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April 1926

The Occult Digest

A Magazine for Everybody

"T-A-P-S"

Greatest Story Ever Told!

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HEALING A SCIENTIFIC FACT?

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JACOB BONGGREN, D. L.

Who and Where Are

"THE BUILDERS of NATURE?"

¶ In the heart of the real World around and about us—which 999 people out of every 1000 people don't even know—exists these

"BUILDERS OF NATURE"

¶ What does Sacred Scripture, Classical Literature, Mythology and Folklore tell about them? Dr. Bonggren presents them to you as living personalities living in our man made world of today, whose humanity have been blinded to the truth about Life.

¶ Don't miss the greatest treat of the year, beginning in the May issue! This is the first time Dr. Bonggren has ever consented to the magazine publication of one of his many works in advance of its appearance in book form, and THE OCCULT DIGEST feels most fortunate in having been selected by Dr. Bonggren as the one magazine for its serialization.

April

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Courtesy America's Humor

☞ Nature Spirits are beautiful, etheric beings, and they can be seen sometimes even by non-clairvoyants. The artist who made this fine sketch of a fairy may have seen one with his eyes or with his mind; it matters not in what way he conceived it. They usually put on such a shape, when they make up their mind—if they have one—to be seen by human beings. It flatters the humans to see a fairy take human form.

E A S T E R

EASTER! To thy shrine we come, bedecked with new robes. Some most gorgeous in their gay colors. April has given her best gifts. Nature at her best has proven her power as hostess on this resurrection day.

GLADNESS in every face, joy in the voices of the children—the song of bird, the buzzing of the fly and bee, herald thy natal day.

EASTER! Thou dost give to the world renewed life. Thou art the symbol of resurrection; men pay homage to thee because thou dost speak to them of life—thou cryest from the dark tomb of superstition to men, to behold their loved ones for whom they search, and who have arisen. The great stone of fear has been rolled away forever.

THE gay flowers breathe delight at their release; the limpid stream, freed from the ice and snow goes merrily on its way.



The warm sunshine and gentle rain have bathed meadows and hillside with living green that the children of earth may rejoice.

EASTER! Thy wand hath opened the mystic portal of that night of gloom. No longer do men fear to die. No longer do they grope in the black uncertainty of the yawning abyss beyond the grave. Thou, the symbol of resurrection, hast parted the veil. The law of thy mighty truth, once unknown to men, thou hast revealed in the thunder's peal, the lightning's flash; the rush of many waters; the cry of a soul for light; the cooing of the dove and the joyous laughter of the child at play; the hope of the seed for the great fields of ripened grain.

EASTER! Symbol of resurrection! We adore thee for the great lesson of life thou dost teach. For the great light of knowledge thou hast brought to the world of life beyond the tomb.

Effa Danelson.



When soft and low over the brow of the little hill came the unmistakable throbbing wail of the echo . . . the clouds parted for an instant . . . There was Tommy, straight as an arrow, standing with his bugle in his hand and glancing upward to where the clouds had parted to allow that single ray of sunshine through. . . .

S. Mahrea Cr

“T-A-P-S”

By RICHARD BARCLAY

Illustrated by S. Mahrea Cramer

“THERE are no such thing as ghosts, boys. The fellow who says he ever saw one, is full of liver and onions.”

I'll never forget this statement—made less than a week before our old Scoutmaster, Morton Cormier, passed in his checks and left fifty of the most lonesome boys in Lackawanna County.

I am scoutmaster of his troop now. Then I was merely an assistant. In the eyes of the boys, there was no one who was worthy of the leadership except “Dad” Cormier. He had drifted down from Canada somewhere, with more knowledge of animals, the birds and the trees than any man we had ever met. He could cook a meal out of nothing, build a fire when the rain was falling in torrents, and in spite of his fifty odd years, he could out-distance the fastest boy in the troop in a two hundred yard race.

Naturally he was the object of hero worship, and as he was a church man and a clean one at that, he was as great a friend of the parents as he was of the boys.

We were sitting around a camp fire in Padler's Woods—fifteen miles from town, and at least five miles from anywhere.

Ghost stories, so dear to every youngster's heart, had been passed around until it was time to hit the leaves. Two or three of the new kids had crept up near Dad's side and even some of the older boys had been seen to glance nervously into the dark evergreens nearby.

Padler's Woods was the best imaginable place to tell a thriller. It was filled with Indian arrow heads and axe heads, and once we had dug a skull from a peculiar looking mound that had evidently been raised many years before. At least twice in the past ten years, some deed of violence had been enacted within a mile or two of our camp—and as we knew this, we naturally loved the “thrill” of an overnight camp there.

Dad had knocked his pipe against his leather legging, which explained without words that it was time to turn in.

As if to set us all at ease, however, he remarked:

“There are no such things as ghosts, boys. The fellow who says he ever saw one, is full of liver and onions.”

Although we usually accepted everything Dad told us as absolute truth, two or three of the boys were not willing to let this go unchallenged.

“My grandfather saw one.....” began Jim Kelly, but Dad stopped him with a smile.

“Your grandpap was full of liver and onions, I say” he smiled. “There ain't no such animal.”

“Dad's right. There ain't no such animal” piped the Echo—and we hit the leaves.

THE Echo was Dad's shadow. Wherever Dad was, you knew you would find the Echo. His real name was Tom La Bounty. Although he could trace his American ancestors back for four or five generations, there must have been a strain of French in him somewhere. Perhaps that was what drew him to Dad Cormier. Perhaps it was because

Tom's own dad had died years ago and the scoutmaster was the first father he had had since reaching what we call the intelligent age—twelve years it was.

Anyway, Tom had adopted Dad Cormier when he first joined our troop, and had clung to him closer than a piece of poison ivy to an old rail fence. He was not old enough to be a patrol leader, but he had mastered the bugle quite early in his scouting, and had been appointed official echo of the troop. In other words, whenever taps was played at night, Tom and his bugle could be found fifty yards from the troop bugler, and we came to appreciate his soft tuneful echo far more than we did our bugler's nearby taps.

There was something uncanny in the way he could blow that soft call. It seemed to breathe toward you through the trees and close over you like a shroud. We never heard it without a shiver, but we would not for anything have allowed anyone else to blow it. Next to Dad Cormier himself, we worshiped the little echo.

And of course it was the Echo that closed the ghost argument with “Dad's right. There ain't no such animal.”

Trust him for that. Whatever Dad said must be right. He was willing to fight to the last ditch to prove it.

AS I said before, Dad Cormier passed in his checks in less than a week after that camping trip. He had tramped on a rusty nail and in spite of everything that could be done—and Dad was given the best the City had—he passed along to the great beyond.

We all called on him at the hospital, at first to cheer him up, but at the last to say “good-bye.” Dad knew he was done for, and had sent a hurry call for “his boys” as he called us.

It was not necessary to send for the Echo. Little Tom was always there. Dad's wife had died years before, and Tom was his closest friend. After the first two days, the nurses got into the habit of inviting Tom into the dining room. The two last nights, he occupied the other bed in Dad's semi-private room.

The night before Dad passed on, I was sitting in the rocking chair at the side of his cot reading some of his favorite passages—passages that he had used as texts when we had held services under the hemlocks. The Echo was curled up like a cat on the foot of Dad's cot.

I stopped at last, and leaned back in the chair. Dad smiled at me, and reached down to pat the hand of the Echo.

“I guess you know I'm going to leave you, Tommy lad?” he inquired with a smile. “It's going to be awful hard for me, and I know you will miss me. Won't you?”

And then the Echo said the most surprising thing of his career.

“I'll not leave you, Dad,” he smiled. “Gee, Dad! Who'd ever play the echo for you when you shouted ‘tention’ to your troop up there?”

Tommy had leaned forward, and as he finished, he pointed out the window to where Orion was just coming up in the north-east.

“Let's ask to be stationed some-
(Continued on page 30)

*The Greatest Story of the Boy Scouts
Ever Written!*

An Apology for

"THE IGNORANCE of KNOWLEDGE"

on "These Too, Too Solid Ghosts"

WE read with interest Charlotte Perkins Gilman's article entitled "These Too, Too Solid Ghosts" in a recent issue of *"The Forum,"* and quote the beginning of her little story relating to an apparition:

"I saw her myself," said the reverend gentleman, earnestly, "she has been seen in that school for years, sometimes by a teacher, sometimes by a pupil. The spirit of a little old lady with side curls and a lace cap, in wide full skirts and pantalettes. When I saw her, she came silently floating down the stairs toward me. The body was dimmed, invisible, but I saw the sweet old face with its cap and curls, and the little slippers and pantalettes."

The author seems quite amused and somewhat chagrined that neither Reverend Gentlemen, or the others, could see anything incongruous in the fact that *she* was dressed in the fashion of not so long ago, when the grandmothers of that day *had* to have sweet old faces, and wear caps.

To quote a synopsis of the article:

"Even if you are disposed to believe in spirits, how can you account for the clothes they wear when they appear before your startled vision? Your grandmother in pantalettes, for instance,—has she been wearing the same old costume ever since she died, or did she have a new one made for her visit to you? Are there laundries beyond the veil? And barber shops? Who trims your late great-uncle's whiskers? Do spirits wear BVD's, and order their spiritual steaks well done? And do they have weather?"

This little old lady, as stated in the article, was dressed with 'side curls, lace cap, wide, full skirt and pantalettes,' about which the author propounds several witty questions, answering them rapidly, *before* she has time to think that there might be something that she (and no one else) but the *ghost* knew about the life it was precipitated into. With great gusto she tells us that "ghosts have been seen and believed in from the earliest days of gluttony and indigestion."

Has the author reference to the text in the Bible found in *St. John: 21* relating to *Jesus* preparing a meal of fish and bread for his Disciples, the fishermen at the sea of Tiberius?

The author further declares "Spirits have appeared to those who loved them; to those who feared them and to those who paid a dollar to see them. Communications have been received from them, mainly devoted to identification and to personal advice."

In connection with this let us refer to *St. Luke 24:30-31*. It is recorded, "As *Jesus'* disciples were speaking of him he spoke to them and stood in their midst" and spoke his favorite phrase, saying "Peace be unto you!" But it seems they were terrified and frightened because they supposed they had seen a ghost.

When we consider the *large* sums of money paid to the churches every day for a message (which has no corroborative evidence) for just a story of the appearance of *Jesus* (told by those whom he loved) supposed to have taken place 1893 years ago—is not a dollar an insignificant sum to pay for a communication from a late member of your household who has taken up his abode in the country of the dead?

In a complaining way the author says these communications have been "mainly devoted to identification and personal advice." Let us see, did not *Jesus* show *his* hands and *sides* to his disciples to identify himself, per-

mitting doubting Thomas to put his fingers in the nail holes in his hands, thrusting his hand into his side? In *St. Mark-16*, we read where *Jesus* became angry after he appeared unto "The Eleven" as they set at meat, upbraiding them for their unbelief and hardness of heart, because they believed not even *them* which had seen him after he was risen. As to personal advice, he gave it, personified, following his upbraiding; when he said unto them: "Go ye into all the world and preach the Gospel (the glad tidings that he had arisen) to every creature." And he made it stronger by a threat to those who did not believe that he had arisen.

What was this gospel of glad tidings? Was it not that he had identified his personality and established the fact that he, at least, had survived the "accident" of a physical death?

The author says, "Today, we have the buttressing belief of many persons of intelligence to offset the detrimental belief of many more persons, without it."

Are we to so understand that only persons of great "learning" can be authority on *this* question of *survival*? If this be true then we must discard entirely the story of the Bible of the women at the sepulcher upon which our "Easter" is founded. They were unlearned except in the simple language of *love*. Theirs was devotion unsurpassed; they asked for no evidence or learned analysis of the 'facts.' They knew it was their beloved Master whom they saw!

What seems to disturb the author of "These too, Too Solid Ghosts" is the clothes they wear. Fancy being so disturbed in the year 1926. She seems all absorbed in clothes; how they can be accounted for, how long they wear the style, how they keep them clean, and if they have laundries—in the spirit world. She perhaps forgets that styles did not change as rapidly in the past as in the last few years—since the World War. She evidently does not realize that *that* last little get-together-party, called "The World War" turned the trick and started all the solid ghosts walking again as they had never walked before—since *Jesus* appeared to his disciples as they journeyed to that little village called "Emmaus" about three furlongs from Jerusalem (Read *Luke, 24:13*).

The author laments the disuse of the winding sheet and shroud and is against ghosts being dressed in good form when they pay their little visits to us. She says:

"It would be more inspiring to conceive of free spirits, if they must have bodies and clothes upon them, devising something more beautiful and seemly than our fluctuating fashions."

The manner of dress is a matter of taste for the individual—even a ghost. Speaking of the "body", she says:

"It is the body idea that makes the trouble; we are acquainted with the body and spirit together in life, and with the body left spiritless in death . . . which would certainly seem to show some difference between them. Why then are we so bent on piecing them together afterward?"

We can not believe the author serious in this statement; surely we are not expected to go floating through time and space without form for identification, without substance with which we may have association with those about us. Reading further, she says:

"We are quite familiar with spirits while alive. If a child asks, 'What is a spirit?' we can easily point out to him the ones he already knows as love, anger, cheerfulness, cowardice and courage. He can be told how he should encourage good spirits and resist bad ones, so that he may in time, develop a noble spirit, like Uncle John, and not a mean one like little Joey Snooks, who tells tales."

Just what the author had in mind here or how she connects this bit of moralizing with her article on those who wear caps and curls, full skirts and pantalettes must be left to the reader to fathom. However, after this outburst, she relates a conversation with the late Prof. Hyslop, whom she regards as an authority on "The Other Life." She found, to her surprise, (she says) that he endorsed the planchette and the ouija board as being reliable as mediums which pleased her very much as she had use of an old ouija board "long used by a devout Spiritualist" who, (to use the author's words), "was the real thing, having an Indian control which chattered foolishly."

To again quote him she says:

"The instrument would not go for me alone, but I was one of two under whose lightly placed fingers it coursed like a hare. The feeling is unmistakable; it certainly goes, sometimes right out from under the hands; we played with it all one winter, making some definite observations. Out of our winter's amusement, two instances seem interesting data. One was this: 'Two newspaper men were running the machine while a by-sitter wrote down what appeared. I sat somewhat aside where I could look across the table, out into the front hall. . . . One of those working it was a believer and the other, almost, and it ran about swiftly, giving the news of the Hawaiian revolution, then going on. . . . Suddenly, right in the midst of their eager interest, it began to act differently, so they asked, 'Who is this!' It said, 'Mr. Porter'."

"Being interrogated further Mr. Porter explained that he wished to apologize to his wife for having ill treated her formerly. . . . They could not make nothing of it. But I had seen come down the stairs in the hall, at the moment this happened, a new housekeeper I had hired that day. They did not know she was in the house; she did not know there was a planchette in the house; her name was Porter."

This incident not only describes the independent action of the mind of Mr. Porter (as a spirit) but reveals the working of the mind itself—establishes the survival of memory and desire, also the feeling of remorse which further shows the fact of the naturalness of the life after death as not unlike the life before death.

Another incident which she relates is a sad story. For she says:

"It put an end to all our fun with Planchette. I sat playing with a woman friend, as we very frequently did. It purported to be my mother who had recently died, and right in the midst of rather banal, good advice it said, 'Go way!' I thought
(Continued on page 32)



EFFA DANELSON

WHOSE editorials are attracting widespread attention as an independent thinker who presents the vital and fundamental principle of the continuity of the LIFE after DEATH, through successive embodiments as a manifestation of Nature's law. Her writings have been printed in many languages in many countries. One of her most widely quoted sayings is: Abolish the mystery about Death and you will take the complexes out of LIFE!"

As Editor of "The Occult Digest" she urges co-operation in presenting scientific thought and research in obtaining an exact and definite knowledge, that there is no death.



SAMUEL GOMPERS

Perhaps YOU Belong to The Isogenic Type

One of Nineteen Chemical Types of People

Are You The Same Type as

Thomas Edison, Marshall Field, Lloyd George,
Jane Addams, George Eliot, Queen Victoria?

By EMILY H. ROCINE

THE ISOGENIC TYPE (*iso*=even; *genic*=production) combines *equally* the positive and negative qualities; the chemical elements of carbon and calcium, of which carbon is the weakest, most negative element in human chemistry, while calcium is the most positive and powerful, although the slowest. It is symbolized by the big powerful flywheel of machinery—slow to start but powerful when in momentum. Before the Calcium Mind and temperament is well in action, the Isogenic man is negative, bashful and timid, but once aroused, can perform hard physical labor or mental work without tiring for long periods of time, without rest or change. He never desires to change; always wanting to continue his work until he obtains the planned result. Like General Grant he says: "We will fight it out on this line if it takes all summer."

The Isogenic brain acts slowly at first, gathering power gradually and persistently until it reaches a maximum, when by reason of its own momentum, it can scarcely stop. If you try to interrupt the Isogenic man while at work he will not hear you, illustrated by the story of a noted scientist who was working in his laboratory one day. When his wife brought him an egg to boil for his dinner, he put his *watch* into the hot water kettle instead of the egg—entirely oblivious to everything except the work at hand.

In general appearance the body is long and large; limbs short, stocky, strong. The wrists, large and bony and the hands wide, short and square, with thick fingers. The feet are wide and short. Their walk is usually clumsy; altho they may be quick and strong in movement they are never graceful.

Isogenics are not tall but heavy set and weigh heavily in proportion to size of body. They are compact and stiff in tissue. The hands are hard and bony, the bones cushioned with flesh. They are more lean in face than in body, have a large masculine face, long and wide, especially from eyes to mouth, large cheek bones, angular neck and well developed jaw.

Most everybody feels comfortable around the Isogenic Type. They appear strong, quiet, controlled and interesting. They are not really sociable nor sympathetic, but people give them undue credit for being both. They are phlegmatic and peaceful in mind until aroused, when they may become stormy and dangerous until the trouble is all over, when they sink back into the same peaceful state of mind until again disturbed. They will not yield

to danger nor disaster, are resistless when aroused, but slow to anger. They appear easy and good-natured, more sociable and more negative than they really are. In reality they are only sociable and negative on the "surface," but positive, domineering and relentless, even cruel, "underneath." This *seeming* physical strength and self-repose enables them to attract and get other people to *work for them*. They work hard themselves and insist on hard work from everybody around them. They believe in practical efficiency of effort. They aim to be just to all and can conduct business honestly, dealing with all classes of people successfully, especially *women*.

The Isogenic is a marrying man and marries early in life. If he becomes a widower he never remains so very long, being strongly attracted to the *opposite* sex. They have a strong love-nature but may not be true to one love. The Isogenic man has a certain daring, recklessness, and romance about him which endures throughout his life. Love never loses its attractiveness for him and he may often marry even at 80 years of age. He has wonderful recuperative powers, but once his vitality is exhausted it is seldom regained. The Isogenic is a steady, regular conservative in habits, a family man who enjoys simple living and long life.

They are not "good looking" men nor women, but "attractive" nevertheless, clever and tactful when dealing with people and natural-born character readers. They have strong feelings and emotions with a powerfully active intellect. Even if this type has neither money, friends nor education, they arise above every disadvantage and succeed as educators, scientists or "public benefactors." The Isogenic type are characterized by enterprise and accomplishment, makers and molders of their environments, pushing themselves to the front in spite of sickness, opposition or disadvantage.

Among the best known great and successful men and women who may be classed as the Isogenic Type are Thomas Paine, Lloyd George, Thomas Edison, Marshall Field, Jane Addams, George Eliot, Edna Ferber, Samuel Gompers and Queen Victoria.

All Isogenics are not great people but they are relatively greater because they are self-made people *who do things*. They take a broad view of the whole creation. Life in all phases of growth interests them. They are interested in progressive measures, reform movements, public work and practical evolution and can wage war

(Continued on page 38)

A Magical and Qabalistic Interpretation of the Drama of Parzival

THE CHALICE OF ECSTASY

By FRATER ACHAD

[Copyright 1923]

THE collective tradition of mankind is endowed with a relative infallibility, and when rightly interpreted, must represent the largest truth, the most perfect beauty and the purest goodness known on earth. This transcendental truth and goodness and beauty represents the divine substratum of human nature, the ideal humanity which lies above and behind the aberrations of individuals, races and periods. It is not subjected, as are the latter, to Time and Circumstance or to the limitations from which the appearance of error, evil and deformity seem to spring.

