during the coming year. I frequently have astrological inquiries from parents of extremely young children. Naturally, in the case of the children, the "value" of the horoscope is greater than that of persons whose span of life has been largely completed.

Astrologically, the horoscope is a picture, not only of the stars in the heavens, but also of those causative circumstances out of which arise all human behavior. In the case of the elderly, these causative circumstances have bloomed and borne fruit and, perhaps, have gone to seed. In the case of the child, "fore-warned is fore-armed."

The horoscope thus becomes a very practical guide to those about to enter upon a given business, occupation, change of residence, vital relationships to other people, friendships more or less intense, approximate time and nature of death, and all of the vital events of life.

The horoscope will indicate with diverting accuracy a picture of the adult physical type of the person for whom it is cast. It will indicate the likelihood or unlikelihood of acquiring property; of holding or losing property, and even the nature of such property. It will indicate the nature of communications and travel; of the residence and of the relation which one's parents bear to that residence; it will indicate the nature of one's pleasures, one's love affairs, children and related subject matter. It will indicate the nature of one's servants or of one's service; indicate the type of open and secret rivals or enemies; explain the nature of death; provide a key to one's religious and philosophical strength; one's fitness for professions, trades and even be of service in the selection of a marriage partner.

All of these matters are those which are the constant concern of every man and every woman, and it must be clear that if parents can be provided with a genuine picture of the personality of their children and of the possible development of that personality, Astrology truly takes on a very practical aspect.

There are several adequate systems or methods of reading the indications of the stars, notably the Heliocentric, Geocentric, and Kabalistic. The writer is a specialist in the Geocentric system as formulated by the Chaldaeans. In each of these three divisions there are three main sub-divisions, notably: Genethliacal, that of

(Continued on page 32)

The HOUND of HEAVEN

*An Eerie Adventure
in The SILENT NIGHT*

¶ The Strange
Experience of a Chicago
Publisher While Hunting
in The Northern Wilds

As Related by

"BILL" ZIFF



BOOM—BOO—OOM!

Two o'clock!
That eerie hour when anything *can*—and most
things *do* happen.

Save for the stately ticking of a dusty old fashioned clock on the mantel, and an occasional sputtering crackle from the charred, smouldering embers of a crumbling fireplace, nothing disturbed the heavy silence which seemed to envelope the sombre old cabin, the dark, forbidding forest outside, and even the very night itself like a thick, choking blanket.

From a dark, treacherous marsh half mile away, wavering spirals of clammy mist were rising. A wisp of cloud scudded nervously across the face of a pale, unnatural moon—and the shifting, uncertain light made weirdly grotesque shadows on the swaying columns of vapor. They seemed to take definite and dreadful form, and to dance crazily about. But always they crept nearer and nearer . . .

On a blanket in one corner of the gloomy cabin, near the fireplace, a man lay sleeping—peacefully. He had been warned that the house was "haunted"—that the first owner had met a violent death and that his spirit was merciless with intruders. The second tenant had followed misty figures into the marsh—and had never returned. The bones of the third had been found in a bear trap. A fourth intrepid adventurer narrowly escaped death, but sustained a broken back from a falling tree. That had dampened the ardor of other aspiring tenants until—this one.

He scoffed at "ghosts"—pitied or held in contempt the authors of "haunted" tales. He wanted to hunt in

those woods, and take ducks from that marsh, and didn't intend to have a few restless spirits, more or less, stand in his way, so, with only a giant Great Dane for company he had set out.

The Dane lay in front of the fire, his massive body completely covering the hearth.

Cr-ee-eak!

The cabin door swung wide. An upright mass of swamp vapor crept in. It seemed to hover ominously over the sleeping figure. The man stirred—and turned.

Tick-tick. Tick-tick, tick . . .

The clock stopped!

Spush-ssh! The fire died out!

The Dane raised his ears, one eye opened suspiciously, then quickly the other. Slowly the hair bristled stiff all along his neck. With a deep throated growl of half fear—half warning—he lunged at the swaying mist.

The man snapped awake instantly—and crouched—listening.

"Steady, boy!" he cautioned the rigid, trembling dog—"What is it?"

Grasping his rifle—he lay, peering intently through the open door into the night beyond.

Suddenly an uncanny *Sc-ree-eech! Cr-ee-eech! Gr-u-um!* split the air.

Silence!

Then again—*Gr-u-um-aa-ah!*

Gradually the crouching figure felt the blood drain from his face. His neck muscles tightened until they nearly snapped. He felt his hair stiffening like the Dane's.

(Continued on page 31)

Perhaps YOU Belong in the Pathetic Type

A Character Analysis

of one of

The Nineteen Chemical
Types of People

Every Month

Are You an Annabel Lee,
a Lillian Gish, a Bebe Daniels?

The Most Feminine

of all the Types.

By

EMILY H. ROCINE



PENTAGON BRIDGES
Famous Hypnotist

THE sweet, appealing type of girl is somewhat out of fashion now. She had her own "When Knighthood Was in Flower" and even in the mid-Victorian age when it was considered womanly to faint at the sight of a mouse. Still, whether they are camouflaged to fit the "flapper" style or not, Types are Types, and this is the answer to the mooted question as to whether all girls are natural flappers, losing their innate modesty, refinement and femininity in this cocktail-drinking, cigarette-smoking style of the hour. The soft, sweet, negative, clinging type of girl still lives; she is there among the others, trying her best to keep up her popularity or at least to hold her own in the mad swing until she finds herself at last by her own fireside. She is in hiding, out of style,—the old-fashioned girl,—choking and sputtering behind her handkerchief when swallowing her sip from the offered flask. Lillian Gish and the Bebe Daniels types are an "open book" to the character-analyst.

The young man who wants to know *where* to find or *how* to recognize behind her mask, his "beautiful Annabel Lee, type of maiden who lives with no other thought than to love and be loved by me" should study and select the Pathetic Type for a wife. The Pathetic Type (in the words of Irving Berlin's song to his new wife,) will love him, not for an hour, not for a year but forever and ever.

The Pathetic Type combines in body chemistry the three elements of phosphorus, carbon and hydrogen—softening, tender, mellowing elements. When they are combined, as in this type, we have a feminine and clinging-vine type of woman. She is tender in tissue structure, unfitted for heavy work. She loves domestic peace, and is won by the strong, positive, possessive type of man.

Carbon is a negative, sleepy element and when it is predominant in the body it makes its possessor indolent, yielding, soft, indulgent and passive, but the love faculties are usually in the lead and the mind is highly sympathetic, though it is often sluggish in function, stupid, sleepy. Hydrogen is another element that makes a man feel anything but strong. It seems to affect tissue, mind and disposition, making one soft, passive, placid and easy-going. Such a man is opposed to heavy work, therefore, he is dependent. Love is more romantic under the influence of the hydric element. Nerves and movements are gentle and the mind has a tendency to roam. Phosphorus is a waxy, peculiar element, an element of luminosity and wonders. It beautifies the complexion and a fascinating, wondering pensiveness shines in the eyes of the girl who is influenced by this element in her body tissues, thoughts and feelings. This element makes her more sentimental,

(Continued on page 36)



By SAMUEL M. SARGENT, JR.

AS I approached the place I had a feeling of dread that seized me as suddenly and sharply as a claw. An aura of gloom seemed to emanate from the cabin, a hint of danger, a suggestion of mysterious things. I was so deeply impressed by this vague, undetermining breath that I stopped, and stood warily regarding the structure.

It was not a time nor a place to inspire the feeling that had been awakened in me. Out of an undern sky the bright sun baked the dust of the clearing into an even dryer powder. There was no cloud in the sky to dampen the cheer and heat of a summer midafternoon. The dwelling was an ordinary, a very ordinary mountain cabin, small, weather-bruited, and staunch. From its tightly shut door, and closed window boards I decided that it was unoccupied. Behind it rose the forests of tall pines and dwarfed, twisted live oaks that cover the reaches of the High Sierras. The clearing was small, partly grass grown, and partly barren. There was nothing in the scene itself to cause that inexplicable gloom that had seized me. Yet it is as true of houses as of men that the secrets of their pasts mingle and blend with their personalities.

After a wary inspection of the cabin, I decided that it held no sinister sign, and that its deserted appearance had been solely responsible for my disquieting premonition. I again approached, still repugned, however, by that vague intuition. I noted that the powdery dust held many footprints, partly effaced by one another. They seemed to run to one size, the print of a very large man.

Suddenly I stopped in astonishment. In an otherwise untrampled spot was the track of an animal, either dog or wolf. What surprised me was its size, nearly as huge as the print of the human foot. To fit that mark the dog must have been at least as large as a pony. I glanced around somewhat uneasily. An animal of that size would be an unpleasant foe, provided he resented my appearance at his master's home. I heard a movement, quick, wary inside the house. It was no more than a rustle, but it caused me to step back for a second in alarm.

I expected a growl or a yelp to follow, but none came.

So I knocked on the door. I waited a moment, and then repeated the rap. Another second of silence was ended by the slow swinging inward of the door.

A face looked cautiously out, a broad, heavily bearded face, with strange, feverish eyes. The man stood a moment in the doorway, looking at me with what I took to be suspicion, and some fear. He was a huge fellow, over six feet, but his extreme breadth of shoulder and stockiness made him seem much shorter. He was clad in blue overalls, and a ragged brown shirt open at the throat. Around his waist hung a cartridge belt, and holstered revolver. His head, hatless, boasted a shock of unruly, matted hair, but little less black than his beard. He held a rifle in tense hands, though the muzzle was pointing toward the floor. He searched my face closely in silence, and then his eyes seemed drawn involuntarily to the mountain side behind me. I was favorably impressed by his countenance, though it held the mark of sleeplessness, and unmistakable fear, a fear not of myself I could tell, but of something beyond me, back of me, something that had not yet appeared.

"You want somethin'?" he asked at length, his eyes meeting mine for a moment, to return instantly to the wilderness behind me.

I explained that I was living in the cabin a mile below, and that since I had just arrived I was anxious to see what neighbors I had nearby.

"I'm just up here for a few weeks," I told him. "A hunting trip. I happened to see your cabin, and stopped."

"Come in," he returned, with some cordiality. "My name is Hompson."

"Edwards," I returned, and we shook hands.

He moved into the interior of the cabin, and I followed. Hompson, with what seemed to me unnecessary haste, shut the door, and shoved the heavy wooden bar across. I found myself in a fairly large room, sparsely furnished. There were four windows, all boarded, so that the room was in a semi-darkness. The mountaineer bent over a small, rickety table in the center, and lighted a smoky, cracked chimneved lamp. Its light cast uncertain rhomboids and heterogeneous spangles

over the four log walls, the bunk, and the half dozen crude, home-made chairs. In one corner lay a pile of steel traps, with rusty, mud-encrusted chains. Near them stood a cupboard that gave promise of the year's collection of pelts in a coyote tail that had been caught in the closing doors. On the floor a roughly tanned brown bear hide served as a rug. Across the room from the cupboard was a fireplace, and near it a stack of logs. In the middle of the back wall of the room a curtain shut off what was evidently the rest of the cabin.

"Set down, Mr. Edwards," said my host. "I got some coffee cookin' an' some grub."

He disappeared through the curtain, and I sat down in the nearest chair, leaning my gun against the table. I was still oppressed by that feeling of danger, its very intangibility alarming me, the brooding quiet of the old shack, a ghoulish quality entirely apart from the deep silence of mountains, the mystery of the barred door and boarded windows, and particularly that odd element, disturbing, fearful, in the eyes of the mountaineer.

I heard him shuffling around behind the curtain, and I caught the clatter of tinware. Presently he returned, bearing two cups, two plates, and a bowl of smoking meat stew. These he set on the table without a word. He next brought in coffee, a plate of bread, and a dish of beans.

Still silent, he seated himself, and poured out the coffee. I drew up my chair, and fell to, for I had gained a healthy appetite from the long hike I had taken. I found the coffee excellent, strong enough to knock down a horse, which is as coffee should be. After a time I noted that Hompson was eating very sparingly for such a robust man. I saw that his face was drawn and pallid, and deeply lined with care. His eyes stared out blankly, full of the fear I had before noticed, an old and heavy fear of many months. Instinctively I followed his gaze, although he was evidently looking only at space, abstracted. Presently he turned his eyes upon me.

"You goin' to be up here long?"

The question, while abrupt, was not inimical in tone. Indeed I had the feeling that he was anxious for an affirmative reply. He was watching me closely, almost eagerly.

"I expect so," I replied uncertainly. "If the hunting is good."

"It's lonesome sometimes up here," he said. "Hard to sleep at nights."

I could not find words to reply. His tone was so weary and hopeless, and held a suggestion of that dread that gazed out of his eyes. So I continued to eat, somewhat subdued and uneasy.

I had the feeling that he was watching me surreptitiously, and that there was disappointment in his eyes. But he said nothing more. When we had finished, he rose, methodically stacked the dishes, and carried them out through the curtain. I leaned back in my chair, decidedly uncomfortable. There was something eerie, uncannily gloomy about the cabin and its occupant.

He reappeared so suddenly in the doorway that I leaped up startled. His face was terrible to behold, his eyes wild with fear. Leaping to the door, he shoved the bar down harder, and leaned panting and trembling against the jamb, his eye to the crack.

"Did—did you hear it?" he whispered in so terrible a voice that shivers chased up and down my spine. "Did you hear it at the door?"

He sank into a chair, then, dropping over, his head in his hands.

"It's gonna get me," he muttered, "I kain't keep this here up!"

I made no comment, and he was silent, staring at the floor. I was convinced that the man was a little mad, slightly touched by long hours of loneliness. If before I had wished to leave, I was doubly anxious now. Although he seemed harmless, there was no telling what turn his mood might take. So after a few minutes, I rose, grasping my rifle, and moved toward the door.

"I think I'll be going back," I said as casually as I could. "I want to thank you for your hospitality. I—"

But he had leaped to his feet, and barred my way, standing with his back against the door.

"No—no! Not now!" he whispered. "Set down awhile! Not with him out there, waitin' to pounce in!"

"Him?" I echoed. I felt that I was in a dangerous predicament. I was convinced that Hompson was a lunatic. Certainly the eyes looking into mine were mad.

At my question the fear vanished for a moment, and a look of surprise spread over his face. He seemed to ponder for a minute.

"Oh, I recollect," he said finally. "You're new! You don't know nothing about him. It's the wolf, mister. God help me, it's that damned wolf! But I don't reckon you never heard of him. You didn't did you—the wolf of the High Sierras?"

I shook my head.

"Set down!" he continued. "I reckon I'm a coward to be jumpin' at every little noise. But the silence gets a man sometimes!"

He forced me into a chair. "You smoke?" he shoved a can of tobacco at me, and held out a new cob pipe. "I always bring a lot of cobs up here, an' the tobacco's good. I'll build a fire."

I saw that he was controlling himself with an effort, and I noticed that little drops of perspiration stood on his forehead. He knelt before the fireplace, and began piling up sticks of juniper from the stack by the wall. Presently he had a good blaze going, and it cheered up the room, dispelling a certain damp chill that the hot sun outside had been unable to banish, a chill that seemed peculiar to the cabin. Then he seated himself.

"I reckon I kinda upset you maybe, actin' the fool like I did! But I been alone for a good many months, and the loneliness tells on a man. An' then he—the wolf!"

He shuddered at the last, and the half apologetic smile faded.

"You ain't never heard of it, I reckon. Bein' new up here. But every trapper in this section knows about it. They've all seen it one time or another. It ain't a mountain wolf. It's big as a horse. I've seen it! It's been outside here a lot. I've heard it sniffin' around the cabin. An' it howls sometimes."

He was jerking out the explanation in a dry, cracked voice that fascinated me. I had the feeling that he was forcing the words, and holding back others—others that were clamoring for utterance. I felt that he had changed the "him" to "it" purposely.

"It's knowed as the wolf of the High Sierras," he continued. "It was first seen about a year ago—same time as—" he had caught himself up. I felt that

(Continued on page 28)

❖ *The Third of a Series of Startling Facts about the Workings of Hypnotism in Everyday Life---Never Before Published.*

HYPNOTISM and The Law!

—AS RECOGNIZED BY THE COURTS

By Charles H. McDermott

THERE is the same conflict of opinion in the question whether hypnotism can be used as an agent in procuring the commission of crime, in other words, whether one can be compelled to commit a criminal act by hypnotic influence without criminal responsibility on his part.

Thus in 1 *Kansas City Bar Monthly*, 20, in a paper read before the *Kansas City Bar Association* by J. C. Rossenberger, October 12, 1895, entitled "Has Hypnotism a Place in the Law," it was said that if a condition in which one can be driven by irresistible suggestions of another to the commission of an act which if he were in his normal condition he would not do can be produced by hypnotic suggestion, hypnotism is destined to become a full defense for crime, otherwise it has no place at all in criminal jurisprudence except as a fact of extenuation, or a mere mitigating circumstance according to the degree of dominion exercised over the subject; but that the medical profession is badly divided upon the question whether one can be driven by the irresistible suggestion of another to the commission of acts which if he were in his normal state he would not do.

In the case of Czyski reported in 14 *Medico-Legal Journal* 150, Prof. Grashey of Munich said, "The potentiality of putting a man so promptly and so rapidly to sleep is not reconcilable with the assumption of free will power, and rather pre-supposes a condition of unfreedom of will."

And in *Albany Law Journal* of October 6, 1894, it was said editorially that "from the legal standpoint it is certain that in the minds of jurors, at least, a practical demonstration of the power of hypnotism will raise a reasonable doubt such as would entitle the defendant to an acquittal at the hands of a jury."

So in 51 *Atlantic L. J.* 87, H. M. Barmister, M. D. Chicago, said in an article upon Hypnotic Influence in Criminal cases, "that it may perhaps be admitted as a possibility that crimes may be provoked in the hypnotic subject in the actual condition of trance, though in many cases and probably in the vast majority this would be impossible, and that immoral or improper acts might also be done under suggestion by those who would refuse to commit actual crime and that any strong natural propensity might be stimulated so that improper acts growing out of such propensity would be more likely to be committed or submitted to."

And in 2 *Hamilton Legal Med.* 212, it was said that suggestions made with evil intent during the waking state are still of far greater importance than those issued to a hypnotized individual.

So, in *Clevinger, Med. Juris.* 107, it is said that in 1895 Hayward was hanged in St. Paul, Minn., accused of having induced Blatz by hypnotic suggestion to murder Mrs. Ging. Blatz was sent to the penitentiary for life.

And in the case of Czyski reported in (*supra*), Czyski was tried in the higher courts of Munich, Bavaria, on the charge of having had recourse to hypnotic suggestions in order to win the affections of a woman of high social position, and obtain her consent to live with him in criminal intimacy, and subsequently marry him, after he had subjected her to his will imposed upon her by his power of hypnotism, and was convicted upon the charge and sentenced to imprisonment after a protracted trial.

And in the Bempard-Eyraud case, tried in France and referred to in *Occult Digest*, January, 1926, Eyraud was murdered in apartments hired for the purpose by one M. Gouffe, the woman, Gabrielle Bompard, acting as the decoy. The woman alleged that she was hypnotized to do the act by M. Gouffe, but was convicted and sentenced to twenty years imprisonment.

(Later, with Charcot's assistance, she was tried and acquitted.)

