

THE OCCULT—*Thrilling—Inspiring—Authentic!*  
May 1926

# The Occult Digest

*A Magazine for Everybody*

OAHSPE

IN AMERICAN OCCULTISM

*My Stars—What They Tell Me*

THE BUILDERS OF NATURE

THE FORTUNE TELLER OF CHAUMONT

AMULETS, CHARMS, TALISMANS

*The Chemical Types of People*

PARZIVAL

A MAGICAL INTERPRETATION

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# The Occult Digest

*A Magazine for Everybody*

EFA DANELSON, Editor

JACOB BONGGREN,  
Contributing Editor

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May

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MYSTIC TRUTH SOCIETY

# THE LIFE THAT KNOWS NO DEATH









# REVOLUTION



I lift my head to the shining stars;  
I gaze unafraid, on the Sun;  
I surge ahead o'er a billion dead,  
Yet my work is scarce begun!

I am painted in colors of crying shame,  
I am cursed by the thoughtless  
throng;  
I am called "the Sire of Crime's desire"  
And the "Spouse of the Soul of Wrong!"

Yet my heart is clean, and my brow  
is white,  
And I hold in a tender hand  
The balm and peace for a world's  
surcease  
Though it does not understand.

I am hated and feared by the greed-  
crazed mob;  
I am loved by the toil-scarred slave;  
And my rest shall come when the gun  
and the drum  
Shall be buried in Hatred's grave!

*By Kenneth M. Ellis*



# Perhaps YOU Belong to THE Lipopheric TYPE

## THE FAT TYPE

"Lipopheric" (Lipo fat; pheric carrying)

## CHARACTER READING

One of 19 Chemical Types of People—  
and Their Diet

By EMILY H. ROCINE

SHAKESPEARE'S character, Falstaff, is a true illustration of the *Lipopheric* or fat-carrying Type.

There are eight different and distinct causes of *avoiropois* but there is only one "fat" Type. Hydro-carbons mainly, are absorbed in this Type to make them heavy.

Fatty tissue is a compound of carbon, hydrogen and oxygen, the proportion of oxygen being insufficient to convert the hydrogen into water. Adipose tissue is composed of fat lodged in the meshes of areolar tissue, well supplied with blood vessels and lymphatics, but having no nerves. Hence fatty tissue is nerveless or dead tissue. Such tissue is hard and oily.

## APPEARANCE

Individuals of this type have a large central body, oily hair, fleshy neck and a voluminous chest. The skin is white, smooth, somewhat hot and dry, sometimes greasy and even dirty looking.



If Joe (Fatty) Cobb never accomplishes another thing in his life he can still brag to the end of his days that he overturned the popular belief that "Nobody loves a fat man." Joe is ambitious and, if he ever leaves the screen for "better things," can qualify as the "cheerful greeter" of his community, with a membership in the Lions, Kiwanis and Rotary Clubs, as witness the open (very) countenance and the open hand that ought to "make the visiting brother feel at home in our midst."

Whether or not you believe, as do many today, Bio-chemistry is a key to character analysis --- our greatest research minds are seriously studying the chemical types of people according to discoveries of Dr. Rocine.



Baby  
Peggy

They have short arms, small fat hands, short tapering fingers, heavy thighs and short legs tapering down to very small feet. The face is circular and very fleshy in the lower part; they have a heavy double chin and a small fleshy nose. There is a pronounced fat ball on the cheeks and at back of neck. They possess a circular body, very large in the chest and usually smaller at the hips. They carry the head well back and look at people with laughing, sparkling, flirtatious eyes. When healthy, they have a good deal of red color in cheeks and lips, and the hair has a rich bronze or reddish tinge, whether they be dark or medium dark in complexion.

## DISPOSITION

They are jolly, free and familiar in manners, usually loud in speech and always strongly attracted to the opposite sex. Very fond of pleasures of the flesh—eating, drinking, social amusements, city gay life and travel. They are especially interested in the mystic Oriental countries. Their religion as well as their pleasures, are of the senses. Many Turks and Orientals, as well as some people in America, Germany and England are of this type.

They are curious in disposition and like to know what other people are doing. They are inclined to be superstitious in beliefs and think everything strange because they live in the senses mostly and are not strong in the higher reasoning. There is a strong tendency to over-estimation of self, for the same reason and also because they possess the faculties of haughtiness and great pride. They are

(Continued on page 36)





**D**AVE BURTON awoke with a freezing sensation in the bridge of his nose. He told Tom Hillery about it when they were sitting on the rail of the south veranda an hour after breakfast.