The Legend of Parzival is not subject to Time or Circumstance; it represents a glimpse of the Eternal Reality, the Ever-present Here and Now. The circumstances of its enactment and the place wherein the festival is beheld, need not be sought outside the Human Heart that has learned to beat in time and tune with the Soul of the World. All who are born of "Heart's Affliction" must eventually find their way to that spot where they "Scarcely move, yet swiftly seem to run" and having become one with "The Way, The Truth and The Life" they will discover that the shifting scenes of the world they had thought to be so real, will pass by them as a pageant until the Vision of the Grail Itself is presented to their pure Understanding.

It is in the hope of awakening some spark of the smouldering fire of this inner consciousness in the hearts of those who may read these lines—not having previously understood the Legend—and from that spark enkindling a great fire that will burn up the veils which hide man from Himself—from God—that I have dared to add these fragments to the great mass of Grail Literature already given to the world.

And to those who are slumbering contentedly, wrapped round with the delusion and dreams of this illusory life, I cry with Gurnemanz:

Hey! Ho! Wood-keepers twain!

Sleep-keepers I deem ye!

At least be moving with the morning!

Hear ye the call? Now thank the Lord
That ye are called in time to hear it.



The Qabalistic Chalice of Ecstasy

POINT I.

THE COMING OF PARZIVAL.

"By pity 'lightened
The guileless Fool—
Wait for him,
My chosen tool."

IT is not my intention to set forth the complete Argument of the Great Musical-Drama of "Parsifal" derived from the ancient legend of Parzival by Richard Wagner, to whom be all praise and honour.

Those who have not had the privilege of witnessing this festival-play, or even of reading a good translation of the *Libretto*, ("Parsifal Libretto" or "Parsifal Retold" by Oliver Huckel) should at least avail themselves of the help that a study of the latter will give them before expecting to gain a thorough grasp of the interpretation herein set forth.

I shall also suppose that the student has some slight knowledge of The Mystic Path and of The Holy Qabalah, (Q. B. L. or The Bride's Reception) although I shall endeavor to make the points dealt with as comprehensive as possible to the uninitiated enquirer who is prepared to "Wake and hearken to the Call."

The Music of Wagner I cannot give you, nor shall I even

attempt an interpretation of that which, in the Opera, helps so much toward the opening of those channels of consciousness whereby we may eventually receive some comprehension of the Music of the Spheres.

Fortunately this is not entirely necessary, for the true Path leads to a point when each individual may feel himself to be a highly-strung musical instrument whose Will runs over the strings causing complete and harmonious vibrations in his own being, which will then seem to give forth an un-formulated but delightful melody.

What is the Key-note of Parzival?

ECSTASY!

And what is Ecstasy? It has been well described by one known to us as Frater Perdurabo, and I shall quote his own words:

"There is a land of pure delight,
Where saints immortal reign."

"So used some of us to sing in childhood, and we used to think of that land as far away, farther even than



death that in those days seemed so far.

"But I know this now: that land is not so far as my flesh is from my bones! it is even Here and Now.

"If there is one cloud in this tranquil azure, it is this thought: that conscious beings exist who are not thus infinitely happy, masters of ecstasy.

"What is the path to this immortal land? To the Oriental, meditation offers the best path. To the Western, there is no road better than ceremonial. For ecstasy is caused by the sudden combination of two ideas, just as oxygen and hydrogen unite explosively.

"But this religious ecstasy takes place in the highest centers of the human organism: it is the soul itself that is united to its God; and for this reason the rapture is more overpowering, the joy more lasting, and the resultant energy more pure and splendid than in aught earthly.

"In ritual therefore, we seek continually to unite the mind to some pure idea by an act of will. This we do again and again, more and more passionately, with more and more determination, until at last the mind accepts the domination of the will, and *rushes of its own accord toward the desired object.* This surrender of the mind to its Lord gives the holy ecstasy we seek."

Here we have one of the most important keys to the interpretation of the Drama of Parzival, and also an indication of the result which Wagner desired to produce upon the minds of his audience.

Unless the Play is properly staged, and the parts taken

Regeneration

By Kenneth M. Ellis

A WORM,
Creeping, with sinuous sways,
Across a garden walk,
Espied, above him,
Hovering o'er a hydrangea bed,
A butterfly.

HATE filled his being;
Hatred for that he knew that he,
Vile, crawling creature though he seemed,
Within him bore a semblance to that
same;
Which, to attain, he knew not.
Hatred, conceived of envy,
Born of sloth,
Nurtured by every instinct of the worm.

THE butterfly,
All radiant with iridescent hues,
Flittered serenely on,
Conscious of every movement of the
worm,
Yet, paying him no heed.
He knew that to fulfill
The ultimate of God's design,
(Or, call it nature's if you will),
The worm had yet to pass
The valley of the shadow of the grave;
To seek the chrysalis,
And, self-embalmed,
Lie buried, suffering, and pained.
The butterfly, too, knew
That one day there would come
The call like that to Lazarus entombed,
"COME FORTH!"
And that the worm,
Dead to its crawling past,
Would, on its resurrection morn,
Like Lazarus from the sepulcher, respond;
For he had been a worm.

THE worm crawled on,
And underneath a leaf,
Began to weave himself a tomb;

And ever, as the web grew thick,
Suffered more pain,
And hated with a deeper hate
The beautiful creature whom he felt
That he could never be:
Yet still he spun,
As if submitting to a greater will,
Until his web was done.

OF consciousness bereft, the worm lived
on,
And knew not of the changes which the
seasons wrought
Within, without, around his being.
Buffeted by storms of winter
Hung he within his chrysalis,
Kissed by the falling flakes of snow,
Warmed by the sun's caress,
Fed by the rising dews.

A summer's morn,
When all the world was waking,
And the sun,
Called to his daily resurrection,
Threw off the garments of the grave of
night,
And sent the first faint radiance
Over the eastern hills as his hosannah,
The Angel of the Changes,
To the worm
Sent the divine command,
"Come Forth—
"Thy work perform—
"Perfected—shaped by the rude fingers of
adversity.
"Rid from all semblance of the worm,
"Come Forth!"

AND lo, the worm came out;
Bursting the bars of death
In one tremendous exquisite pang—
And found himself
The embodiment of that which once he
hated!

brought down by his own weapon.
What is this Swan?

ECSTASY!

How do I know? Never mind, let me quote once
again from one who is the Master thereof:

THE SWAN.

"There is a Swan whose name is Ecstasy; it wingeth
from the deserts of the North; it wingeth through
the blue; it wingeth over the fields of rice; at its
coming they push forth the green.
In all the Universe this Swan alone is motionless: it

(Continued on page 34)

by those who themselves understand at least something of the "Way of Holiness," this effect is not made upon the consciousness of the on-lookers. This is doubtless one of the reasons why Wagner made arrangements that this Work should only be produced at Bayreuth in a proper setting and under right conditions, for it represents the summit of his Magical Mountain of which the base was the Ring. He called it a Stage-Consecrating Festival, and its effects were intended to exert their influence upon the Drama of Life itself.

We will pass over the early part of the opening Scene with its introduction of Gurnemanz, Kundry, and Amfortas, and concentrate our attention on the entry of Parzival; heralded by the falling of a Swan

How "Miracles" Occur in The Twinkling of an Eye

IS INSTANT HEALING A SCIENTIFIC FACT?

By DR. CLAUDE W. M. CHAMBERLAIN

BECAUSE of a more or less orthodox scientific training, part of which was in a Class A Medical college, I fought the idea of instantaneous "healing" of organic disease for many years. But as I accumulated more and more experience in the psychotherapeutic field, and as I began to recognize the varied effects of emotional and mental stimulus upon the distinctly different types of people, my mind began to open up to facts which could not be denied.

And now comes that great figure in medical science, Dr. Richard C. Cabot, Professor of Medicine and Social Ethics at Harvard, with a statement which will astound and demoralize his medical colleagues.

According to an associated Press dispatch from Cambridge, Massachusetts, Dr. Cabot said in discussing the Lourdes miracles:

"If nature, assisted by the proper mental and emotional moods, is capable of curing an ulcer in three or four weeks, why isn't it possible for the same force to heal a similar ulcer in a few minutes, when the curative processes have been speeded up abnormally by the subject's passing through an intense religious experience?"

Leading authorities in the field of psychotherapy generally agree that any disease caused by the mind can be cured by the mind. No less authorities than Doctors Wm. A. White and Smith Ely Jelliff tell us that ulcers may be caused by the mind and may be cured by psychoanalysis. Most medical men will admit that there is sufficient tissue change in the development of an ulcer to place this disease in the organic class.

Then if the same forces which are exercised in a slow psychoanalytical process may be speeded up by emotional or mental excitement, why not a "miraculous" or almost instant organic change? Granting that this speedy process has been attained but rarely, and in but a few types of cases, or individuals, still the fact remains that such phenomena have been witnessed by hard-headed, common sense observers in the field of healing.

Some years ago, when Dr. Thomas Parker Boyd related to me a case which had come under his observation in a religious healing seance, I was impelled to question the accuracy of his method of observation, despite my recognition of his many balanced qualities. The case had to do with a tumorous growth on the neck. While the patient was waiting his turn in line, the tumor began to be reduced, and when the time came for him to appear before the healer, it had entirely disappeared. Apparently, the emotional anticipation and faith had speeded up the curative processes so that the contents of the tumor had been assimilated within a few minutes.

Many of the healers who advance "evidence" of such instant healing are entirely lacking in a knowledge of pathology and their diagnoses are apt to be as inaccurate as are those of many of the average orthodox physicians. But when men like Dr. Boyd present such evidence, it can not be dealt with lightly.

The evidence of the average patient who has passed through a healing experience is not dependable and he is prone to exaggerate the facts that he may gain the

attention of those interested. For this reason, most of the cases of "miraculous" healing can not be considered seriously by science.

However, the evidence for "instantaneous" healing is overwhelming in the field of "functional" disease, including such as paralysis, spasms, epilepsy, hysteria, blindness, deafness, amnesia, aphasia, neuralgia, neuritis, lumbago, and a host of other disorders.

Science, recognizing that many of these diseases are merely *defence reactions*, produced by subconscious complexes, has devised many methods which tend to inspire such emotions as ambition, egotism, superiority, love, self respect and others, which battle the complexes successfully and sublimate or redirect the suppressed energy. This overcomes the inhibiting forces and under favorable conditions may produce what apparently are instantaneous healings.

In a case of my own experience, I had a woman "paralyzed" for five years, who had begun psychoanalytic treatment. Before this had gone far enough to achieve any apparent results, the woman had an experience which illustrates the power of emotion under certain conditions.

During the five years of her disability she had not stood on her legs, which had become useless. In fact she had to be carried into my office. One day at her home, one of the children, in an adjoining room, upset a kerosene lamp upon the floor. The woman, hearing the crash and seeing the light extinguished, arose from her chair and ran to the other room, where she picked up the lamp and saved the house from fire.

Similar experiences are related by other scientists, notably Dr. Samuel Weir Mitchell, the great pioneer in mental healing. Dr. Mitchell had many devices which he used successfully. One of them was to arouse the jealousy of the bed-ridden patient, while another was to build a fire under her bed. At another time, when attending a woman who refused to leave her invalid couch, he locked the other members of the family outside the room and began to disrobe himself, pretending that he was about to climb into bed with the patient.

The physician of that day rode a horse on his rounds and carried a riding crop. When he had been repeatedly called to minister to an hysterical woman, whose nervous condition produced frequent fits. Dr. Weir Mitchell, finally cured her by raising her dress above her limbs and applying his riding crop where it would do the most good.

In each of the above cases, the emotional stimuli was sufficient to produce "instantaneous cures," and modern science is now working upon methods, less bizarre or strenuous, but none the less in the form of mental forces, which tend to arouse the curative powers within.

Religious ritual is particularly conducive to arousing the emotional forces, while it permits of regular after-treatments over an indefinite length of time, thus keeping up the mental devices until they have become an unconscious habit. This makes for "permanency" of cure.

Most medical methods lack this synthetic habit-forming

(Continued on page 32)

DO THE STARS INFLUENCE US?

As the tides are measured by the motion of the sun and moon, so are the eventualities of existence measured by the stars. A horoscope is a map of the mathematical deductions of the "Clock of Destiny", revealing the secrets of life itself.

By BRANDON LIBRA

MATHEMATICALLY, even since Simmonite's day, much has been done to clarify, for the ordinary student, the complexities of astrological calculation. There have been many volumes by many authors, notably "Sephariel", the late Mr. Alan Leo, and Mr. Vivian Robson, which have pruned out the maze of difficult terminology, and worthless *fol de rol* with reference to significance and practice.

But there is a necessary (and it is not my purpose in this brief article to endeavor to fill the need) clarification with reference to the nature of the significance of stars and planets in their relation to human phenomena.

It is an erroneous concept to state that mundane matters—I use the word in its astrological meaning, covering, vaguely, "world affairs", "affairs of state"; the action and reaction of groups to group action) have their rise in "human conduct", without including in this concept the fact that "human conduct" has its rise in human nature, and that astrology deals with the causes of that "human nature".

To find the reasons why international relations are what they are, and why, (as Mr. Snodgrass so much regretted in the Pickwick Papers,) "foreign nations do as they do", one must of necessity have some understanding of the personalities which comprise the "acting agencies" of those nations, and also understand why those agencies were enabled to rise to the eminence which permit them to guide the destinies in a secondary sense, of large groups of individuals. It must therefore, be clear that in the "making of the individual" there is the "first cause" of the making of a nation, and of that nation's affairs.

It is the function of astrology, not so much to "peer into the future" with reference to the petty accidents of mundane occurrence, as to analyze with precision and certainty the qualities of individual personality. Qualities are causes. And the astrologer who knows the constituent characteristics with which nature has endowed a given individual, and who knows the stellar and planetary symbols of those constituent parts may with an accuracy limited only by the intelligence of his interpretation, predict what the reactions of that individual will be to given circumstances.

All this is merely to say that if we know what a person's characteristics are, we may pretty well hazard what that person will do under given circumstances. There is very much the same value to be had from a keen and thorough psychoanalysis—thorough medical analysis (including of course a biological analysis)—or even a "social" analysis, taking into account the nature of one's environment, circumstances, breeding, training in special lines, and the development of one's tastes, or control of one's passions.

It is only, however, in astrological analysis that the element of time,—the indication of *when* one is apt to be thrust into certain types of well defined circumstance.

becomes possible, because astrology is the only scientific attempt yet made in relation to human conduct, to ascertain the periodic reaction of the human organism to given sets of circumstance.

And discovery of the time element is made possible, in the writer's opinion, not so much because of *stellar influence* as because of *stellar indication*. It is not, in the writer's belief, an "influence from Mars" which makes the Martian, but the fact that Mars is the indicator of a specific, definable, and recognizable condition; inevitably modified in form by the aspects of Mars with other planets in various signs, which determine the Martian.

That this theory of stellar "indication" upsets the ancient astrological values is quite untrue. That it vitiates the speculations of modern metaphysicians is also untrue. There is every latitude in the world in this interpretation, which permits the first Raphael, Guido Bonatus, Jerome Cardan, and other picaresque figures of the astrological past to live in the only manner in which they could have lived. It permits them to clutter up the science with such absurdities as "cazimi" "alchecohol", and all the other cumbersome phrases which the labors of modern astrologers have weeded out.

But these phrases were not *false*, so much as they were *inadequate*. They were coined by men whose lives were spent in an atmosphere of mystery—mystery being the natural and legitimate progenitor of science. They were coined partly out of sheer inability to find in the languages of their day phrases which could convey the ideas with which they invested them. But these very words which are now so absurd, are so only because *since* they were coined, the *facts* they hid have been clarified, classified, related in the light of newer and more adequate science, and the words themselves rendered obsolete thereby.

To call these wierd and gibberish phrases erroneous, is quite the same thing as to call the dress of the Elizabethans "erroneous". The exigencies of modern life have certainly changed modern dress, and despite the occasional absurdity which crops out as a natural corollary of human folly, it is, in the main a much better and more practical dress. So the phraseology of "Sephariel" or Robson is more readily understood than that of Simmonite, for example, who is certainly an improvement over Guido Bonatus. And the latter over most of his predecessors.

The point is that the ancients were not, of necessity, wrong in their *conclusions* or their *methods* merely because they misunderstood much of the truth regarding the thing they made use of.

The modern city dweller could not long survive living in the mode of the fourteenth century. But man was then the same thing he is now, despite the fact that hygiene was unknown, physiology undreamed of, and

(Continued on page 28)

STARS of APRIL

An Outline
of
the
Heavens
During
1926

Astronomical
and
Astrological
Helps
for
Students
and
Laymen



At 11 o'clock Mar. 8
" 10:30 " " 16
" 10 " " " 23

At 9 o'clock Apr. 7
" 8:30 " " 14
" 8 " " " 23

At 9:30 o'clock: March 30

WITH the April heavens we begin to contemplate the constellations which comprise the second quarter of the Zodiac. While these are not as brilliant as those of the first quarter they are among the most interesting from either the standpoint of Astronomy or the indications of Astrology. First and foremost we find overhead the constellation of the Lion.

Although I have tried to simplify the statement of the position of the constellations so that they may be located in the heavens even without the aid of a map, it is with much pleasure that we are now able each month to print a celestial map for the general guidance of the reader.

LEO is one of the most brilliant constellations in the winter hemisphere, and contains an unusual number of very bright stars. It is situated next E. of Cancer, and directly S. of Leo Minor and the Great Bear.

The Hindoo Astronomer, *Varaha*, says, "Certainly the southern solstice was once in the middle of Asleha (Leo); the northern in the first degree of Dhanishta" (Aquarius). Since that time, the solstitial, as well as the equinoctial points, have gone backwards on the ecliptic 75° . This divided by $50\frac{1}{4}^\circ$ gives 5373 years; which carry us back to the year of the world 464. Sir W. Jones, says, that Varaha lived when the solstices were in the first degrees of Cancer and Capricorn; or about 400 years before the Christian era.

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.

Leo is the fifth sign, and the sixth constellation of the Zodiac. Its western outline, however, comes about to the meridian on the 18th of March, while its eastern limit does not reach it before the 3d of May.

This constellation contains 95 visible stars, of which two are of the 1st magnitude, two of the 2d, six of the 3d, and fifteen of the 4th.

The principal star in this constellation is of the 1st magnitude, situated in the breast of the animal, and named Regulus, from

the illustrious Roman consul of that name.

It is situated almost exactly in the ecliptic, and may be readily distinguished on account of its superior brilliancy. It is the largest and lowest of a group of five or six bright stars which form a figure somewhat resembling a sickle, in the neck and shoulder of the Lion.

Regulus is the brightest star in the constellation, except Denebola, in the tail, 25° E. of it. Great use is made of Regulus by nautical men, for determining their longitude at sea.

When Regulus is on the meridian, Castor and Pollux are seen about 40° N. W. of it, and the two stars in the Little Dog, are about the same distance in a S. W. direction; with which, and the two former, it makes a large isosceles triangle whose vertex is at Regulus.

The next considerable star, is 5° N. of Regulus, marked Eta, situated in the collar; it is of between the 3d and 4th magnitudes, and, with Regulus, constitutes the handle

Libra reveals The Mystical Lore of The Heavens

of the sickle. Those three or four stars of the 3d magnitude, N. and W. of Eta, arching round with the neck of the animal, describe the blade.

Al Gieba, is a bright star of the 2d magnitude, situated in the shoulder, 4° in a N. E. direction from Eta, and may be easily distinguished by its being the brightest and middle one of the three stars lying in a semicircular form, curving towards the west; and it is the first in the blade of the sickle.

Adhafera, is a star of the 3d magnitude, situated in the neck 4° N. of Al Gieba, and may be known by a very minute star just below it. This is the second star in the blade of the sickle.

Ras al Asad, situated before the ear, is a star of the 3d or 4th magnitude, 6° W. of Adhafera, and is the third in the blade of the sickle. The next star, Epsilon, of the same magnitude, situated in the head, is 2½° S. W. of Ras al Asad, and a little within the curve of the sickle. About midway between these, and a little to the E., is a very small star, hardly visible to the naked eye.

Zozma, situated in the back of the Lion, is a star 18° N. E. of Regulus, and midway between it and Coma Berenices, a fine cluster of small stars, 18° N. E. of Zozma.

Denebola, is a bright star of the 1st magnitude, in the brush of the tail, 10° S. E. of Zozma, and may be distinguished by its great brilliancy. It is 5° W. of the equinoctial colure, and comes to the meridian 1 hour and 41 minutes after Regulus, on the 3d of May; when its meridian altitude is the same as the sun's at 12 o'clock the next day.