But in *Crim. L. Mag.* 100, it was said editorially that there are few cases in which the hypnotized subject will not refuse to do a wrong act or to submit to a wrong, no matter if it be suggested, and that scoundrelism cannot flourish on hypnotism, and the case of the murder of Miss Ging, and the confession of Hayward, tend the statements of Blitz that he was hypnotized by Hayward to kill Miss Ging has been investigated, and found to be mostly false, and that while it is not safe to assert that crime never was or can be committed with the aid of hypnotism, experience has taught that such a case is highly improbable.

And in 13 *Medico-Legal Journal*, 54, it was said by Clark Bell, Esq., of New York, in an article on "Hypnotism and the Law," with reference to the case of the murder of Miss Ging, that "it would be quite outside of any legal experience to accept, as entitled to any credit, the waking story of murder committed by the accused while under hypnotic influence. Such statements should be entitled to no credit, and I know of no authority which would justify the position that the subject on awakening from a hypnotic trance, could remember all or relate anything done while under hypnotic influence, and it would be a very unsafe proposition of law in regard to testimony to place a witness in a hypnotic trance, and to accept as truth the statements of events that he in that state described as having occurred at a previous time."

And the statement was made by the same person in 18 *Crim. L. Mag.* 1.

And in 13 *Med. Legal Journal* 241, it was said by W. X. Ludduth, M. D., of Chicago, who attended the Hayward-Blitz trial in order to make psychological study of the principal in the case, that Hayward undoubtedly possessed a strong influence over Blitz, but the latter never claimed it was hypnotic, and that plea never was made in defense. That Hayward hired Blitz

to do the deed for \$2500; and when he found that his courage was failing drugged him with whisky in order to nerve him up to do the deed.

But in 18 Crim. L. Mag. 1, Clark Bell, Esq., in an article on hypnotism in the criminal courts, said with reference to the Bompard case that the writer of the opinion that the general impression of scientists agreed that hypnotic suggestion entered largely into the crime itself.

So, in 1 Kansas City Bar Monthly, 20, in a paper read by J. C. Rossenberger, October 12, 1895, it was said that the only kind of hypnotism which could at all effect the question of criminal responsibility is that by which the individual is deprived of intelligent consciousness, and can be driven by the irresistible suggestions of another to the commission of the act which if he were in his normal state he would not do.

And in 51 Alb. L. J. 87, H. M. Barmister, M. D., Chicago, said that hypnotism as a plea in criminal cases should be especially distrusted and the benefit of any reasonable doubt ought to be given to the party accused of instigating the crime, and that the greatest danger of the plea of hypnotism in criminal cases, if it is to become a frequent or popular one, is that of false accusation, and the escape of an occasional criminal is an unimportant miscarriage of justice when compared with that of the conviction of an innocent individual.

And in 2 Hamilton, Legal Med. 212, it was said that no serious crime has ever been committed in obedience to hypnotic suggestion, and efforts to prove hypnotic influences in recent French trials have utterly failed, and that there is every probability that the instigator to such a crime could be easily detected of the subject when re-hypnotized by a competent person, as in the hypnotic state information or hints would be given which would lead to discovery, though in the interval between such states the subject would be ignorant of everything that had occurred.

And in 1, K. C. Bar Monthly 20, by J. C. Rosenberger, it was said that when we consider the difficulty of proving the defense of hypnotism by direct evidence and the fact that no one can be hypnotized against his will, added to the natural prejudice against innovation, it may safely be said that the time is far off when an ordinary jury can be convinced that an accused malefactor was the unwilling agent of the evil enterprise of another.

So Clark Bell, in *supra*, says: "Whatever may be the facts of the case it is beyond all doubt that the phenomena of the hypnotic trance, and of so called hypnotic suggestions, are not recognized as an existing fact by the great majority of lawyers at all, and probably not by the majority of judges."

And Hon. C. D. O'Brien, of St. Paul, is quoted in "Hypnotism and Crime," 13 Medico-Legal Journal, 239, as saying that the law does not recognize the existence of the hypnotic condition, and that he does not think it ever will recognize it as a defense to a criminal act.

And Judge Seagrave Smith, of Minneapolis, who presided at the Hayward trial, is quoted in that article as saying that he does not consider hypnotism as a proper or fitting defense in a criminal action.

And Thomas J. Hudson, Esq., of the Washington Bar, author of the "Physic Phenomena," is quoted therein as saying "that hypnotism has no legitimate place in criminal jurisprudence, and that while a criminal hypnotized in control of a criminal subject could undoubtedly procure the commission of a crime under exceptionally favorable circumstances, it would not be

a legal defense on the ground: (a) Because in the nature of things a hypnotized subject can have no standing in a court of justice as a witness; (b) the cross examination of a subject as to the nature and extent of the suggestions made to him by the hypnotizer would be quite impossible and absurd."

And in 3 American Lawyer, 635, it was said by H. G. Chapin in an article "The Forensic Aspect of Hypnotism," that as it is almost impossible that anything said or done while in the hypnotic state should be remembered in the post hypnotic state, the very fact that the defense of hypnotism is interposed constitutes evidence of its falsity; and that subjects of hypnotism usually try to find reasons for the most foolish suggested acts, and that hypnotism would be the last reason which the subject would assign as the defense therefor, because in case it had been suggested to him that the deceased had attempted to murder him he would under all probability insist upon the existence of that fact and not that he had been hypnotized, and had he simply been ordered to do the act some reason other than that of hypnotism would have been given by him, so that the very fact that he set up hypnotism as a defense shows that the crime was committed entirely of his own volition.

So in 15 Medico Legal Journal, 254, Car Sextus, in an article on "Different Forms of Hypnotism," read before the Psychological Section of the Medico Legal Society, November 12, 1897, said "that a hypnotized person cannot be made to do that which is against his character or ethics, or anything that it was impossible to make him do under general daily conditions, without the aid of suggestion or magnetism. Because if that which he is suggested to do should be something that his whole nature and soul revolt against, the experiment will fail and the influence of the experiment list will be at an end."

In "The Arena," vol. 18, pp. 548, 549, Marian L. Dawson, B. L., in an article on "Hypnotism in Its Scientific and Forensic Aspects," expressed the opinion that hypnotism cannot be induced without the knowledge and against the will of the individual, and asserts that the power of hypnotic suggestion for immoral or criminal purposes, broadly speaking, depends upon the moral tendency of the hypnotized subject.

A hypnotized person will obey when acts commanded do not antagonize the moral stand that he has set up for himself; but criminal or immoral suggestion meet the auto-suggestion arising from his conscience and confusion results. W. X. Ludduth, A. M., M. D., Chicago, *supra*.

So in 3 Am. Lawyer, 535, *supra*, said that there is no doubt concerning the power of auto suggestion to successfully resist the command of a stranger, and that subjects with a strong obhorrence of the ridiculous will refuse to commit an undignified act, although it be suggested in the most forcible manner, and that many attempts have been made to obtain from members of an order or society secrets relating thereto and in not a single instance have they succeeded; and that it is a well known fact that persons opposed to the use of intoxicating liquors cannot be compelled to drink a glass of brandy while in a state of hypnosis.

And in the case of Czyski, *supra*, Dr. Fuchs of Donn called as an expert therein, said that hypnotism could not succeed with any person who had a feeling of serious responsibility, and that no one would succeed in inducing one who simulated disease to relinquish such simulation.

And in 51 Alb. L. J. 187, *supra*, it was said that in a vast majority of cases, if not in all, the efficiency of

post hypnotic suggestion depends entirely upon the belief in the subject exercised over him by the operator, and that if moral impulses are strong there is very little probability of its being effective for evil. It is, at best, not equal to the profounder sentiments of our nature.

And it was said by H. G. Chapin (*supra*) that in numberless cases the hypnotized subject who performs acts at the command of the hypnotizer has admitted that he knew at the time of performing them that the suggestion was false, but obeyed with the imagined object of pleasing the hypnotizer.

So in Chicago Legal News, 65, it was said editorially that the main test of moral responsibility in cases of hypnotism would be in the inquiry whether the person hypnotized realized, when himself, that in submitting to hypnotism he became the passive tool of another person, and that if such knowledge existed, involuntarily surrendering his own reason and will he should be held to the same accountability as if he had voluntarily abdicated his normal mentality and made himself a prey of frenzied passion through intemperate indulgence in drink; and that it would be legitimate to charge the jury, where hypnotism was alleged as a defense that although they found that the defendant was actually unconscious of his act at the time of its commission, yet if they found that he had actual knowledge or reasonable grounds to infer that a hypnotist contemplated the commission of a crime, and nevertheless submitted himself to his dominion, he would be legally responsible as an accomplice.

H. G. Chapin (*supra*) said that hypnotism is not something that can be forced upon a person, and therefore, one, who, knowing that while in a state of hypnosis he may be compelled to commit crime, voluntarily suffers himself to be placed in that condition, may be supposed to have anticipated all consequences of his act, and agreed to become responsible for them, and this would apply to a case in which it was suggested by the hypnotist that a false state of facts existed which would, if true, justify the commission of the offense.

So in the "Arena," vol. 18, p. 554 (*supra*), said that if the subject voluntarily permits himself to be placed in a state of mental irresponsibility, the well settled principle of law that a person cannot take advantage of his own misconduct would govern in case of his violation of the law while in that condition.

But in 27 Chic. Legal News, 65, it was said editorially that "evidence of any knowledge the patient may have acquired, when in her normal condition of general or particular purposes, on the part of her hypnotizer would be material (in a prosecution in which hypnotism is claimed in defense as), it might be too harsh to apply the analogy from drunkenness to the case of a person who was without any ground for suspicion of criminal motives—one, for instance, who submitted to a hypnotist in a jesting spirit, or out of curiosity, or for supposed medical treatment.

So, merely showing that a woman who committed a homicide was told to kill the deceased by her husband, and that she subsequently did it, does not prove hypnotism, or, at least, does not tend to establish a defense to the charge of murder. 105 Calif. 166.

And testimony as to the effect of hypnotism upon those subject to such influence is not admissible in a criminal prosecution in which the crime was alleged to have been committed under the influence of hypnotic suggestion, where there was no evidence tending to show that the defendant was subject to the disease, if it be such. 105 Calif. 166.

In Hamilton Legal Med., vol. 2, p. 451, it was said that hypnosis might be used as a means to prevent re-

sistance to sexual approach; but all cases in which accusations are made upon this basis should be scrutinized with the greatest caution. In such a case it may not be difficult to prove whether or not the female was amenable to hypnosis or to detect malingering, but it may be impossible to show that she was in an hypnotic state at the time of the alleged sexual assault; and testimony given by the subject should be corroborated by more objective evidence than alleged perceptions of events during such an abnormal state of consciousness.

So in Withams & Becker, Med. Jur., page 435, a case is cited as given by Bellanger in which the sexual relations of a doctor and his patient were kept up only during the hypnotic state, and knowledge of the conditions of affairs was finally revealed to the patient's mother in a seance, and it was said that lethargy and catalepsy are for or able to criminal purposes since the girl is absolutely without power to resist, and attention was called to the cases reported by Auban and Rowx in 1865, in which rape was repeated in succeeding states and to cases collected by Tourette in Le Vaildaus Hypnotisme, ann. d'Hyg., 1886, in which several of the victims were virgins whose deploation was followed by the usual pain and bleeding and in two cases pregnancy resulted.

And in 2 Hamilton, Legal Med. 33, it was said that it is possible to induce various hallucinations by hypnotic suggestion, and in women they not un rarely have a sexual relation.

So in 2 W. & B. Med. Jur. 454 a case is reported in which a girl after visiting a therapeutic hypnotizer daily for some time found herself pregnant, and on examination her pregnancy dated from the time of her visits. But no mention was made of the fact that impregnation might have been the result of intercourse between the visits citing Devergie in Gaz. Med. de Paris and Edinburgh Monthly Journal 1860. vol. 2, p. 561.

And in the Castilian case reported by Prosper Despine is referred to in which hypnotic influence was supposed to have been exerted over a female subject for an immoral purpose, and in which the defendant was convicted and sentenced to confinement in the penitentiary.

And in the case of the dentist, Levy, in the Roven Assizes, the dentist was convicted of rape on a young woman in the dentist's chair upon her testimony as to her subsequent condition, and that of the dentist that the intercourse took place with her consent, and the report of the medical examiners that the state of nervous sleep really existed, and that the girl might be violated while her will is abolished by this means. 2 W. & B. Med. Jur. 453.

So in a case reported in 15 Medico Legal J. 266, a girl aged 20 years claimed to have been kidnapped, taken to the woods, stripped of her clothing, and tied to a tree, where she was found the next morning, and four young men were charged with the crime, and arrested and convicted of sending improper letters to her which determination was also set aside; subsequently she made a sworn confession that her testimony was false, and that the letters were written by her guardian and others for the purpose of convicting the young men, but when this confession became known she was taken to a newspaper office by her guardian and there denied ever having made it, and she denied the confession when brought into court though it was witnessed by four prominent and trust-worthy citizens, the guardian being present when the denials were made. Subsequently she escaped from the guardian's residence, and declared that the confessions were absolutely true, and said he had such an influence over her that she was helpless, to do otherwise than as he told her to do.

In 13 Med. Legal J. 254 (supra) said however that hypnotism would be no plea in defense of rape, because a truly virtuous woman would resent the least approach toward familiarity in the hypnotic state, even as she would in the waking condition and if the immoral suggestions were persisted in it would awaken her, but that intercourse might be had with a courtesan in a hypnotic state, and that she might be led to believe that the act was done by a perfectly innocent person, but that anyone who should allege seduction in a hypnotic condition would proclaim herself an immoral person.

In le Med. Leg. Journal 241, Dr. H. A. Parkyn, Chicago, who was present when the Briggs Pickus case occurred, is quoted (just preceding) as saying that this case was one of hysteria, or of original sin. That when the Briggs girl and her girl companion first returned after their two days' absence nothing was said about hypnotism; but when people began to talk about and shun them they found it necessary to hunt up an excuse for their absence and to account for their presence in the place where they were found: That the Briggs girl knew something of hypnotism, and was shrewd, sentimental and hysterical, and that she may have imagined the commission of crime during a hysterical moment, or she may have concocted the story to screen her part in the case, and that no one who knows anything about the case now believes that hypnotism had anything to do with it.

In 2 Hamilton L. M. 542 it was said that the hypnotic state is one preeminently hallucinatory and therefore prone to originate fake ideas especially in the hypnotic subject, and for this reason there can be no excuse for the induction of the hypnotic condition in a female by a man without the presence of witnesses.

In Bouvier's Law Dict., Rawle's Revision, it was said that the use of hypnotism as an inquisitorial agent is permitted by the law of Holland, citing 95 Law Times 500 and in Withams & B. supra it was said that in hypnotism there is a complete loss of memory of events which take place during sleep on waking. The memory recurs in succeeding states, however, so that the crime must be described while the subject is under hypnotic influence at some subsequent date.

And a case is reported in 15 Med. Legal J. 266, taken from the A. Journal of Insanity, 1848, in which a man was accused by an hysterical lunatic of an attempt to murder her; she was hypnotized and her narration of the story during the hypnotic state varied decidedly from that given in the conscious state, and the mesmerized was permitted to testify to such facts.

And in 3 Amer. Lawyer, 535 (supra-Chapin), said however, that the condition of the subject during hypnosis is almost identical with natural sleep, and that therefore the general rule of law that statements during sleep are not receivable in evidence should apply, and that hypnotism should not be made use of for the purpose of eliciting testimony.

This is the view adopted by the principal case.

And in 51 Alb. L. J. 87 (supra), said that where an individual is fully in the hypnotic condition he can be made to say anything and even honest questioning may act as false suggestions and that therefore any confession or admission made by hypnotized persons ought to be legally excluded; that susceptibility to suggestion, even to the extent of affecting bodily functions, does not necessarily imply the hypnotic condition, though the difference is to some extent one of degree only; this must be remembered in considering or estimating the value of testimony.

Hypnotism may influence some patients to anaesthesia, so that surgical operations can be performed

without pain, but such possibilities are rare, or it would come into more general use. Clevengers p. 107.

And faith healers, christian scientists, etc. Clevengers Insanity p. 107.

And in the report of the committee of hypnotism of the British Medical Assn. Birmingham meeting 1890, in 11 Med. Legal J. 73, said that the committee was of the opinion that as a therapeutic agent hypnotism is frequently effective in relieving pain, procuring sleep, and alleviating many functional ailments, as to its permanent efficacy in the treatment of drunkenness the evidence before the committee is encouraging, but not conclusive.

So in 15 Med. Legal J. 367, T. B. Keyes, M. D., Chicago, in an article (etc. supra) recommended hypnotism as a cure for dipsomania and sexual perversion, supporting his recommendation with the opinions of numerous medical men, and said that "by the use of proper hypnotic suggestions we may train the mind on a correct basis and lead the thoughts in a proper channel, while unhealthy and criminal thoughts may be softened, deadened, and obliterated, and thus by proper hypnotic suggestions, fearful passions may be ameliorated. The weakness of character of the occasional criminal may be strengthened. The unresisting desire of the criminal insane or kleptomaniac may be reversed to repulsion. Under hypnotism we may teach and even bring the criminal to religious views in truthfulness, honesty and uprightness."

Hypnotic suggestions, however, accomplish nothing with the insane. Clevenger Insanity p. 1092.

But there is a difference of opinion as to the harmfulness of hypnotism; it is probable that it harms some and does not so affect others; at any rate there is enough danger to make considerable caution necessary, particularly as to repetitions. Clevenger's Insan. p. 107.

The fully hypnotic state implying a marked disturbance of consciousness and personality is abnormal, and may have serious physical results on the subject, H. M. Barnister, M. D., Chicago, 51 Alt. L. G. 87.

And in Bouvier's Law Dict. (supra) it was said that the consensus of medical opinion would seem to be in favor of regulation of hypnotism.

So, in the report of the committee on hypnotism (supra) 11 Medico Legal J. 73, it was said that damages in the use of hypnotism may arise from want of knowledge, carelessness or intentional abuse or from too continuous repetition of suggestions in unsuitable cases, and that in their opinions when used for therapeutic purposes its employment should be confined to qualified medical men; and they expressed their strong disapprobation of public exhibitions of hypnotic phenomena, and the hope that some legal restriction will be placed upon them.

And in the case of Spurgeon Young, reported in 14 Medico Legal Journal 529, the coroner of Chatauqua County, who was also the health officer of Jamestown, New York, held an inquest with a jury to inquire into the cause of Young's death and how far it was due to or traceable to his condition as affected by repeatedly placing him in a hypnotic state by hypnotizers, who were not skilled. The jury after hearing the answers of numerous medical experts to hypothetical questions involving the facts, returned a verdict of death from diabetes and nervous exhaustion caused by hypnotic practices upon him for several months prior to his death, his body having been suspended between two chairs, while under hypnotic influence, the back of his head resting on one chair and his feet upon another without any support, and that while so suspended a per-

(Continued on page 40)

You will enjoy "Libra's" Educational Romance of the STARS of MARCH

An Outline
of the
Heavens
During
1926

Astronomical
and
Astrological
Data
for
Students
and
Laymen



At 9:30 o'clock: March 30

WE do not have such a variety of stars in the firmament during March as we had during the months of January and February, but the stars at this season to be seen in the heavens are among the most interesting of the celestial galaxy.

Argo, the Ship, is a constellation which occupies a large space in the southern hemisphere, but of which very little can be seen in the United States. It is situated S. E. of Canis Major (see The Stars of February) and may be recognized by the stars which form the prow and deck of the ship. If a straight line joining Betelgeuse and Sirius be produced 18° to the S. W. it will point out Naos, a star of the 2nd Mag. in the rowlock of the ship. This star is in the S. E. corner of the Egyptian X (see stars of February) and of the large equilateral triangle made by itself with Sirius and the Dove. When on the meridian it is seen about 8° above the Southern horizon. It comes to the Meridian about the 3rd of March about half an hour after Procyon, and is visible only a few hours.