"It felt as though my nose had been packed with ice. Sharp, cutting sensation. It hurt."

"It would," said Tom. "Go on! Go on!" as Dave looked up with a hurt expression in his frank brown eyes. "Go on! What next?"

"There wasn't any 'next'," Dave answered in an agitated voice. "You're a devil of a fellow! Won't let a man finish what he's saying."

"If there isn't any 'next', I don't see what there is to finish," Tom replied with cutting logic. "You had a cold nose, and you woke up—and then you cut yourself shaving."

"It won't show," said Dave, fingering a faint red crease across his tanned cheek. "It was a safety razor, too, darn it!"

The two friends were dressed alike in braided morning coats and gray trousers. They exuded an air of solemnity and church music. One could almost see the rice that Dave later was to brush from his coat collar.

"Nervous, weren't you!" Tom explained, sympathetically. "How do you feel, anyhow?"

"I feel all right. Why shouldn't I?" Dave answered, crossly.

"The condemned man ate a hearty breakfast of ham and eggs, buttered toast and coffee," Tom pretended to quote. "He marched to the scaffold unaided and adjured the noose with his own hands."

"Cut it out!" said Dave. "A joke's a joke, but you needn't rub it in. What time have you got?"

"Nine-fifty-eight," Tom answered with a glance at his wrist watch. "I'll leave at eleven in my car. Drive straight to the station and collect the Reverend Peter Braxton who will arrive from town on the 'eleven-twenty-two'. Devil of a name—'Peter'!"

"It's an all right name. Darn good name for a clergyman," said Dave. "Suppose he isn't on that train?"

"He'll be on it, all right," Tom answered with a laugh. "One hundred berries for five minutes' work! 'Bless you my children!' Pretty soft! I'll say it is!"

"He isn't coming for the fee," Dave answered, angrily. "He's coming because Kate asked him to come. I think it's darn decent of him, if you want my personal opinion."

"Of course it's decent of him," Tom answered, soothingly.

"Keep your shirt on! There is nothing wrong with the Reverend Peter—except his Christian name."

"It's a good name for a minister," Dave declared with some heat. "Where can you get a better?"

"Where? Nowhere! Saint Peter, be praised! But let's get back to earth. I drive to the station and get the Reverend Peter. You leave in the roadster with Simmons at half past eleven—sharp. He's to drive, you understand."

"I don't see why I can't drive myself," Dave grumbled, ungraciously.

"It wouldn't do!" Tom declared, firmly. "Looks of the thing, and all that. Besides, it's my job to get you there safely on the stroke of twelve. I can trust Simmons but I can't trust you. Get me?"

"Sure I get you," Dave conceded, unwillingly.

"I'll call Simmons and give him his orders," Tom replied with decision. "I need a drink, anyhow. Simmons! O-o-o-o-h! Simmons!"

An echo floated back from the stables beyond the garden. A gaily painted woodpecker rapped sharply against a limb of the locust at the end of the house and a bumblebee sailed buzzingly over the tall hollyhocks. A middle-aged maid appeared at the screened door that opened on the veranda.

"Mr. Simmons is sick this morning," she stated in a rich brogue. "Is there anything you want, sir?"

"I want a drink," Tom Hillery answered, crossly. "Sick, is he! How sick?"

"In bed with a bad chill," the maid answered.

"That means I drive myself," Dave said when the maid had gone to bring Tom's drink.

"It does not!" declared Tom. "The gardener will drive you. He's a wizard with a flivver. Owns one himself."

"He won't own one with me in it," said Dave with equal firmness. "I'll take your runabout and drive myself. Then I know I'll be there on time."

Tom shrugged his shoulders and poured himself a drink from the brown bottle the maid had brought on a tray.

"Change your mind, Dave? No! Well, here goes. Best of luck, old top!" He downed his drink, shook himself, and replaced his glass on the tray. "I needed that. Good old stuff—pre-war. I'll be disobeying orders if I leave you out of my sight. Promised Kate I'd stay with you every minute of the day until twelve, noon. Then she assumes responsibility. But have it your own



way. Take the roadster and be sure and give yourself thirty minutes from here to the church. You're more darn trouble than a chief of staff who thinks himself a strategist. By the way, will Dick Miller be here?"