Denebola is 35½° W. of Arcturus, and about the same distance N. W. of Spica Virginis, and forms, with them, a large equilateral triangle on the S. E. It also forms with Arcturus and Cor Caroli a similar figure, nearly as large on the N. E. These two triangles, being joined at their base, constitute a perfect geometrical figure of the forms of a Rhombus: called by some, the *Diamond Of Virgo*.

According to the Greek fable, this Lion represents the formidable animal which infested the forests of Nemæa. It was slain by Hercules, and placed by Jupiter among the stars in commemoration of the dreadful conflict. Some writers have applied the story of the twelve labours of Hercules to the progress of the sun through the twelve signs of the ecliptic; and as the combat of that celebrated hero with the Lion was his first labour, they have placed Leo as the first sign. The figure of the Lion was, however, on the Egyptian charts long before the invention of the fables of Hercules. It would seem, moreover, according to the fable itself, that Hercules, who represented the sun, actually slew the Nemæan Lion, because Leo was already a zodiacal sign.

In hieroglyphical writing, the Lion was an emblem of violence and fury; and the representation of this animal in the Zodiac signified the intense heat occasioned by the

Neptune

SATANIC, so they say. But do they know,

Or only think they know, what subtle role

Is yours in the celestial mimic show?

And can they read, with verity, the scroll?

Madness and sorrow, not unmixed with fear

Mark those who strangely move beneath your spell;

Havoc is swift, when you are passing near—

Hot—devastating as a flame from Hell!

But has not havoc worth? Is there no gain—

No transmutation possible in pain?

Is suffering completely, wholly vain?

Or is some paradox contained here,

Strife making peace—the unperceived made clear—

O sad, sweet, sudden, distant secret sphere?

Libra.

sun when it entered that part of the ecliptic. The Egyptians were much annoyed by lions during the heat of summer, as they at that season, left the desert, and hunted the banks of the Nile, which had then reached its greatest elevation. It was therefore natural for their astronomers to place the Lion where we find him in the zodiac.

The figure of Leo, very much as we now have it, is in all the Indian and Egyptian Zodiacs. The overflowing of the Nile, which was regularly and anxiously expected every year by the Egyptians, took place when the sun was in this sign. They therefore paid more attention to it, it is to be presumed, than to any other. This was the principal reason, Mr. Green supposes, why Leo stands first in the zodiacs of Dendera.

The circular zodiac, mentioned in our account of Aries, and which adorned the ceiling in one of the inner rooms in the famous temple in that city, was brought away *en masse* in 1821, and removed to Paris. On its arrival at the Louvre, it was purchased by the king for 150,000 francs, and, after being exhibited there for a year, was placed in one of the halls of the library, where it is

now to be seen in apparently perfect preservation. This most interesting relic of astrology, after being cut away from the ruins where it was found, is about one foot thick, and eight feet square. The rock of which it is composed, is sandstone. On the face of this stone, appears a large square, enclosing a circle four feet in diameter, in which are arranged in an irregular spiral line, the Zodiacal constellations, commencing with the sign Leo. On each side of this spiral line are placed a great variety of figures. These are supposed to represent other constellations, though they bear no analogy, in form, to those which we now have. Many of these figures are accompanied with hieroglyphics, which probably express their names.

Compared with our present planispheres, or with stellar phenomena, it abounds with contradictory and irrelevant matter. So far from proving what was strenuously maintained by infidel writers, soon after its discovery, that the Greeks took from it the model of their Zodiac, which they have transmitted to us, it seems to demonstrate directly the reverse. The twelve signs, it is true, are there, but they are not in their proper places. Cancer is between Leo and the pole; Virgo bears no proportion to the rest; some of the signs are placed double; they are all out of the ecliptic, and by no means occupy those regular and equal portions of space which Egyptian astronomers are said to have exactly measured by means of their clepsydra.

The figures, without what may be termed the zodiacal circle, could never have included the same stars in the heavens which are now circumscribed by the figures of the constellations. Professor Green is of the opinion, that the small apartment in the ruins of Dendera, which

(Continued on page 36)

AMULETS, CHARMS, TALISMANS

❧ A Historical Investigation Into Their Nature and Origin

By MICHAEL L. RODKINSON

INTRODUCTION

THE WONDERFUL workings of the powers of nature, hidden from man's knowledge in early days and but imperfectly understood even today; good and evil events which happen, whose causes are unknown; the fortunes and misfortunes which have befallen mankind; epidemics which spread over the earth; the medicinal powers contained in plants and herbs, discovered by chance, when tasted or applied externally, to have a curative property—all these and other similar facts led man in early times to the belief in the existence of hidden and mysterious powers. These were believed to be created of God on the one hand as a scourge or a plague, and on the other as a benefit to mankind. The earth, it was believed, was by the will of God submitted to the influence of these powers, that they might rule over all creation, sustaining or destroying life, causing sickness or removing it, and bringing fortune or misfortune as the case might be. These occult powers, called "spirits," seeing everything but themselves invisible, were believed to wander over the world doing harm to those who did not respect them or who in any way defiled their sanctity, but making happy those who chanted their praises in songs and hymns or who met therewith the names of the holy gods who were revered by them. The credulous sought therefore every means of appeasing these spirits and of ingratiating themselves with them in order to avoid misfortune and escape bad luck.

In consequence of such superstitions a few shrewd individuals claimed to have intercourse with the holy gods; and to possess the power of conferring favors upon their friends and of meting out misfortune to their enemies. Such men were set up as priests and ministers of the gods and as mediators between the latter and men. These enjoyed honors and were held in great reverence; the people kissed their hands and the borders of their garments. Others, again, shrewdly claimed intimacy with omnipresent spirits and the power to influence them for good or evil. Such were the sorcerers and enchanter of ancient times. People feared them often but did not honor them, willingly gave them gifts, though considering themselves robbed of their property; still they were compelled to give, out of fear of arousing the anger of the evil spirits. Hence there arose two kinds of such men: the holy priests of the gods, and the sorcerers or enchanter who had the power simply to cause or remove evil but not to bestow good.¹

The fear felt by the people for the sorcerers and for the occult powers urged them on to seek from their priests, devices of protection which might be used by them at home or abroad, when awake or asleep, and defend from conjury (.) and conjurers. The holy priests gladly fell in with the people's requests and furnished them with various images of their idols, with magic sentences inscribed on various substances, containing names of gods and goddesses. They taught exorcism of the evil spirits. They gave them verses culled from their sacred books, songs and hymns addressed to gods and heroes, and the like; also charms to be worn on the

head, breast, and arms. Men of the same period living under similar conditions are everywhere alike; and thus there was no nation of antiquity that did not wear charms of one form or another on the head, breast, or arm.²

PART II.

Amulets, Their Material, Forms, Names and Powers

The charms which were worn in ancient times by all peoples, including the Jews, are called in the Talmud QAMEOTH. We shall see further on how the word originated and how it was used by the authors of the Talmud.

Since the amulet had to be worn exposed to view, in order that the spirits should see their inscriptions and keep away from the wearer, they developed, in the course of time, into ornaments. The rich made them of gold, silver, bronze, and precious stones, while the poor contented themselves with parchment, pieces of linen or woolen cloth, lace or embroidered fillets made by the women to embellish their QAMEAH (amulet) for women also wore charms for protection as well as ornament.³

Not only did the materials vary, but there was also exhibited a multiplicity of shapes. Some were in the form of plates worn on the forehead;⁴ some represented images of gods; some were round like a ball;⁵ while others had the form of small square cases with their outside faces covered with inscriptions. That the fillets also had a variety of designs may easily be inferred; for the frontlets were fastened by fillets from the forehead to the occiput, and the balls or small cases were fastened by means of a fillet encircling the head, making a knot at the occiput and falling down over both shoulders upon the breast.⁶

The Hindoos and the Persians call these charms, talismans; the latter also HAMALETE.⁷ The Romans called them amulets (*amuleta*), the Mesopotamians *teraphim*, the Basilians *abraxas*, and the Greeks *phylacteria* or "*stoicheia*."⁸ The Egyptians and the ancient Hebrews, also *totaphoth*,⁹ and the Chaldees (*seruche*) *tebhulim*.¹⁰ The shapes and inscriptions varied with the different nations and religions, also with the taste of the wearer; but the belief in their efficacy for warding off evil spirits and for breaking their spell was common to all nations.

Besides the above qualities their wearers ascribed to them the power of bringing them success in their undertakings and of preserving them from various diseases. Special amulets existed for use in time of epidemics, and such are found even today among the "lower" classes. The Hebrews, like many other nations, believed them to be conducive to the prolongation of human life.¹¹

(To Be Continued)

¹ According to Scripture, Balaam the sorcerer, had only the power of cursing, but not that of doing good.

² See Histoires Critique du Gnosticisme par Dr. Matter, and our Ursprung und Entwicklung des Phylacterin-Ritus, bei den Juden.

³ Tract Shabbath, fol. 57; also Dr. Matter, l. c.

⁴ Ibid; ibid.

⁵ Mishna, Megilla: "If one make his phylactery round," etc.

⁶ Ezek. 23: 15.

⁷ Hammer, cited by Dushak in "Ebben Sappr," p. 36, and Dr. Kobut.

⁸ Dr. Matter, op. c.

⁹ Dr. Mandelkern in Ha-Kol.

¹⁰ Ebben Sappr.

EFFA DANIELSON'S

T *he Resurrection*

THE resurrection of the body, as exemplified by the story of Jesus after the crucifixion, has given rise to much controversy and caused great dissension between leaders of the various philosophies. During the very short period of time since this alleged resurrection took place, man has quarreled with his neighbor and nations have quarreled with each other, making a record of riot and bloodshed which has filled the pages of history. For centuries these quarrels have continued because no definite record of this event has been discovered.

Was the story a myth handed down through aeons of time or was it a plot for political reasons? Surely such a notable event should have indisputable evidence and we should not be obliged to depend upon the word of a few hysterical women and a handful of fishermen for its authenticity.

Once man begins to reason concerning this disputed event, the question assumes mammoth importance. Did Jesus come forth from the tomb a *man* or a *spirit*? If we must believe he was fully restored to life our mind consciousness runs rampant with questions too profane to record. If we believe he arose in spirit form we are compelled to ask what was done with his body?

To try to analyze this question sanely, immediately creates crossword puzzles. If Jesus appeared in physical form to those witnesses, there is only one answer; he was working with confederates. If he appeared as an apparition, then he was the same as any other ghost, having power to make himself known, and the event should be set down as a psychic experience.

The resurrection of Jesus as recorded in the four Gospels leaves the student asking many questions. This is the century of revelations when man will demand a concrete answer to this all important question: Did Jesus come forth from the tomb in physical form; was it an apparition or an hallucination of those who reported the event? Has the law changed or have men become wise?

Why do People Fear to Know the Truth?

WHY do people fight against believing there is a natural life after death? Why do they want to keep on believing in an impractical belief of a future state—why do they believe in an *unnatural* state of continuity after the cessation of activities of the *physical* body?

Today we have evidence of the continuance of the existence of life after death. Why then, should we as a people argue about the happenings of ages ago of which we have no authoritative history? Why argue whether Jacob's ladder was made of material made to make ladders in those days or whether it was a psychic experience? Every child of earth can build his own ladder to the astral heaven.

You can talk with the dead! An ouija board or a small table or pencil and paper are all mediums for communication. Be very earnest about it; realize that you have never had a chance to study this philosophy. You had to

believe what your parents taught you about life after death.

You may not find it easy at first, no one ever did, but with an analytic brain and an open mind you can *convince yourself* that there are voices talking through the air that do not come over the radio.

Do not be afraid of the *bug-a-boo* stories told, to keep you from knowing the truth about Life after the physical body no longer serves you.

How Can I Develop My Psychic Powers?

HOW can I develop my psychic powers?—is a question that can no longer be ignored. The inquisitive mind will no longer be satisfied with a wave of the hand or the threat to silence it. The inquisitive mind *must know how* to develop the hidden force within its body (or mind) mechanism.

Is psychic power an ingredient of the mind or is it a muscle or nerve of the physical body? These questions must be determined first. What acts upon this substance to quicken it into intelligence? Is it the breath of another, a spoken word of a teacher or a something drawn to us from the air or light of the universe?

Do the dead talk to us? Is it by *their* power that we gain *psychic* sight and hearing? What are the fundamental principles underlying this all-important function in which man is an unknowing actor? Is thought a necessary adjunct to the development of this power, rare because not understood. The compiled history of relative cases gives no light on this subject; each one contradicts the other. Combined, they deny all philosophy, upset all theories and leave the participants practically as much in the dark as before.

That we have a subtle power which attracts good and bad and half-bad influences to us; disturbing, distracting, educational and constructive, many can testify to; but what it is, how it can be obtained or mastered for use, is a *personal* problem and must be answered by the individual seeking the knowledge. *Every human being is an occultist with a greater or less degree of power to discern things unseen by the physical eye.*

The answer to the question, how to develop your psychic powers, is in the same category as the question asked of Jesus by his disciples, and must be answered in the same manner by parable or symbol as the English language contains no words whereby it can be taught; it is developed in the great school of experience. The knowledge obtained is stored through brain development, the result of every experience. Recognition creates realization, the child of experience.

If you have had a psychic experience refrain from making illogical excuses. Recognize and analyze it as such; bear in mind that *all* psychic experiences are the result of a *natural law*, the same law that we use every day in our various activities, and accept them without comment.

To become able to speak with the dead requires a great deal of patience, caution and poise on account of its deadly enemy, the Mystery King.

Living Editorials

Healing by Psychic Rays

ALL AUTHORITIES AGREE that disease is the result of inharmony caused by a disturbance in one of the numerous centers of the body-structure.

The mental center, which is not only a receiving station but a distributing one, is the Watch-Tower. Any disturbance, however slight, is registered on the dial of the body-brain and transferred to this center.

The healing psychic ray radiates from the mental center, spreading over the entire body. Thus we have many mystifying appellations given to the phenomena of healing known as—divine, magnetic, electrical, mental, etc.—by the many operators in the various fields of the new orthodox religions of today.

All forms of life are provided by nature with this healing ray. People, though ill, may heal each other by harmonious contact and may likewise inoculate each other with disease through inharmonious psychic contact.

The living bodies of all forms of life hold treasures untold that can only be revealed and brought into service by the constructive development of the *Psychic Mind*.

Science will soon discover these emanating rays that are constantly and continuously creating themselves. When organized, the *psychic healing ray* will be classified amongst the most powerful rays known to the medical world.

Psychic activities should be taken from the religious field and placed in the *scientific field*. This will be done when scientific men and women intelligently investigate the subject of psychism.

Are You Obsessed or Possessed?

"POSSESSION" is a complete usurping of the individual's rights to his physical body and the use of his own brain power. One may be obsessed by good impulses or entities; the same may be said of possession; neither can be called insanity. Insanity is the result of disintegrated brain substance which may have its seat at any one of the brain centers.

Obsession is a strong vibration passing over the psychic nerve—not necessarily from the so-called dead; not necessarily harmful.

Obsession and possession is the result of a strong mind or thought playing on the brain mirror. These cases are usually treated as insanity which is decidedly wrong. A person thus afflicted should be psychically treated.

Obsession is a germ injected by a powerful thought wave. Insanity is the result of pressure on some vital nerve leading to a brain center. Nine cases out of ten could be cured by eliminating the pressure. Insanity is developed; obsession and possession are transmitted.

When the medical profession recognizes psychic science as a part of their curriculum they will be able to discern between these two maladies, enabling them to classify them, tracing each to its origin.

Obsession can be set aside by the obsessed. If the obsession is a powerful thought being poured into your mind by an outside entity, refuse it, if it is harmful. If it is created by yourself as a result of an accident or contact with a stronger force, refuse to act upon the thought

created unless it be a constructive one. Be persistent in demanding intelligent suggestions and annoying entities will cease to approach you. They can not exist in an atmosphere of intelligence.

Terrors of the Voice Mania

IS the church helpless in the latest malady? Can it help the benighted mind? Does it know how to cope with the latest menace to the human mind? Can it find a remedy for the rapidly increasing attacks of the *voice mania*? There has been an alarming increase of voice mania since the war, especially since the radio's popularity.

From every quarter of the globe reports are coming concerning this "voice mania" that is attacking people in all walks of life. These victims go to their minister, friends and doctors, but none help them. What is the trouble? Are these unfortunate people demented or have they simply "tuned in" on the universal voice radio?

Their ears are attuned to a vibration beyond the physical; that is all. This calamity, if it may be called such, is the result of a body chemical known as psychic power; when refined, it attracts intelligent and constructive voices; when unrefined, it attracts marauding and destructive voices.

In 1848, the world was shocked into recognizing there was a wave of these intelligences passing through the minds of those who were attuned to recognize them. The church, realizing the danger to itself, acted promptly to prevent its development with the result, that those who were interested met in secret places at night, giving stimulus to the old saying that "ghosts walk at midnight". Had the church at that time investigated this strange expression in life, they could have builded into the church's structure, a corner stone of greatest value which would have prepared the present generation for this *voice culture* that would have dominated constructive intelligences.

What can be done to help these unfortunates? Change the food properties, set a stronger mind to work over them; one who understands nature's law and can demonstrate it to the manifesting entity to their benefit. Such a menacing mind is like a microbe and must be dealt with by the same method. Destroy its bed and it can not live. Denying this psychic expression is not the remedy for this voice menace. Directing its expression by correcting its channel is the only remedy. Asylums are not the place for these afflicted ones; they must be watched and attended by those who can see and hear with them.

The minister has no remedy to offer them. The doctor looks wise and if the sufferer appeals too often he is directed to a hospital, treated with derision, or placed in a cell. If appeal is made to friends, they scoff and offer no help.

This is the day of scientific discoveries. Every church should have a class for the psychic children. When will the church awaken to the truth; when will they learn that they must study this vital question and prepare themselves to meet the issue or be swept from their foundation? Those who are ignorant of psychic law are usually the victims of this voice menace.

ASTROLOGICAL
DAILYGUIDE
for APRIL

By Haasan Osiris.

Days

1. Mixed influences prevail. Be careful.
2. Somewhat adverse for active business. Beware of misjudgment.
3. Favorable for writing, visiting, shopping and ordinary duties.
4. A fine day for outings, visiting, attending lectures, etc.
5. A good business day. Avoid waste in P. M.
6. Excellent business aspects rule the day. Attend correspondence.
7. Push all important affairs, but avoid accidents.
8. Set-backs may occur. Keep patience. Avoid accidents.
9. Good for mail-ordering, changing, moving, etc.
10. Very favorable. Accomplish as much as possible.
11. Avoid misunderstandings. Not good for traveling.
12. Attend usual duties only. Avoid decisions.
13. Ask favors, make friends, push business.
14. Doubtful. Be careful. Use precision in all dealings.
15. Especially good for letter-writing. Evening good for visiting.
16. Somewhat unfavorable aspects operate. Concentrate. Keep courage.
17. Travel, remove, make plans, push all affairs to limit.
18. Very good for all Sunday efforts. Entertain or visit.
19. Sell commodities. Do not buy. Rather uncertain day.
20. A day of ups and downs. Use patience and work slowly.
21. Avoid disputes and accidents. Rather unfavorable for important things.
22. Good for business and society in general.
23. Avoid accidents. Do not travel. Sign no papers. Be careful.
24. Ask favors. Seek advancement. Plan new things. Make offers.
25. Good for recreation, amusements and entertaining.
26. Splendid business outlook for the day.
27. Do not make changes. Sign no documents. Attend only to minor affairs.
28. Avoid disagreements. Do not travel. Retire early.
29. Do not attempt too much today. Favors usual affairs.
30. The day inclines to adversity. Use care and forethought in all dealings.

MY STARS—AND WHAT THEY TELL ME

Conclusion of

The Twelve Human Temperaments as Related to The Twelve Zodiacal Signs

By HAASAN OSIRIS

Libra and the Mental Temperament

THIS temperament is inclined to be over-sensitive and often take offense at mere trifles. They often make themselves miserable as well as those about them. Their imagination is often exaggerated and they seem outwardly suspicious of all dealings with others. They are usually over-proud and sometimes haughty, however fairly far-sighted and ambitious, yet often fickle in their social connections or friendships. They are inclined to be nervous, impatient, and inconstant unless their higher nature has developed and they realize the importance of punctuality, which is one of their greatest deficiencies. The Mental Temperamentist thinks people should always delay their plans in order to wait for him or her. When they overcome these weaknesses they may quickly mold themselves into admirable personages. Their most successful habitat will be found in a high altitude where the air is dry and light.