The principal star in this constellation is called, after one of the pilots, Canopus; it is of the 1st Mag. 36° nearly south of Sirius, and comes to the meridian about

NIGHT SKY MARCH AND APRIL

The stars on these maps are represented by white circles of different sizes; the larger the circle, the brighter the star. Sirius is the brightest star in the sky. Next to him, in the order named, come Vega, Arcturus, Capella, Procyon, Altair, Betelgeuse, Aldebaran, Rigel, Pollux, Antares, Spica, Regulus, Deneb, Fomalhaut and Castor. Five or six stars as bright as these are omitted, because they are never visible from north temperature latitudes. Mira (Omicron Ceti) is shown by a double circle because of its extreme variability, being sometimes very bright and sometimes invisible.

These Star maps, by courtesy of "Scientific American," may be purchased in sets of six for the year, for 10 cents.

17 minutes after it, but, like Miaplacidus, a 1st mag. star in the oars, cannot be seen in the United States as an observer in the northern hemisphere can only see stars as many degrees south of the equinoctial in the southern hemisphere as his own latitude lacks of 90° degrees, and no more.

Markeb, 3rd mag. is in the prow of the ship and may be seen from this latitude 16° S. E. of Sirius and about 10° east of Wesen in the back of the Dog.

Argo contains 64 stars of which 2 are of the 1st mag., 4 of the 2nd, and 9 of the 3rd. Most of them are too low to be seen from our latitudes.

This constellation is intended to perpetuate the memory of the famous ship which carried Jason and his 54 companions to Colchis, when they resolved upon the perilous expedition of recovering the Golden Fleece. The derivation of the word Argo has often been disputed. Some derive it from Argos, supposing that this was the name of the person who built the ship, and first proposed the expedition. Others maintain that it was built at Argos, whence its name. Cicero calls it Argo because it carried Greeks, commonly called Argives.

Mars

HERE matter, broken on the wheel of Time,

Glow with defiant brilliance as it dies—

An epic agon, suffering sublime

Writing its death throes in the deathless skies.

Symbol of strife, but never of decay;

Of deep desire untutored and unchained,

Of high ambition checked and held at bay;

A too sweet yearning all too grossly pained.

Yet only those who intimately feel

The hunger left of unattained dreams,

The crush of Fate's inexorable hand—

And, feeling these, with unabated zeal

Push onward where a fairer planet gleams—

None else but these your worth can understand.

—Libra.

Diodorus derives it from a word which means swift. Ptolemy says, but not truly, that Hercules built the ship and called it Argo after a son of Jason who bore that name. This ship had fifty oars, and being thus propelled must have fallen far short in bulk of the smallest ship craft used today and it is even said that the crew carried it on their backs from the Danube to the Adriatic. According to many authors it had a beam on its prow cut in the forest of Dodona by Minerva, which had the power of giving oracles to the Argonauts. It is said to have been the first ship that ever ventured upon the sea. After the expedition was finished, Jason ordered it drawn ashore at the isthmus of Corinth, and consecrated to Neptune, god of the sea.

Sir Isaac Newton endeavors to settle the period of this expedition at about 30 years before the destruction of Troy; and 43 years after the death of Solomon. Dr. Bryant, however, rejects this theory, and calls the whole experience unhistorical and the mere figment of the Greek imagination. He supposes the constellation to refer to Noah's ark and the deluge, and that the fable of the Argonautic adventures is founded on certain Egyptian traditions that relate to the preservation of Noah and his family.

According to Ptolemy the bright stars are like Saturn and Jupiter. Argo is said to give prosperity in trade and voyages, and strength of mind and spirit, but it has been observed to accompany cases of drowning (notably that of Shelley, the poet.) Drowning is, according to astrologers, greatly to be feared when Saturn afflicts the moon in or from Argo.

Of the individual stars in the constellation which have a definite astrological influence, the following are the principal ones and their reputed effects.

Canopus: According to Ptolemy it is of the nature of Saturn and Jupiter. Alvidas says it is like the Moon and Mars. It is said to give piety, conservatism, a wide and comprehensive knowledge, voyages, educational work, and changes evil to good. If culminating great glory, fame and wealth, dignity and authority by the help of an old clergyman or influential person. With the Sun; domestic affliction, trouble with father or parents, financial loss, danger of accidents, burns and fevers, and is unfavorable to the end of life. With the Moon; success in martial matters as a soldier, surgeon, metal worker, etc. With Mercury; rash, headstrong, stubborn, kindhearted, speaker or writer on unpopular subjects incurring criticism; trouble and loss through domestic matters, partners and law. With Venus; emotional, sensitive, stubborn, strong passions, scandal thru an intrigue by which reputation will suffer, public disgrace, and bad for gain. With Mars; Cruel, bad-tempered, envious, jealous. With Jupiter; great pride, religion used for business ends, voyages, honor and preferment but reversal through public dissatisfaction. With Saturn; discontented, occult interests, unfavorable for reputation and domestic matters, little prominence but may do good. With Uranus; materialistic, dishonorable, many difficulties, easily influenced, estranged from relatives and

friends, trouble through enemies and opposite sex, domestic disharmony, violent and possibly public death. With Neptune; aggressive, materialistic, strong mind and body, loss through quarrels, speculations and friends, ideas or inventions often stolen, peculiar events throughout life, unexpected losses and gains, disharmony with father in earlier life, liable to accidents and sudden death.

Foramen: of the nature of Saturn and Jupiter, causes peril, dignity, piety, usefulness and acquisitiveness, and gives danger to the eyes. With the Sun, danger of shipwreck.

Markeb; a small star in the buckler of the ship of the nature of Saturn and Jupiter, rendering the native pious, giving wide knowledge, predisposing to educational work and voyages, and if rising, profitable journeys in company with Jupiterian and Saturnian people in which the native is grave and discreet, but suffers much injury which ultimately turns to good.

Cancer, or The Crab, is now the fifth constellation and the fourth sign of the Zodiac. It is situated in the Ecliptic between Leo on the E.

and Gemini on the W. and contains 83 stars of which one is of the 3rd, and seven of the 4th M. Some place all these stars in the 4th M. Acubens is in the southeastern claw, and an imaginary line drawn from Capella through Pollux (see stars of February) will point out Acubens about 24° from Pollux. It may be otherwise distinguished from the fact that it stands between two very small stars close by it in the same claw.

There is a nebulous cluster of very minute stars in the crest of Cancer sufficiently luminous to be seen by the naked eye. It is situated in a triangular position with reference to the head of The Twins and the Little Dog. It is about 20° W. of each. It may be otherwise discovered by means of two conspicuous stars of the 4th M. lying one on either side of it, at a distance of about 2°, called the Northern and the Southern Asseli. By some Orientalists this cluster was called Praesepe, the Manger, a contrivance which their fancy fitted up for the accommodation of the Aseli, or Asses. The southern Asseli is situated in the line of the ecliptic and marks the course of the earth's orbit for a space of 36° from the solstitial colure. There are several other double and nebulous stars in the cluster most of which are too small to be seen. Indeed, Cancer is less remarkable for the brilliance of its stars than any other constellation in the Zodiac. The Sun arrives at Cancer about the 21st of June, but does not reach the constellation until about the 23rd of July. Cancer is on the meridian about the 3rd of March.

The beginning of the sign Cancer (not the constellation) is called the tropic of Cancer, and when the Sun has reached this point it has arrived at its utmost limit of North declination, where it seems to remain stationary for a few days and then begins to decline again to the South. This stationary attitude of the Sun is

(Continued on page 26)

DO YOUR WISHES COME TRUE IN DREAMS?

*Dr. Freud Argues That Desires, Deep in Soul,
Are Fulfilled During The Hours of Sleep.*

IS IT better to dream or not to dream? If you do not dream, your hours of sleep are absolute vacancies, or great empty chasms, yawning, at regular intervals, across the whole width of your life.

If you do dream, the river of your life is divided between over-ground and under-ground passages, and some persons find those hours that are passed in sunless caverns, "measureless to man," far more fascinating than the others.

Ordinarily, however, people think dreamless sleep is to be preferred, on the supposition that it is more restful and refreshing. But the German neurologist, Dr. Freud, holds the opposite opinion.

If the dreams are pleasant, says Dr. Freud, they are an agreeable stimulus to the brain cells and that stimulus remains after the sleeper awakes. The cells have the beneficial effect of play, which recuperates by the simple change of occupation. Deep, dreamless slumber, on the other hand, stupefies by its total relaxation, and the awakening sleeper must collect his energies and set them going again.

No doubt much depends upon peculiarities of temperament, and dreaming may be good for some persons and bad for others. Even Dr. Freud would admit that uneasy, disturbing or terrifying dreams have an ill effect, but then he holds that, in general, dreams are of an agreeable nature.

But fear-breeding dreams are inspiring, too, when you feel that you are passing through them without any undue or disgraceful exhibition of sheer fright. You can train yourself to face even a nightmare with a certain degree of moral courage which you will recall with satisfaction when the vision is gone. Thus terrifying dreams may be made to afford a certain degree of that moral education which in waking life is only obtained by those who pass through scenes of real peril and terror.

Dreams, Dr. Freud observes, are normally the imaginary fulfillment of desires and wishes that lurk deep in the soul. While the dream lasts, the control of the reason is released. In a dream, one is in chaos, and in chaos nothing is chaotic, because chaos knows no law. But what are laws and chaos but opposed IDEAS, and how can we say that one is any more real than the other?

Some philosophies assert that the things which seem to us the most real are in truth the most un-real!

Yet there is an intimate connection between dreams and waking life. Many dreams are distorted memories of actual occurrences, and many are suggested by such occurrences. There is a widespread belief that dreams are often portents, or forewarnings. The books are full of most interesting instances which seem to lend support to this view.

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Take the case of the unfortunate Major Andre, who was hanged as a spy by the order of Washington. Before Major Andre set sail for America, he went to visit a Miss Seward, in Derbyshire. She presented him to two of her friends, a poet named Newton and a clergyman named Cunningham. When Newton saw the stranger he started and turned pale. The cause of his sudden emotion came out after the Major had departed. Mr. Newton, the very night before, had had a dream, which he had immediately related to the clergyman.

He thought he was in a strange forest through which he saw a horseman passing in haste. Suddenly three men started out of a thicket and arrested the horseman. Newton was so much interested by the prisoner's face and felt so much sympathy for him that he awoke greatly disturbed. Presently he fell asleep again, and the same person now appeared to him, sur-

rounded by a crowd of people and was led to a gallows, where he was hanged.

When Major Andre was presented to Newton, he instantly recognized the man of his dream. Not long afterward occurred the historic arrest of Andre in the woods at Tarrytown, followed by his execution at Tappan.

Take the case of Dr. Harvey, the celebrated discoverer of the circulation of the blood. When he was a young man he set out from London to go to Padua, in Italy, the seat of the famous university where he wished to study. When he got to Dover, the Governor refused to let him enter his packet to cross the Channel, but declined to give any reason. The next day news arrived at Dover that the packet had been lost with every soul on board. Then the Governor explained his strange conduct. He said he had had a dream of overwhelming force, in which he was forbidden to allow a young man, whose face appeared to him, to enter the boat. When Harvey presented himself the Governor recognized the face in his dream.

Mrs. Pierce Green, wife of a well-to-do retired farmer living near Aurora, Ill., apparently perfectly well, had a premonition. She saw herself a corpse, lying on a bier in the parlor of her home. Over the bier was a calendar turned to December 27. Above the calendar she saw a clock showing the time to be 4:30.

Mrs. Green interpreted the premonition to mean she would be dead at 4:30 that afternoon. It was then 10. She figured she had at least six hours more of life and started settling her worldly affairs in order. First she sat down and wrote an obituary, which she marked: "For publication in the newspapers December 28."

Mr. Green, finding his wife thus occupied when he returned home from Aurora, scoffed at her prepara-

(Continued on page 39)

GHOSTS WE

True Experiences of Personal Glimpses

A BIRTHDAY SPECTER

By the Hon. Mrs. Claude Yorke

SOON after I retired to bed in a certain picturesque old house in a well-known hunting centre I woke up with a start. My dog, who was standing in the middle of the room, was rigid and bristling, his teeth bared.

Slowly the handle of the bedroom door was turning. I called out "What do you want?" But the handle continued to turn. Then a form of white radiance came from outside. I ran to the door. There was nothing outside.

Our housekeeper, a prosaic old soul, retired early one night and locked the door. At one o'clock she awoke, the room being full of a bright light which "shone like a new florin," as she told us. She saw a figure materialize slowly—a shining figure in white, the face of which was seared with pain. After the housekeeper cried out three times the figure finally vanished.

Some months later, in a London library, I read that a strange spirit was supposed to haunt an ancient monastery which used to stand near the house in question. Also, in an out-of-date guide book, I discovered that the "White Lady" appeared only to those born in May or December. I wrote to the housekeeper out of curiosity, to find out her birthday. Sure enough, it was May 17th.

A GHOST'S DEATH WARNING

By Sir Alfred Robbins (Journalist)

IN MY native town of Launceston, in Cornwall, a ne'er-do-well once lived who had many reckless adventures. One day he told his associates that on the previous night he was crossing Yealm Bridge, which spans a stream between Devon and Cornwall, and discovered himself between Satan and his hounds, who were engaged hunting. The demon threatened him that, if ever he crossed the bridge again at night and interfered with the hunt, he would be struck dead.

The story was laughed at as a drunken phantasy, but the man himself for years made long detours to avoid crossing Yealm Bridge after dark.

Seeing a carriage returning empty to Launceston one night, he asked the driver to give him a lift on the step. Assent was given, but on arrival at the stable the driver found the man had gone. The daughter of a neighboring farmer who crossed the bridge late that night stumbled over a body lying across the road. It was the ne'er-do-well, dead.

At the inquest no evidence of external violence was produced, and no natural cause assigned; and the foreman of the jury, who was my father, pointed out that, if this were a case of visitation from beyond, that visitation must have come not from the Almighty but from the devil; and they agreed on causes unknown.

In my boyhood I was acquainted with the two principal witnesses—the driver of the carriage and the girl who found the corpse; and of their good faith none ever entertained doubt.

"S-A-T-A-N."

By A. B. Cooper, the Journalist.

MY nearest approach to a ghostly experience was on a wintry night when four lonesome people were housebound in the country and someone suggested a table-rapping experiment. It was my first effort, many years ago, and I have never "rapped" since. That table did amazing things for which I could not account then, and cannot now.

We sat in the brightly lighted dining room. The table was an ordinary, three-legged affair, but the way it spelled out remarkable sentences would have done credit to an expert telegraphic operator.

When we had been sitting for something over an hour, and had had half a dozen "communications," we got a "presence" that would not reveal its identity. Each of us attempted to elicit the name of the invisible visitor.

"Will you kindly tell me your name?" I asked. The reply was a very decided "No," indicated by a hard bump of the table leg on the carpet. "Won't you please tell us your name?" Again, and more decidedly, "No!" "Are you a good spirit?" The table almost lifted itself bodily, and gave a crashing "No!" "Will you, as a special favor to me, reveal your name?" A pause, and then three slow and gentle taps—"Yes." "Will you spell it, please?" "Yes."

Then, at tremendous speed, the table tapped nineteen times; that was S. One tap, and it stopped dead; that was A. Twenty times; that was T. Once, and stopped dead; that was A again. Fourteen times; that was N. The name the table spelled was SATAN.

A peculiar thrill ran through my body. I rose from the table and said, "I shall never do this again," and I never have. I am absolutely certain that no conscious human agency had anything to do with the table's movements. It moved either by its own volition or by the will of some agency other than the four persons sitting round it.

LOVE'S WARNING.

By Nellie Tom-Gallon, the Authoress.

I SAT in what is technically called a "direct voice seance," which means that the voices of friends who have passed out of this life come direct, and not through a trumpet. A dozen people sat with me. Four or five of them were talking to unseen speakers. I had had a long conversation with someone very dear to me, and they had gone. My attention was free for a conversation between a young Canadian, who sat beside me, and his wife, who had been gone from this earth some six months.

Her voice was the sweetest, most moving I have ever heard. I listened, reverently interested in these young people, and gathered from their talk the story

HAVE SEEN

World Famous People of Spirit Friends

of the girl-mother dying and taking her new-born baby with her to the next world. She knew how her young husband was going halting through life for want of her, knew that he had travelled to England in search of some distraction from his sad thoughts.

She knew, too, that he had found no peace, that he had resolved to kill himself in the hope of getting to her more quickly. Never in my life have I heard anything more beautiful than the way she pleaded with him, urging him not to do it, begging him to realize that she loved him as much as ever, and was busy, while she waited, in preparing a new home for them both.

She described the little home she was making and how she was furnishing it. She told him that nothing could spoil its beauty unless he made her unhappy by trying to break through the scheme of life that had parted them for a little while.

I heard Love triumphant then. I heard it wrestle with this man whose mind was dark—cheer him and strengthen him to go on. I came away when I heard him promise never again to think of taking his own life, knowing that of all things in this world or the next Love is strongest, the one perfect force that is creative and never fails.

THE GHOST IN GREY.

By Mrs. Robert Noble, the Journalist.

THE old family home in Jersey is said to be haunted. Long ago it was the scene of a murder, and afterwards for many years there were rumours of a ghost.

This was actually seen in broad daylight by one of my cousins in the hall, and another cousin told me that one night she could not sleep, and had a curious feeling that she was not alone in the room. On peering round she noticed the figure of a little woman dressed in grey silk, and sitting on a chair wringing her hands. My cousin always regretted that she did not speak to her, for she felt that she must be some restless and unhappy soul.

Some months before my cousin had this experience I was sharing this room with a sister, and, although she slept soundly, I had a wretched six weeks of sleeplessness. I felt afraid to close my eyes, and had a distinct impression that there was something evil and uncanny in the room, although I saw nothing. At the time I knew nothing about the alleged ghost, and only heard of it later when comparing notes with my cousin. We both felt great discomfort in that room.

I was told afterwards by other relations that they had heard the most extraordinary noises in the disused attics, as of boxes and furniture being thrown about, though when investigation was made nothing seemed to be disturbed.

THE HAUNTED TREE

By Winifred Graham (The Novelist)

I THINK the most striking psychic event in my family occurred many years ago to my father and mother. One moonlight night they were seated in a punt against our river lawn.

Suddenly my father cried, "Do you see anything on the lawn?"

My mother replied, "Yes, a man hanging from the magnolia tree."

They both sprang up and rushed to the spot, to find nothing, and attributed the strange effect to moonlight.

About a week later they were at a ball, and my father danced with a lady who said, "I hear you have bought Nell Gwynn's old house on the river, where a man was found hanging from a magnolia tree."

Very startled, he asked for particulars, and was told that a footman who had got into trouble had committed suicide on that spot.

It may interest readers to know that I have received a daily message by automatic writing through my hand ever since my father died in 1922.

THE FACE AT THE WINDOW

By Dr. Lindsay Johnson (The Scientist)

IN 1882 I made a tour across Norway for the purpose of taking a series of photographs. I journeyed from Christiania to the North Cape, taking views en route of all places of interest or of beauty from an artist's point of view. I was accompanied by Mr. Frith, of Reigate.