"He's in the West. Tied down to a new job," Dave answered, regretfully. "And 'Cognac Bill' is in South America. You and I will be the only ones present. Seven years ago this month, wasn't it?"

"It was," Tom answered with a faint sigh. "I wish we had it to go through over again. Do you remember the *Mademoiselle* we met in Bar sur Aube?"

"The one with the cast in her left eye?"

"That's her, bless her thrifty heart!" Tom exclaimed with animation. "I was thinking about her yesterday. How her dear papa did hate us Americans! Thought we one and all had designs on his daughter. She was a good sport, though. Loaned me fifty francs."

"Which I hope you paid back," said Dave. "It was June when I saw her. Our men had just gone into line up on the Marne. The Frogs all thought we were little tin gods."

"We were—then," Tom struck in. "Little tin gods with haloes. Only our haloes got dingy after the Armistice. You went from Bar sur Aube to Chaumont, didn't you?"

"For two weeks, then I was sent to the front. Deadly place—Chaumont. I was thinking about it this morning—after that dream I had."

"What dream?"

"Nothing. Just a fool dream I have every now and then. Thought I had told you. I always wake up afterwards with a cold nose."

"A cold nose, eh? Back to where we started from. What about the cold nose?"

"It wasn't my nose, it was Chaumont I was talking about," Dave answered with a trace of embarrassment. "It was Sunday afternoon. Sunday afternoons in Chaumont were deadly. There was nothing to do—no place to go. I had a billet next to the lumber yard behind the cemetery. Had the front room on the ground floor. Fine old canopy bed; dinky little wood stove for cold nights; running water across the hall. Some billet! Nights, I'd sit on the front step and count the grave-stones. Sundays?—Well—I'd sit most of the day and think about it. Remember the town hall?"

"Facing a square around from the Hotel de France?"

"That's it," said Dave, uncrossing his knees and thrusting his hands into his trouser's pockets. "The peasants stopped there on Sunday to read the bulletin posted on the door. Casualty list, and so forth—cheerful reading. Well—on this Sunday I'm telling about I crossed the square in front of the town hall on my way home from a walk. It was packed. Usual Sunday crowd: old men, old women; young girls, children. One man was playing a fiddle and another a concertina, and the crowd stood in a semicircle watching them. Put you in mind of something you had forgotten a long time ago; something that had been happy once but wasn't happy any more. Gipsy music, maybe? I don't know. The men looked like peasants. They had turned up their hats on the pavement for coppers and I chucked in a franc. There was bright sunshine and an airplane drifting way up. If it hadn't been for the uniforms you'd never have known there was a war. Then I saw the old woman."

"What woman?"

"The old woman I'm telling about," Dave retorted, impatiently. "The fortune-teller. Only, she wasn't telling fortunes. I'm trying to remember just what she was doing. It comes and goes in flashes. But I'd know that tune those men were playing, anywhere. It reminded

you of something you had heard as a boy. Just a little trickle of a tune that danced sort of solemnly. And the crowd was dead quiet. There wasn't a sound but just that one tune being played over and over. I suppose that is what made me notice the old woman."

"Make it snappy," said Tom, glancing at his watch. "I've got to be on my way to pick up the Reverend Peter in fifteen minutes."

Dave rubbed his hand across his eyes before replying. A little breeze rippled the green and white striped awning above his head. There was a faint tinkle of glass against silver within the house, and a sudden burst of sound from the direction of the garage where someone was tuning up a car.

"It was that same afternoon," Dave continued, finally. "The sun was just going down behind the viaduct. You know how green everything is over there at that time of day—dead green, air, sky, everything. I was in front of my billet smoking my pipe when I saw her coming up the street. I recognized her a long way off because of her coat: it had three or four capes one over the other and fell to her shoe tops. She kicked the dust as she came along—little white spurts to right and left—and her bonnet hid most of her face. She came right up to me and stopped dead. Her nose was big and bony and her eyebrows almost covered her eyes; and she stared at me without saying a word for at least five minutes. I stared back. She was positively uncanny. She wasn't old—but she wasn't young, either. She was neither young nor old. She was bony, and yet she wasn't thin. She held the flap of her coat with one hand and pointed at me with the other. And she spoke as good English as I do."