Scorpio and the Phlegmatic Temperament

This temperament is possessed of great self-control until their anger is aroused when they "fly to pieces" in a minute. Their temper is their greatest enemy. They always feel that they are being imposed upon and usually have within themselves a discouraged feeling that they try to hide from the world. They are bound to have many matrimonial wrecks unless great care is used in choosing a companion. These people seldom appear in their real light, rather they would have you think they are something that they are not. They are too difficult to convince and usually think they are being "hood-winked," as they often express it. Being slow to form opinions, their progress will be less rapid than those with more active mentalities. The most fortunate places are in low altitudes, in a damp climate near large bodies of water.

Sagittarius and the Choleric Temperament

These people are not obstinate but decidedly negative in opinions. They never seem to have the same ideas as others, and would rather fight an argument alone than to give in when all others have deserted them. They are strong for revenge, and apt to be opposite to all plans except their own. They usually carry out their plans even though they fear the consequences might be adverse. Persons of the Choleric Temperament show their affections in peculiar ways. Not being naturally demonstrative in love-affairs they feel as though others ought to understand their feelings by kindnesses and sacrifices rather than by demonstrations, and are thus often sadly misunderstood and criticised. They should learn to leave less to the imagination of others. Being of a jealous nature it is not well for them to possess a large circle of friends. They do not like to be tied down or feel under obligations to anyone. This depresses them mentally quicker than any other thing. Their most for-

tunate environments will be found in mountainous regions away from large bodies of water.

Capricorn and the Morbid Temperament

These people have few executive powers, yet are usually pushing ahead through punctuality and conservativeness. They are strong-willed and truthful, yet very combative when cornered. They become excited easily, and then "lose their head" in an instant. They are too susceptible to psychic control, and should never take up psychism unless well in control of themselves. They are cautious in all dealings with others, and can be depended upon to work themselves out of difficulties that would be great obstacles to others. They will be most fortunate in the mountains having a dry or damp atmosphere.

Aquarius and the Nervous Temperament

The greatest fault of the Nervous Temperament is their susceptibility to influence. Being somewhat of a passive nature they are easily influenced into deeds of wrong-doing thus making a wreck of their health and character. They do not endeavor to improve their conditions. They accept everything as they find it, and dread dispute, trying at all times to be pleasant and agreeable. They will be progressive if they have an active, ambitious partner, but without this type, they soon become careless, discouraged and liable to let their talents sink into oblivion as they do not exert the proper amount of "pep" to keep them going alone. They should learn to depend more upon their own intuitions, rather than upon other people's cooperation. Their most fortunate locations will be found in dry, hot, sunny climates.

Pisces and the Mechanical Temperament

Like Gemini and the Vital Temperament this is a dual nature. At times they wish to mix with great crowds, and suddenly desire to be left entirely alone with their thoughts. They are fond of nature and the bright sunshine, yet accomplish more in dark disagreeable weather. They like a variety of friends, always finding new ones and forgetting the old. They usually are well meaning and express their ideas in a few choice, well selected words. They detest profanity and like to see everything harmoniously systematized. This type is seldom combative, so they usually form strange ideas of persons who are conceited and are thus often imposed upon. The Mechanical Temperament never believes idle gossip, they must have real facts before becoming convinced upon any issue of life. They will be most successful and fortunate in a low moist climate or an elevated moist climate where there is plenty of rain-fall.

Those born on the cusp of the zodiacal signs, if born six days before the sign ends will have some of the characteristics of the following temperament, while those born within six days after the sign has changed will possess some of the characteristics of the preceding temperament.

NEXT MONTH—Ruling Elements of the Twelve Zodiacal Signs.

Psychology and **CHILD TRAINING**

By DANIEL H. BONUS, D.P.

CHILD SEXUALITY

Being the Fifth of a Series of Lessons for Parents

CAREFUL analysis of thousands of cases of nervousness, in various forms, brings forth the startling fact that these troubles have their inception in false conceptions of sex acquired in early childhood. This is now so universally understood and accepted that authorities on the question are constantly attempting to work out methods of teaching sexual facts to the young. Experiments in the public schools have met with little success, due, no doubt, to the fact that the teachers were unprepared for such work. The manner of presenting this information to children is equally as important as the facts themselves. These efforts have met with opposition from parents who believe that children should remain ignorant of sexual matters.

Perhaps the only teachers capable of presenting sex facts to children are the parents. To them belongs the honor of introducing their children to the wonders of reproduction, fulfilling this duty in a way that will make the child glory in his body and be proud of the fact that he is a creature of nature.

The time to talk of these matters arrives naturally when the child exhibits curiosity. His questions should be answered truthfully, patiently, and with due respect for the beauty of it all. The attitude that sex is vile or corrupt is a relic of the dark ages and has no place among intelligent people. Sex should be viewed as a function on a par with any other instinctive function. It is the foundation of the love life, making for happiness if viewed as a love privilege and bringing a host of ills, if viewed as low and corrupt.

Teach your child that the sexual function serves three purposes: 1. Reproduction, or the bringing of children into the world. 2. An exchange of feeling that brings the loved one closer to us and allows love to be expressed. 3. Gratification of physical desire which is only complete when the second condition is fulfilled.

Needless to say, the third condition is the only one that has been stressed in the past. And here we find the basis of immorality, prostitution, perversions, etc. If each person had a splendid conception of this function, immorality would soon be a thing of the past. This plague of the ages is the direct result of a low and unworthy conception of sex.

Cast aside prudishness and tell your child the truth without hesitation, as if it is the most natural subject to talk about, and let him understand that he is entitled to know life in order to live it efficiently. Omit the sordid, exaggerated details of antiquated conceptions and give him a clean, beautiful conception.

Problem

A physically healthy girl, sixteen years of age, suffered from violent hysterical attacks. Especially during her menstrual

periods, these attacks became quite violent with symptoms that bordered on insanity. Medical treatment failed to relieve the condition.

Solution

A careful analysis was made, covering the girl's past experiences. Her early surroundings were rather unfortunate, a drunken father having made life miserable for the entire family. Her mother, as a consequence of unhappy marital relations, instilled in the daughter's mind a woeful conception of men in general. She hoped that her girl would never find men attractive in order to save her from misery. Carefully guarding the child from all such influences, she raised her in total ignorance of life.

While the girl absorbed these attitudes willingly enough, it was soon apparent that her curiosity was stimulated regarding just those matters that were considered forbidden. What could have been more natural? On the one hand, she was horrified by anything pertaining to the opposite sex; on the other hand, she found herself secretly fascinated by the thing she feared. The net result was a conflict which she sought to escape by means of her hysterical attacks. These attacks symbolized her terror and shame in contemplating the sexual thoughts that pursued and obsessed her. Her excitement was greater during her menstrual periods because the whole problem was forced upon her attention at this time.

It was necessary to begin at the beginning and convince her that sex was not the terrible and shameful idea that she believed it to be. She was given an opportunity to ask questions freely and these were answered scientifically and truthfully in a matter of fact manner, as if this was all common knowledge and no secret whatsoever. Her curiosity was satisfied by hearing the process discussed frankly. She was told that she could think about it all she pleased as long as she thought facts instead of fancies.

The result of this simple treatment of the situation was marvelous. The attacks gradually subsided and finally disappeared entirely. This proved them to be merely terror as a reaction to her own thoughts. With willingness to think frankly about sex, her resistance was eliminated and with it all the physical signs of fright and shame.

It is a simple lesson that we learn from such cases. True, this represents an unusual situation, but the principle is the same. Calling things bad excites undue curiosity and constant occupation with a thought stimulates it to greater activity.

Teach children nature's great truths and nature will take care of the children. There is nothing to fear from nature but everything to fear from man's false interpretation of nature.

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

News Notes of Interest to Occultists

The League of Religions

As an English paper of Bombay has put it, the cynosure of all eyes at Adyar, headquarters of the Theosophical society, recently, when the fiftieth jubilee convention of the society was held, was Krishnamurti, a young Hindu boy claimed by Mrs. Annie Besant as the new world teacher, or new Messiah.

The work proposed by the new teacher will lie along a threefold path—with a world religion, a world university and the revival of the mysteries. The foundation of the world religion was laid at Adyar, where in the vast compound of the society room has been found for the building of places of worship for all religions of the world. The Hindu temple was consecrated by Krishnamurti himself, and then a Buddhist vihar has been opened. A Christian church, a Parsee temple, a Moslem mosque, complete the whole.

Thus has been formed the center from which a "world religion" will be propagated.

The world religion takes in, it is understood, groups of people belonging to any religion now extant on the following understanding:

1. The basic truths of the world religion are those common to every "great" faith. Each "great" organization that enters it has its own complete control over its ecclesiastical system, its rites, its ceremonies and other special characteristics. Each religion has its own organization for the celebration of its sacraments.

2. The next condition is abstinence from all attacks on any organization in the fellowship of religions so formed and the treatment of those as brothers. None of the bodies joining this will be proselytizing bodies. It is open, therefore, to any religion or ethical organization or association to join this league.

It has also been announced in order to mark the importance of this movement, the masters of wisdom—as the inspirers behind the Theosophical society are called—have formed a small section of the society, thru recognizing the work it has done during the last fifty years and also anticipating the great possibilities of work that lie in future before it.

Krishnamurti has taken a very important part in the work of the convention this year, being the prominent figure in every meeting, being called upon to speak on all three important occasions when the triple movement was explained, the world religion, the world university and the world mysteries. Bishop Wedgwood followed in the first, Bishop Arundale in the second, and Bishop Leadbeater in the third of the lectures.—*Great Divide*.

The Electric Touch

A German electrician engineer claims to have invented a device that enables one by merely touching another with the tips of his fingers, to render the mistreated unconscious.—*News Dispatch*.

Plant Gives Second Sight

Paris—A new narcotic plant, the juice of which when taken by a human being is said to produce visions and clairvoyant powers, has been the subject of a remarkable series of experiments undertaken by a French chemist, Dr. Rouhier. It is called "peyote," and is a rare species of cactus found in Mexico. Experiments with this wonder-working plant seem to leave no doubt that this herb gives remarkable clairvoyant powers when taken in small quantities. It is stated that after taking the peyote juice the "subject" has merely to shut his eyes and immediately a magic world of figures, animals, plants and beautiful stretches of landscape passes before him with the rapidity of a cinema film. One of Dr. Rouhier's subjects described accurately a room which he had never seen. He could describe persons unknown to him who at the moment were hidden in a neighboring room. It is stated that he was able to read the thoughts of persons near him and solve problems put to him with remarkable agility. He has only to open his eyes to make the dream-world disappear. The effects last only a few minutes, and there is not the slightest trace of any unpleasant consequences, such as opium and other narcotics cause.—*Great Divide*.

In the *Occult Digest* (March and April, 1925), Leynord R. Gray's original articles on "The Psychological Effect of Certain Drugs" are of scientific interest on the subject.

Bewitched

A farmer, who was recently fined at Furstenfeldbruck, near Munich, for charging a neighbor's wife with being a witch, stated the supply of milk from his cows had diminished to such an extent he was certain they had been bewitched.

A man famous for detecting witches performed a magic ceremony with lighted candles in the cow stable and declared the next woman who fell ill in the village was the witch.

Shortly afterwards the wife of a rich dairy farmer became ill, and the believer in witches said that she had bewitched the farmer's cows in such a way that part of their milk was transferred to her own cows.

The neighbors boycotted the woman, who brought action for slander, which she won. The farmer, however, told the judge that he has always believed in witches and always would.—*Harbinger of Light*.

Another Prophecy

The 6,000 years (Biblical) will end 1996 A. D. Rix Militz declares.—*Christ Mind* (1916).

Progress

The German law courts have upheld the claims of a clairvoyant against whom charges of fraud have been dismissed. The accused, an ex-schoolteacher, named Drost, living at Bernburg, in the course of his evidence, stated he had helped solve crime-mysteries by use of his psychic powers, and submitted tests before the court with such striking results the court returned a verdict in his favor.—*Harbinger of Light*.

BORDER LANDS OF SCIENCE

*A Record of Scientific Approach
Towards the Occult*

Sex in Minerals

Dr. Manuiloff, a Russian scientist, member of the Psycho-therapeutic Association of Leningrad has disclosed important evidence suggesting that male and female sex exists among minerals.

He hopes to prove the existence of one harmonious system of sex throughout the entire creation, from human beings down to stones.

The Russian scientist said: "While conducting research work with a view to analyzing sex in human beings, animals, and plants, I have stumbled upon evidence of the possibility of sex in minerals.

"My attention was first arrested by the discovery that the same mineral occurs in two forms; the one consisting of cubic crystals, the other of octagonal crystals. In these experiments I have made use of the most typical mineral—namely pyrites.

"When crystallized into cubes," continued Dr. Manuiloff, "pyrites has caused the discoloration of the solution in which it was immersed—a typical male reaction. Crystallized into octagonal crystals, pyrites gave a typical female reaction.

"I have repeated this experiment with eleven different minerals, and have obtained the same result in each case.

"I do not dare to affirm that my experiments lead to final and indisputable proof of the existence of sex in minerals. I can only refer to the astonishing evidence pointing to this possibility," concluded Dr. Manuiloff.—*Tid Bits*.

Television at Last?

M. Edouard Belin, famous inventor, has made the sensational announcement that he has solved the problem of television, or transmission of photographs by wireless. In order to demonstrate the advanced stage of his invention he transmitted a photograph of the president of the French Society of Photographers, using the essential components of his machine.

The principal factor is a multi-faced mirror mounted on a vertical steel disc. The image to be transmitted is placed near a high-powered electric arc lamp and the mirror revolving at a speed of four thousand revolutions a minute conducts the light through a wireless transformer.

An ingenious two-way motion of the apparatus enables the flash of light to be picked up at the receiving station after a journey through space and the mystery coils of M. Belin's invention.

A Radio Prophecy

Nikola Tesla, electrical inventor, predicts the application of radio principles will enable people, by carrying a small instrument in their pockets, to see any distant event like the sorceress of the magic crystal.—*News Dispatch*.

Electricity Voice Controlled

An English inventor claims to have perfected a method of controlling any electrical current by speech, transforming the sound waves of the human voice in such a way that they either stop or release the current.—*News Dispatch*.

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MARIE CORELLI, in her famous recent novel "Life Everlasting," followed in the footsteps of another famous Rosicrucian, Lord Bulwer Lytton, and made plain to the reading world the fame and wisdom of the Rosicrucians. The oldest mystical organization known to man, the oldest fraternity in the world devoted to teaching others how to attain true mastership and personal power in the struggles of life.

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Heretofore their teachings have been limited solely to those who could attend the secret Temples. There are hundreds of such Lodges and Groups in this country today, sponsored by the Supreme Council. But now, if you cannot attend one of these Temples, you may have the very same complete secret, private lessons and lectures, practices and experiments, by mail, if you are the one out of every hundred who is truly serious, anxious, willing to study and of good moral character. If you can thus qualify you may be admitted to membership in the Brotherhood of the Ancient and Mystical Order Rosae Crucis and through such membership receive the full instruction.

Send three cents for actual postage and a sealed book, containing the outline of the Great Work and the first laws and principles, will be loaned to you. Do not send for this book if you are not ready to give one evening a week in the future to the most wonderful, inspiring, illuminating instruction man has ever been privileged to enjoy. Address plainly, stating your desire to become a Neophyte student.

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SEE PAGE 25

HOW TO TALK WITH THE DEAD

With An Ouija Board

Its Philosophy and Phenomena, Use and Misuse

WHEN Hudson Tuttle invented the ouiji board, through specifications given by spirit intelligences, it was constructed for the sole purpose of aiding scientific psychical research. It was never intended, nor should it be ever used, as a game for frivolous entertainment.

Its Use

Before using a new ouija board, cleanse it with soap and water and polish it as you would a violin. The ouija is a far more delicately tuned instrument than your radio; and if out of tune, will transmit discordant messages.

To use the ouija successfully, place the tips of your fingers on the board, pressing it lightly, waiting until it begins to move, before asking personal questions—mentally or orally.

To the beginner in psychic research, the ouija board is a conveyor of messages between two worlds. It is as elementary as the stage coach of olden days compared to the rapid transit of today.

The board is operated by mind projection, one mind reaching as many persons as are gathered around it. The manifesting mind holds the attention of the involuntary mind of each sitter and the board moves under its command. As a rule the projecting mind will announce itself, greetings are (or should be) exchanged, after which the silent messenger proceeds to tell you things of interest.

The attention of the sitters (the most necessary feature of successful ouija board communication) if focused on the question, makes a direct contact with the mind-force playing upon the involuntary mind of one of the sitters, whose psychic powers are more developed than the others. The rest of the 'sitters' are followers of the chosen psychic or medium.

You might say "that you set your mind against it."

But only the conscious mind is brought into action. You might as well set your mind against the involuntary winking of your eye when an object approaches it. There is a force within you that drives. It is this force that the projective mind uses in the production of physical phenomena which need not necessarily emanate from one who is "dead"—neither is it necessary for that personality to be present. When expressing over the same wave length, as in radio, many minds who are tuned in can be governed or reached by this operating mind.

Choose Your Company

If the invisible mind operating the board does not manifest intelligently, do not proceed with the 'sitting'. Take your hands from the board, speak aloud saying: "We are sorry, but you are not the one we wish to speak with". Be persistent until the one you desire to communicate with is able to control the board.

Show the same courtesy and respect for the living dead as when they were in the flesh. Firmly refuse and—do not permit—messages or interruptions from undesired influences. Pampering the 'spirit' is a decided mistake. Disabuse yourself of the angel idea; it is not in keeping with the intelligence of reason by twentieth-century discoveries. Realize that those in the after-life are as real and tangible, as human and as erring, as in earth life. Redemption and salvation are men's invention to enslave humanity.

Mystery Invites Fraud

Taking too much for granted, with lack of analysis weaves the veil that shrouds the life after death with mystery. This mystery element is propaganda for the charlatan. The honest investigator must be on the alert and careful in his analysis of the genuineness of the manifesting entity. The reason so many people are duped by fakers is because of their love for mystery.

Dangers and How to Overcome Them

In using the ouija board always question the manifesting intelligence and satisfy yourself as to their identity, first. The physical contact of other minds through the ouija board, as well as in all physical forms of psychical phenomena, subjects the investigator to any and all diseases or undesirable traits of character of the invisible influence operating it. Quite frequently the disease of the dead is transmitted to the investigator; more diseases being contracted through such contact than the world dreams of. One should never experiment with an ouija board for other than the pursuit of knowledge. Constructive thought is the safeguard that protects.

The Involuntary Mind

Man has not harnessed the lightning yet—he has only learned how to use a few of its darts. He knows nothing of the power of even his ordinary mind. It is not expected, that in less than a century from under the rule of bigotry, that he would be able to analyze and classify the workings of multiple minds.

(Continued on page 38)

Send Us Today Your Palm-Prints With One Question

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If you wish to obtain knowledge of your real self, your leading or latent capabilities, what you are best fitted for, what tendencies should be strengthened or what should be avoided. For better understanding of yourself Constance Allen will give you suggestions that may benefit your plans for the future.

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QUESTIONS & ANSWERS

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RHL, Pa.—Will I ever make a success in a business, and what kind of a business is best for me? Will I always work in the mills? Will I ever become wealthy and what course should I follow to become successful?

A—While you are working, take a course in salesmanship. Read books on the business success of others. You can be a success as an estimator in the line of business you are now in. You have technique and should be able to specialize in anything that appeals to you.

* * *

EHF, Ind.—Will I ever marry, and if so, when?

A—Your marriage day is very indefinite, as it is not visible in your aura at the present time.

* * *

LAB, Calif.—Am I to meet a missing uncle whom I am now trying to locate? Is there any way you can give me a definite clue?

A—Indications are not favorable. No clue.

* * *

EW, Fla.—Why am I unsuccessful, will I make a financial success or marry again?

A—Because as a young man you were self-satisfied to plod—recognizing opportunities, letting them slip by "until tomorrow." Thru life you waited, always just too late for want of ambition to "push ahead." Begin now. Catch up. You will surprise yourself. Stop your pessimistic harping on failure. Think, visualize, talk success. Build up a reserve-force of determination to succeed—and you will succeed—then, marry again and you will be happy. Real estate and insurance business, in right localities, are good, but you must be a hustler to succeed.