"We journeyed without any incident of note until June 14th, when we arrived at a small posting station called Husum, situated about twelve miles from the Sogne Fjord. On arriving at the station we secured rooms, and, ordering dinner, I sat down in the dining-room close to a window facing the river. I told my companion I had some letters to write. He went out. It was then about a quarter-past five; the rain had quite ceased, and the sun was shining brilliantly.

"I had been writing for about fifteen minutes when I suddenly heard a loud tapping at the window. Looking up, I saw my friend, dripping wet, an expression of agony on his face, and beckoning me to come to him. I dropped my pen and hurried out of the room, along the passage, and out of the front door, which stood open. To my intense surprise, I saw nothing; there was absolutely no trace of anyone. I was dumbfounded.

"Next morning, seeing his bed untouched, I became seriously alarmed, and summoned everyone connected with the place. A thorough search was made, but no traces of my friend were to be found. Ten days afterwards, the river having subsided, the dead body of my companion was found wedged between the rocks, nearly opposite the window of the room in which I had been sitting when I heard the tapping and saw what I thought was my friend."

MY STARS—AND WHAT THEY TELL ME

The Twelve Human Temperaments as Related to
The Twelve Zodiacal Signs

BY HAASAN OSIRIS



"A witness unto the Lord of Hosts in the land of Egypt"
—Thou Israel

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Aries and the motive Temperament

THIS temperament possesses great imaginations. They are inclined to lead in all phases of life, and often over-rule all objections and forge ahead alone if no co-operation is at hand. They possess unusual executive abilities and are bound to take the leadership in all they undertake. Their ambitions are far-flung, and seldom do things by halves. They are destined to great faults and great weaknesses. To overcome a bad tendency or habit for them is a mountainous task in their imagination. They would rather be afflicted than endure the agony of reformation. They are inclined to rush into affairs and deliberate afterwards. They are reckless in judgment and careless of opinions. These people will always be most successful in a dry mountainous country.

Taurus and the Bilious Temperament

This temperament is bound to make its native harsh in expression and of unusual activity. It is easy to get along with these persons if allowed to plan all outings or procedures. They must be lead to think they are having their way whether they really are or not, otherwise they will be very disagreeable and complaining. They are impulsive, sometimes stubborn, and hard to convince against their own judgment. When once they start a thing they see it thru regardless of any obstacles. They have an over-supply of self-confidence, and often undertake things that is difficult for them to finish, when they will call in the assistance of someone who will have to pretend to solve the problem thru this temperament's suggestions. Their best places are in large cities near swiftly moving rivers.

Gemini and the Vital Temperament

This temperament is dual in nature, and is controlled a great deal by the digestive organs. A good digestion will make a constructive temperament, while a poor digestion will produce the opposite. They are changeable, versatile, and restless. They constantly keep busy to work off their constantly accumulating energy. People with this temperament are careful pickers or choosers, they are timid and often put up with inconvenience rather than create inharmonious by asserting their rights. Their affections were never to be returned, and they usually suffer many heart-aches. They are unusually passionate, and decidedly skeptical. Their most fortunate places will be found on high ground, in a dry climate.

NEXT MONTH—The last six Zodiacal Temperaments.

Cancer and the Melancholic Temperament

Persons of this temperament have high hopes and ambitions. They long for riches and the best things in life, yet have not enough spirit to forge ahead bravely and acquire these things. They are entirely too timid and fearful, and nervous. They can become proficient in many things, if they will build up enough vigor to develop their talents. They let their vitality run low and are thus easily fatigued. There is inclination to be over-sensitive, and because of this will be slaves to subordinate positions a great part of their lives unless they learn to demand recognition and demand their rightful dues. Their best locations are in the country, or small towns in quiet, mental occupations, near a babbling brook or a lazy river.

Leo and the Sanguine Temperament

This temperament causes its possessors to be extremely lively, full of life, and over-indulgence. They are independent and dislike to have to depend upon others for any of the necessities of life. They have great self-control and generally make a good impression in whatever circle of society they choose to mingle. They are generous but not sympathetic. They usually nurse their own sorrows and think that others should be able to do the same. They are usually opposite in opinions to all others, and sometimes cause a great deal of exasperation on the part of their friends because of this. They try to live down their discouragements, but always seem to make slow progress on account of their pronounced difference of opinion from their associates. They should always live on high, dry ground away from the water if possible.

Virgo and the Lymphatic Temperament

This is a negative temperament and these people are very particular. Surroundings easily encourage or discourage them. They are practical, careful and enjoy a jolly time. A good story is never forgotten by them, and they are clever entertainers on account of their excellent memory. They have high aspirations, and usually aim a little higher than the mark. Their philosophy of life is well constructed, but are often inclined to worry about their finances. They make congenial friends but seldom spend much money upon their associates. The best places for them are in large cities or near large rivers.

Your Personal Problems Solved

Many have written in for aid and have discovered our Question and Answer Editor's answers to be invaluable. How about you who have not as yet written in? Send us your problems!

QUESTIONS & ANSWERS

Here's the Answer to Your Question on
Love • Romance • Business • Marriage

WEC, Ohio—Will Chilcote Company be successful in 1926?

A—Not until 1927.

LAMC, Canada—What causes headache and other trouble?

A—The cause of headache is a dislocated vertebrae. Employ Osteopathic or Chiropractic physician. For other trouble eat plant of green vegetables, oranges and apples. Keep in the air; take sun baths. Refrain from thinking and talking about ailments.

JLC—Have I the right idea about psychic power; would I be able to master it?

A—Your idea is good; you could accomplish much.

Q—Will I ever be in a successful business of my own?

A—You will be successful but not in your own business.

Q—What is holding me back from getting a better position?

A—Your lack of poise.

Q—What can I do to make my wife happy and contented?

A—You should both take a course in mental training of the nerves.

ET, Mo—Have I any psychic gift?

A—Not any special gift; you could develop automatic writing.

Q—Is my niece fortunate in her choice?

A—Yes.

JS, Ill—What qualities have I for developing psychic powers?

A—Clairvoyance.

Q—What should I do to raise myself out of my present condition?

A—Fill your time and mind with constructive thinking; seek the association of cheerful people; realize that the time spent here and now is your stock in trade for the next world; make it valuable.

ELM, Calif—Why am I always fatigued?

A—Lack of circulation.

Q—Will an orchestra leader accept and play my compositions?

A—Yes.

Q—When do I go east again? Will I be called there?

A—No.

JMR, Pa—What can I do to better conditions financially?

A—Become a salesman; socially, take up music.

DDS, Calif—Will I be a successful writer; who is holding me back?

A—Not any one. In time, fairly so.

Q—What are the vibrations over the top and sides of my head?

A—Psychic activities. The drawn feeling between the eyes is physical; look after your nerves. Continue literary work; many opportunities to do good.

SC, Mass—Will I be reunited with W.? Will he come to the States or will I go to Europe?

A—You will go to Europe early Fall.

MEE, Calif—Dreams reverting to the past, are significant of the future. Preparing a dinner in the home of another, home in disorder, accompanied by astonishment, would mean difficulties in domestic relations of those you were acquainted with but not in your own home. The untidy appearance of guests denote that all parties are to blame. Not being able to be waited on should be a warning to not interfere. Getting friendly with a stranger shows that your attention will be averted in the main issues, ending in loss, as shown by the gossip in the dream. The bungalow, workmen, nice appearing man, denote that your own family affairs will not be disturbed but will be improved.

RH, Ont—The greater part of your dream has been fulfilled as your statement in letter conveys. The whole thing was a warning to you concerning the one who made you trouble. Had you heeded it you would have avoided much unpleasantness. Beginning the interpretation from where you were alone. Before you a line of people, some dressed in black and some in white; the black symbolizes the past, the white the future. Marching up a hill always means progress. The gate of glory or entrance into death means the end of trials and the beginning of new life. Your determination to follow was the spirit of hope asserting itself, signifying what you must do now. Assert yourself; barriers are only to make us strong.

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DREAMS

Your Dreams Psychically Interpreted

CAT, Calif—Dreaming of money indicates a change of home condition. The money being of small denomination, given reluctantly, should be a warning to take care of finance. Going to mother signifies a friend in need, who will stand by you. Mother and child throughout the dream signifies protection to home interests. Cathedral, music by monk, you taking his place, adding your voice to the music, would mean your mastery over trials which are indicated by the funeral. You need not be worried over the dream as the dream, on the whole means the straightening of affairs after which you will shed tears and be unhappy for a while, but with a very beneficial climax.

* * *

BD, Ill—Your dream of walking with sister indicates harmony with blood kin. The fiery, golden monster, sweeping the sky indicates that one with great power, influence and of a jealous disposition will move swiftly and boldly, trying to make trouble for you with your family. Disappearance of sister would indicate that the attempt was successful, at first, as standing, facing the east at twilight symbolizes your victory over this condition at the end of trials. The sky being lighted by the monster shows plainly that the trouble maker is forced to betray himself. The tail being visible through the opening in the clouds should warn you to be on guard for a return attack after your first victory as the pointing of the tail to the north would indicate a re-inforcement of power.

Losing consciousness the second time shows the strength of the attack and in spite of your strong protests of innocence, indicated by the many children, you lose in the second battle, shown by your not reaching your home. However the dream has a good aspect as is shown by the great sphinx you saw at your left. The trials you pass through will make the future decidedly better.

* * *

MIB, Wis—Your dreams are caused by a reflex action of your nerves. They are not dreams but activities in which you are taking part. You no doubt were frightened when a child which caused an abrasion in the imaginative brain muscle. This can be overcome by deep breathing and quite the opposite experiences will take place. Your psychic nerves are distorted. When going to sleep form the habit of picturing a peaceful, running stream, through a wooded dell.

AAC, Canada—You are a natural born mystic. You brought with you, through the physical birth "the all-seeing eye." Your parentage obscured this eye. In your new birth it has become active. These experiences will clear away the debris of your childhood training. This sight is called by many names, each cult having a different symbol to express the same law. "The All-seeing eye" has been attributed to "God"; that is why you associated your experience with divinity. The exquisite sensation you experienced was simply a relief from physical turmoil.

You are surcharged with an influx of psychic power; you live during those brief moments of the illuminated sphere but the light is your Central Sun. When you become accustomed to this vibration you will discern others about you and learn many useful lessons. You visited the laboratories of the masters of harmony who are impressing the minds of the world today, with knowledge to understand the mysteries of life. Encourage these visits but keep your physical equilibrium through the realization that you are operating under a natural law.

* * *

OP, Canada—You were astral body traveling and was successful in bringing across the mystic line, the conclusion of your dream. In your sleeping state you arrived at the point where the enemy was routed. In your waking state you were made acquainted with the fact that all would end well and peace would ensue. The dogs, some friendly, some otherwise, one snapping and biting, would indicate that one who had opposed you had stirred up strife among such friends as was possible. Dogs are associated with sports and business. You will find the application of your experience in this relation. The old woman conquering the vicious dog would show assistance came from an old family friend; the same woman sitting by bed in conscious vision, rocking slightly to and fro, indicates a permanent settlement, harmoniously effected by a person who will see you through your trouble. Your occult vision is very good, showing that your psychic powers are well developed or you would not have been able to complete your astral travel after awakening. Unconsciously, you are mastering the dream state of the occult.

Send Your Dreams To The Dream Editor



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

News Notes of Interest to Occultists

More on Devil Worshipers

Curious spectators crowded into a courtroom at Melun, last week, as two men and ten women, all members of the Sadistic Bordeaux cult of *Notre Dame des Pleurs* (Our Lady of Tears) were arranged on a charge of having stripped and flogged the Abbé des Noyers at Bombon (*Time*, Jan. 18).

The Abbé appeared in court, although still suffering from the strokes which had been administered to him with knotted rope ends by his Bordeaux assailants. One by one they were called to the stand and stoutly continued to maintain that they had flogged the Abbé "because he has menaced the life of our Sainted Mother Marie," i. e., Marie Mesmin, a former Bordeaux concierge, who has headed the cult of *Notre Dame des Pleurs* for 21 years, and presided at most of its Sadistic rites.

Pointing to the Abbé, defendant Maurice Lourdin cried: "There sits the Devil, Satan himself! . . . He is the greatest sorcerer of the age. He can make people die, with or without pain, as he desires. . . . He sent upon us awful maladies. I suffer from them. . . . Our Sainted Mother Suffers. . . ."

The judge desired to know exactly how these diseases were sent, and what they were like.

Defendant Lourdin explained: "When migrating birds passed over the Abbé, at Bombon, flying in the direction of Bordeaux, he filled them with diseases by sorcery. . . . When the birds passed over our homes at Bordeaux (500 miles away) they caused to grow poisonous mushrooms of lascivious shape and noxious odor, which gave us shameful diseases in various forms."

The Abbé des Noyers boomed: "That is a frightful lie!"

The other male defendant, one Henri Froger, was called: "The Abbé afflicted me likewise with shameful diseases. . . . We did not mean to kill him but only to defend our Sainted Mother Marie, whose statue of the Blessed Virgin now weeps night and day. . . . We await such punishment as may be meted out to us as martyrs. We have only done our duty."

Mme. Robert, who had declared earlier that she was the last to flog the Abbé des Noyers before he swooned, opened her testimony with a prayer. Said she: "We were often bounced about in our beds by this wicked man working his sorcery."

"She lies!" cried the Abbé des Noyers.

Later, the 17-year-old daughter of Mme. Robert, described as "an extraordinarily pretty girl," deposed that she had helped to chastise the Abbé "only because my mother and the rest did. I did not hit him hard. . . . He has never made me suffer. However, I know that he has made my mother and our Sainted Mother Marie suffer."

The hearing continued.—*Time*.

Lapp Magicians Guard Secrets

Stockholm—Two of the most cherished, jealously guarded magic instruments of Lapp sorcerers, who still are said to practice their magical arts in secrecy, have recently been discovered. The most unique of these finds is a wooden image of the Lapp-god, "Seit."

A Swedish lecturer in the Sorsele district of Lapland found the "Seit"—a curious image carved in birchwood slightly over 36 inches in height—in a secluded mountain cavern which evidently served as a temple.

The method of using this instrument, of which only a few are known to exist, was to place a small object on the skin and to beat the drum softly. The object would then hop about from one symbol to another and thus convey information to the conjuror. The drum is also used for conjuring, the curing of diseases and to exercise control over beings in the spirit world.

Those few who have really come into intimate contact with the Lapps assert that among these mysterious nomads of the North there still are conjurors who are able to perform amazing feats of magic power.—*News Dispatch*.

Curses!

"The curse of oriental deities is fatal, and those who refuse to listen to the warnings of eastern natives almost invariably pay the price," says a returned Frenchman who has spent most of his life in Indo-China. "Three years ago," he related, "Lord Northcliffe, accompanied by Maurice Long, former governor of Indo-China, and Andre Tudesq, a French journalist, visited one of the famous Angkor temples. The priests in charge tried to dissuade them, warning them not to enter the sacred precincts because the 'gods consider it a profanation and punish with death, within three years, those who fail to obey their commands.' Northcliffe, the French newspaper man, and the governor of the colony ridiculed the priests and entered the temple. A year later, Northcliffe died. Two years later Gov. Long died, and now Tudesq, the newspaper man, who recently left Paris for the far east, died of a mysterious disease at Saigon. The gods, the priests say, have avenged themselves."—*News Dispatch*.

Brains

London—Sir Arthur Keith, president of the Anthropological Institute, declares the human brain is growing smaller and that he, for one, is glad of it because less intellect gives a man a better chance at happiness. Besides, he says, we don't need it. "The brain of primitive man," Keith explains, "was bigger than that of man today. Man's brain, through the ages, has been gradually getting smaller."

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The Stars of March

(Continued from page 18)

called the summer solstice. The distance from the first point of Cancer to the equinoctial is called the obliquity of the ecliptic. It is a remarkable fact that this is steadily growing less. The tropics are steadily approaching the equinoctial at the rate of about half a second every year.

In the Zodiacs of Esne and Dendera, and in most of the astrological remains of Egypt, a scarab, or sacred beetle, is used as the symbol of this sign. But in Sir William Jones' Oriental Zodiac, and in some others found in India, we meet with the figure of a crab. As the Hindus in all probability derived their knowledge of the stars from the Chaldeans it is supposed that the Crab is the more ancient symbol. In some Eastern representations of this sign two animals like asses are found in this division of the Zodiac; and as the Chaldean name for Ass may be translated "muddiness," it is supposed to allude to the discoloring of the Nile which river was rising when the Sun entered Cancer. The Greeks, in copying this sign, have placed two asses as the symbol, and the figure by saying that these are the asses that aided Jupiter in his victory over the Giants.

Mythologists give, of course, differing accounts of the origin of this constellation. The prevailing opinion is that while Hercules was engaged in his famous contest with the dreadful Lernaean monster, Juno, envious of his fame, sent a sea crab to bite and annoy the hero's feet, but the crab being soon dispatched, the goddess, to reward its services, placed it among the constellations.

Ptolemy remarks, of the stars in this constellation that "the two eyes of the crab are like Mercury and moderately like Mars. Those in the claws are like Saturn and Mercury." By the Kabalists Cancer is associated with the Hebrew letter Tzaddi, and the 18th Tarot Trump, "The Moon."

Of individual stars, Acubens, of the nature of Saturn and Mercury is called the "shelter" or hiding place, and gives activity, malevolence and poison, making its natives liars and criminals. Both the Aselli are of the nature of Mars and the Sun, according to Ptolemy, but Alvidas states that the North Asellus is like the Sun and Mars in sextile and the South Asellus like the Sun and Mars in semi-square. Together they give care and responsibility, with a charitable and fostering nature, but danger of violent death, serious accidents and burns. The joint influence of the two Aselli is as follows: If rising, burning fevers, bad eyes, blindness of left eye, injuries by beasts, quarrels, slander from low women or vulgar persons, martial preferment. If culminating disgrace and ruin, often violent death. With Sun; blows, stabs, serious accidents, shooting, shipwreck, beheading, hanging, murderer or murdered, violent fevers, danger of fire, disgrace and imprisonment. With Moon; inflammatory fever, pains in the head, blindness. The separate influences are as follows: The North Asellus identified with the various planets gives: with the Sun; favorable for dealing with the public and influential people, business success. With Moon, favorable for material success, honor through public positions, help



JAMES S. HART

DO you know James S. Hart, America's youngest Editor? Neither do I—but I see him every day. A hermit? Indeed not. To know life is to live life, says Jimmy Hart, that's why he is always ready with some strange mystery of the unusual. His forceful facts may anger you but he speaks out as few men dare, letting the sunshine fall amongst the shadows where it will.

—R. N.

NEMESIS

Sleep little man child, eyes wide in wonder,

Close to my breast, warm a heart that is lead;

Sleep, baby, sleep, though the sky fall asunder—

Nothing can awaken—save you—all is dead.

Sleep, little man child, stars have admired thee—

Angels in Heaven know you're not to blame;

Sleep, baby, sleep, safe from him who has sired thee,

Sleep, as I mutter a curse on his name!

Sleep, little man child, help me betray him,

Drink, baby lips, of the life from my breast,

Sleep, baby, sleep, to grow stronger, and slay him!

This is my prayer as your eyes close in rest!