"David, son of William—my father's name was William, you know, though she couldn't have known that without my telling her—'You leave in the morning to fight the Philistines,' was what she said. Now she couldn't have known that I was going to get orders to go to the front, could she? I didn't know myself that the orders were on their way. I thought she was fooling and started to laugh."

"Don't laugh," she said. 'And don't fear. Nothing will harm you. Your eyes are far apart and that is a sign that you are lucky.'"

"I've heard that saying myself," Tom interrupted. "Or was it the teeth that should be far apart? One or the other, anyhow. Go on and finish. It's getting towards eleven o'clock."

"It was eyes, she said, not teeth," Dave continued with a slight frown. "And of course I stopped laughing. 'David, son of William,' she began, 'your dream is a lucky dream and will bring you good fortune. Beyond the broken wall and the twisted tree the red haired woman will show you the road to happiness.'"

"The red haired woman!" exclaimed Tom. "What red haired woman? Did she mean Kate?"

"Kate's hair isn't red, it's auburn," Dave protested, rudely. "This was another woman she meant."

"Whew! Another! And you as good as married!"

"Cut out the fooling!" Dave cried, angrily. "And stop trying to play the fool. This other woman is somebody I don't even know. In fact, I don't even see her face. Just see her skirt and cape and the back of her red head. I never did like screaming red hair—it doesn't look natural—and this woman's hair—the one in the dream, I mean—is screaming red."

"So you only dream about her, then? That's something new. Been reading Freud, maybe?"

"Not at all! I haven't been reading any of that trash. It's a regular honest-to-goodness dream I have every

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## OAHSPÉ IN AMERICAN OCCULTISM

❧ *The first of a series of articles on the various occult movements which have had their rise on the American continent, and which have contributed individual characteristics to the Occult Thought of the World.*

By JONATHAN WICKWIRE

"THERE is no reason for the decline of spirit communication with the living (admitted as common by the ancients of every creed and sect) except our present physical grossness and materialism. Passing from the visible life changes the real us not at all. Given spiritual understanding, or sometimes—as in the case of natural mediums—mere spiritual sensitiveness, there is no difficulty in communicating with the other world, especially with those spirits who have but recently crossed over and still are enamoured of their earthly existence.

"The danger in ordinary spiritualism is in the propensity of its adherents to put too much dependence on the communications received, not realizing that certain types of earth-bound spirits have less real knowledge of the truth and are of lower mentality and morality than the average person still possessed of his body. It is because of this lack of knowledge and discrimination in the use of their powers that the seances of so many mediums take on the character of disgusting mockeries.

"To those who lack experience, especially those who have been reared in an atmosphere of materialism, the existence of a militant, progressive spirit world may not be understandable, but I know."

Though it might well be, the above is not from an interview with Sir Arthur Conan Doyle, Sir Oliver Lodge, or other of the so-called scientific investigators of psychic phenomena. It is the generation-old confession of faith of the late Al. W. Gifford, known throughout the great Southwest as founder of The San Antonio Light, promoter of the famous Elephant Butte dam, railroad and mine developer and community builder; and to a chosen few, scattered throughout the world, as a leader of the "Faithists," followers of Oahspe. Gifford died, in his beautiful rose garden down in Mexico, seven years ago; but the material evidence of his existence never can perish from the Southwest. What will be the fate of his spiritual teaching is for the future to discover.

Oahspe was published over forty years ago. Its followers, says Americana, "are a primitive sect, practicing vegetarianism, forbidding second marriages, prohibiting engagement in war or, even, recourse to the courts for the settlement of disputes." So little are its precepts known that other standard encyclopedias do not even mention them. Yet this primitive sect has for its foundation a massive volume of nearly a thousand pages, purporting to give a spiritistic account of the creation, and an outline history of Man over a period of seventy-eight thousand years, with a parallel history of the contiguous spirit world for the same period.

A weird book is *Oahspe*. Yet, if the claims of Doyle, Lodge, James, Crooks, Wallace and other recent psychic

investigators be accepted as demonstrated, it must be acknowledged that Oahspe is a logical, though not necessarily the correct answer to many of their unsolved problems. Curiously enough, while Sir Arthur was in the United States presenting evidential material tending to confirm Oahspe's spiritual revelations, scientists were gathered at the National Museum in Washington hearing evidence tending to confirm its account of Man's beginning in the material world.