* * *

M.R., Ia.—Have I talent for dancing and is there much difference between the stars for Mch. 3rd and Mch. 6th?

A—I fear your talent for dancing is very limited. You would not become a successful dancing teacher or public demonstrator of same. Your talents run into commercialism and business methods. There is a vast difference between the positions of the planets between the dates you mention. The heavenly planets are changing positions every minute and hour in the day, and constantly forming new combinations of influences, hence quite a change in 3 days' time.

JJH, Ill.—What am I best adapted for. Any change for me soon?

A—As a good disciplinarian you should be at head of any institution where many girls are in training. No change unless you make it. Take the reins in hand.

* * *

JRG-Sask.—Can you see any change for the better, how soon and what form?

A—You should not be in your present work, should have learned a profession. Had you done so you would have been a success by now. With your ability you can be a success in scientific fields. Earn your money in a field of research. You fell into your present position and never made an effort getting out. An inherent fear keeps you in a one-track class. Discard this fear and make a goal.

* * *

AB, Calif.—Will we dispose of our Harbor lot?

A—You will swing the deal.

* * *

MK-Wis.—What is cause nose trouble and will it be better?

A—Caused by broken tissues, it may be arrested by proper diet and exercise. Do not use salves.

* * *

HCD, Conn.—How soon will change of environment take place?

A—Be determined make your own environment and you will be happy and successful. Mother will marry again.

* * *

WJS, PTH.—Will marriage to girl I am corresponding with be successful?

A—Marriage at this time will not be successful for you.

* * *

RH-Wash.—When will my husband sell all or part of his ranch?

A—Will not sell. Ranch will become valuable property in near future.

* * *

WEK, Pa.—Can I succeed as a psychiatrist. Will I make a change or marry girl I now keep company?

A—Not in this profession. A business opportunity will be offered you, accept it. You can marry the girl.

* * *

J.R.G., Canada.—Can you see financial changes in the near future?

A—You can help yourself by forgetting and looking for the best. Enter into the contests in the papers, write sketches of your roaming, you will find a market for them.

(Continued on page 42)

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NEWS OF PSYCHIC ACTIVITIES

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Trance Painting

There is in France today a miner, who, without the least knowledge of art and colors, paints wonderful pictures. If asked to produce a picture at any given time or on any given subject he would fail, yet his canvases astonish the art critics.

His canvases bear a double signature. In one corner, the name of the miner, Augustin Lesage, while in the other appears the signature of the great old master, Leonardo Da Vinci, who died over 400 years ago.

While his pictures bear no resemblance to those of Da Vinci they bear none the less the touch of a master hand. They are designs rather than paintings—strange intricate designs, wonderful in drawing and in colouring, and painted as but few artists could paint them after a whole lifetime of study.

Yet they are the work of a man totally ignorant of art, who says that he does not know how he painted them.

He knows nothing of them except that under an impulse he could not resist he bought the raw materials and stood before his canvas. It seemed as though a ghost took possession of his hand and eye, mixed the colors and wielded the brushes.

Augustin Lesage, now a man of 43, attended the elementary school at his birthplace, St. Pierre lez Anchel, until 13 years of age, when he went to work in the pit. He worked, lived and thought like his fellows until one day in 1912, when working alone at the end of a long gallery in the pit, he thought he heard voices calling him.

He listened, then called out, but no one answered. Again he heard the voice calling him, this time it said: "Get canvases, brushes, and colors, and paint."

Lesage, awed for the moment, decided workmates were playing a prank on him, but still felt a strange uneasiness. He finished his turn, and went to the surface, but once there could no longer resist the call, went to a colour shop and bought the artist's materials.

No sooner had he ordered the colors he wanted than it occurred to him there was something very extraordinary about this sudden inspiration, for he had asked for veronese green, a color he had never heard of in his life. Yet he heard himself order it. He went home, set up a canvas, and began to paint. He did not know what he was painting nor how it came about that he laid on the colours with such sure and accurate touch of the brush. After a while he laid down his palette and brushes and slept the sleep of an exhausted man. But the picture called him again, and again he worked, knowing neither how nor why.

The result was a picture or design which, having signed with his own name, he signed also with the name of the great artist.

There are certain remarkable details about the picture. Not only a most intricate design, executed with a skill that amounts almost to genius, but in certain parts there appear Arabic characters and Egyptian hieroglyphics, reproduced with perfect accuracy. — *Sunday Chronicle* (London).

Spirit Manifestation!

The "Rangoon Times" tells of a child, with blue eyes and fair hair, the son of humble Burmese parents living at Meiktila. When 4 years old he amazed his mother by suddenly exclaiming he was Major Welsh of the Border Regiment who had been dead many years. He minutely described the house of the Major and other places which he had never seen. His mother, alarmed, called the neighbors, and the child commenced again, adding that in his former existence, with two other people, he had been drowned in a lake (which he described), during a night in March, 1904.

In reality, Major Welsh, Mrs. Reade and Lieut. Quinlan had perished in this manner. This is a case of clearly proven reincarnation—a doctrine of fundamental faith among the Burmese.—*La Revue Spirite*.

A Church Ghost

"The ghost of a beadle who yawns and says, 'Ooch, aye', is causing alarm in a church in Falkirk, Scotland. People who saw the ghost were afraid to tell of their fears.

One night the organist heard a shuffling noise when he was practicing, and distinctly heard "Ooch, aye" behind him, uttered in a weary tune. He rushed to put the lights on, but could see nothing; so he went to the present beadle and told him of what had happened. Then the beadle admitted having experienced the eerie exclamation, and together they searched the church.

Several nights later the organist saw and heard the figure of an old man shuffling, but when he dashed forward there was no trace of anything.

The former beadle, who has been dead some time, had the peculiarities which are said to be manifesting themselves in the kirk.—*Westminster Gazette*.

Spiritualism in India

V. D. Rishi, Chairman of The Third All-India Spiritualistic Conference, Cawnpore, identified with Mr. Jamnadas Mehta, a leader of the Swaraj Party, has organized the Indian Spiritualistic Society, affiliated with The International Spiritualists Federation at Paris, now the world-center of all Spiritualistic movements.—*Two Worlds*.

Our Subconscious Self

Everybody is influenced by the subconscious self, according to F. J. T. Belmore in *Roycroft*. The human body is a broadcasting mechanism, a perfect unit, emanating super-sensitive electrical waves. We may tune in harmony or tune out discord; selecting or rejecting. Pre-vision, he claims, is nothing more nor less than electrical photography (or television) projected on a measured wave-length emanation, capable of bringing back corroborative knowledge of things and places. He believes the conscious self powerless in the dream-state, dreams being the fragmentary registered static of people's mental broadcasts.

D R E A M S*Your Dreams Psychically
Interpreted*

HD, Conn.—You were not dreaming. You had a psychic experience; the light was thrown by the spirit visiting you. The message was conveyed by her; she will be able to give you the details of the story. Is there a swamp near this village? The words written in large black letters on the trunk, indicate tragedy. The light signifies that the mystery will be cleared up. It is quite a settled conclusion these days that dead men tell tales; your experience was not imagination. The old lady was present to accuse her abductors. When she comes again talk to her, telling her you will take her message to the son. It will be helpful to all. You have the occult vision which is rapidly spreading over the world, do not be afraid.

* * *

J.R.G., Canada—Your dream symbolizes a change through those you now have only contempt for. The creature symbolizes that the change is already in progress. The pigeon signifies a message from a distance. The breaking of the bowl is the breaking of old conditions. Your manner with the creature shows your yielding disposition to those who injure you; also your determination to succeed. The brother, putting on your garment would symbolize more patience on your part. Summing up, you will be befriended by some one you have known in the past; but you will have to be considerate of others and be very patient in the work that is set for you to do, today. Your dream is quite prophetic and really indicates an overcoming of prejudices and success along old lines with new friends about you.

* * *

AH, Colo.—You have the right solution to your dream. You were astral traveling or as some term it, psychically projecting your mind. You will some day become a successful writer through your experiences.

* * *

The Dream Editor will interpret your dreams in this column as far as time and space permit. Those requesting reply by letter should inclose five dollars for this service. Address Dream Editor, The Occult Digest, 1904 North Clark Street, Chicago, Ill.

* * *

**Second Talk on****“JOURNEYS THROUGH SPACE”***Astral Travel Experiences With The Living Dead*

By EFFA DANIELSON, EDITOR “OCCULT DIGEST”

DO YOU KNOW

Communication with your loved ones in spirit is not half as important as an understanding of nature's powers and forces. Work, food and shelter you must have but this greater knowledge brings all these when you draw “THE ALL SUPPLY” to yourself.

—Do you seek real knowledge of the living life?

—Out of where did you come—
Into where do you go?

—Do you know that there are many “deaths”?

—That you die daily, in a physical sense, before Death—The Great Birth?

—that life after Death is your next step in evolution?

—how to die intelliently and consciously without fear?

—that the atmosphere is a solid substance—A world not arising from the earth, but independent.

—Just as one country is separate from another, yet held together and serving each other?

—That this atmospheric world is the “substance” on which the feet of the spirit rest?

—that thought-desire carries a spirit when and where they desire?

—that each life is a “world” in itself?

—how to reach the Master-Minds in spirit?

Will you open or shut the door—to your spirit friends?

—Do you know that men's idea of heaven and hell has divided humanity into two classes—Angels and Devils?

—Which of men's imaginations do you serve as taskmaster—God or Devil?

—Do you know that salvation from sin is salvation from ignorance—that inorance is the only sin?

Do you know that in education there is “salvation”?

Do you know that life is growth—not creation?

—That evolution is the law of change?

Do you know what the curse of humanity is?

How you can create your own heaven?

How you can rid yourself of your own hell?

Do you know about your psychic brain?

Do you know that spirit-sight (clairvoyance) is your natural inheritance?

Do you know what spirit impersonation is?

Do you know that religious ghouls await you after death?

Who are “The Lambs in the Fold?”

Who are the physical spirits?

Do you know that peace only comes through understanding?

These are only a few of the questions answered in that wonderful book, “Journeys Through Space”.

Note.—Just pin a dollar bill to your name and address (write plainly) and the Occult Publishing Company, 1900 North Clark Street, Chicago, Ill., will send it to you postpaid by return mail.

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NEWS-NOTES

FOR FREE MINDS

The Phi Beta Kappa Society, at its fifteenth triennial convention, resolves that "in view of the present tendency to suppress freedom of thought and speech in our colleges" it must insist on having "academic freedom that is essential to the pursuit of truth" or refuse the privileges of the society.

Darwinian Twins

Out of Tennessee's recent trial of a Mr. Scopes for teaching evolution theories there has developed a craze for naming children after persons who figured in that trial. There are several children baptized "Evolution," and twins born recently were given the Christian names of "Evo" and "Lution."—*News Dispatch*.

Theology

Famed Bishop Brown, at St. Paul's Church, declared recently:

"What is the correct notion about God?"

"Scientists do not know, and they will very generally admit it."

"Theologians do not know, but they will not admit it."—*Time*.

Astronomy

In Paris, Tex., the will of the late William J. MacDonald, banker, was filed for probate. To relatives, bequests of \$120,000. To the University of Texas, \$1,400,000—for an astronomical observatory to advance the science of astronomy.—*Time*.

Masonic

Sidney.—The new Jewish flag recently displayed in Jerusalem is blue and white with a design in the center of two interlaced triangles forming a six-pointed star. It contains Solomon's Seal sometimes called the Shield of David (Magen David) and is the most Masonic of all flags in its symbolism.—*Masonic Review*.

Words

Dr. S. Parkes Cadman, a syndicated encyclopedic question answerer, featured by the *Herald-Tribune* (N. Y.) has been radioing answers to religious conundrums. He has studiously evaded answering any one of the 100 questions about the Bible asked in B. F. Austin's ten-cent booklet, "Conundrums for the Orthodox Clergy."

The Simpler Life

An Englishwoman, Miss Madeline Slade, daughter of Admiral Sir Edmund Slade, ex-Commander-in-Chief of the East Indies Naval Squadron, has renounced the world for social work with Mr. Ghandi, the Indian leader.—*News Dispatch*.

Cold Cash

It is announced President Coolidge's portrait will adorn one side of a million memorial half dollars to be struck off in honor of 150th anniversary of the Declaration of Independence, the first time a living president was ever graven on a coin.—*Time*.

Do The Stars Influence Us? (Continued from page 14)

anatomy, its forbear, chiefly confined to a knowledge of the structure of the skeleton!

So, although we know today that the viewpoint of the earlier astronomy was faulty—that the viewpoint of present astronomy is yearly undergoing modification—so much so that the nebular theory is now as threatened as the geocentric view of Ptolemy was threatened by the Copernican and Galilean discoveries—we know also that the relations of the planets and the stars to the earth have not changed except in recognized, measurable progression—and that they cannot and will not change.

Mars has not changed. He is still Mars. Only our viewpoint of Mars has changed. Mars moves today as he moved when Ptolemy wrote—or the ancient Mayas and the Aztecs or even, perhaps, our Atlantean forbears. The Sun's relation to this earth and the other planets has not perceptibly changed in the few thousand years man has been capable of connected thought regarding it. And in the aeons yet to come—for all practical purposes, it will not change.

Time—man's measure of the march of events—has ever been and always will be measured by those sidereal phenomena which mark the passage of night into day, and of season into season and of year into year. The planets and their various and changing relationships are now more precisely than ever the measure of our progress.

Your wrist watch is set by the clock of your neighborhood jeweler. He regulates that clock by the chronometer of—usually—the telegraph companies—who regulate their master-timepieces by an observatory time based—upon what?

The movement and relationship of the changing solar system.

It used to be said—is still said by many, though I believe for convenience only—"Mars gives a certain characteristic." This means that that characteristic is rooted in the nature of Mars, and is transmitted by that planet directly to the

individual. It can mean nothing else. And it is a theory to which I am loath to subscribe, especially when it is equally demonstrable and much more reasonable to say, "Mars indicates a given characteristic." For, the fact is, the "characteristic" is modified first by sign, which is every moment shifting; second by house, through which the planet never stays his course (though, when retrograde he appears to do so) and by the ever changing relationships of the other planets, themselves "indicators" like Mars.

There is not space here to go into an analysis of the theory of "ray" emanation. There is no light in the entire celestial system of which we are a part other than solar. It cannot be the "beams" of the star or planet—for they are all "beams of the sun", and that they undergo any chemical change in the process of their reflection back to the earth, there is not a scintilla of evidence to uphold.

There is also, not sufficient space—not, for the matter of that, have I at hand a sufficient amount of data—to present the "astro-chemical" argument, and its weaknesses.

That the angles of the planets to a given latitude and longitude made definite pattern, is a matter of mathematical proof, however, and that those "patterns" indicate definite and provable tendencies as a result of the "shape" which is made by their angles is also a matter of proof. And the proof lies in the very records whose terminology is being questioned. For it must be evident that even if the contention of modern scientists—that they have exploded the theory of stellar influence—is pregnant with truth; it is also true that they have not explained away the genethliacal accuracy of an astrological horoscope along with astrology!

From this, it would appear that "there is more in this than meets the eye"—and it is not my purpose here to do other than suggest that possibly we have overlooked, in the attempt to defend a fallacy—the value which lies in championing a larger truth, even if it is—to us—a new one.

SCIENTIFIC APPROACH TO THE OCCULT (Continued)

The Microvibrascope

Father C. M. de Heredia, Mexican priest and scientist, of St. Francis Xavier College, New York, has invented what he calls a *Microvibrascope* which consists of a glass jar with a brass cover. From the center of the cover is suspended a brass plummet by a slender silken thread. When the fingers are resting on the cover, the plummet swings like a pendulum, describing geometric figures, but no two persons produce exactly the same motion, altho one person will always produce the same figure. The pendulum describes straight lines deflected in different directions, also various kinds of curves.

Father de Heredia is applying his device to the study of psychic phenomena and specializes in rappings. He says after all fraud is eliminated true phenomena exists.—*National Spiritualist*.

Measuring The Soul

In the forest of Coye, France, Prof. Henry, a mathematician, has devised a very delicate system of measuring instruments. At the Sorbonne, Prof. Henry declared it now possible to measure the "human soul". There is a certain electrical radiation or "biological vibration" that goes on and on. Set free by death, it seeks another envelope, since only by so doing can it establish equilibrium. We can calculate all the radiations from the body, but after accounting for all those due to heat, to electro-magnetism, and earth-attractions, there still remains an unknown force not accounted for. It is this that Prof. Henry calls the "soul"—*The Messenger*.

Surgery by Hypnotism

German physicians have recently revived the use of hypnosis as an anesthetic in minor surgical operations.

CURRENT EVENTS

The Occult Digest Reveals All Things

Animal Paradise

London.—An island paradise for animals safe from the snares and guns of hunters, is the ideal to which Mrs. Sarah Martha Grove-Grady, a wealthy Yorkshire widow, has devoted the greater part of her 3-million-dollar fortune for the foundation of an organization to be known as the Beaumont Animals Benevolent Society, which "shall acquire land, either on an island, or islands, or on the mainland, for the purpose of providing a refuge for the preservation of all animals, birds and other creatures, not human, which may be living on such land at the time of purchase, or be otherwise brought to and placed thereon with the consent of the said committee and there be safe from molestation, or destruction, by man."

The new society is directed to oppose all forms of sport in which animals or birds are hunted, particularly fox hunting, but the executors foresee difficulty for the committee of the new society if foxes are to be introduced and preserved among the inhabitants of the "island paradise."

Mrs. Grady bequeaths \$50,000, to the Royal Society for the Prevention of Cruelty to animals, but as she provides that all members of committees must be and must always have been against vivisection in any form the society will not be able to accept it. The secretary of the R.S.P.C.A. pointed out that his organization had always taken a neutral attitude on vivisection and that it was impossible to guarantee that its committees should be composed entirely of antivivisectionists.

The society which benefits most under the will is the humble People's Dispensary for Sick Animals of the Poor, a London organization which doctors and cares for the dogs, cats and domestic pets of the slum children and poor folks.

By her will she donates \$250,000, which should keep the organization going for many years, as the costs of administration are infinitesimal.

Monkey Men

A race of Africans who believe monkeys descended from men—not men from monkeys—was found by Rev. R. H. C. Graham, Baptist missionary, during his 17 years' service in the Lower Congo.

The new evolutionists are the Batangi, who, unlike some natives of the Congo, prefer chimpanzee to man as food.

Mr. Graham, lecturing to the British Phenological Society, said he asked a Batangi man why they ate monkeys. The man replied:—

"Long ago the ape's ancestors were men. They got into debt, and made many enemies. So they ran away to the forests and refused to speak. They lived in the trees until their feet became hands. Ever since they have remained degenerate men! We are better and prouder than the apes, 'but not too proud to eat 'em.'"

Mr. Graham said he was convinced the usage was not mentally, socially, or spiritually inferior to the white civilized race.—*Tid Bits*.

The Snake and the Monkey

Rivalling in novelty America's famous Scopes "monkey case," a "serpent trial," parallel in many respects to the trial at Dayton, Tenn., has been attracting public attention throughout Holland. Dr. Vangeelkerken, a clergyman of the Calvinist Church, has been summoned to appear before a special synod to answer charges of having doubted the conversational ability of the serpent as told in the Book of Genesis. The Dutch preacher's sermons, in which he has questioned the veracity of the reptile's persuasive talk with Eve in the Garden of Eden, have stirred both press and church circles. As a result of his utterances Dr. Vangeelkerken now faces the possibility of dismissal from the church unless he appears before the synod and recants. Meanwhile there is considerable discussion as to whether the synod will declare the serpent used Hebrew or Syrian.—*Exchange*.

The Growth of Atheism

A Moscow dispatch to the International News Service asserts that atheism is making progress in Russia in its combat against religion. The atheists are said to number 4,300,000 in that country now, and they have a powerful press. One of the means by which they spread their propaganda is through a paraphrase of the Bible, in which the revolutionary poet, Demyan Bednich, holds up certain phases of Christian belief to ridicule. Almost simultaneously it is announced from Russia that peasants are abandoning Christianity to revert to their old-time belief.—*Public Affairs*.

"True Confessions"

Dr. Gore, late Bishop of Exeter, recently declared at St. Paul's Cathedral, (London) that:

"True orthodoxy has received a succession of shocks from the startling . . . revolutionary discoveries of science . . . that in the light of knowledge . . . physical science has invalidated many doctrines upon which Christianity is based . . . that the Bible is no longer an infallible document . . . that the basis of theological Christianity is untenable, and its ideas and institutions have become antiquated."—*Two Worlds*.