—James S. Hart.

from friends, favorable for gain, danger of accidents to the head, fevers, inflammatory ailments and heart weakness. With Mercury; power and authority after many difficulties, little gain, numerous expenses, losses by writings, mortgages and bonds. With Venus; proud, opinionated, help from influential friends, favorable for gain. With Mars; courageous, generous, noble, just, power and authority. With Jupiter; great gain and influential position, favors from churchmen and gain from legacy and ecclesiastical matter, benefit from foreign affairs. With Saturn; somewhat self centered and self seeking, loss through enemies, high public office, but eventually retirement with public censure, favorable for gain, unrelenting nature, domestic disharmony caused by antipathy between one of the children and the native or partner. With Uranus; energetic, reformer, blunt in speech and often bitter, fixed ideas, honest, careless or broad in religion, many friends among the public, some of whom abuse confidence, enemies among the higher classes, governmental position, involved in disputes with corporations owing to social interests, favorable for gain and domestic matters. Likelihood of unexpected death abroad. With Neptune; proud, haughty, great self-esteem, occult interests, prominent and influential position in a company concerned with stocks and shares or speculation, connected with schools or places of amusement, early difficulty with parents, favorable for gain but danger of loss by fire or theft, favorable for marriage, but sometimes one of convenience. With Mars also, accidents and fatal injuries.

South Asellus, with Sun; unfavorable for dealing with public and influential people, trouble in business. With Moon; ill health, defective sight, hearing or speech, bad for business affairs, loss of friends and trouble through enemies. With Mercury; mental afflictions, much worry and disappointment, loss by fire of valuable papers, bad for success in spite of help from friends, difficulties brought about by children. With Venus; trouble through friends, unfavorable for love and marriage, enmity of women, too fond of pleasure and society. With Mars; energy, courage, misapplied powers, little success, public disfavor. With Jupiter; legal and ecclesiastical trouble, hypocrisy, dishonesty, false friends, danger of imprisonment. With Saturn; untrustworthy, dishonorable, low morality, bad habits formed early in life. With Uranus; seeks applause, suffers from own mistakes, seldom sees own faults, official position of short duration, downfall brought about by enemies, self seeking, loss or ruin through speculation, bad for gain and domestic matters, danger of accidents causing lingering death. With Neptune; ambitious but indolent, if male, handsome, pleasant and affable and a lady's man; if female, rather masculine in appearance and character, many love affairs causing general suffering, losses through speculation, unmerited favors from friends, advantageous marriages but domestic disharmony, fevers and violent diseases, sometimes causing death in infancy.

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Ghost Hunting

I cannot say I was worried or thrilled by Christmas ghosts, said Elliot O'Donnell, the ghost hunter. He was sent to three different houses to investigate cases of alleged ghosts. He was annoyingly secretive about them, however, as they all needed further investigation.

"They are not always ghosts," he said dryly.

One dark night he tackled a ghost at Brighton. The house was supposed to be empty except for the ghost. There was an open window, and in he climbed. Inside it was pitch dark. He felt his way up the stairs. On the landing he stumbled over something, which clutched his legs and uttered a screeching yell.

Striking a match, he saw a thin, scraggy woman with a bloodless face and round, goggle eyes. Her hair was matted like a mop, her clothes like rags, tied together by bits of string instead of buttons.

"So you're not a ghost," he said to the pitiable spectacle which lay at his feet.

"No, but I soon will be if I don't get something to eat soon," she said. He gave her bread and cheese from his pocket. "This is my house," she said. "I sleep here every night."

Another of his hunts took him to a house in Manchester, which was owned by an eccentric old lady who would not live there as she thought it was haunted.

He wandered through all the rooms till he came to the top story. Suddenly he felt his ankle grabbed and he saw a skinny hand protruding from under a dressing-table. With horrible howlings there crawled out a lanky boy, an idiot.

He turned out to be the son of one of the old lady's servants. His mother kept him there hidden. She used to visit him every evening with his food, and this evening he had hidden under the dressing-table to frighten her. Unfortunately for them both, he frightened O'Donnell. —*Daily Graphic* (London).

Episcopalian Recognizes Spirit-Return

"There is . . . truth in Spiritualism," the Rev. R. Hart Davies, Vicar of famous Saint Paul's Cathedral, Covent Garden, (London) told *The Daily Mirror* (Dec. 23, 1925), "and people do get in touch with spirits . . ."

While on the other hand, a Rev. D. T. Young, says, "I regard so-called spiritualism an unmitigated evil. . . . Curiosity about the other world is fatal to (our) well being and through the medium of seances is positively forbidden by the scriptures. It is contrary to Bible teaching and shows a lack of faith in religion." —*Daily Mirror*.

All of which is *prima facie* evidence that the Rev. Young, misinformed or uninformed, has never studied his Bible.

Mussolini

Margherita G. Sarfatti, in her book, "The Life of Benito Mussolini," recently translated from the Italian and published by Stokes, says, "a mysterious woman, la vecchia Giovanna . . . taught Mussolini some of her magic lore. . . . 'My blood tells me, I must listen to my blood,' are phrases sometimes used by Mussolini, so rational normally in coping with the urgent questions which confront him. 'It is no good!' he will add; 'I am like the animals. I feel when things are going to happen—some instinct warns me and I am obliged to follow it.'"

Spirit Wireless?

"Many people (in England) have installed wireless apparatus in the hope of obtaining messages from the dead." —*Daily Mirror*.

Clairvoyance

There are three girls living in Nay, Southern France, eleven, thirteen and fourteen years of age, who read books, thread needles, detect colors, without using their eyes.

M. Jean Labadie, French scientist, (says *Popular Science*) attests these facts, precluding possibility of trickery, giving his opinion that the girls see thru the skin, especially the forehead by a peculiar sensitiveness of skin-nerves which receive light impressions, conveying them to the brain in form of definite images . . .

Ghosts That Haunt Ghosts

The queer case of Thomas Carty, farmer near Waterford in England, who strangled his wife, pretending she had hanged herself. Arrested and convicted, lastly because of the son's story of seeing shortly after the murder, a dark shadow on the wall which preceded from the room occupied by the father, passed along the wall going out through the door, slightly ajar. Jury and judge were impressed—the story believed . . .

Only the Physical Body Dies

For many years many people witnessed the mysterious phenomenon in an old haunted hall in Cumberland of an aged shadow woman, running up and down its corridors and staircases, pursued by a still blacker shadow.

Then the unexpected startling revelation of a clergyman sent for, one night to hear a startling confession of a dying woman who told how she had murdered the aged woman upon learning she had been made beneficiary in her will. The secret told—the woman died.

Next night, the clergyman with others accepted the invitation, visited the haunted hall, heard steps coming toward them, saw the aged shadow woman but no longer the black pursuing shadow but recognized immediately the spirit counterpart of the woman who had confessed to him. . . .

Both spirits have, it is said, gone on haunting the place ever since.—Elliot O'Donnell in *Tid-Bits*.

Catarrh, Etc.

Your blood, containing fruit acid, is the only substance that can dissolve any mucus or "paste" in your system.

Mucus-Making Foods

In its passage through the body mucus is secreted in various organs, causing disease. The effects or symptoms are then named variously according to location, but the source of the trouble is the same—fermentation, chiefly from butter, cheese, cream, fat, oil, salt, etc., when used beyond your capacity, or in wrong combinations.

100 Names for 1 Disease

Mucus causes catarrh of the eyes (conjunctivitis), of the nose (rhinitis), of the ears (otitis, deafness), of the bronchial tubes (bronchitis, asthma), of the lungs (tuberculosis), of the stomach (gastritis), of the appendix (appendicitis), of the bowels (colitis), etc.

Correct Eating Cures



Pure juice from grapefruit, without sugar, and pure tomato juice, berries, etc., when used as freely as water and combined with adequate quantities of the brain-and-nerve nourishing foods with stimulative and laxative vegetables, can prepare your blood for dissolving mucus.

Fresh fruit acids clean a stomach that is suffering from mucus or acidity. Hyper-acidity, acidosis, is produced by mucus from fermenting foods, just as vinegar is made from fermenting sugar, syrups and fruits. But fresh fruit acid when correctly combined is always beneficial.

Objectionable features of catarrh are expectoration; "hawking," "running nose." In a singer or speaker, a career, a life work, is ruined by a little flocculent matter on the vocal cords producing hoarseness, forfeited engagements, missed opportunities, etc. Deafness hinders advancement in business. Noises in the head make the sufferer irritable, and irrational.

Tubercular Catarrh

A deposit of mucus in the lungs is often suppressed by medicine made from coal tar derivatives. The cough is sometimes quieted, but the mucus remains to form the seat of tuberculosis.

Why Envy the Live-Wire?

Mucus when present in large quantities prevents the nerves from assimilating their due nutriment. It is a cause of undue fatigue.

Stop using mucus-making foods and learn to take brain-and-nerve foods, etc. Build yourself into a go-getter, a live-wire, an untiring person, internally clean, who turns work into pleasure.

One pupil wrote: "No mucus, voice stronger, head clear as a bell, gained 20 pounds, and now earn four times as much."

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WHY PAY MORE SIGHT-UNSEEN?

Would you knowingly pay \$10. for a pump, or some worthless, greasy salve? Or even ONE dollar for a sheet of exercises because it is called "a treatment?" My advice -- "Spend ten cents and save ten dollars".

MY GUARANTEE "If this is not the best ten cents worth you ever saw your dime back by FIRST MAIL." Don't waste time -- such opportunities are rare.

The Wolf of the High Sierras

(Continued from page 12)

again he had been about to blurt out some of that he was holding back. His face was contorted piteously, as his mind battled with those hidden thoughts.

"His eyes, mister!" he suddenly burst out. "I seen 'em. They get a man, mister!"

Again he was about to say more. But that fierce outbreak seemed to have relieved him, and he changed the subject.

"Trappin' ain't been so good lately. A few lions, an' one or two fishers. You've seen fishers, ain't you? I remember one feller come up here hadn't ever heard of 'em. They're a kind of weasel, only bigger. I git a few bob-cats, too, but the coyotes have been robbin' the traps lately. I kain't outsmart 'em."

There came an interruption that caused the mountaineer to jerk up in his chair, his face ashen. I felt the hair begin to rise on my own head. It was barely discernable to the ear, a faint, insistent pawing at the door, as of a dog seeking entrance. I glanced at Hompson. He was sitting in a frozen trance, his eyes on the door. The sound ceased, there came a faint rustle as of something moving away, then silence.

It was a full five minutes before either of us stirred. Then, shaking off the fear that had been growing on me ever since I had first come to the cabin, I rose. But Hompson leaped up and seized my arm. He did not speak, but he held on frantically, holding me from the door. I made no effort to free myself. For I pictured outside, hideous in the broad glare of day, the monster that the trapper's vague sketch and dark hints had constructed in my mind. Hompson's fear had fully communicated itself to me, and in my thoughts the wolf of the High Sierras had taken on a sinister and frightful form.

"Set down, mister!" The trapper finally said.

"There was someone at the door."

"No! No, there wasn't! Just the wind!"

His eyes were terrible, the hand on my arm palsied. I sank into a chair, and he released me. He stood a moment, tottering, his hand on his head. Then he staggered to the cupboard in the corner, and brought out a bottle of whisky. Uncorking it, he raised it to his lips, and took a long drink. The color returned to his face, and he came over, and offered me the bottle.

"Take a drink," he said. "It's good for the blues. That's what the mountains do, mister! They give you the blues. Get you jumpy and scary, and imaginin' things."

I was glad to get the warming effect of the liquor, for there was a deepening chill at my heart. We sat for a long time after that, with a minimum of conversation. Hompson seemed to be listening eternally, and I caught myself, also, waiting for a break in the silence outside. Presently I looked at my watch, and was startled to find that the afternoon had slipped away, and that night had well advanced. I was torn between the desire to leave what seemed to me an accursed spot, a place plagued by the powers of darkness, and the fear of the night on that lonely half mile to my own cabin. But finally I announced my intention of leaving.

"You'd better stay the night here, mister," said Hompson. "There's no tell-

in' what's outside between here and your place."

"I'll risk it," I replied, and I was startled at the solemnity of my voice. "I've got my gun."

"There's some things guns ain't any good against!" was the mountaineer's answer, but he made no effort to detain me beyond those words. I bade him good night, and set off, hearing his door slammed hurriedly behind me. It was a cool, pleasant night, with a brilliant snow-white moon, and large clear stars, all looking very near in the thin air of the mountains. It was utterly silent, and I heard my own footsteps in the dust, and the grass. The crisp air filled me with new life, and gradually the fears and superstitions that had seized me dropped off. In their place, however, came thoughts as somber. A face, bronzed, stern rose before me, the hair a light blond, and the eyes frosty blue and compelling. I had nearly forgotten my mission, indeed thought of it had completely left under the spell of Hompson's strangeness.

But with my brother's face before me, and his electric eyes gazing into my own, I remembered that I had come to the High Sierras for a very definite purpose. It had been more than a year since he had left, to come to these mountains, and no word had I ever received from him. Had he not come on such a dangerous mission, I would have thought little of his prolonged absence, for we had often drifted apart for long periods. His vocation as a private detective led him on many extended trips, and a certain restlessness and love of travel on my part frequently separated us. But in this instance he had set out to bring the murderer and bandit, Harms Johnstone to justice. An anonymous tip from underworld sources had indicated Johnstone's present refuge as somewhere in the High Sierras. My brother with only a faulty and incomplete description of the criminal had come here in an attempt to find and identify the man.

"I haven't much to go on," he had told me. "He's big and burly, and dark-eyed. He has a mild manner that is deceiving, and not a hint of his viciousness stands out on him. That's the whole of his description. But I'll find him."

I had begun to fear that he had indeed found him. So, armed only with the meagre description that my brother had had, I had come up to the High Sierras. I had determined to find Johnstone if he was still in the mountains, for where he was I felt sure I would find my brother, or at the worst some trace of him.

I had been thinking in this vein as I strode along the narrow cowpath, beneath the almost too white moon. The mountain sides around me sloped to tree-lined summits etched clear against a gray-blue sky, except where higher distant peaks darkened them. Presently I entered a rather extensive and gloomy thicket, and it was here that I first had the feeling that I was being followed. The impression struck me like a material hand, bringing my thoughts to a dubious present. The night shadows of the trees seemed suddenly endowed with life, and menace. The echo of my footsteps multiplied many echoes, under suddenly awakened superstitions. The night became baleful and portentous. That cloud of fear that had enveloped

me at Hompson's cabin settled down again heavily. Under it, my imagination conjured up the wolf of the High Sierras, and I fancied hearing the padding of feet approaching.

I quickened my pace, casting many glances of apprehension behind. Once I imagined hearing the sound of some body in the underbrush and for a brief second a pair of eyes seemed to gaze at me from the gloom. Then I came into a clearing which the moon made as bright as day, and I breathed a sigh of relief. But at a sound from the darkness behind, I looked back, and stood rooted in terror. Out into the moonlight, loping deliberately along, came a lupine form, gray, gaunt and huge. I realized instantly that I was looking upon the wolf of the High Sierras. I made no move, but stood holding my rifle limply, completely shaken and unnerved. The beast stopped like a flash when it saw me. It shrank back on its haunches, cowering, and then slunk away into the undergrowth it had just left.

I stared at the spot where it had disappeared. My mind was in a tumult. Surprise at the brute's behavior, after Hompson's dark hints concerning it, whirled with other, more disturbing thoughts. There was the same uncanny quality about the animal that had lain over Hompson's cabin, and to a less degree over Hompson himself. But even more disquieting to me than that eeriness, was the dim memory that struggled in my mind. Something strangely familiar, and oddly human about the beast impressed me, but complete recollection would not come.

I covered the rest of the way to my cabin in deep and solemn musing, my mind seething with Hompson, his cabin, and the wolf. Through these enigmas, memory of my mission protruded, and my brother's magnetic, frosty blue eyes were omnipresent.

The next morning I set out early to revisit the trapper. I had decided to cultivate his friendship, and learn what I could from him, he was doubtless thoroughly acquainted with the surrounding wilderness, and its residents. From my descriptions of my brother and Harms Johnstone I felt that I could be set on the right trail by the mountaineer.

As I approached the cabin, I saw that the door was standing wide open. I shouted a "Hallo" as I came near, but there was no answer. Evidently Hompson was on a round of his traps. I remembered his fears of yesterday, and wondered how he had summoned the courage to venture out. Then I was in the doorway, and on the table I saw the reason. The liquor bottle lay on its side, empty.

I entered, and stood a moment, gazing around. I felt the same depression that had filled me the day before, though it was less pronounced. Suddenly an object on the table attracted my attention. It was a small book, bound in red leather. There was something so familiar about it that I stepped over and picked it up. As I did so I noticed another volume lying on the floor, its cover open. I caught the title "Metempsychosis," and I felt myself going cold all over. The book I held was entitled "Six Cycles in Hindu Religion," but I scarcely noticed it. I reached down and brought up the open book. I turned to the back cover.

(Continued on page 32)

THE ABORIGINES of AUSTRALIA

Religious Beliefs and Psychic Practices

By HORACE LEAF

(Reprinted from "Harbinger of Light")

OWING to the widely-spread notion that primitive races are naturally low mentally, and consequently any religious beliefs entertained by them must be erroneous, it will be necessary for me to say something about the intelligence of the lowest existing race of mankind. I have met the Aborigines of Australia in their native land under various circumstances, and have had the opportunity of forming a personal opinion of their mental power, and of the value of some of their beliefs.

My first view of them took place in the pretty town of Albany, Western Australia, in 1922, and a depressing lot they were, squatting listlessly on the kerb of one of the main thoroughfares of the town, dressed in the cast-off clothing of white people. They, however, seemed quite content with their condition, which was certainly not hard in some respects. They did not work; no one would employ them; and the Government made tardy provision for them in return for the land of which they had been dispossessed. They lived a kind of nomadic life, wandering about the State from one reservation to another, slowly dying out.

Origin Wrapped in Obscurity

Nobody knows where these remarkable people originated; but there is ample evidence to support the idea that their first occupation of Australia must have been at a time too remote to permit of traditions as no records and folk-tales of this important event have been preserved by them. Various conflicting theories have been entertained regarding their origin. The theory having greatest weight maintains that they are descendants of Dravidians driven from their homes in the Indian Deccan across the ocean by the way of Ceylon.

On arriving in Australia they appear to have found it already occupied by a Melanesian race; these they gradually forced south into Tasmania, intermixing their blood with them to some extent. The last of this conquered race died out a generation or so ago; a curious, low-cultured, harmless, woolly-haired people, as helpless before the white man as chaff before the wind. So tender-hearted and childlike were they that when the Government moved them from the mainland of Tasmania to an adjacent island, they simply sat on the slopes of its hills and tearfully pined away as they gazed at their beloved home darkening the horizon.

Allied With the European Race

One reason for believing the Aborigines are not so low as is generally supposed is that they are a Caucasian type and not negroid. This relates them to the European and not the African, whom at first sight they seem closely to resemble. Their hair is wavy, not curly; their skulls large and well-formed, their brains equal in size and weight to our own. Personal association with them soon reveals a degree of intelligence capable of adapting itself to complex changing environments. They have been described by one of the greatest living authorities as fond of children, kind to the aged and infirm, generous, grateful, apt to learn, good at mechanical work,

equal in ability with white children with whom they are educated, of unimpeachable honesty, cheerful under difficulties, of unruffled good temper, displaying remarkable shrewdness and a keen sense of the humorous and ridiculous. This high opinion is not invariably held, but when allowance is made for prejudice, the Australian black fellow compares in many ways favorably with the white man.