Dr. Henry F. Osborne of the American Museum of Natural History there announced the discovery of the tooth of some form of primate in Nebraska, in strata approximately a half million years old. It was further announced that evidences of man's existence have been found in each of the four ice terraces in the Mediterranean region, carrying man's origin back before the first ice age. Oahspe describes a sub-race living on the earth an indefinite period before the coming of the first of the present race nearly eighty milleniums ago. Of man's immediate progenitors, it gives what purport to be spirit pictures of beings designated as Asuans, Druks and Yaks, oddly resembling the effigies built up by scientists from stray bones of the Java, Piltown and Heidelberg remains of pre-historic humans, though Oahspe was in print long before these discoveries were unearthed.

A coincidence probably. But coincidence will scarcely account for the versimilitude of Gifford's accounts of his spirit communications and those of Doyle, Lodge and other late converts to spiritualism. Change names and dates, and Gifford's experiences—or hallucinations—might be Doyle's. Compare Doyle's alleged experiences with that of Gifford and the spirit of his German chemist. This chemist was a materialist who worked for years for Gifford but never could be impressed by the latter's spiritist teachings.

"Later," so Gifford told this writer, "when he (the chemist) had become the manager of another company, at a nearby mine, he was killed while splicing a cable, the drum slipping and the end of the cable whipping him in against the bulkhead and dropping him to the bottom of the mine shaft, a mass of pulp. Whether death occurred when the cable hit him, at the bulkhead, or at the bottom of the shaft, was, of course, uncertain, but I found out later.

"One of the spirits I had asked to look out for him brought me word, after some months, that he had found the chemist out at the mine, still trying to splice the cable, not realizing, in his grossness, that the great change had come to him. When told that I wanted to see him, he replied, with characteristic gruffness; 'Tell Gifford to come here if he wants to see me. He has more time than I have and knows I'm busy.'



"I went, of course, and by the use of a clock, a file of newspapers to show the passage of time and urgent persuasion, I was able to convince him that he had entered the spirit world. I put him in charge of guiding spirits and started him on his way upward."

The soul, Gifford explained, when it is separated from its body, commonly is taken in charge by kindred spirits waiting on the other side, rests, usually sleeping, for a short period, and then is inducted into the duties and pleasures of the new existence. In the case of the grossly material, those who by nature or training have subordinated their spiritual inclinations, the spirits of the other world have their work cut out for them, the newcomers being almost as sceptical of and immune to spiritual revelation as they were to such teachings as mortals. Some of them mentally as well as morally deficient, must be schooled for ages before they are able to attain to understanding of the spirit life, take up their labors and advance therein.

The theory of double and multiple personalities, as tentatively advanced recently by psychic investigators—as in the much discussed cases of Sally Beauchamp and Doris Fischer, and possession, as in the case of *Patience Worth*, long ago was understood and elaborated by Gifford, as, indeed, by all the Faithist leaders. Multitudes of earth-bound spirits, they believe, enamoured of their earthly existence, refuse at first, as in the case of the German chemist, to accept the ministrations of the guardian spirits, or the finality of their transition, and hover for days, sometimes for years, about their earthly haunts, trying ever to project themselves again into the earthly life.

Occasionally one or more of these discover some weaker human entity with whom a contest is set up for possession of the latter's body, in which contest they sometimes are partially, more rarely completely successful. Unfortunately, according to Gifford, it is usually such low-grade spirits that communicate through mediums, themselves generally of inferior mentality. It is only, he declared, when a sensitive, or medium, is developed of a high enough human type to ward off the attacks of these gross spirits that communication can be obtained with the higher grades of spirits and truths of the future existence be disclosed. To the activities of the grosser spirits Gifford attributed a majority of dreams, hallucinations, obsessions, lunacy, and even crime.

An instance of spirit obsession and a succession of dual personalities, leading to one of the most startling series of crime known to the world, was related to the writer by Gifford as his own discovery. It is here told because of its appropriateness to the times and as a challenge to the logic of modern psychic investigators of the high type of Lodge and Doyle. Whether it be studied as a manifest of spirit revelation or as a pathologic curiosity, the reader believes it worthy alike of the attention of psychists and psycho-analysts. Let Gifford tell the story:

"War not only is the greatest evil of this world, but a disaster to the spirit world. Myraids of souls cut off suddenly in the midst of rage, terror and anguish are projected into their new habitation unprepared for the change, lacking understanding, still inflamed with passion. Multitudes of these, refusing all attempted spirit ministrations, sweep through the earth, seeking methods to continue their destruction. It is so in all wars. Especially was it true during and following the fratricidal strife between our North and South.