Burbank Assailed by Bishop

"Luther Burbank, with all due respect to his achievement in science, is a modern scarecrow when it comes to matters pertaining to religion," Bishop G. G. Bennett, of Duluth, said before the Episcopalian convention in Chicago.—*News Dispatch*.

Sphinx

The Sphinx, at Cairo, Egypt, the world's oldest monument, is about to lose her head as result of erosion caused by wind and sand.

Relics of earliest Egypt 100,000 years ago found in caverns along the Nile received at Chicago University.—*Boston Ideas*.

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"Taps" (Continued from page 7)

where near Orion, dad," he said. "I'd like to see Taurus the bull, and the Twins, and all those other constellations you have showed me around the big hunter, Orion. Gee! Wouldn't that be a zippy place for us to be?"

Dad smiled.

"I'm afraid you'll have to wait a bit, kiddo," he said. "Some day you'll be coming up to see old Dad Cormier, but not for awhile I hope. They need you in the troop, you know. What would they do for an Echo, I'd like to know?"

"They can have Happy Berks," the Echo said stubbornly. "Ain't I always been your Echo? If you go, Dad, I'm going too. Just watch and see."

Dad and I smiled at one another and the subject was dropped. At least, Dad smiled. As for me, it must have been a woeful grin that crossed my lips. I surely did not feel like smiling at all, but knew that the occasion called for an attempt of some kind.

IT isn't necessary to tell anything more about Dad's sickness. It is something I do not care to remember. He passed on, as all of us must, and fifty of us were heart-broken.

As he had no friends, our Troop Committee took care of the burial. No, I don't mean "friends," for Dad had hundreds of these. I mean "relatives." Even now, I get all mixed up when I begin to talk or write about Dad. He had no relatives that we knew of, so the men of our Church saw to it that he had a fitting funeral.

Of course it was a scout funeral. He, who had been with us each week-end for four or five years, was to be with us to the last.

UNDER the largest Elm in the graveyard, his grave was dug. Even the sky refused to smile that day. The clouds hung low and sometimes seemed to sweep down in great billows, into the hollow of Bank's Ravine. The wind came sighing through the trees mournfully. A lone chickadee with a still-green leaf in his mouth flew over the open grave as the service was going on, and dropped the leaf.

It fluttered this way and that, and at last settled on the head of the casket. Every eye had watched it, and each one of us thought that even the birds were paying their respects to Dad.

Back in the distance, an unseasonable shower was coming up. We could hear the rumble of distant thunder—something we had not heard for fully a month.

Everything had combined to make this the most gloomy and sorrowful day of our lives.

I had lined the fifty boys up in two ranks, through which the body had been borne. No! I'm wrong again. Only forty-nine of the boys were there. For some unaccountable reason the Echo had not appeared. We knew he had not lived up to his will I say *threat*, and also passed into the great beyond, for the bugler had called on him less than half an hour earlier and found him struggling into his trousers. His polished bugle was hanging near his hat.

"I'll be 'long in a few minutes," he had promised. "I've always been the Echo for Dad, and I've got to be there today. But I want to go along alone, Pat, so you tell the fellows that I'll be there. You go now, won't you?"

And knowing how sadly the Echo

missed Dad, Pat had hurried up to join us.

IT was time to blow taps. The bugler was stationed already—but the Echo had not arrived.

I hastily tried to induce one or two of the other boys to play the echo, but each shook his head uncomfortably. For some reason they seemed to be rooted to the spot. Not one would obey. One did take a step or two toward the brow of the hill, below which the Echo was to stand, but he shuddered and turned back. Afterwards he told me that he could not explain the reason, but that something had made it impossible for him to go further.

"Blow taps, Pat," I whispered. "There'll be no echo today!"

Tearfully the bugler raised his instrument. Then his years of training stood him in good stead, for clear and sharp the call of "Taps" rang out above the sighing of the wind and the distant thunder.

He paused. The last sobbing note died slowly. The troop was standing rigidly at attention.

I opened my mouth to give the next command, when soft and low over the brow of the little hill, came the unmistakable throbbing wail of the echo.

A smile crossed my lips. The Echo had promised to be with us and here he was. He could not face that open grave, but his bugle had never sang so sweetly as it was singing today. Through the mournful call there seemed to be a note of rejoicing and of victory.

We all sensed it. Somehow it seemed to lift our spirits. The clouds parted for an instant and a ray of sunshine fell upon the leaf dropped by the chickadee.

Clear and sweet the last note of the echo died away. As it did, something seemed to draw us as a body to the brow of the hill.

There was Tommy, straight as an arrow, standing with his bugle in his hand and glancing upward to where the clouds had parted to allow that single ray of sunshine through.

For fully ten seconds we stood watching him, and then a low hanging cloud seemed to swoop down and wrap him in its fleecy folds. For an instant it swirled in the gully and then rose rapidly as if scorning the humble earth.

We watched it rise toward the north-east, and as it passed the place where the rift of sun had shone, it seemed that for an instant there was a sparkle of gold on its edge. I noticed the shape of this glittering speck, but said nothing. A trembling elbow nudged my side, and I looked down into the face of Pat, the troop bugler.

"It looked like Tommy's bugle," gasped a terrified boy. "And Tommy isn't in the gully."

Sure enough, Tommy had left just as unceremoniously as he had come. Knowing the boy as I did, I understood the reason, or at least I thought I did at the moment.

THE swooping cloud that had obscured our vision of Tommy, was now hanging high over the tree tops. Call it cloud, fog, mist, or whatever you wish, but it was clinging together as a great billowy mantle of whiteness.

We returned to the grave and were forming into line for the long march home, when high above us, or was it in

our midst, behind us, or in front of us? At any rate, clear and distinct, as clear and distinct as we had heard the same voice a thousand times, came the one word "Attention."

Every boy stiffened instantaneously. It was Dad's voice. Dad was dead, but this could be none other than his own command. As if to prove it, high above our heads came the call "Assembly."

"Good God," I murmured reverently. "What a coincidence. Some troop on the other hill had to blow assembly at this moment—when the cloud was hanging over the grave of Dad Cormier. But what about the voice? That was Dad's! I felt myself quivering—not with fright, for nothing that Dad or Tommy could do would ever bring fear to my body or my mind, but with amazement and wonder."

It was too difficult for me to comprehend. Here was something beyond me. I knew at once that I would never be able to explain it to the boys.

Clear and sweet the call of "Assembly" rang out—and then as if by magic, the clouds again parted and the sun came out to stay.

"As I said back in Padler's Woods, my dad saw one, and . . ."

I glanced down to find Jim Kelly trembling at my elbow.

Almost roughly, I am afraid, I pushed him aside and ordered him to stop.

"Fall in!" I commanded. "Attention! Right Dress! Front! Column right, march!"

WE had not reached the gate of the cemetery before we were met by a breathless boy.

I knew him immediately as a boy who lived next door to Tom La Bounty—our echo.

"Did you know," he gasped. "Did you know that Tommy was killed on his way to the funeral. Got runned down, he did, by a big truck. They've took him to the hospital, 'cause his mother's sick and they didn't dare take 'im home. Gee! His bugle was all smashed to bits, and they said he was killed instantly. Did you know?"

No! I didn't faint. In a story I should have done this, big and strong as I am. But I didn't faint. I merely turned to face the place where I had last seen that glint of gold on the edge of a billowy cloud—and saluted.

And then I turned to find the entire troop standing at the salute also.

I SHALL not attempt to explain it. Dad Cormier claimed there were no such things as ghosts. He laughed at spirits and at supernatural visitations. Far be it from me to teach his troop the opposite or to even think it in my own mind.

But how can you account for the events of that afternoon? I can't. Some day, when I find my place in the world beyond I'm going to ask Dad, or perhaps the Echo. They may know.

I wonder . . . I just wonder . . . whether I'll find them leading some spirit troop of boys who have been mangled and torn by our trains and trucks . . . before their time . . . somewhere up around Orion and the Twins . . . up in the Northeast somewhere? I wonder!

END

ASTROLOGY

Your Questions Answered
by the Stars

By Haasan Osiris

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

A.B., Calif.—Will my greatest desire be granted in near future to become a medium? Will I ever have as much money again as I had before? Will my husband be more successful in carpentry or Ranch business in another state?

A—You have pronounced psychic powers which you can develop to advantage; much depends upon yourself as to the required time of development. Your husband will be more successful in present occupation.

E.H.W., Wis.—Will I succeed in voice culture, if not, what?

A—You should be highly successful in voice culture as you possess natural talents. Acting and authorship are in your line, if trained properly.

C.S.W., Ky.—Do you think aviation advisable, or what do? Any changes this year?

A—Would not advise this calling, as you lack concentration and accidents are indicated in your chart on account of this. You would be most successful as a Master Electrician, Higher Accountant or in musical pursuits.

L.B.H.H., Ky.—What is holding me down? What occupations best fitted for? Will I make changes this year?

A—Public life best for you. You have great power of speech. Artistic lines, such as sign painting, landscape or theatre-drop painting, cartooning, architecture, etc., are among your most adaptable pursuits. Oratory, and political speaking also in your favor. Several minor changes this year.

H.D., Conn.—Shall I ever marry?

A—Yes. But be careful. You are prone to select a partner upon impulse. Unless properly mated there will be at least two and possibly more marriages in your life. Choose partner in the sign of Gemini.

Mrs.R.L.A., Canada—Why do astrologers' horoscopes differ? Any information for this year?

A—Space too limited to answer your questions. Either you have given wrong birth-data to other astrologers, or not consulted proficient astrologers. Briefly, 1926 holds for you several minor changes, possibly removal, new influential friends, news of bereavement, danger of illness thru carelessness, disputes with kindred or neighbors, discovery of new talent you do not now recognize in yourself.

P.M.F., Mexico—Any change for me soon? Have I any psychic abilities and best way to develop them?

A—Short journeys indicated this year. Possibility of change of residence or employment thru travels denoted in your chart. I see no psychic prospects for you, and judge you would not be very successful with same.

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FEB.-MARCH. Does Radio-Telepathy Record Voices of The Living Dead—When Man Dies at 50—The Professor's Wives—Who, How and When To Love—Confessions of an Occultist—Turn Me Over—How Can I Become a Master Genius—Ancient and Modern Reformers—Spiritual Dynamite—Occultism Simplified—The Psychological Effects of Certain Drugs—The Oxygen, One of 19 Chemical Types of People, and their Diet—The Golden Rule—Mayan Occultism—My Stars (Feb.-March)—Expression and the Soul—Thought Force in Telepathy—Shall We Burial The Human Race—The High and the Low.

APRIL. Are You Penny-Wise and Dollar Poor—Who's Vamping You Now—Messages From The Stars (Can Cancer Be Cured by Radio Waves)—Confessions of an Occultist—The Witch Margery—The Mystical Easter—Occultism Simplified—Did Jesus Appear—The Psychological Effects of Certain Drugs—The Nitrogen, one of 19 Chemical Types of People and their Diet—My Stars (for April)—Why Prophecy Is Possible—Expression and the Soul—The Serpent as a Symbol of Life—Common Sense and Psychic Sense—The Illegitimate Child.

MAY. When God Declared War—The Discovery of 13 Vitamins of Light and Color—Why Capital and Labor are Penny Wise and Dollar Poor—Messages From The Stars or Radio-Telepathy—Outside The Door—The Call of Life—Occultism Simplified—Play The Man—"Censored"—Some Rare and Curious (occult) books—Confessions of an Occultist—My Stars (For May)—The Carbon, one of 19 Chemical Types of People and their Diet—Mysterious Manifestations.

JUNE. The Human Body a Radio Station—The IF in Life—My Stars (for June)—The Fortune Hunters and The Fortune Tellers—Blind Are Those Who Will Not See—An Astral Guide—The Tarantulas of Society—The Hydrogen (or Dromedary) one of 19 Chemical Types of People and their Diet—Souls in Bondage—Sinners and Reformers and the Public Be—Confessions of an Occultist.

JULY. The Watcher—The Three Wise Men—The Shortest Radio Waves Discovered—The Unannounced Number—Sex, The Mystery of Mysteries Revealed—Confessions of an Occultist—The Superstructure of Business—Life—Mr. Grossnikle's Ghost—The Fluorine, one of 19 Chemical Types of People and their Diet—The Evolution Inquisition in Tennessee—Monkeys—Your Stars (for July)—How the New Countries Vibrate—Methods of Magic—Diagnosis by Color Vibration.

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 Gandhi—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 Bank 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—Biographs 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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MY NAME

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WHERE I LIVE

The Ignorance of Knowledge

(Continued from page 9)

change of residence was indicated, but no, nothing more from Mother, some one else had grabbed the wire. So we asked, "Who is this?" "It's Jim." "Jim who?" "Jim Magill." "What do you want?" He indicated my friend. "What do you want of her?" He said he wanted to make her happy. She expressed her willingness to be made happy, and we waited. Nothing happened. Jim was for all the world like a dumb visitor, sucking his cane in a corner. He would answer questions briefly, but nothing did he offer for our instruction or entertainment. That was the end of all our fun with Planchette." Whoever began talking, Jim always grabbed the wire.

Can those who say, "You do it yourselves," imagine two grown women deliberately spoiling a source of entertainment in such a stupid way as that?"

Losing sight of the scientific points, the authoress sums up those experiences as follows:

"The general impression left by this 'reliable medium' was of some common back alley, open to all our minds, inhabited by numbers of little Hooligans, always itching to get into these minds."

She closes her tirade against the possibility of a life after death in rather a fantastic manner, revealing a wonderful analytical brain with an abundance of brain mirrors which, if properly adjusted, would reveal to her not only the "ghosts in solid form" but the intricate working of the ghost's mind. Here is a brain which could produce "the finest of the wheat." It is such a mind as Charlotte Perkins Gilman displays in her soliloquy on "These

Too, Too Solid Ghosts" that bring into reality the absurd manner in which religious bigotry has dealt with this all important question.

Her experiences would have been more satisfactory to her had she contracted one of the Master-minds. But who can judge! Her experiences may teach her greater lessons for their grotesque portrayal of the human side of life. We all know that the constant grinding destroys the friction; that in every grain of sand there is a world. So every soul is an integral part of the great universe. Diversified in opinions we may be, even through time and eternity, but never-the-less each one plays his important part, regardless of how his neighbor may sum him up.

Those who look for masterpieces of translation find them. All life is an open book and will be revealed to man. If your strongest point of light is wisdom you will attract those who can assimilate it. All life is reality to those who can discern the law.

The great minds of the universe, though we call them dead, have been able throughout the centuries of Births and Deaths to enter into the minds chambers of those whom they could impress, depositing here and there information concerning the Life they entered after death.

Is Scientific Healing a Fact?

(Continued from page 13)

system and so the patient may have frequent relapses. Psychological methods have come to the aid of Medicine, as a supplementary force in producing permanent cures, but most physicians, misinformed or uninformed, do not yet recognize it.

If strychnine or nitro glycerine will stimulate a heart that is about to lay down on the job, why not emotional stimuli to do similar service? Many a man has been pulled up from the Valley of the Shadow, by mental methods when medical science has given up the patient.

Unlike medical science, religious faith-methods lend themselves to simple interpretation. "God does it," says the healer, and with the simple intelligence, this statement suffices. Why question or doubt such dogmatism, when the results are all that interest the average mind?

Comparatively few people have the capacity for thinking out scientific principles, from cause to effect. Intellectual labor is painful to them. Emotional reactions, however, come easily to these minds. The greater the suggestibility and erethism, the more dramatic and spectacular the reactions.

This type of individual may have many "miraculous" experiences in his life time. Because he does not reason accurately, analyze thoroughly, or celebrate efficient-

ly, he is the slave of his feelings. Generalities suffice for him and arouse no conflicting opinions. He contracts a disease through suggestion, and may be cured by simple suggestion. At the same time, there is the Nature curative power which may operate entirely through the subconscious. Medical science calls it *Medicatrix Naturae*.

Dr. Richard Cabot tells us that three-quarters of all illnesses are cured without the victims being conscious of any curative process. He says that the victims never even knew that they have been diseased.

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With these facts becoming public, the absurdity of any single school of healing pretending to omniscience or attempting to monopolize the healing profession, is obvious.

At the same time, the way is opened for all manner of charlatans, illiterate

(Continued on page 36)

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The Chalice of Ecstasy

(Continued from page 12)

seems to move, as the Sun seems to move; such is the weakness of our sight.

O fool! criest thou?

Amen. Motion is relative: there is Nothing that is still.

Against this Swan I shot an arrow; the white breast poured forth blood. Men smote me; then perceiving that I was a Pure Fool, they let me pass. Thus and not otherwise I came to the Temple of the Grail."

Thus did *Parzival* bring down Ecstasy to Earth, although the King—*Amfortas*—and his Knights had "esteemed it a happy token, when o'er the lake it circled aloft."

What is this lake? When calm and unruffled, brooded over by the Swan of Ecstasy, it is the human mind trained by the proper methods to Right Contemplation. For only when the mind is still may the Sun of the true Self be seen reflected in its depths. From that it is but one step to the attainment of Right Ecstasy when the Sun plunges into the depths of the Mind and the whole being is aflame with the Sacred Fire of the Holy Spirit.

Parzival had aimed high; he had hit the mark of his Aspiration, little though his action was at first understood. Yet his Folly saved him, as he in turn saved others.

When questioned as to his action he answered "I knew not 'twas wrong" although he flung away his weapon, having no further use for it in that form.

What was his weapon? The Bow of Promise and the Arrow of Pure Aspiration. But he had aspired, he had hit the mark and the promise had been to a certain extent fulfilled.

The Qabalist will at once recognise the "Path of Samech or Sagittarius the Archer on the 'Tree of Life.'" This is the Path of the Arrow that cleaves the Rainbow, leading directly from Yesod—The Foundation—to Tiphereth the Sphere of the Sun, Beauty and Harmony, or the Human Heart wherein the Mysteries of the Rosy Cross and of the Holy Grail are first—if dimly—perceived.

To what other use had *Parzival*—son of Heart's Affliction—previously put this weapon? He had shot at all that flies. He had shot at the Eagle, the bird that fears not to gaze upon the very Sun itself.

What does this Eagle mean and what does it foreshadow?

ECSTASY!

For it is written: "The Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its appurtenance unto High Ecstasy upon his Wings."

This Eagle is known to Occultists as one of the Four Cherubic Beasts and he represents one of the Four Powers of the Sphinx. Likewise he is attributed by *Eliphas Levi* to *Azoth*, the formula of the Alpha and Omega, the First and the Last.

It was by the right use of this Might of Love that *Parzival* succeeded where others had failed. For again it is written in *Liber Aleph*: "Consider Love. Here is a force destructive and corrupting whereby have many men been lost: witness all History. Yet without love man were not man."

"We see *Amfortas*, who yielded him-

self to seduction, wounded beyond healing; *Klingsor*, who withdrew himself from a like danger, cast out forever from the Mountain of Salvation, and *Parzival* who yielded not, able to exercise the true Power of Love and thereby to perform the Miracle of Redemption."

But though we are now nearing that realm wherein "Time and Space are One" we must not allow ourselves to be rushed forward too rapidly.

There were many things that *Parzival* did not know, or which he professed not to know when questioned. He did not as yet know his True Name—the Word of His Being—though he had in the past been called by many names. Some things he knew and remembered clearly; there was one thing he desired to know and to understand.

What is the Grail?

To which *Gurnemanz* very properly replies:

I may not say:

But if to serve it thou be bidden
Knowledge of it will not be hidden—

And lo!

Methinks I know thee now indeed;

No earthly road to it doth lead,

But no one can it be detected

Who by itself is not elected.

To which *Parzival*, without further questioning, replies:

I scarcely move,

Yet swiftly seem to run.

And *Gurnemanz*:

My son, thou seest

Here SPACE and TIME are ONE.

Now, in truth, have we come to the beginning of the True Path which in the clear Light is one with the end thereof.

What says *Blavatsky* in "The Voice of the Silence?" "Bestride the Bird of Life if thou wouldst know!"

And this Bird—this Swan—so seeming dead until its Powers be known? Some have compared it to be sacred Word, the Great Word AUM. For it is written: "AUM is the hieroglyph of the Eternal. A the beginning of sound, U its middle and M its end, together forming a single Word or Trinity, indicating that the Real must be regarded as of this three-fold nature. Birth, Life and Death, not successive, but one."