The next time I came in close contact with the Aborigines was in circumstances more impressive if only for the romantic setting. I had taken the wonderful Trans-Australian express from Kalgoorlie to Port Augusta on my way to Adelaide. As we crossed the granite plateau extending eastward to the Nullabor Plain, we stopped at several little wayside stations consisting of a few wooden houses, in which lived railway repairers and their families. Far from the haunts of civilization these little communities go on their uneventful way, seldom numbering more than thirty all told. Here come parties of natives to meet the trains, to beg from the passengers, and to sell boomerangs, and real meteoric stones which they pick up on the plateau or on the plain. They, too, were, on the whole, as unprepossessing as their Albany brothers, clothed in odds and ends of garments and pieces of cloth which they discard when out of view of the white man; for in their native condition they live in a state of nudity.

I was particularly struck with the appearance of some of the young men, tall, impressive, muscular looking fellows, with heads and expression comparable with the antique busts of Greek philosophers, but filthy dirty. I had a chat with one who had remained some distance from the party to which he belonged, minding two children. Among the party was a hideously ugly young native girl carrying a pretty half-caste child on her back. I pointed to it, saying, "Fine pickaninny." Never shall I forget the look of contempt that suffused his face as he said quietly, "That no pickaninny." This show of spirit and love of race I found fairly prevalent. These people may be without much traditions, but their pride of race is strong.

Their Powers of Mind

The impression was soon made on me that the mentality of the Aborigines is generally underrated. They have a good deal of latent mental power which in their native state, uninfluenced by civilization, enable them to adapt themselves intelligently to the prevailing circumstances. This conclusion was later justified in an extraordinary manner. But before relating my interview with David Unaipon, I will mention an experience which took place in Adelaide. A police-official was very kindly showing me over the chief police station when we came to a detention cell, the door of which was partly open so as to allow as much air as possible to enter, the weather being very warm. The occupant was an elderly native who was marching up and down, smoking a pipe.

The official had informed me that every Saturday any natives found about

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the city without visible means of subsistence are arrested and detained until the following Monday, when they are charged with having been intoxicated, and forthwith the case is dismissed; the law feels justified in this procedure by having kept the aboriginal out of mischief. It was obvious that this "prisoner" took his detention with philosophic calm. On seeing me he stopped pacing and sucked pensively at his pipe.

"Good morning," said I, cheerily.

"Good morning, sir," returned he in excellent English.

"Well, I see they've got you."

"Yes," said he, smiling humorously.

"What for?"

"They say I was drunk."

"Were you?"

He smiled broadly; "If I was I didn't know it."

His ready answers, pleasant intelligent manner, and attractive voice were so unlike what I had expected that I doubted that he was a pure aboriginal.

"Are you a full-blooded native?" I asked.

"Yes, sir, I am a true child of the soil," said he proudly. "Australia is my mother."

"What do you mean by that?"

"I mean that Australia gave me my body, and that I have no foreign blood in my veins."

The answer was subtle, philosophical, and scientifically correct, and I doubt whether the average white man would have done so well. There can be no doubt that the country in which we always live gives us, to a very large extent, our body. The food we eat, the air we breathe contributing to its upbuilding and maintenance. This old native seems to have realized this, and carefully refrained from confusing his physical organism with his consciousness, which nobody is justified in saying is built up in the same way.

Their Religious Beliefs

In common with other primitive races the Aborigines have well-organized religious practices, and a firm belief in the reality of spirit and survival. Little is known about their religion. They are particularly careful in keeping it from the white man, who has always been very contemptuous of the natives, heartily despising their manners and customs.

I have met colonists who have lived many years among them and yet were almost completely ignorant of their religious beliefs. All agreed that they had a religion, but carefully practiced it in secret. The condemnation of one religion by another nearly always arises from bias. The following extract from a missionary book shows one of the sources from whence has sprung the idea that the Aborigines are without a belief in God:—

Do the wild Blacks worship God? No. They do not know of God Who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Obviously the author of these lines had a particular idea of what constitutes a belief in God, and whoever failed to agree with him was an unbeliever. The best way to settle the question is to get the native, if possible, to explain his beliefs. When he is living in his native state, this is almost impossible, and when he has adopted western culture there has

to be faced the possibility of his having lost the native point of view. On the other hand, if he has kept in touch with his primitive countrymen and had access to their religious practices, he may be better able to explain them than the worshippers themselves could do. David Unaipon, is in this happy position.

David was one of the most remarkable men I met in Australia. The Rev. T. W. Leggett, Secretary of the Presbyterian Mission to the Australian Aborigines, had the highest opinion of his intellectual powers, and assured me that the Aborigines, although generally inferior to the white people, are very much underrated. One thing is clear, that David Unaipon possessed mental qualities superior to the average white man. He is a fine preacher, speaking splendid English, and he is also a good Latin and Greek scholar. According to Mr. Leggett, he read Newton's famous "Principia" through and solved the mathematical problems at the first reading. Yet this man is a pure blooded Murray River native, taken as a child and educated by the Presbyterian Mission.

A Charming Character

I found David to be a charming personality and a deep lover of his people, to whose upliftment he has devoted his life. His conversational powers are excellent, and except for his colour he would pass for a cultured Englishman. He is convinced that he is a fair example of his race, and believes that, properly dealt with they could be educated in a generation. He complained that the popular opinion about the Aborigines was based on the comparatively few degenerates met with around the borders of civilization, or in the towns. The common assertion that they are lazy is a libel against them when in the native state. The white man is responsible for this obvious defect among those who come under his influence. His desire to possess the black man's land has resulted in reducing the Aborigines to a condition of indolence discreditable and harmful to the race.

Although a Christian, David is singularly broad-minded and sympathetic towards other faiths, and has taken a deep interest in the native beliefs. He assured me that they believe in God, but never mention His name as it is too sacred. This he regarded as the cause of the popular notion that they have no conception of a Supreme Being. They pray, but "they always pray for someone else. They ask that they may have good hunting, for instance, so as to supply their children with food." "The next world," said David, "is conceived as being like the earth, only better, and all people go to the same place. They do not believe in two places, heaven and hell."

His Psychic Experiences

I asked David whether he knew of any belief among the Aborigines of the possibility of communicating with the dead. The belief, he assured me, was common that the spirits of the dead often returned to advise and guide the living. A belief closely resembling the "calling" mentioned by Dr. Samuel Johnson prevails among them. These spirits are not seen, but can sometimes be heard speaking, and on such occasions they often come to warn of impending danger. David has himself twice experienced this phenomenon, his deceased father's voice warning him and thus saving his life. On both occasions he was walking on a very dark night in a district little known to him, when the voice called on him to

halt. Obeying the command, he carefully examined his whereabouts, and found that had he moved a step further he would have fallen down a disused mine shaft.

"What was the voice like?" I enquired.

"Exactly like my father's."

"Was it clear and distinct?"

"Perfectly. Just as when I had known him an earth."

"Are you confident it was to warn you?"

"Yes. Remember, another step and I should have been a dead man. I had absolutely no knowledge of the existence of the pit holes, and could not possibly have seen them without careful examination.—"Light."

* * *

Michael Sawtell's Experiences Verify Psychism of Natives

Horace Leaf's findings on the psychic beliefs of the Australian Aborigines verify my personal experiences, including my knowledge of David Unaipon (a personal friend) who, although a full-blooded native, has never lived under bush native conditions. He was born on Point MacClay Mission Station, when quite young, adopted by a wealthy Adelaide draper, reared and educated. David represents a living link between western culture and probably the oldest race in the world today, and knows all his native folklore and tribal laws.

I lived for two years alone, among the wild bush natives on the shores of Cone Bay in Kimerly, W. A., engaged in "rounding up" wild cattle, made friends with the natives and was looked upon as an "Ora" (a tribal brother).

It is difficult to obtain reliable information on the psychic development of the natives. The white settlers, first to "civilize" the natives, were only interested in a livelihood, while scientists studied the natives only from the materialist viewpoint. So-called knowledge gained from English-speaking natives is invariably unreliable, for once they have learned to speak English they become demoralized enough to tell only what they think promotes their personal interests.

I refuse to believe a fully-initiated "old man" native ever told an uninitiated white man anything—to do so, would break their most sacred tribal law—they would sooner die first. David Unaipon supports this contention.

An Australian native's life is a long series of initiations—from circumcision, at the age of puberty, up to mediumship at old age. The wonderfully complicated psychic life of the natives have been a closed book to most "whites," who thought the old men of the tribes lazy because they did not work or hunt for food, but the Bushmen's privilege in old age is to meditate by day or develop "mediumship" at night by holding seances, or corroborres.

As an experienced bushman myself I know those who can track horses or cattle as well as any native, but I never knew a white man who could follow human foot-prints like a native. I believe in those fine and difficult feats of tracking—such as tracking bare-foot prints over rocks—that the natives do not rely upon physical sight, but upon their sixth sense—their psychic powers. How can you explain that the old men, whose physical sight is dimmed and psychic powers awakened, are the best trackers on human foot prints? I knew fully initiated natives who could tell the foot print of
(Continued on page 32)

The Hound of Heaven

(Continued from page 9)

Slowly the man's eyes opened until they hurt.

Still he continued to stare—not into the night now—but at the door! For it was slowly closing by itself! Getting ahold of himself—he coolly moistened a finger, and mechanically tried for the wind's direction.

Then he started violently.

There was no wind at all!

The hideous screeching, and nerve wracking groans began again, and with a quavering wail, the huge Dane edged against the man—and trembled with fear—teeth bared—eyes wide in terror. With a laugh half relief—half disgust, the man straightened back, cursing himself roundly in a quiet, but very sincere manner. He called to the still shivering dog.

"Back to bed, Big Boy, and be yourself, can't an old rotten cabin even settle down without you trying to raise the roof? Now beat it before——"

Slam!

With the fury of a thousand tormented souls, the shrieking renewed, and the whole building trembled.

In a flash the man threw his weight against the door. It was jammed!

"Trapped!" he gasped.

With a cry of "Come on Boy!" he crashed furiously against the wedged door, and fell out with it as the walls gave way.

* * * * *

When the two fiery planets ceased throwing comets at the Aurora Borealis, he was dimly conscious of some one bathing his brow—which felt much larger than the Union Station. A dull ringing in his ears sounded quite unlike Heavenly harps, so he at once discarded the flighty thought that his ministering angel might be St. Peter.

"Some beautiful nurse no doubt," he mused, too tired to move.

Spots danced in front of his eyes. Funny too, he thought—for his eyes were closed! Slowly he reviewed the incidents leading up to his present position. He had been trapped in the crumbling cabin—he had—(Great Scott how his head throbbed!)—crashed through the door—hinges gave way—rotten jamb splintered—something had hit him—but he was alive now—as his splitting head made him all too well aware.

He had dodged the "Spooks"! He endeavored to laugh—but his head spun like a ferris wheel—so he gave it up as a bad job.

The cool—deliberate bathing of his head continued. Strange—must be a nurse after all! Mentally he tried to picture her—pleasing task! Blonde—maybe with blue eyes! But why conjecture—with one look—his eyes opened.


He smiled wanly—closed them.

It was the Dane—calmly licking his master's face!

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"Andrews to Demand Teeth for Dry Law."—*Headline.* A few wisdom teeth might not be amiss.—*Virginian-Pilot.*

It is reported that fewer widows are remarrying. Can it be that dead men do tell tales?—*Punch.*

If we must have a religion, let it be the religion of law-abiding citizenship, with its roots above, imbedded in the ideals of American patriotism and its branches and leaves below covering this great Republic, and all who abide within its folds.—*From an editorial in American Rights (New York.)*

Who said there wasn't anything new under the sun? Did you miss the London Daily Graphic's picture entitled "An Angel with a Cigarette"?

Life started from a cell, and if justice is done a lot of it is going to end there.—*Arkansas Gazette.*

Ma Ferguson won't have school textbooks in Texas saying that men are animals, and yet she insists that her political enemies are swine.—*New York Evening World.*

Sir Charles Higham, famous English tea-advertiser, sheds light on our darkness saying: "There is nothing a real man does that he likes to do that makes him less of a man." Apparently he has never heard of our Christian Boards of Temperance, Prohibition and Public "Morals" Reformers.—*New Yorker.*

The Wolf of the High Sierras

(Continued from page 28)

and on the inside I saw that which confirmed my fears. The books belonged to my brother, and I remembered his having taken them with him. He had long been a student of Hindu lore, and not long before he had left me, he had become peculiarly fascinated with the Doctrine of Metempsychosis. I stood a long while, staring at his name on the flyleaf, and below it a notation he had made.

"Soul transmigration. A man with sufficiently strong will might easily predetermine the species of animal his soul would enter for the new life."

Beneath this inscription was scrawled in a crude hand:

"The wolf of the High Sierras."

My mind reeled under the shock of my discovery. My fears were realized. My brother was dead. And Hompson—that explained his strange actions, his fear of the outside. The blood guilt hung over him. And the mountaineer—I suddenly saw how well that incomplete description fitted him—was Harms Johnstone, the bandit.

I caught up my rifle, and dashed blindly outside. I was half-crazed with rage, and the lust for revenge. I stood a moment, tottering drunkenly, unknowing

which way to search. But the one thought in my mind was that Hompson must die.

As I stood in uncertainty, a sound rose abruptly from the left, melancholy and long-drawn out. It was the howl of a wolf. Eery, chilling, it swept away my rage, and left in its place a hideous realization. Involuntarily I strode into the thickets toward the sound. In a little clearing I found them. Hompson lay quite dead, his throat torn to shreds, his face set with the horror that he had died with. Over him crouched a gray, shaggy wolf.

I had stepped into the clearing. The wolf of the High Sierras raised his head, and looked at me. My face went even whiter, as I saw his eyes, filled with recognition and shame. He gave a whine, low, piteous, and slunk away into the undergrowth.

I did not look at Hompson. I sank to the ground, utterly stunned, still seeing the magnetic eyes of my murdered brother. If there are those who doubt the Doctrine of Metempsychosis, who scoff at the theory of Transmigration of Souls, I would like to ask them if they have ever seen a wolf with blue eyes.

THE END.

The Science of the Stars

(Continued from page 8)

birth and personality; Horary, that of questions and answers, and Medical. The writer is a specialist in Genethliacal Astrology.

With this picture of what Astrology is and means it should be evident that it is of immense practical value in all of the important affairs of life to those in every walk of life. And by way of taking a

great risk in order that you may have a good laugh, the writer confesses that like every Astrologer, he reads with great care and interest everybody else's horoscope and seldom glances at his own. But always after a stroke of particularly good fortune, or after a succession of unfortunate occurrences he looks in his own map and finds—like every other Astrologer—that it was there.

The Aborigines of Australia

(Continued from page 30)

every member of their tribe, up to the number of three hundred.

A belief and knowledge of the psychic realm forms part of the everyday life of our natives, although they never mention the dead. When I asked them where a dead boy was, they hung their heads and refused to answer, but if I persisted would hold up their hands in horror and cry "Patcherloo, Patcherloo," which means "Hush! Hush! don't talk like that."

Natives Under Control

In their native language, they never say any one died, but that he "went away." I have been privileged, under most peculiar circumstances, to view some sacred native dances, or *corroborees*. Broadly speaking, their dances are divided into two classes—those dealing with folklore stories of hunting, etc., and the religious, dealing with initiation. Only the old men take part in the "sacred" rites. The leader of the circle, who is "a medium," goes under control. To attract the right

conditions they chant very softly in the tropical moonlight, and if the medium convulses they raise their voices. The natives always refused to interpret their chants or rituals.

I lived quite close to a cave that contained sacred native paintings, but characteristically the old men never told me about it. One day while out mustering the young boys said: "This way Yamba (old men), make 'em young men" (circumcision) and they then led me into a cave, the walls of which were covered with crude pictures of the sun, animals and sex organs, done in red ochre. I believe painting is now a lost art with the natives, for this generation never paint. Perhaps, a previous race practiced this art. However the only facts that I wish to establish are that the native bushmen of Australia have a well-defined psychic life, a certain knowledge of the lesser forms of occultism. The language and many of the customs of the Australian natives change radically every hundred miles or so.—

BORDER LANDS OF SCIENCE

*A Record of Scientific Approach
Towards the Occult*

Heat Waves?

In Pittsburgh, the American Society of Heating and Ventilating Engineers convened. Their president, Engineer S. E. Dibble, touched upon the heat of the future in a manner coolly prophetic: "It is no more improbable to broadcast heat waves than it was to broadcast sound waves. . . . The day is not far off when we shall see huge centralized heating plants broadcasting heat to be utilized at far distant points in homes, plants and office buildings."—*Time*.

Light Into Energy

V. K. Zworkin, the Westinghouse Research Laboratories' genius, invents new thermionic photo-electric tube designed to convert power of light into electrical impulses, marking progress in radio picture transmission. Tube sends out electrical impulses whenever light falls on it.—*Popular Science*.

Making a Shadow Howl

WHEN you admire the colored glass in church windows, you may not know that the delicate rose tints are often obtained by means of selenium. This rare metal can be made to see things in an amazing manner. By its aid you can talk along a searchlight beam.

Behind the mouthpiece of the transmitter is a thin, silvered mirror, which is set vibrating by the sound waves caused by your voice, thus varying the intensity of the beam of light reflected by the mirror to the distant station.

The "electric ear" at the other end consists of small layers of selenium between strips of metal. When light falls on this cell, through which an electric current passes, the changes in the light caused by the distant voice are heard in a telephone.

Some photo-electric cells, as they are called, employ other materials besides selenium, and are used for turning printed words into musical sounds so that the blind may "read" by ear.

The addition of a valve amplifier, similar to that used in wireless sets, enables remarkable effects to be produced. A cell exhibited recently was so sensitive to light that the smoke of a cigarette rang a bell! Playing on the "electric eye" was a beam of light, and smoke from the cigarette caused a tiny variation in the light. This was detected by the cell, causing an electric current to ring the bell.

Using a loud speaker with the same apparatus, it was found possible to make a shadow howl! The almost invisible shadow cast by a hair-like wire passed in front of the lantern was "noticed" by the cell and set up electrical changes, causing the loud speaker to emit an ear-splitting wail.—*Tid-Bits*.

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Perhaps your "Dream" has been to be of great service to humanity? Your great "desire" may be to help your fellow-man? To cause him to be happier, more successful, or to bring him perfect health and ease from suffering?

Or your problem may be more "personal" in character. Perhaps you lack many of the good things in life? It may be you want a home of your own? Perhaps a bigger and better business is your "ideal"? Or a more successful and different line of endeavor? Perhaps you or your immediate family, or some intimate friend is suffering from some malady or dis-ease?

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CURRENT EVENT

The Occult Digest Reveals All Things

The Great Trial

It is six months since a shy, blond young schoolman, of moderate intelligence and average personality, achieved international fame by getting himself convicted by the righteous state of Tennessee of having "taught evolution" out of school books approved by that state's educational authorities. It is six months since lavender-gallused Clarence Darrow hunched his shoulders, thrust his jaw and tortured the late William Jennings Bryan with satiric court-room questions about his faith in Holy Writ. Six months since pamphlet-scattering mountebanks, itinerant fanatics, land-sharks, pickpockets and cheap-johnny "scientists" jostled in the steaming streets of little Dayton, Tenn. Six months since the nation's press bawled daily headlines about a classic struggle between Reason and Religion, Brains and Bigotry, Science and Superstition.

Teacher John Thomas Scopes remains convicted. The "classic struggle" has been permitted, by its erstwhile foam-mouthed partisans on both sides, to dwindle into obscurity. The anti-evolution law stands in Tennessee, but, satisfied with their momentarily magnificent gesticulations, the evolutionist newspapers no longer keep bright the diadem of obloquy with which they crowned that state.