"It was the urging of such spirits that brought Booth, a sensitive, to the assassination of Lincoln, the most exalted spirit born to mortal life in centuries. You remember the circumstances of Lincoln's martyrdom. Booth, escaping from the stage of the old Ford theatre, looked back and saw that his intended victim was still alive. Booth died later, believing that his attempt had failed, still inflamed with the lust for blood.

"For years Booth roamed the lower spirit spheres, unconscious of his own transition, fleeing at the approach of other spirits, seeking ever a medium for the carrying out of his murderous desires. Time to him meant nothing. He could see but obscurely and personality meant little to him. His obsession was to kill the President. Johnson, Grant, Hays, in turn occupied that position yet Booth's spirit could find no method of expressing his will through channels of mortality.

"Then came Garfield. In a nearby government office was a weakling peculiarly sensitive, Guiteau. Booth's strong spirit found it easy to possess itself of Guiteau's consciousness. The opportunity came and another President was martyred. Guiteau, poor soul, never was able to give an explanation for his act save the poor one improvised and impressed on him by Booth, that Garfield had failed to give him promised employment. But Booth's spirit waited for nothing. The fatal shot fired, he fled, again looking back, to see his victim still alive. Once more he roamed, seeking a way to complete his work.

"Other years and other President passed, Booth's spirit hovered ever near, awaiting an opportunity. At last, McKinley. Following McKinley on his journey up to Ohio, Booth made contact with another sensitive, a weak, unlettered foreigner, Czolgosz. It was over, Booth's contest with Czolgosz, in a minute. Bent to Booth's dominant will, Czolgosz fired that fatal shot and, taking his cue from Booth, never was able to give a better explanation for his deed than that of Guiteau, years before: 'He promised me a job and didn't give it to me.'"

How McKinley's death, following more quickly upon the fatal shot, appeased the spirit of Booth; how McKinley's spirit, following quickly upon Booth's trail, was able to overtake, and, with the magnanimity for which he was revered in life, bring him into communion with the higher spirits who instructed them both, is a part of Gifford's tale, too long for presentation here. The writer who, without accepting them as demonstrated, has given some study to the findings of psychic investigators, has been unable to find any flaw in the logic of Gifford's story or teachings objectionable in the premises laid down by these later converts to spiritists belief. He submits this for what it may be worth to those who care to go further with their investigations than he has time or inclination to do.

The foundation work upon which Gifford's belief was built, Oahspe, is to be found in most of the larger public libraries of the country. Its followers, the Faithists, are few in number but widely scattered. Among its adherents, known to the writer, are high government officials here and in Mexico—judges, state and municipal authorities, financiers of note, and men and women in every walk of life. If the teachings of Doyle and other such celebrities attain to any general acceptance, the ranks of the Faithists are likely to make big gains. That this is foreseen in quarters where even so material thing as money counts, is indicated by the recent appearance of a new edition of Oahspe, in itself an expensive undertaking.





# THE BUILDERS OF NATURE

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

By JACOB BONGGREN

## Foreword

The Theosophical Society, organized in New York, November 17, 1875, has three objects: First; to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste and color. Second; to encourage the study of comparative religion, philosophy and science. Third; to investigate the unexplained laws of nature and the powers latent in man.

**I**N ACCORDANCE with its motto, "There is no religion higher than Truth," the Fellows of the Theosophical Society are left free to remain in their own church or to leave it, to join any faith they prefer or to keep out of all. There is no theosophic orthodoxy, no theosophic dogmas, except the belief in the universal brotherhood of humanity and the common treasures of religion, philosophy and science, of which all are at liberty to partake according to their individual needs and capacities.

There are people who appear to believe that all questions can be settled by quoting what other individuals have said or written. Only one question can be settled by mere quotations; "what the one thus quoted has said or written." The one who thus quotes shirks the duty of himself proving his point by making some one else

provide the proof. There are many who prefer to shield themselves behind the authority of another, repeating parrot-like what they hear, because they do not themselves know. In this way all orthodoxy starts, whether it be religious, philosophic or scientific.