The Illusory nature of Time and Space, which are but modes of our finite mind, has been made very clear by *Sidney Klein* in his excellent book "Science and the Infinite," but this is no new idea. The attainment of Ecstasy has proved to Initiates of every land that there is a state of consciousness wherein both time and space are blotted out—at least temporarily—and at the same moment the limitations of the "personal ego" no longer oppress us. In that Holy Book known as *Liber LXV*—Chapter II, Verses 17-25, we read:

"17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.

18. Between its wings I sate, and the aeons fled away.

19. Then the swan flew and dived and soared, yet no whither we went.

20. A little crazy boy that rode with me spake unto the swan and said:

21. Who art thou that doth float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?

22. And laughing I chid him saying: No whence! No whither!

23. The swan being silent, he answered: Then if with no goal, why this eternal journey?

24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?

25. And the swan was ever silent. Ah, but we floated in the infinite Abyss, Joy! Joy!

White swan bear thou ever me up between thy wings."

But there was much that *Parzival* must do before taking his ease thus: he had a mission to accomplish, on earth, though as yet he knew it not.

By the use of these examples, we may begin to comprehend what happens next. A new "movement without motion" on the part of *Parzival* and *Gurnemanz* is now symbolized by the SCENERY in the Drama shifting, at first almost imperceptibly from Left to Right. The forest—in which the First Scene has taken place—disappears; a door opens in the rocky cliffs and conceals the two; they are then seen again in sloping passages which they appear to ascend. At last they arrive at a mighty hall, which loses itself overhead in a high vaulted dome, down from which the light streams in. From the heights above the dome comes the increasing sound of chimes.

Again we may find a very direct correspondence in the Eastern Teachings as propounded by *Madame Blavatsky* in "The Voice of the Silence." She writes: "Thou canst not travel on that Path until thou hast become the Path itself."

Further in *Liber CCCXXXIII* by *Frater Perdurabo* we read:

"O thou that settest out upon the Path, false is the Phantom that thou seekest. When thou hast it thou shall know all bitterness, thy teeth fixed in the Sodom-Apple.

Thus hast thou been lured along That Path, whose terror else had driven thee far away.

O thou that stridest upon the middle of The Path, no phantoms mock thee. For the stride's sake thou stridest.

Thus art thou lured along That Path whose fascination else had driven thee far away.

"O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest.

For there is no Thou upon that Path; thou hast become The Way."

And each must learn to travel this Path, each must overcome his own obstacles, unmask his own illusions. Yet there is always the possibility that others may help us to do this and, as in the case of *Parzival* led by *Gurnemanz*, who had traveled that Way before, we may be guided in the true Path and taught to avoid the many false byways that may tempt us in our search for the Temple of the Holy Grail. In fact, if our training has been right and our aspiration remains pure, we must inevitably arrive at the end of that Road; often we may seem to do so in the twinkling of an eye, and when we least expect it.

(Continued on page 38)

NUMEROLOGY

Your Name Will Tell

HCD, Conn.—For what am I best adapted?

A—Teaching.

* * *

EMS, Ill.—Any change for me in my office or home life?

A—Both.

* * *

PMF, Mexico—For what profession am I best adapted?

A—What you are now doing.

* * *

LWM, Calif.—For what am I best adapted?

A—Mercantile importing business.

* * *

MU, N. J.—Will I succeed in what I have in mind?

A—Yes.

* * *

JFM, Mo.—For what am I best adapted?

A—A teacher of music.

* * *

CEP, Quebec—Will I be successful as a salesman?

A—Not as a traveling salesman.

* * *

MA, Pa.—Will I marry soon?

A—Not soon.

* * *

WEK, Pa.—For what profession am I best suited?

A—A violinist.

* * *

JLL, Mo.—Will I be successful in my present position?

A—Yes.

* * *

LEH, Mo.—Will there be financial or other changes this year?

A—Yes.

* * *

BB, Okla.—Which name would you advise?

A—Your genuine one.

* * *

SPL, Calif.—Will I be successful in expressing my ideas?

A—Yes.

* * *

PFF, Pa.—Will it help me if I change the way of spelling my name?

A—Drop the second name for purposes other than business.

* * *

JPP, Ill.—In what vocation would I be most successful?

A—Decorative art. You are a natural born artist.

* * *

IM&AB, Calif.—Is the way we sign our names the best for us?

A—Yes.

* * *

HGH, Calif.—Shall I stay where I am?

A—Yes.

* * *

ERC, Calif.—Does my name vibrate with my birth?

A—Yes.

* * *

MMD, Ill.—For what am I best adapted?

A—Music and art.

(Continued on page 42)

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The Stars of April (Continued from page 16)

was mysteriously ceiled with this zodiac, was used for the purposes of judicial astrology, and that the sculptured figures upon it were employed in horoscopic predictions, and in that casting of nativities for which the Egyptians were so famous.

In the Hebrew Zodiac, Leo is assigned to Judah, on whose standard according to all traditions, a Lion is painted. This is clearly intimated in numerous passages of the Hebrew writings: Ex.—"Judah is a Lion's whelp; he stoopeth down he croucheth as a Lion; and as an old Lion; who shall rouse him up?" *Gen. xlix. 9.* "The Lion of the tribe of Judah hath prevailed." *Rev. v. 5.*

This constellation represents the Nemean Lion, originally from the Moon, that was slain by Hercules.

Ptolemy makes the following observations: "Of the stars in Leo, two in the head are like Saturn and partly like Mars. The three in the neck are like Saturn, and in some degree like Mercury. . . . Those in the loins . . . Saturn and Venus: those in the thighs resemble Venus, and, in some degree, Mercury." It is said that the stars in the neck, back and wing all bring trouble, disgrace and sickness affecting the part of the body ruled by the sign, especially if they happen to be in conjunction with the Moon. By the Kabbalists, Leo is associated with the Hebrew letter Kaph and the 11th Tarot Trump "Strength."

Leo Minor, the Little Lion, was formed by Hevelius, out of the Stellae informes, or unformed stars of the ancients, which lay scattered between the Zodiacal constellation Leo, on the S. and Ursa Major, on the N. Its mean right ascension is the same with that of Regulus, and it comes to the meridian at the same time.

Leo Minor contains 53 stars, including only one of the 3d magnitude, and 5 of the 4th. The principal star is situated in the body of the animal, 13° N. of Gamma Leonis, in a straight line with Phad, and may be known by a group of smaller stars, a little above it on the N. W. The constellation gives a generous, noble, peaceable, but fearless nature, with the ability to undertake prominent and responsible positions.

Sextans, the Sextant, called also Urania's Sextant, is a modern constellation that Hevelius made out of the unformed stars which lay scattered between the Lion, on the N., and Hydra, on the S. It contains 41 very small stars, including only one as large as the 4th magnitude. This is situated very near the equinoctial, 13° of Regulus, and comes to the meridian about the 6th of April. The other stars in this constellation are too small to engage attention.

A sextant, in mathematics, is the sixth part of a circle, or an arch comprehend-

ing 60°. But the term is more particularly used to denote an astronomical instrument well known to mariners. Its use is the same as that of the quadrant; namely, to measure the angular distance, and take the altitude of the sun, moon, planets, and fixed stars. It is indispensable to the mariner in finding the latitude and longitude at sea, and should be in the hands of every surveyor and practical engineer. It may serve the purpose of a theodolite, in measuring inaccessible heights and distances. It may gratify the young pupil to know, that by means of such an instrument, well adjusted, and with a clear eye and a steady hand, he could readily tell, within a few hundred yards, how far north or south of the equator he was, and that from any quarter of the world, known or unknown. This constellation is so called, on account of a supposed resemblance to this instrument.

Hevelius stated that he placed the sextant between Leo and Hydra because both constellations were of a fiery nature and formed a commemoration of the destruction of his instruments when his house in Dantzic was burnt in September, 1679. The constellation is said to give a keen, intellectual, orderly and exact mind with interest in mathematics, astronomy and similar subjects.

Hydra, the Water Serpent, is an extensive constellation, winding from E. to W. in a serpentine direction, over a space of more than 100° in length. It lies south of Cancer, Leo, and Virgo, and reaches almost from Canis Minor to Libra. It contains sixty stars, including one of the 2d magnitude, three of the 3d, and twelve of the 4th.

Alphard, or Cor Hydrae, in the heart, is a lone star of the 2d magnitude, 23° S. S. W. of Regulus, and comes to the meridian about twenty minutes before 9 o'clock on the 1st of April. There is no other considerable star near it, for which it can be mistaken.

The head of Hydra may be distinguished by means of four stars of the 4th magnitude, 2½° and 4° apart, situated 6° S. of Acubens, and forming a rhomboidal figure. The three upper stars in this cluster, form a small arch, and may be known by two very small stars just below the middle one, making with it a very small triangle. The three western stars in the head, also make a beautiful little triangle.

When Alphard is on the meridian, Alkes, of the 4th magnitude, situated in the bottom of the Cup, may be seen 24° S. E. of it, and is distinguished by its forming an equilateral triangle with Beta and Gamma, stars of the same magnitude, 6° S. and E. of it. Alkes is common both to Hydra and the Cup. Beta, on

the S., is in Hydra, and Gamma, on the N. E., is near the middle of the Cup.

The Cup called also the Crater, may be easily distinguished by means of six stars of the 4th magnitude, forming a beautiful crescent, or semicircle, opening to the W. The center of this group is about 15° below the equinoctial, and directly S. of the hinder feet of Leo. The crescent form of the stars in the Cup is so striking and well defined, when the moon is absent, that no other description is necessary to point them out.

The astrologers of the east, in dividing the celestial naves into various compartments, assigned a popular and allegorical meaning to each. Thus the sign Leo, which passes the meridian about midnight, when the sun is in Pisces, was called the House of the Lions, Leo being the domicile of Sol.

The introduction of two serpents into the constellations of the ancients, had its origin, it is supposed, in the circumstances that the polar one represented the oblique course of the stars, while the Hydra, or Great Snake, in the southern hemisphere, symbolized the moon's course; hence the Nodes are called the Dragon's head and tail, to this day.

The Hydra was a terrible monster, which, according to mythologists, infested the neighborhood of the lake Lerna, in the Peloponnesus. It had a hundred heads, according to Diodorus; fifty, according to Simonides; and nine, according to the more commonly received opinion of Apollodorus, Hyginus, and others. As soon as one of these heads was cut off, two immediately grew up if the wound was not stopped by fire.

To destroy this dreadful monster, was one of the labours of Hercules, and this he easily effected with the assistance of Iolaus, who applied a burning iron to the wounds as soon as one head was cut off. While Hercules was destroying the hydra, Juno, jealous of his glory, sent a sea-crab to bite his foot. This new enemy was soon despatched; and Juno was unable to succeed in her attempts to lessen the fame of Hercules. The conqueror dipped his arrows in the gall of the hydra, which ever after rendered the wounds inflicted with them incurable and mortal.

This fable of the many-headed Hydra may be understood to mean nothing more than that the marshes of Lerna were infested with a multitude of serpents, which seemed to multiply as fast as they were destroyed.

The constellation represents the snake picked up and taken to Apollo by the crow. According to Ptolemy the bright stars are like Saturn and Venus. It is said to give an emotional and passionate nature, threatened by great troubles, and to cause some interest in shipping.

Is Instant Healing a Scientific Fact? (Continued from page 32)

healers, and fanatical leaders to gain a reputation for curing disease by any device that may appeal to them. If they do nothing to injure the patient, Nature will do the rest, in most cases, and the healer gets the credit for the cure.

Because of the difficulty in observing the curative power in operation in many diseases, such as in the body cavities, laboratory science is going to have great

difficulty in making academic reports on the "miracle" cures.

A hospital or laboratory is not likely to speed up the mental or emotional forces in the right direction. It is too cold, unfeeling and intellectual. The church, the "divine science" center, the institution with music and color and human stimuli offers a better environment. Crowd psychology in public healing demonstrations, is a force to recognize. These

factors and many more will speed up the mental influence upon the curative powers, producing "miracles" of healing. The factors must be recognized by science, as a part of the technique of healing. The very nature of them handicaps the scientist with his test tube, microscope and unemotional scalpel. He still has much to learn about the mental and "spiritual" side of healing.

PSYCHOMETRY

Its Discovery, Its Use and Its Value

By HORACE LEAF

Psychometry was discovered by Dr. Rhodes Buchanan, an American physician. He was attending Bishop Polk (afterwards General Polk of Civil War fame) when his patient informed him that he was peculiarly sensitive to the influence of brass. Mere contact with this metal caused a nervous thrill to pass through his body leaving a metallic taste in his mouth. Carefully-devised experiments proved to Buchanan the truth of Gen. Polk's assertion from which the doctor inferred that metals, and perhaps other inanimate objects, emit something which might be registered by super sensitive people. To test his theory he experimented with medical students, asking them to hold in their hands small packets containing herbs, chemicals and metals, carefully wrapped to disguise the contents from them, requesting them to note what effect they had upon their bodies and minds.

The results appear to have been extraordinary. Not only was a large percentage able to accurately name the hidden substance, but in some instances the medicines acted as if they had been actually swallowed.

Modes of Experiment

The term "psychometry" derived from two Greek words meaning "soul measurement" was coined by Dr. Buchanan to express this new faculty, which notwithstanding its deficiencies, has never been superseded. Six years after Buchanan's discovery, the famous "Rochester rappings" ushered in Modern Spiritualism and psychical research, which immediately adopted the Doctor's discovery, and it soon became recognized as a genuine mediumistic faculty.

Later, Buchanan came under the influence of Spiritualism, and believed it threw considerable light on the nature of psychometry, which he eventually regarded as "spiritual" in contradistinction to his earlier opinion that it was a purely physical sense involving the operation of certain rarely used fibrils of the nerves of touch. This he inferred from the fact that all his subjects held the articles in their hands while "psychometrizing."

and sometimes pressed them against the center of their foreheads as if to bring them closer to the brain.

The physical theory became considerably weakened when it was found that some psychometrists do not need to touch the object in order to get the same results as in physical contact of objects.

Tests at Stockholm

Extraordinarily successful experiments in psychometry were recently demonstrated in Stockholm under the supervision of Count and Countess Brietholtz, in which a hundred persons were present, each contributing an article, all of which were placed upon a tray before the psychometrist, who could not speak Swedish and spoke through an interpreter.

Immediately upon touching one of the articles (a wristlet and gold watch) the psychometrist declared he was conscious of a man named Joseph, killed in a railway accident. The owner—a high official on the Swedish State Railway—said he considered the reference to railways always interesting, but the name "Joseph" conveyed nothing to him. The watch had been bought new by himself, the wristlet had been a present, but he was sure it could have nothing to do with anyone named Joseph, (a rare name in Sweden) but the next day, he discovered the wristlet had once been the property of a man named Joseph who had been killed in a railway accident.

Inanimate objects that have been worn or contacted by anyone, impregnated by the personality of the individual, by proximity or contact, have reflected in themselves the experiences of that person.

Try It Yourself

Anyone may practice psychometry. Immediately upon touching the object the impressions that come into the mind or are felt in the body should be noted and expressed. The experimenter should not worry unduly whether what he says is correct or not. A free, easy flow of ideas must be encouraged and their value judged by results. Visions may appear, presences be felt, and thought voices heard.—*Harbinger of Light*.

Holland's Evolution Trial

Amsterdam. — Holland's controversy over the interpretation of Genesis and whether the serpent really spoke in the Garden of Eden is not without its humorous side.

Since the "heresy" case of Rev. Dr. Geelkerken came before the governing body of the Dutch Reformed church its members have been flooded with communications bearing pro and con on the subject. At a meeting of the body the other day there was a parcel among the huge piles of letters received.

When it was opened a living eel squirmed and wriggled across the table to the discomfort of the sedate tribunal.—*Great Divide*.

Books You Should Read

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CURRENT EVENTS (Continued)

The Evolution Front

The Mississippi Legislature has passed a bill to forbid the teaching in State-supported schools of the theory that man is descended, "or ascended," from a lower order of animals.

Publishers announce that books dealing with the subject of evolution were the best sellers for the past year. One of these books, "Science and Heredity," by Dr. Edwin Grant Conklin, chairman of the Princeton Biological Department, has now run through 13 editions to 25,000 copies.—*Judge*.

TELLING REMARKS

Politics?

This story is related by a person connected with the White House:

One Sunday after the President had returned from church, where he had gone alone, Mrs. Coolidge inquired:

"Was the sermon good?"

"Yes," he answered.

"What was it about?"

"Sin."

"What did the minister say?"

"He was against it."—*The Pathfinder*.

Owing to the good condition of the roads in this locality, our regular weekly worship of Almighty God has been discontinued.—*South Dakota Churchman*.

A woman naturalist in Benton Harbor, Michigan, has written a book entitled "Dumb Animals I Have Met," and dedicated it to her husband. She should know best.—*New York American*.

Astronomer (Ely) — "Stars grow heavier with age." Especially the prima-donna.

"How is it I never see you in church any more?"

"Maybe it's because I ain't there."—*Collier's, the National Weekly*.

Mammals are classified thus: man and the lower animals. Man does the classifying.—*Anaheim Plain Dealer*.

Scales are too often on the eyes of Justice instead of in her hands.—*Wall Street Journal*.

The growing movement on the part of the churches to end all wars might be appreciably advanced if they would end war among themselves.—*Florence (Ala.) Herald*.

Violins have souls, says a professor, and some of them sound like the lost variety.—*Indianapolis Star*.

A million years from now some scientist may dig up our best specimen and make people mad by calling him a man.—*Vincennes (Ind.) Sun*.

Senator Capper proposes a national law forbidding the marriage of feeble-minded persons. Does the Senator want to put Cupid entirely out of business?—*Florence (Ala.) Herald*.

General Feng has ordered 8,000 Bibles for his soldiers, and think of the fighting spirit he will have when the controversies get started!—*Boston Transcript*.

"Venus," it is announced, "is now conspicuous and about 55,000,000 miles from the earth." We await the news that telescopes have been banned in U. S. A.

Slogan for a Committee of Fifteen: "Ours not to reason why; ours but to preach and pry."—*Chicago Topics*.

"Every time the *Occult Digest* comes it starts a fight—

"To see whether husband or wife gets to read it first."

The Chalice of Ecstasy

(Continued from page 34)

We should remember that every point of this Drama is highly symbolic. The student may place his own interpretation on that passage which opens into the Temple of the Grail. On arrival therein we cannot do better than listen to the advice of *Gurnemanz* to *Parsival*, who meanwhile stands spellbound with Wonder at what he beholds:

Now give good heed, and let me see,
If thou'rt a Fool and pure,
What wisdom thou presently canst secure.
And this WISDOM *Parsival* does in due course secure, but not until he has undergone many trials. For WISDOM is the HOLY SPEAR itself, long lost to the Knights of the Grail but eventually recovered by The Pure Fool.

Meanwhile, during the Feast of the Grail, *Parsival* stands still and spellbound like a rude clod. He sees the CUP of the Grail uncovered, he witnesses the ceremony of the Companions of the Grail, and he attains a certain interior UNDERSTANDING which transcends knowledge. For the CUP is the UNDERSTANDING, though in this instance it was divorced from the WILL or WISDOM, the Holy Spear which alone is capable of enlightening it perfectly.

A word may now be said regarding the nature of "The Pure Fool"; and since this Ritual is one for all time, we shall go back before the Christian Era (to which the Grail Mystery is usually particularly attributed) back to Ancient China where the testimony of that Holy Sage Lao Tze gives us no uncertain clue. The Way of the Tao—Wu Wei—the accomplishment of all things by doing Nothing, is precisely similar to the "Path" we have been describing. Lao Tze says:

"The multitude of men look satisfied and pleased as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I

look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on a sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer.

Thus I ALONE AM DIFFERENT from other men, but I value the Nursing-Mother (The Great Tao).

So we see this Fool is not the ordinary sort of foolish and besotted person to which the term is usually applied. In his Foolishness we find his difference from his fellows; for in sooth it is the Divine Madness of Ecstasy which redeems from all pain. It is "That which remains" after the sorrows and shadows that pass and are done, have left our being. Then Existence is recognized to be Pure Joy. But Understanding without Wisdom is Pure Darkness, and in this state is *Parsival* discovered by *Gurnemanz* at the end of the Ceremony. This is a darkness even *Gurnemanz* is unable to comprehend, for he says:

Why standest thou there?
Wist thou what thou sawest?
And *Parsival*, shaking his head slightly, he continues:

Thou art then nothing but a Fool!
And pushing *Parsival* through a small door he cries angrily:

Come away, on thy road be gone
And put my rede to use:

Leave all our swans for the future alone
And seek thyself a gander, a goose.