Last week Teacher Scopes' lawyers filed with the Supreme Court of Tennessee a brief appealing his conviction. It outlined the final argument in the case. It tried to contest the issue which the prosecution first raised and then eluded in the first trial—the religious issue. It endeavored not only to reverse Teacher Scopes' judgment but to overthrow the Tennessee anti-evolution law, which latter was the original purpose of Scopes and his defenders, together with the vaguer purpose of educating the public upon the fact of evolution.

The country's leading newspaper, the New York Times, published its account of the Scopes appeal on page 6. In Lawyer Darrow's home town the Chicago Tribune published it on page 18. The New York Herald Tribune found space on page 13. None thought the matter worthy of editorial mention. Thus passes the glorious news of the world.

Signed by nine lawyers ending up with Arthur Garfield Hays, from whose Manhattan office it went forth, the advance document of what will be argued next month at Nashville set forth the following points:

1) The anti-evolution statute makes fundamentalism an established religion in Tennessee; it is therefore unconstitutional.

2) It is unreasonable, and therefore exceeds the police power of the state, which is unconstitutional.

3) It is a statute discriminatory against non-fundamentalist teachers, who may not honestly teach biology if required to credit the Biblical account of the creation.

4) It is an indefinite statute, giving the Bible as a standard but failing to distinguish among the numerous versions of the Bible.

5) The verb employed in the "to teach," is susceptible of many interpretations.

The brief cited statesman Thomas Jefferson (who wrote liberty into the constitution of V. to President Coolidge (who besought grace in religion when he addressed American Legion this fall in O. It referred to Lawyer Bryan's insistence that the only real issue of the trial was a religious one, and his insistence on a literal interpretation of the Bible in the religion he and his colleagues championing. It reduced to absurdity the notion of setting up the Bible as an eternal criterion, in this fashion:

"Is my geography correct? Look to the Bible, because we cannot teach anything contrary thereto. And yet, when the Bible was written, very little of the world was discovered. Is my astronomy correct? Look to the Bible. And when the Bible was written before the invention of the telescope. Is my geology correct? Is my biology correct? Look to the Bible. . . . If perchance the majority somewhere should not be a Christian majority, the Koran or the Book of Mormon or any other might equally well be set up as a standard of truth knowledge and scientific learning."

To Crush Evolutionists!

Two weeks ago, men filed into Forsyth Theatre in Atlanta, Ga., pious men; they had been to church that morning. . . . the proscenium reverberated with the swelling notes of "How Firm a Foundation, Ye Sa-a-aints of the Lo-ord," with "Ro-ock of A-ages" . . . old-time hymns. The odor of sanctity settled strongly upon that lay temple by the time Lawyer Thomas E. Scott, of Atlanta, solemnly introduced . . .

. . . Mayor Walter A. Sims of Atlanta, who, with fitting reference to the late William J. Bryan, straightway declared the satisfaction it gave him to welcome to his city any movement that had for its object "the fostering of the religious beliefs of our fathers." Then Mr. Roscoe Carpenter of Indianapolis pronounced the purpose for which the company gathered.

"We are here," said Mr. Roscoe Carpenter, "to begin an organization to bring the people back to the religion of our fathers. . . . The things we call modernism, modern education and evolution are all bound up in one package and we must deal with the three as one. It is the theory of evolution which has swept the country that is causing the very foundations of liberty, morals and Christianity to totter. . . . We must control the medium which controls the people, whether it be the newspaper, motion picture or what, and we must rebuild in the minds of our children the religion of our fathers. . . . We are not going to grapple with science. . . ."

"I have searched the country from coast to coast and from north to south, but I was able to find only one man who has the power to build into one great, master organization the forces to fight the evils which are seeking to promulgate

a theory which will destroy our Government and Christianity, and that man is Edward Young Clarke of Atlanta!"

A very affecting speech. . . . Then Edward Young Clarke of Atlanta spoke. He announced the plans for the "master organization" would be ready to submit to the directors of the movement very soon, and that the first unit of the society would be in Atlanta. "After conferring with organizers in all parts of the country," declared Mr. Clarke, "I am convinced that this will be a master organization, and I have been assured that I am working on the right lines for such an organization."

He predicted the effects of this serious gathering would be felt for many generations to come; that the establishment of headquarters in Atlanta, would mean something very significant to that city. He announced that when his plans had been ratified, a debate on evolution would be held in Atlanta's great public auditorium as the first step toward organizing the first unit of the master organization.

"The schoolroom," he explained, "is no place to expound an experimental theory. No one would tolerate a teacher who told his pupils that two and two are three. We know that two and two are four. Similarly, we know that the theory of evolution is false, that its doctrines are unproven, that its teachings can play havoc with the young minds of our innocent children."

Plans were then outlined calling for:

Local organizations in every town and city of the U. S., and bureaus in Canada, England and Australia, all controlled from Atlanta. Two major divisions, educational and recreational: 1) At Indianapolis, the educational centre, where among other things 12 cinema films would be made, . . . for distribution throughout the world. 2) At Jacksonville, Fla., the recreational centre, where among other things homes would be built for anti-evolutionists grown aged and infirm in the onslaught; quarters would be provided for younger combatants to rest, study, play.

Resolutions were then passed:

That "organized forces" are seeking to tear down the banners of the righteous; that now is the time for "relentless and ceaseless" warfare against all those seeking "to bring about" a materialistic philosophy.

That patrons of education should use every effort to make "unpopular, unprofitable and impossible" the teaching of evolution.

That those present "bitterly resented" the effort of those seeking "to make mankind part of the lower order of animals," and declared unreservedly their faith and belief in mankind as a distinct creation of God, separate and apart from all other creations and representing "His highest and best creative work."—*Time*.

A Reformer!

President Coolidge recently received Noah W. Cooper, Chairman, Methodist Church Sabbath Crusade, who forcibly stated the spiritual "health" of U. S. would be improved if on Sundays ALL interstate commerce, newspapers, sports, and business were suspended. He said: "Every one of America's 2,500 Sunday trains is tooting her downfall. She MUST emancipate her 10,000,000 'slaves' to Sunday labor or go to—to ruin."—*Time*.

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ASTROLOGY

Your Questions Answered
by the Stars

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 possible), 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.

C.E.G., Ia.—Am I adapted to literary business and what year will I become successful?

A—Your sign does not indicate strong literary possibilities, but the position of Jupiter, your ruling planet, promises you success in this line, if you study and work hard. Perseverance and practice depends greatly upon ultimate success for you, but the year 1929 appears to be a fortunate year for you in literary endeavors.

L.B.C., Okla.—Should I continue in business I am now in—if not, what? Will I ever have a successful domestic life? Will I ever live alone and realize my ambitions?

A—You do not state your present occupation. Become less visionary, less generous, think more constructively and you will become successfully placed in domestic life. Many of your ambitions should be realized before latter part of 1927.

I.J., Neb.—What lines of work am I fitted for? Would a change of residence to Oklahoma, Texas, or Missouri be beneficial? When will I marry?

A—The Ascendant in your horoscope chart indicates that you are best adapted for artistry, perspective drafting, architecture, music in all its forms, and business pursuits where writing and mental exertion is necessary. Most success for you in Central to Western Texas, and Western Missouri. So far as I have finished your chart I see no marriage for you this year.

R.C., Mass.—Will I marry either of the men whose birthdate I am enclosing? Will I be successful as an opera singer?

A—You will be happiest with the man born in June. Advise being careful even in this instance. You would be more successful in dramatics than opera.

Wm.H.T., Conn.—Shall I be successful in investment and speculation in 1926? Shall I make any changes in present position this year? Shall I leave my present home-town in 1926 and shall I return? Shall I make any particular new friends this year. Male? Female? What is the trend for me this year in business, health, and friends? Constructive and good or Neutral and bad?

A—I can not write a complete horoscope here. Several changes and short trips are denoted for you this year. Many new friends, mostly male. Health will be good if you observe daily hygiene.

Mrs.Wm.S., Ohio—Please tell me something of my son's future. Which one will do the wonderful things I was told about once? And what are they?

A—Space is much too limited to reply to your questions here.

The Pathetic—One of Nineteen Chemical Types

(Continued from page 10)



Imogene Wilson

delicate, sensitive, impressive, imaginative and susceptible to suggestions of all kinds.

When the three elements, carbon, hydrogen and phosphorus unite, as predominating factors in the organism of man, it is difficult to assimilate the organo-metallic salts, because will power and internal functional energy is lacking. The mind of the Pathetic woman is so sentimental that her chemistry is one-sided. She lacks will power, power of concentration and power to metabolize the stronger or metallic chemical elements for body structure. Hence the tissues are flabby. She has very little working capacity except along the lines of very light physical or mental work. Yet she appears so healthy that every physician will not hesitate to pronounce her a perfect specimen of health. If the chemistry of her body is not balanced she will suffer from nerve complaints and from chronic diseases later. In order that she may take up the calcium and other bone and muscle building elements, her tissues must be recharged with will power. She seems harmonious in body build and beautiful in appearance. Her manners are pleasing, her disposition is sweet and her mind loving, but she has no reserve motor energy, no matter how large she may be or how healthy she may appear.

Who Knows?

—If the God that Jesus called *Father* was the same individual called *God* that directed all the killings by the children of Israel recorded in the Old Testament?

—If the earth was buried at sea when the spirit of God moved upon the face of the waters?

—If, according to the 1st chapter of Genesis—7th verse, heaven is not an island?

—What holds the firmament called Heaven, in place?

—What are they doing with *so much fire* in Heaven?

—At just what point will science and theology agree?

—Will harnessing the latent power in man (now called psychic power) be the next great achievement of science?

—If the phenomena of death and apparition of the spirit created fear?

—If fear is the Father of religion?

—If the conflicting stories of the spirit apparitions created the idea of God and established heaven and hell?

So soon as the work is heavy, this type complains of soreness, nervousness, neuralgia, numbness in the muscles, tired feelings and exhaustion.

If the salts of iron, calcium, silicon, magnesium, chlorine, sodium and potassium are not taken up (and when the sentimental faculties are in the lead) it is evident, to the most superficial thinker, to perceive the final results and consequences of such unbalance, mentally and physically. Lastly, chronic ailments arise with which medical science seems to be unable to cope. The indicated cure of such a patient would necessarily be in the direction of will-building, physical exercises and scientific diet. Scientific diet is not necessarily a calory or fadistic diet.

The Pathetic woman is a soul companion for the one who appreciates her. She possesses the qualities of fidelity, mutuality, sympathy, grace and beauty, but she lacks working ability, strength, courage and resolution. She is a peace maker and a home decorator. She is naturally polite, cultured, refined, gracious, even when poor and untrained. Breeding is as natural to her as athletics is to a monkey. She does not need to attend a seminary in order to become a lady of refinement and culture. Refinement is in the soul, in the disposition; it is inherent. Educational refinement is a very thin veneer. The Pathetic lady is inherently refined because of her type, chemistry, faculties and soul. She could not be coarse, crude, ugly and abusive, however much she tried. The faculties of refinement and culture are all strongly in the lead in her mentality, and chemically speaking, she has those compounds that result in fineness and softness of body structure and refinement of soul. Her very chemistry favors faith, hope and love. She is a vital temperament woman, but she does not appear heavy, voluptuous nor disproportioned. Her influence is in her tears and not in her will.

This Type needs a light protein diet, and a sparing carbohydrate diet, with plenty of foods rich in lecithin or nerve food, also in blood, tissue and secretion salts. She needs plenty of sleep; and a system of light exercises in the open air, regularly taken, to strengthen the heart and the entire involuntary muscular system, which are characteristically weak in the Pathetic Type.

—If the warring factors of today are human beings, or if they are human beings obsessed by evil spirits?

—If we should continue to carry the cross of faith when we have knowledge at our command?

—Who is to blame for the "unrighteousness" abroad in the land today?

—What would have been the answer to the young man who asked Jesus what he should do to inherit eternal life, had he been poor?

—What made Abel's gift more acceptable to the Lord than that of Cain?

—If Cain was in his *right* mind when he killed Abel?

—Where the tragedy occurred?

—How did the people get into the land of Nod?

—If God destroyed the earth with a flood, where did Mt. Ararat come from?

—If the rest of the world was washed down from Mt. Ararat by the receding of the flood?

—If professional people should marry?



Watson on "Behaviorism"

By K. M. E.

IF THE expressed aim of Dr. John Watson's lectures on *Behaviorism* is the shattering of the association of the ideas embodied in such words as "soul" and "consciousness," from the word "psychology" as he indicates at the outset of the brilliant series of papers, it is clear that Dr. Watson misses both the meaning of psychology as a word and as a science. Despite his unquestioned learning, and despite the fact that the form of personal research embodied in the tenets of the scientific cultus denominated *Behaviorism* does not deal with the soul, but with the mind, Dr. Watson forgets that the very word "psychology" has its roots in the Greek word for "soul"—"soulconsciousness"—*psyche*. And it is not altogether impossible that, clear as he is in the biological analysis of human stimuli, he still misses the answer to the question *why* do we function as we do, in a fundamental sense, in his absorption with the *how* of life in a phenomenal sense.

What Dr. Watson is pleased to call the "older psychology" (that of James, Wundt, Kulpe, Titchener, Angell, Judd and McDougall *ad ultimum*) suffered all of the faults which Dr. Watson imputes to it. But *Behaviorism* is neither the key to the wider vision which its adherents read into it, nor is it as iconoclastic as its proponents believe. Neither is it new. That human actions have been, are, and may be so subtly conditioned that only a very thorough and scientific analysis can bring to the surface the causes of those conditionings is quite true. This was ignored in psychology, or at least, very dimly perceived; it has become the prime emphasis of the school of Freud and Jung and other "psychanalysts," and parallels the great reforms in religious fields, where over emphasis of single theses has resulted in the sects and *isms* which are so numerous. In *behaviorism* the search has taken on a saner aspect, is furnished with a superior technique, and a more certain result than in psychoanalysis. And that is the full and sufficient value of the new advance.

When Dr. Watson says "no one knows just how the idea of a soul or the supernatural started," he indicates that while he may know (and of course he does know) a great deal about the biological aspects of the human organism, and while he has been able to supply it with a valuable, and perhaps the most far reaching, analysis yet made possible in terms of pure science, he knows nothing whatever about "the soul," "the supernatural" or indeed, the "ology of the psyche." His system is sound, and it is true that every conditioning mentioned in it at present, or yet to be discovered in it, is and will be accurately classified in terms of *behaviorism*. But the occult student,

with instruments of research inaccessible (and quite naturally so) to Dr. Watson does know and has known "how the idea of soul started," and, moreover, he knows where it will lead to, and, in a measure (limited by his *intellectual* equipment) where it will have greatest and least effect upon the sum total of human progress. That, indeed, is the function of the occultist, despite the popular conception that he is devoted principally to the exposition and practice of ceremonial magic, subtle hypnosis, and economically inefficient ritual and thaumaturgy.

Dr. Watson's lectures, published in convenient and inexpensive form by The People's Institute Company, are an enormously valuable contribution to the field of human research, and no student of the occult who pretends to efficient work, can afford to be without them. As a key to an understanding of the susceptibility of mentality to external material impression, the work has no superior either as to data or method.

Also, but dealing with the effects of the causes described by Dr. Watson, especially when those effects have taken a *left hand*, or abnormal direction in shaping the process of human thought, are two books from the press of The C. V. Mosby Company.

One is Dr. G. V. Hamilton's "Introduction to Objective Psychopathology," and following the case method of collating material, it provides a view of the aberrations which result from improper, or at least extraordinary conditionings. For the first time (probably due to my limited reading in this line) I find what seems to me to be the most accurate word for a description of the field in print. Robert M. Yerkes, in the foreword, speaks of "psychobiology" which is what Dr. Watson ought to call his behaviorist theory. Two hundred cases are reported in sufficient detail to make clear the psychobiological problem in each.

The second of the Mosby Company's books at hand for review, and one which, in less restricted field than Dr. Hamilton's book, but with a slightly closer relationship to the Jung-Freud school, presents a valuable contribution for the study of qualified students of abnormal psychology, is Dr. Edward J. Kempf's *Psychopathology*. No field is so fraught with danger of error as the occult, due, partly to the extreme delicacy of the instruments of research (which of course lie in the human organism itself) and partly to the fact that many students and researchers do not have a sufficient understanding of psychological (in the purely scientific sense) phenomena to differentiate between hallucination and occult production. The former are of course the product of a *diseased* imagination, (involuntary imagination is a clearer

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Mary: "We've got a new baby at our house."

Elderly Neighbor: "How nice—and did the stork bring it?"

Professor: "Oh, no. The little lamb developed from a unicellular amoeba."—*New Sensations.*

"As on Earth" Headlines:

HOLY INNOCENTS LEAD SODALITY BY BEATING ANGELS.—*In a Missouri paper.*

The "Colonel."

A rich but very eccentric man died. The clergyman, who was young and new to the parish, thought it a fitting opportunity to call and comfort the widow. "You must not grieve," he told her. "The body that lies here is not your husband. It is merely a husk, an empty shell—the nut has gone to heaven."—*Pickup.*

No Surrender!

A small urchin in a Belfast slum Sunday School was asked to tell the story of Daniel in the Lions' Den.

He began eagerly: "Danny was thrum into a den o' lions. There was lions ivery side av him and lions ahint him, and a mortal big lion forninst him. And"—with immense gusto—"there was wee Danny in the middle, not carin' a damn for anny o' them."—*London Morning Post.*

Resurrection.

Former Pastors Preach Opening Sermons, and Make Pilgrimage to Cross Creek Cemetery, Where Five of Them Lie Buried.—*From headlines in the Charlotte (N. C.) Observer.*

The Psychological Moment.

"Am dere anybody in de congregation what wishes prayer for deir failin's?" asked the colored minister.

"Yassuh," responded Brother Jones. "Ah's a spen'thrif, an' Ah throws mah money 'round reckless like."

"Ve'y well. We will join in prayer fo' Brotheh Jones—jes' atfeh de collection plate have been passed."—*American Legion Weekly.*

Subtraction.

Vicar—"What would happen if you were to break one of the Ten Commandments?"

Aaron—"Well, then there would be nine."—*Christian Evangelist.*

Skeptics' Society Notes.

One of the first things the Skeptics' Society intends to do when the members get to Heaven is to find out if there really is more joy up there over the one sinner who repents than over the ninety-and-nine just men who need no repentance.

Of course, the test may prove inconclusive. The Society is by no means convinced that the world, if called on now for ninety-nine just men who need no repentance, would be able to supply the number needed to fill its quota.

Nor do all the members expect to go to Heaven. Those who are Hell-bent have set themselves an equally attractive task. Upon their arrival they will undertake an exhaustive survey of the street-paving contracts to determine whether anything besides good intentions has been surreptitiously used. The Society promises that any fraud detected will be ruthlessly exposed.—*Life.*

"TELL ME A BOOK TO READ"

These Are a Few of the Recent Ones Best Worth While

term for the occultist) and the latter the product of a voluntary, trained imagination. Dr. Kempf's book is a mine of valuable information on the causes of involuntary imagination as well as its results.

There is probably not a reader of *The Occult Digest* who is not familiar with the writings of James Morgan Pryse. He stands preeminent as the greatest living authority on the occultism of the ancient Greeks, and in addition to this particular specialization, is a scholar of profound, and clear vision. Mr. Pryse not only knows the facts regarding his subject, but he also knows what those facts mean, a too rare combination in the field of the occult. He has just published at Los Angeles, an occult analysis of Aeschylus' (I prefer this form to Mr. Pryse's spelling "Aischylos") Prometheus Bound, a study of interest not only to the occultist but to the Hellenist of whatever cast of thought. In the light of Pryse's erudition the old myth shines with fresh vigor, and one realizes that there is more to the old Greek writers than syntax! He has done the same thing with Euripides' "The Adorers of Dionysos," and both books will make a profitable addition to any library from the standpoint of literature, occultism, or Hellenic cultural material.