In the Theosophical Society each theosophical writer is his own authority and all the theosophic journals have from the beginning told their readers, that of those who contribute to the said journals the writer is alone responsible for what he writes. Mme. H. P. Blavatsky, the founder of the Theosophical Society, repeatedly warned her pupils and the fellows of her society against making theosophy dogmatic and against looking upon her own or any other theosophist's writing, as holy writ. In that way, she said, stagnation comes in, and the usefulness of the Theosophical Society ends.

That rule holds good yet, and it will hold good for time to come, as long as theosophists remain progressive. Among them, those who know better than others what they are writing about and who show it by what they write, will be listened to more eagerly, and deserve to be; but there will be opportunity for all to give out the results of their studies and their researches.

Mme. Blavatsky encouraged her young followers not only to use their *psychic faculties* for research work along their own lines, but also to scan ancient, medieval



and modern literature, gathering what investigation those contain about faiths and facts more or less forgotten. Telling us that *the nature spirits* of myth and folklore parallel our own, she whetted our curiosity and made us read volumes upon volumes of stories dear to our childhood, as well as all old mythological writings, in which mysterious "superhuman" and subhuman beings played a prominent part.

The writer had the great privilege of being one of her *early* pupils, and I took her advice eagerly. What I have found since September, 1883, when I made my first annotations from the letters of the Masters, quoted in "The Occult World" by A. P. Sinnett, and from "Isis Unveiled" by my own teacher, is here given in abbreviated form. It is the result of my individual researches, and it is published without any other claim than this, that it represents what *I* have *myself* found. It is only a nucleus to which others are invited to add what they find. This way—knowledge is built up.

#### CHAPTER I.

**T**HE fact, proclaimed by ancient sages and repeated by their modern followers, that there is life everywhere throughout the universe, may be doubted by the shortsighted and the ignorant, because each individual cannot observe except within a narrow radius around himself, and is not even able to discover all the life that exists within such an area; nevertheless this fact becomes gradually corroborated by keener research and by closer observation, as well as by logical reasoning.

There is much that exists which a person cannot perceive at once, in the place where he is, in the time of which the present moment is a close part, without aid of the microscope for the smaller things near by, of the telescope for the larger objects far away in space, and of the memory for past time happenings. In the place where he is he cannot see things and places far away, nor can he at the present moment observe what happened some time yesterday or what will happen some time tomorrow; he cannot take part afterwards in what has happened before; except by going over in his memory what he knows about it, either by his own observation or by what he has heard or read of it beforehand of what will happen hereafter, except by the foresight that logical reasoning, analogy and the law of correspondence can furnish.

Space and time are limitations for every finite thing. But within all space and all time is THE ONE LIFE, which is not limited by either, and which uses visible and invisible beings as its vehicles. Thus say the ancient sages; their modern followers repeat it; observation and logic corroborate it.

Invisible causes are known by their visible effects. None can see the entity that vivifies a living body and uses it as its vehicle; but all who have eyes to see and who are within focus can observe the activity of *the unseen being* in and through that vehicle. When the dweller in the body has departed from its vehicle, that fact is indicated by perceptible signs; the sudden and permanent termination of its regular activity, and the gradual dissolution and division of its vehicle by other entities. With life everywhere, and new vehicles and parts of vehicles continually being built, there is no room for death as the opposite of omnipresent, all-pervading life. What is meant by the expression "death," in the abstract, is the contrast with the expression "life," which can be actual only on the mental plane as a thought form and as a figure of speech; in the concrete, "death" is merely a transformation, a breaking up of form for the rebuilding of vehicles.

Invisible entities are known by their visible work. We cannot see the builders of the pyramids now, but the

pyramids themselves are sufficient evidence of the existence of their builders. This rule holds good in the case of everything, the formation of which we have not personally observed. All whose activity in space or time, or both, is distant from us, for that reason are invisible to us. But equally impossible for us to visualize are entities which, although active in our own time and space, by their size or by the constitution of their vehicles are outside of our vision. Their visible work is our means of discovering them and of knowing their existence.