And so it came about that *Parsival* set out alone upon his Holy Quest.

This book may be purchased from the publishers, The Yogi Publication Society, or The Occult Publishing Co. of Chicago, Ill.

The Isogenic Type (Continued from page 10)

against opposing forces. They are not weak because they appear phlegmatic and easy-going, but in reality are hard, unyielding and steel-like in their makeup, though storms are slumbering within them. Although strong, hardy, healthy and vigorous, they have their ups and downs in health caused by trouble with the eliminative and circulatory functions. Their illnesses are most persistent and hard to remedy. They succumb to excessive brainwork, autotoxins, lack of

sodium, chlorin, iron, sluggishness of liver, kidneys and skin. Prevention of sickness or a remedy in their case can be found in sodium diet, warm, dry climates, high altitudes, perspiration, vigorous massage, less brainwork and more sleep. Their most dangerous period is between the ages of 47 and 56 years. This is their autotoxin period. Gases in the stomach and ferments in the blood are common to this type after the age of 45.

The Ouija Board (Continued from page 24)

The involuntary mind is the most elusive of the numerous minds that control the mechanism of the human body. The prejudice of the average mind prevents its owner from enjoying life, liberty and knowledge. Jealousy and ambition to rule obsesses and possesses most minds—shutting out the light of truth from men's consciousness.

The psychic field of literature has scarcely discovered the involuntary mind. Scientific research has probed deeper into

what they term the "conscious" and "sub-conscious mind" and have much to say about the sub-conscious mind controlling such as ouija board manifestations. In reality neither the conscious nor sub-conscious mind have anything to do with it.

When you "talk with the dead" through an ouija board, planchette, automatic writing, trumpet, table tipping, materialization, impression or any of the different physical phases of psychic phenomena,—you open the door to a new world.



LEWIS C. STRANG'S "Freedom Through Right Thinking" is a book which will deeply interest every student of the occult, as well as every student of Christian Science. If anything ever happens to break the dogma of this later faith, that nothing true regarding "C.S." as they reverently abbreviate it, can be said or written outside of a quotation mark, dash, by Mary Baker G. Eddy, it is the sort of book which Mr. Strang has written. He has had the horrible temerity to write something of his own on a subject which, since it counts its millions (people and dollars) must be of some value, without its bearing the Imprimatur.

Personally, I am always tickled when a Christian Scientist breaks his chains, and frees himself from the domination of the Christian Science Publishing company. Whether this unholy glee indicates that I have a prejudice against Christian Science or not, I cannot say. It may be an "envy" complex against the publishing company. But whether I have a jealousy of the publishing concern, or a prejudice against "C.S.", I confess to an attitude of amazement and paralysis of comprehension of the Christian Scientist.

Like the Catholic, who is usually like his faith, the Christian Scientist is usually as remote from the "scientific statement of being" as it is possible to appear to be. In fact there are so many points in common between the two that I wonder at their separateness! To the perfectly good Romanist there is nothing quite so entirely heretical as Christian Science, and none of the little devils in Hell or the caretakers of Purgatory have quite such deep clefts in their hoofs as the Christian Scientist. To the Christian Scientist the mere mention of the existence of Roman Catholicity brings shudders of fear and diverting pictures of "mental manipulation." The Romanist runs for his rosary at the approach of the enemy, while the C.S. shuts eyes, lips, and mind and repeats a duly approved formula calculated to put the Romanist where the Romanist hopes the C. S. will be put. And there is not the slightest possibility that either of them can be made to see the similarity of their position, the similarity of its ridiculousness, and the necessity for reading facts rather than formulae.

But be that as it may, as the intellectual Mr. Ted Cook would say, we rejoice in the publication of such works as Mr. Strang's since it spells the cracking of the dogmatic shell which has hitherto held in check the growth of Christian metaphysics.

The book is, as Mr. Strang points out, not an effort to "branch out" schismatically from Christian Science. It is rather an effort to express the conclusions to which one is likely to be brought by a sincere and honest practice of that system.

It is not necessary to agree with the

book in order to derive much of value from it. It is worth the serious and careful scrutiny of every student. Colored as it is by the language and concepts of the Eddy ritual, it is nevertheless wholly individual, and interesting. It falls into the usual maddening habit of describing minutely phenomena which, if its primary tenet is true could have no existence even in seeming, but one grows accustomed to this in "C.S." after awhile, just as in Catholicity, one gets used to the inconsistencies, and finding them such, pays little if any attention to them. It is a splendid effort along right lines.

Dr. H. B. Pullen-Burry has just published, through the Yogi publication society, a study of Qabalism which does much to clear away the dead wood of mystery hitherto surrounding the subject for readers limited to the English and American Languages. It is heavy, as a work relating to such an abstruse subject is bound to be, but it is nevertheless clear, which too few of its sort are. It is recommended as an excellent "follow up" to some simpler introduction.

Restating the cosmo-genesis of the Secret Doctrine, the Rosicrucian Cosmo-Conception, and others, in a sort of "Outline of Occult Teaching" a la Wells, Pierson Worrall Banning has written "Maker Man and Matter," published by the International Book Concern, Los Angeles. For those unfamiliar with the source books, it is a simple, concise, and unusually clear and intelligible occult treatise. Equally valuable is his general restatement of the various occult methods of healing under the title "Mental and Spiritual Healing." The latter is an abridged course in practically every method in modern occultism.

FROM THE OTHER SIDE. By J. H. D. Miller (Williams and Norgate).

THE author's experience with discarnate personalities are convincing to the author, to those most deeply concerned, and are very interesting to those slightly versed in spirit lore. Three pre-eminent facts are disclosed by the communicants—that the identity of the discarnate can not be disputed and ranks amongst the most spectacular manifestations of their kind today. The philosophy of those purporting to teach discloses the augmented fact that training of the mind before death sets the status of the individual after death.

The book is replete with religious lore and very interesting to all who find comfort in the fact that whatsoever they loved in earth life they can still love after crossing the border-line. Each communicant gives the same version of after death experiences. The scientific mind however will turn to the greater question of the universe and its law, as compared to the individual, who according to these communicants, holds the key to every life and has the power to move the hands of time.

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SMILING THRU'

Willie: "I met our new minister on my way to Sunday school, mama, and he asked me if I ever shot craps on Sunday?"

Mother: "And like a good boy, what did you say?"

Willie: "I said, 'Get thee behind me, Satan!' and walked right away and left him."—*Princeton Tiger*.

Business as Usual.

A young criminal lawyer was always full of quips.

A few years ago I attended the funeral of a millionaire financier—one of those "high financiers" whose low methods he loved to turn the light on.

I arrived at the funeral a little late and took a seat beside him, and whispered, "How far has the service gone?"

He nodded toward the clergyman in the pulpit, whispered back tersely, "Just opened for the defense,"—*Everybody's Magazine*.

Salvation Free.

Rastus—"De choir will now sing, 'I'm Glad Salvation's Free,' while Deacon Ketcham passes de hat. De congregation will please 'member, while salvation am free, we hab to pay de choir foh singin' about it. All please contribute accordin' to yo' means an' not yo' meanness."—*Boston Transcript*.

Bishops' Morals.

Diana—I just love the Bishop. He hasn't any morals."

Diana's Mother—"Darling! The Bishop! No morals?"

Diana—"Well, he told us all those stories at the children's service, and none of them had a moral."—*Punch*.

High Proof Scotch.

Aaron—Do you think the dead can communicate with us?

David—I know they can't. Once I managed to borrow a dollar from a Scotchman. A week later he died, and I haven't heard a word since.—*Wroe's Writings*.

Slightly Different.

"Why don't you go to our church?" asked one little boy of another.

"Because we belong to a different abomination," was the answer.—*Tid Bits*.

Correct.

"What kind of boys go to heaven?"

"Dead ones."—*Karikaturen, Oslo*.

Imagination.

Near a certain city there is a farm house, the door of which must be raised a little to be opened, and for this purpose a hatchet is generally used.

One night a knock came at the door, and little Frank was sent to see who was there.

"Who is it?" the boy inquired.

"It's me," said the voice outside.

The youngster, recognizing the voice, shouted back, "It's Mrs. Olson; get the hatchet."

Mrs. Olson didn't wait.—*Tid Bits*.

Astrological Questions Answered (Continued)

J.W.N., Mass.—Shall I succeed as an author? Occultist? Physic? Physio-therapist? What will I succeed most at? When? Where? How?

A—You have a wide and varied list of accomplishments. You are talented in all of the lines you mention and many more. You would be the most successful in physio-therapy, because you possess wonderful magnetic, psychic powers. Next in line is authorship. Your intelligence is excellent, and your imagination well developed. Success will attend you on high, dry altitudes away from large bodies of water. Your planets are well-aspected for prompt results in developing these accomplishments. Get busy, you are wasting time.

Mrs.P.L.S., O.—What occupation am I best adapted for, and will the changes we will make in the near future be for the best?

A—You are best adapted to designing and authorship. You have a strong, constructive, original mentality. You would find prompt success in advertisement-writing. The configurations of the heavens as portrayed in your star-map for the coming months favor a change, and I judge will turn out successfully, provided you follow your own plans.

L.E.H., Mo.—Would like to know positions of my planets at time of my birth, also what houses. What occupation or profession should I pursue? Would I be more successful north or south of St. Louis and do present planetary influences indicate increase or decrease of possessions?

A—Space is too limited to give you all the information you wish. Positions of planets were: Moon in Aquarius, 5th house; Uranus in Taurus, 8th house; Saturn in Pisces, 6th house; Jupiter in Libra, 1st house; Mars in Cancer, 10th house; Venus in Gemini, 9th house; Mercury in Scorpio, 2nd house; etc. Best success for you is in acting, speaking, traveling, real estate salesmanship, and scientific pursuits. More luck for you north of St. Louis. Slight increase is shown for latter part of 1926. Learn concentration.

L.R.F., Pa.—At present am in accounting and credit work. Have I any chances in business?

A—Everyone has an equal chance in business. Success depends upon judgment and procedures. You are in the proper employment, but the improper environment. You should live closer to water, and work for a larger concern, where opportunities will come to expand, and finally wield yourself into an auditor. That accomplishment can not be attained in your present location.

H.E.N., Minn.—Will I have any chance playing in lottery or stock market?

A—Lottery would break you. Avoid it. The stock market is better, but alternately good and bad according to your fortunate and unfortunate periods. Real estate brokerage is your safest line, or speculating in earthly materials.

E.H.P., Ia.—Will I have continued success in my present occupation as salesman?

A—Success should attend you in your present profession. Your progressed chart for this year denotes elevation and advancement in business.

Mrs.M.E.J., Ia.—What is cause our not being better financially fixed? Will occultism benefit me in any way?

A—You should be generally fortunate in money matters, according to your birth-date. Your husband is not born in a harmonious sign with yours, and I judge your financial affairs are due to too wide a scope in your different out-looks upon life. You are, however, in the improper location for planetary assistance. You should reside in small cities near large bodies of water. Occultism will indeed help you financially, physically, mentally and socially. You possess much occult magnetism. Use it to advantage.

A.B., Calif.—Is there financial development for me, and is psychic development possible? Can I be of service to humanity?

A—Pronounced financial improvement will take place within four years and much public eminence is shown in your chart. You are born in a sign of bounteous psychicism. You could astonish everyone with your clairvoyant or spiritual powers if developed. With it you could be of marked service to humanity.

E.N.S., Canada.—Shall I travel by water anytime? Is there any definite change in my work or location in 1926?

A—Three long voyages are indicated in your star-map, but all will not be successful. One, at least, appears to turn out a disappointment. You should make no changes in 1926, at least not until the latter part of the year.

J.R.G., Canada.—I haven't made any success with anything up to date that I have undertaken, yet very ambitious for same. What line of business am I best adapted to—and for? How soon will I have a change for the better? In what form will such change, if any, take place? Shall I remain in my present position and location or move to another part of the country and will such be necessary?

A—You would be successful as surgeon, architect, interior decorator, in artistic and musical pursuits, and in high executive positions. Do not attempt mechanics or routine duties. You need a constant change of scenery and ideas to work on. A good opportunity for improvement will come to you late in the coming summer. You should not make any removal or drastic changes before 1927. My space is too limited to go more into detail. You need complete horoscope to answer your questions.

E.T.S., Ill.—Is there any other occupation in which I would be more successful and happy than in my present one? Is there any other city where I would be more successful, prosperous and happy than in my present location? Would it be wise to change environment and occupation at my age?

A—You failed to tell me your present occupation, hence I can not answer your first question. Your present location holds splendid planetary influences for you if you follow the right lines. If you are dissatisfied with your present surroundings it is not too late to make a change as you will be alive a long, long time yet, and quite actively alive at that.

Mrs.D.M.K., Ohio.—Would I be suited for an astrologist? Can you tell me something of my future? Can you foretell when death will come? Please tell me something of my son's and daughter's future.

(Continued on page 42)

REVELATIONS of ARCHAEOLGY

What the Reverent Spade is Finding of the Past

Meteor Wealth

Mining operations in progress at Coon Butte, Arizona, may recover what is probably the biggest meteor that ever fell from the skies. This meteor is believed to be buried under Coon Butte, and an enormous mass of meteoric iron has been located.

Samples already examined have yielded small diamonds; in addition, one ounce of platinum to every five tons. This is about three times as much platinum as usually recovered from the ores containing the metal.

It is estimated the buried meteor is about the size of a minor planet, and weighs about 1,000,000,000 tons. On this basis, assuming the yield of platinum is maintained, the meteor contains around \$25,000,000,000 worth of this precious metal. Even if platinum becomes as cheap as gold, the meteor would still yield over \$40,000,000 to the syndicate undertaking the mining operations.—*News Dispatch.*

Jewish

Did the Jews establish a kingdom in Arizona before Columbus discovered America? Evidence to support this theory has been found in a number of relics dug out of limestone, five feet below the surface, near Tucson. The relics show both Jewish and Christian influences and some bear dates of 760 to 900 A. D. The inscriptions have been interpreted as describing the conflicts of the prehistoric Roman-Jewish kingdom in the southwest with the Toltec Indians, forerunners of the Aztecs. If the objects prove genuine, scholars believe, they will help clear up the puzzle to many research students, the evidence of European or other outside influences in the rites and ceremonials of some of the Indian tribes.—*Great Divide.*

50,000-Year-Old "Venus"

In the "Mammoth" caverns at Pollau, near Nikolsburg, in Moravia, now in Czecho-Slovakia, but only a few miles

from Vienna, has been found a wonderful "Venus," six inches high, estimated to be 50,000 years old.

It is of fine-grained sandstone, and dates from the Old Stone Age. Pollau's hills are 1,800 ft. above the sea, and there the prehistoric men dwelt towards the end of the Ice Age. They knew nothing of the Venus myth, of course.

The Pollau "Venus" is remarkable for the delicacy and finish of its workmanship. It represents the ideal woman of 50,000 years ago.—*Tid Bits.*

New Prehistoric Mosaics

A cache of prehistoric mosaic work discovered in the Casa Grande National Monument, Arizona, is said to be unlike any previously found in the Southwest and to approach the art of modern times in beauty of design and workmanship. Three pieces of mosaic were found, one representing a turtle and the others birds. The larger bird is best preserved, and this is composed of 492 bits of stone, each in pyramidal shape. The bird is about four and a half inches from wing-tip to wing-tip.—*Public Affairs.*

King Hiram's Tomb

London Masons look forward with anticipation to the proposed excavation of the site of the tomb of Hiram, King of Tyre, one of the legendary Grand Masters of the Craft. It is hoped the "Mason's Marks" may be found in the cornerstone of the tomb with other important links in the historic chain that connects the Craft with the builders of King Solomon's Temple, 1,000 years before the Christian era.—*The New Age.*

Egyptian Secrets

The discovery of the long lost secrets of Egyptian mummification has been discovered according to Dr. Francis Benenati, of Catholic University at Brooklands, D. C., who claims he can restore a mummy to its original freshness by giving it a cold-water bath.—*News Dispatch.*

SCIENTIFIC APPROACH TO THE OCCULT (Continued)

Cure by Colors

Dr. J. Dodson Hessey, writing in the "Practitioner" on the subject of color treatment for certain diseases, claims successful results with such treatment in cases of neuralgia, neuritis, insomnia, high blood pressure, mental depression, and other disorders.

The three most useful colors are green, blue, and orange. He says:—

Green has a remarkably soothing effect upon the nervous system; gives a sensation of warmth, relieves pain and lowers blood pressure.

Blue contracts the capillaries (the smallest of the blood vessels), gives a sensation of coolness, and tends to raise the blood pressure; it also acts as a tonic.

Orange is a general stimulant, tonic, and vitalizer.

Why the Sky is Blue

Why the sky looks blue and why reds and golds are seen in the sunset were mysteries explained by Sir William Bragg, scientist, in a lecture at the Royal Institution.

It is all a matter of wave-lengths which are different for each colour. Blue has the shortest wave-length of all the colours which go to make up the light-ray, said Sir William, who explained how the refraction of the atmosphere gives the sky its azure tint.

"When the sun sinks to the horizon," he continued, "the rays of light pass obliquely through a thicker coating of atmosphere, with greater refraction. Therefore only the colours with longer wave-lengths, such as red and yellow, are able to penetrate."—*Tid Bits.*

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Questions and Answers (Continued)

K, Texas—Why is my life so unhappy at times?

A—Your own discontent.

* * *

FJM, Mo.—Will I marry?

A—Not soon.

* * *

MEG, Canada—When will I marry?

A—In two years.

* * *

DMK, Ohio—Will we ever be financially independent?

A—Comfortably well off.

* * *

FBC, Colo.—Where will I find JWH?

A—In Belfast.

* * *

ELM, Calif.—What work am I best adapted for and will I marry?

A—Literary work among women's clubs. No.

MA, Pa.—Do you see an early marriage?

A—Not indicated.

* * *

MT, Canada—How can I prove of most value to humanity; art or politics?

A—Art.

* * *

ARR, Canada—When will I marry?

A—Not until another year.

* * *

JL, Sask.—In what profession would I be most successful?

A—Building and contracting.

* * *

CBA, Ill.—Will I be happy and forget the past?

A—Yes. Ideals and dreams cannot be shattered soon. Turn every experience into stepping stones.

Astrological Questions (Continued)

J.P.P., Ill.—What line of work should I follow? Am I going to the old country next Spring? Is my future good or bad? Should I marry the girl I love?

A—You would be happy with the girl whose birthdate you enclose. You should enter business of your own. Working for others is not successful for you. Deal in earthly materials.

B.B., Okla.—Will I meet with success as a writer? When? Will I shortly discover a means to rid myself of certain troubles that are crushing me? Would you advise me to go to N. Y. to live?

H. E., B. C.—Communications without address treated as anonymous.

A—You have good literary talents. Much depends upon your efforts and practice as regards success in this line. I can only tell you that you have the ability. The rest remains with yourself. You should be contented in New York.

Mrs. K.B.H., Calif.—Can I get work and how? Will ——— be with me much longer?

A—There is plenty of work for you. Be more independent and persistent. Be less timid, undecided, changeable, and impatient. You would be successful as a stenographer, milliner, designer, seamstress, musician, or teacher. Overcome your sensitiveness. Use the want ads.

Numerological Questions (Continued)

FCK, Texas—For what am I best adapted?

A—Salesmanship or accountancy.

* * *

RKJ, N. J.—Where will I be successful in business?

A—In your own city but in a new location.

* * *

EAM, Calif.—For what vocation am I adapted?

A—Caring for children.

* * *

VLC, Ill.—Shall I marry the man in Michigan?

A—The choice is good.

* * *

MMcC, N.Y.—For what work am I best adapted?

A—Your best years are before you; train yourself for the business of selling.

* * *

MEJ, Iowa—In what would I be a success?

A—In what you are now doing.

* * *

CSW, Mich.—Why has my life been a burden?

A—The vibration at your birth. Use your middle name when signing for business.

* * *

JB, Calif.—For what work am I best fitted?

A—A choir leader; vibrations good.

* * *

EWE, Mich.—For what work am I adapted?

A—Bank bookkeeping.

* * *

LEC, Calif.—In what work would I be successful?

A—A school for girls.

* * *

MBMcC, Calif.—How can I help myself financially?

A—Through marriage—indicated in your birth-date.

* * *

PC, Canada—What name shall I use constantly?

A—The name which you were christened by.

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