We always knew that something would some day happen to science! From the rapid advances which it has made in the solution of countless material problems, and from the fact that it has forced, in many instances a readjustment of all human conduct, we knew the darn thing was riding for a fall! And lo, along comes Mr. Scudder Klyce, and with an ineffable personal pouf! blows it away, whither none knoweth, least of all Mr. Klyce. He has scudded the ship and drowned the crew—sunk them all beneath a tidal wave of capital I's. I do not think I ever saw an I so many times repeated, and if I looked elsewhere I do not think I could, at least I am not going to try, so I must indicate that I am aware of his style when I use a few I's in this sentence. Enough! He knows it all, says so, and if you choose to believe him, you may. "I" don't! Even if his publishers, The Marshall Jones Company, who have done a marvelously attractive piece of book work on his opus, never send me another for review! But, if they are so minded—no more of Mr. Klyce. He is so hard on the I's! The name of his book is "The Sins of Science."

William C. Hartmann has just issued the most valuable book of its kind ever published for occultists. It is a "Who's Who" in Occult, Psychic and Spiritual Realms, and while it is not a guarantor of the pretensions of its listed names, it is a directory worth many times its cost to every one who is working in the present crisis. It is amazing how complete the first issue of a book of this kind has been made.

Here's a book to delight the heart of the "literary" occultist! Flora Isabel MacKinnon has just published through Oxford University Press, a dissertation and compilation of *The Philosophical Writings of Henry Mobre!* Plenty of argument, plenty of information, plenty

of satisfying speculation, and excellently presented. Move the others over to make room for this one.

So ponderous are the two volumes from the Mosby press discussed earlier in this review, that I had almost overlooked a small but important work from those publishers, titled "Old and New Viewpoints in Psychology" by Knight Dunlap. It is an admirable and clear presentation of the development taking place in that science, a description of its changing character, and indicates that before long the scientific psychologist will leave the field of pure psychology to the occultist as has before happened in the world's history, and enrich by his own labors the "no man's land" between pure science and psychology.

And last (this month) but not least, is Mr. H. Dennis Bradley, this time with a widened stock of material, a higher, if possible, egotism, a narrower, if possible, temper, and a bigotry which would do credit to the most ardent medieval zealot of the great perversion of the Inquisition. His opus hight "The Wisdom of the Gods." I think I shall have to sharpen another lance for Mr. Bradley next month! I, too, thank God for a little Irish blood!

In the field of occult fiction there is at hand Mr. J. H. Symons' "A Splendid Angel." This book is a narrative setting forth the love story of the Earl of Monk-Stretton in which the plot is woven about a set of clairvoyant experiences. Aside from being a very interesting novel it has value in that it is a faithful description of the technique of clairvoyant mediumship. The book is published by the C. W. Daniel Company, London. Also, in the line of occult fiction and written infinitely better than most novels of its type is the "Goat Without Horns," by Beale Davis, from the press of Brentannos. The author evidently represses a very considerable knowledge of the folk lore of "voodoo" in Hayti. Long before the compelling love affair of Felix Blaine and Madame Simone leads him to penetrate the bush, there to discover the natives in the midst of the ghastly ceremony of "the goat without horns," the reader has been "voodooed" into a compelling interest. It's a corking story both as occult material and as literature.

In the astrological field we have a very interesting brochure from John M. Watkins of London by S. Elizabeth Hall, "Astrology: The Link Between Two Worlds." These essays are a series of suggestions concerning the origin, significance, and philosophy of stellar lore and should be in the library of every student of the subject.

Not since Sepharial's *Manual of Astrology* was first published has there been a general text book for the student as clear, concise, systematic in its arrangement, and complete in data as Mr. Vivian E. Robson's "Students' Text Book of Astrology." It contains a great mass of detail which is not contained in any other text book, and renders itself, therefore, doubly valuable.

From the same author there also comes "The Fixed Stars and Constellations in Astrology," a collection of material which is of incalculable aid to the professional practitioner of Astrology. It

is a compendium of practically all of the vital information astronomical, mythological and astrological relating to all of the important fixed stars. Both these volumes are published by Lippincott, Philadelphia.

Pursuing the case method of presenting material, which therefore combines diagnosis, prognosis, therapy and result, Ira S. Wile publishes through Thomas Seltzer, New York, "The Challenge of Childhood," a series of studies in personality and behavior in adolescents. This is a valuable companion volume to the Watson and Hamilton books already herein reviewed.

In the religious field we are in receipt of a very bold and valuable presentation for the popular mind of what has hitherto hidden behind the mysterious and sinister sounding title of "Higher Criticism." This volume by Dr. William G. Ballantine is titled "Understanding the Bible." The author makes short shrift of Apostle Paul in the exact spots in which for the sake of Christian progress it would appear to many Paul has needed this sort of cudgeling. He takes up the problem of translation and, as a matter of fact, no one not trained in the languages of the old and new testaments should undertake to compare new translations in his own mind without first reading Dr. Ballantine's book, which is published by Johnson's Book Store, Springfield (Mass.).

G. P. Putnam's Sons have just issued "Survival," a symposium of opinion on the post mortem continuance of personal entity by a galaxy of the greatest names in modern psychical research. Twelve world-famous leaders in this field each contribute a chapter, the whole being edited by Sir James Marchant. It is one of the most authoritative and interesting works of the time yet published.

Do Dreams Come True?

(Continued from page 19)

tions for death. But she continued, glancing furtively at the clock.

Mrs. Green next went through the family hymn book and marked "Rock of Ages" and "On Jordan's Shore" as hymns she wanted sung at her funeral. Then she carefully selected the clothing in which she wanted to be buried and put it on.

At 1 o'clock, attired for her funeral, Mrs. Green ate her last meal on earth. For she died shortly after arising from the dinner table. Rheumatic heart trouble was ascribed as the cause.

In conformity with the premonition, Mr. Green caused his wife's body to be laid upon a bier in the parlor, a calendar bearing the date December 27 placed above it and above the calendar the clock, which he stopped at 4:30 o'clock.

The Fijians believe that the spirit of a living man leaves his body to trouble the thoughts of the dreamer. The Greenlanders think that the soul leaves the body. The Indians of Guiana think what they dream actually happens; the events of the day are performed by the spirit and the body using inside play, but at night the spirit leaves the body and goes adventuring. For instance, Thurn, in his book, "The Indians of Guiana," tells us the natives of his expedition, if they dreamed they were beaten, wanted liniment in the morning to anoint their bruised bodies.—*Dreams.*

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AUG.-SEPT. A Message To the Churches—Dead..Dead..Dead..—Can A Woman Sin—Your Life After Death—The Astral Lover—Are You A Suggestible Somnambule—The Sulphur, one of 19 Chemical Types of People and their Diet—The Scientific Principle of Psycho-Analysis—Occult Chromotherapy—The Alchemy of Color in Your Everyday Life—Mahatma Ghandi—The Evolution Inquisition or Hell Bent for Heaven—Evolution—My Last Hour—Confessions of an Occultist—Your Stars (for Aug. and Sept.)—How To Prove Your Psychic Experiences in Astral Body Travel—Prophecy of W. J. Bryan—A Retrospect, A.D. 3075.

OCTOBER. The Thinker—Which Law—The Calcium, one of 19 Chemical Types of People and their Diet—The Bunk About Hypnotism—The Astral Lover—The Philosophy and Occult Significance of Chiropathy—The Origins of Astrology—A Pedagogic Thought from Darwin—Fear—What Is It—The Greater Christianity—My Stars (for October)—Psycho Analysis and Child Training—Things Kept Secret from the World—The Alchemy of Color (Occult Chromotherapy)—Astrology and Fatalism—Money.

NOVEMBER. Eternity—Can a man Sell His Soul—How To Know The Criminal Type—The Psychology of Love—Successive Embodiment—The Phosphorus, one of 19 Chemical Types of People—Your Life After Death—Things Kept Secret From the World—Psychoanalysis and Child Training—Your Stars for November—Origins of Astrology—Occult Chromotherapy, or The Alchemy of Color—Who are The Magi—Biographies of the Late Camille Flammarion, Rudolph Steiner, Sir William Barrett.

DECEMBER. Birth—The Mystery Miracle—The Samaritan—Secrets of High-Pressure Salesmanship—The Great Sin—The Sodium, one of 19 Chemical Types of People—Occult Chromotherapy, The Alchemy of Color—Psychoanalysis and Child Training—Your Stars for December—History and Influence of Astrology—Our Search for Happiness—Mental Familiarity—Human Eyes and Vibration.

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REVELATIONS of ARCHAEOLOGY

What the Reverent Spade is Finding of the Past

Incas Gold

Not all stories of buried treasure are pure romance. While Cocos Island has paid no dividends, recent discoveries have uncovered a bit of Eldorado and some of Montezuma's treasures.

In London recently, an auction was held of Incas relics, recovered by an English engineer, named Knowles, from a lake in the Columbian Andes, at an altitude of 10,000 feet, being the most important of five sacred lakes used by Chibcha Indians in their worship.

This lake of riches, according to tradition, still contains throughout unnumbered centuries, the private wealth of the ruler of the Chibchas, thrown there just before his defeat by the Spaniards. Here were found offerings of exquisitely-designed figures of gods in virgin metal, cast into the lake to appease the evil spirit supposed to dwell therein.

Small breastplates of beaten gold, ear ornaments of high priests, headbands of gold worn by married men, endless varieties of golden ornaments, many unspoiled despite the centuries.

The Spaniards, after their conquest, made many attempts to drain the lake. One succeeded in lowering the water ten feet, recovering quantities of jeweled and golden images. Then the Spanish Crown stepped in, made a contract with another fortune-hunter, who spent his fortune, recovered much treasure, handed it over to the Crown, but as his contract called for the entire draining of the lake, the Crown refused to divide the spoils, resulting in the fortune hunter's complete ruin.

Many further attempts after Spain lost the country were made. The lake was finally drained in 1904. Since then, sand and mud to a depth of 50 feet have gradually been removed, within the last few years, uncovering emeralds galore and abundant Indian treasure.

The present syndicate is preparing with steam shovel equipment to remove another fifty feet, sure that the original treasure has sunk to bedrock.

Meanwhile the lake has been filled with water again to prevent anybody else getting at it.—*Tid Bits.*

Hypnotism and The Law

(Continued from page 16)

son weighing at least 180 pounds sat upon him, and that he had also while under such influence, been carried through the various stages of intoxication and delirium tremens and other hypnotic feats, and recommended that the state legislature pass a law prohibiting the practice of hypnotism.

In Russia no physician can hypnotize except in the presence of two others; and in Prussia public exhibitions of hypnotism are forbidden; and in France the use of hypnotic suggestion is limited to the medical profession. Marian L. Dawson, B. L., "The Arena" Vol. 18—554.

So in 2 Hamilton, Legal Med. 212, it was said that the possibility of the commission of crime under hypnotic suggestion cannot be denied, and that the practice of hypnotism should therefore be limited by law, and public exhibitions should be entirely prohibited.

Legislation regulating the use of hypnotism and prohibiting its illegitimate exercise has been passed in Russia, France, Italy and Switzerland but in the United States the great majority of the profession is inclined to be skeptical, and is waiting for further proof.

In 3 Amer. Lawyer 535 (supra) arrived at the conclusion that no laws need be passed to restrain the exercise of hypnotism, and said that it would seem to be better to place it within the same category as intoxicating liquors or explosives. Any person may purchase or own them, he is only to be held accountable for the manner of their use.

And in The Arena, vol 18-554 (supra) that before the medical profession can reasonably claim any right to the sole use of psychic phenomena it shall be required to show that physicians are better qualified than other scientists to use the power for the benefit of the afflicted, and less liable to employ it for injurious purposes.

It would seem that the courts are slow to recognize new and untried doctrines, slow to establish precedents. However, with the present day development of science and the showing that hypnosis is no more than the development of a highly sensitized operation of the mental faculties of two or more persons, perhaps the phenomena will appear more clearly to the courts in the future and eventually gain the merited recognition.

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THEATRE

The Dybbuk

Down in the East Side, at the Neighborhood Theater, is one, if not the greatest of New York's plays of the season; a deeply moving, Yiddish folk-legend from the Russian done into English. A magnificent but strange production, tradition to the many, but pregnant with truth to the occultist who understands as he witnesses with visualized realization as never before how the seen and the unseen worlds of reality merge into the other.

Briefly, a young man, a young girl, at birth are betrothed to each other by their parents. Years pass, the girl's father becomes wealthy, breaks the promise, betrothes the girl to another. The young man enters a synagogue, becomes learned, meditates, fasts, and fathoms the veil of the known. He dies. The girl's wedding day arrives, the spirit-lover "takes possession" of the body of "his sweetheart" . . . then, through exorcism of a rabbi, the spirit-lover is forced to relinquish his "control" of the girl's body. She is alone. She hears the call of her spirit-lover. She goes to him . . . through death.

A myth to the many, but a scientific truth to the student of psychic law.

The Ghost Train

A by-play and incongruous attempt to hook-up the "psychic," now performing at the St. Martins in London. Belated travelers spend a night in a small-town railway station. They listen to the ghostly tale of a ghastly wreck related by the station-master how on the anniversary night of the catastrophe, at the witching hour, the ghastly ghost-train with its ghostly passengers and crew thunder by, with certain death to mere mortal who should as much as look thereupon. The station-master tells this story, and falls dead (who wouldn't), and the suggestibles develop a case of nerves, but a young Britisher merely saves the situation at the psychological moment, by a pistol shot, which switches the ghastly train with its ghostly crew, and kills them all.

The Drèam Play

Strindberg's picture of the futility of life is being presented in U. S. for the first time at the Provincetown Playhouse in New York.

It is well-acted by Mary Fowler and Stanley Howlett. The action follows the dream life of one whose mind is unlocked in sleep where wealth, pleasure and disease are surveyed in swift succession ending in something like death.

CINEMA

Sorrows of Satan

Marie Correll's masterpiece, "The Sorrows of Satan," has just been scenarioized by John Russell and turned over to D. W. Griffith, the famous producer of "The Birth of a Nation," who, in spite of strong protests from various theater men in United States, shortly start filming this famous story, dealing in modernized style with the adventures of an up-to-date "Faust."

"Journeys Through Space" by Astral-Body Travel

Getting a Glimpse of What Is Ahead of Us
After the Great Change Called Death.

By Effa Danelson, The Editor of The Occult Digest

Just a few of the questions answered in a record of her personal experiences printed in book form.

DO YOU KNOW

—that after death the status of an individual is not governed by what that person had done or left undone, by race, relation, politics, nation, religion or cult, wealth or poverty?

—that the law of attraction governs, that all supply is free, that you profit only by that which you can assimilate and use?

—that crime is a disease, explainable by physical reaction to psychical causes?

—that life in the flesh world is no different than life in the spirit world, an individual's condition in either, depends upon how receptive he is to the influences around him?

—that the study of life in the earth-phase is the first step, for comparative understandings in relation to one-half of the world to the other?

—that one world, cut in half by an imaginary veil, should be called a veil of ignorance due to a lack of study of the laws of life?

—that life is like a revolver, we, as individuals, are like cartridges, so to speak, held in the magazine, but when forced by death into action, all pass through the one bore. Some reach the mark, some go wild, but all find a bed?

—that the stronger ones are able to adjust themselves, the weaker ones who do not resist are carried along drifting through space by stronger influences?

—that death does not carry life but deposits it?

—that the flesh decomposes, that the personality, individuality and voice never dies, memory continues, and arising from the flesh-body, life lifts itself, clothed in another tangible body perfect and wonderful, even though in life hopelessly crippled?

—that there are neither high nor low "spirits," that all life is at par,

some more advanced than others, that there are no tiers or planes, one after another?

—that "as below, so above," and "as above, so below"?

—that the study of life after death must begin with the study of life before death, and further, that the study of life before death is the study of life before birth?

—why man lingers in his man-worship of the fear and superstitions of the past?

—that the physical body and brain is animated by life but that LIFE does not have full control?

—that life does not lay down the body or take it up, but while life serves in the body, it can lay it down and take it up?

—that this natural law enables us to journey through space where the physical body cannot be taken?

—that sleep is a hypnotic condition, provided by life for the physical temple (the flesh body) while Life forages for its supply?

—that the attachment of life to the body is similar to, but not like the chord which connects the babe with its mother which is severed at birth?

—that this chord of life is atmospheric, affected by any activity which would destroy the physical body?

—that trance conditions are dangerous? because produced by another, while life is either set aside or imprisoned for the time being?

—if the operator and life becomes entangled trouble to the physical body ensues?

—that you can destroy the fabric, but you cannot destroy individual life?

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Blatant

The attraction of the sins of Manhattan for ministers of the Gospel from the hinterland is periodically demonstrated, and never more clearly than last week when the Chairman of the Sabbath Crusade Committee of the Tennessee Synod of the Methodist Episcopal Church, South, opened his mouth in the Bible House, Manhattan:

"Churchmen who condone Sabbath-breaking are as wicked in God's sight as bootleggers, robbers, bank breakers, adulterers, drunkards and liars whom they condemn. . . .

"Anybody who buys a Sunday newspaper is helping the devil to ruin America.

"God's word is my authority.

"Every one of our 20,000,000 Sunday papers is Satan's ambassador and a decoy to ruin America.

"Every one of our 2,500 Sunday trains is hurrying America toward the Hell of God's wrath. Every Sunday train is hurrying somebody to ruin, some soul to Hell. . . .

"All the virtues, freedom and wealth of New York and America will be lost if we destroy the Sabbath. I challenge every American editor to show an error in my statement."

With Methodist money the Sabbath Chairman telegraphed every railroad president, asking co-operation. One replied. Frederick D. Atterbury, President of the Erie, said he would be delighted to abolish Sunday trains; they lose money.—*Time*.

Easter

Easter, the solemnization of the resurrection of Jesus Christ, is the most important date of Christian calendars. It begins the ecclesiastical year, yet is a variable holiday fixed for each year by a complicated equation of epacts, dominical letters and Golden Numbers. It falls on the first Sunday after the Pascal full moon, that is, the first Sunday after the ecclesiastical full moon on or after March 21 (the vernal equinox). Therefore Easter cannot come before March 22 or after April 25.

This inconsistency of Eastertide has long irritated merchants, who exploit it. People have stepped from decorating their altars to decking their bodies.

Last week the Manhattan Merchants' Association advocated a constant Easter; stated in a bulletin that the second Sunday in April "will be" the date it believes will be adopted; said further: "A late Easter often proves disastrous to sellers of many lines of merchandise because it shortens the spring season, thereby reducing the volume of business, while the lengthened winter season is of little benefit. With the adoption of a fixed date, all such difficulties will disappear."

Clergymen were vexed.—*Time*.

A Greater Catholicism

At Moscow there recently convened the Russian Church Congress.

One notable occurrence: Bishop Vedenki, of the great Moscow Cathedral of Christ the Savior, leader of the Russian Church reform movement, hinted broadly at a wish to discuss with the Vatican (in Rome) some means of reuniting the Eastern (Greek) and Western (Roman Catholic) Christian Churches, and thus bridging the great schism which has lasted more than 1,000 years.—*Time*.

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