#### II.

#### OMNIPRESENT ACTIVITY

Omnipresent life is a fact. Omnipresent life presupposes omnipresent activity; omnipresent workers as well as omnipresent work. Life is activity; it includes workers as well as work, and it is compound of both. Without life no activity, no work; without work, no life; without workers, no work, without work, no workers. Where something is being built, there are always builders to perform it.

Nature is the great workshop, where innumerable workers do immense and continuous work. Only the coarser part of that work can be perceived by our ordinary vision; the microscope makes it possible to see more of it, too look upon some finer part of the work. Yet there is still much that we cannot see, which nevertheless exists. The more we see of the exquisite workmanship, the more grows our astonishment, the keener becomes our delight, the greater waxes our admiration. What we observe is the merest outline of that stupendous work which continues, only changed in character, throughout all the geological periods, all the different ages and the transformations of our planet, the only member of all the starry host, on which we can make such close observations.

We see the great workshop in all its kaleidoscopic magnificence; we perceive the wonderful miniature work that is gradually done in slower or quicker time in all the nooks and corners of that workshop; we get used to it all, and the innumerable wonders, by being constantly before our eyes gradually appear less wonderful, yes, almost commonplace. By never seeing the hidden artificers, the invisible creators of all those glorious masterpieces, which are so much superior to all that human brain can outline and that human hand can mold, we are sometimes apt to fall into the comical error of believing with the materialistic monists, that those things are simply making themselves, that they are their own creators and artificers, and that nothing exists but that of which things are made, and certainly not the molders, artificers and builders of things.

If some one dared to show us a coat and say that it had made itself, we would laugh and call that individual crazy. If some one pointed to even the most simple implement and said that such a thing needed no maker, that in fact it never had one, we would pity him and refuse to listen to such arrogant nonsense. If some one said that the finest works of art and that the most intricate instruments were self-made because *he* could not make anything so fine, we would believe what he said about himself, but not his silly twaddle about self made works of art, self-created marvelous chronometers, delicate astronomical instruments and the like.

The more intricate a thing is, the more clever and skillful must be its maker. If there is unity in nature, there can be diversity within, but no breaking away from that unity; if we perceive a law common to all things, there can be different applications of that law, but no exception to it.

(Continued Next Month)



# Frater Achad's Magical Interpretation of PARZIVAL

## In THE CHALICE OF ECSTASY

### POINT II.

#### *The Tempting of Parzival*

THE last Scene of the First Act of this Drama will have enabled us to see something of the nature of the "Heart" or Temple of the Knights of the Grail. We are next transported to the "Keep" of Klingsor's Castle, there to obtain a glimpse of the Heart of a Black Magician. *Klingsor* represents one who has "shut himself up," who desires to keep his personality and while retaining possession of the SPEAR or Divine Will to make use of it, if possible for his own personal ends.

Man is given a certain freedom of will in order that he may thereby develop the sense of Freedom and so willingly ally himself with the Divine Will or True Purpose of his Being. Should he make the mistake of attempting to reverse the process, turning the Divine Will to merely personal ends, he must inevitably fail. He thereby cuts himself off from the Universal Current and is slowly but surely disintegrated until he is finally lost in the Abyss.

For a time, however, as in the case of *Klingsor*, he may seem to exercise an illusory power by taking advantage of the delusions of others. For he plays upon their emotional natures, which tend if uncontrolled to befog the mind thus preventing the True Sun of Being from illuminating their Path.

Self-damned, the one desire of such a being is to cause the utter ruin and downfall of others in order that the terrible loneliness which he—if dimly—realizes to be his fate, may be assuaged by the presence of his victims.

*Klingsor*, however, still hopes to capture the Holy CUP itself—which has remained in the possession of the Knights of the Grail—for this is the Cup of UNDERSTANDING whereby he may discover a way to reverse his fate and to make use of its contents, the Divine Substance which is capable of infinite transformation when united with the Spear or WILL.

Even without this perfect means of transmutation, he has still obtained a certain power over Astral Matter, which being of a very plastic nature is capable of transformation into images alluring or terrible according to the effect to be produced upon his victims.

The Aspirant has been warned of the illusory nature of the Astral Plane in "The Voice of the Silence" which contains instructions for those ignorant of the dangers of the lower Iddhi (magical powers). We shall refer to these instructions again in the proper place.

Meanwhile, as the Act opens, we discover *Klingsor* seated before his magic mirror in the Keep of his Castle. He is surrounded with the instruments of his art, which are as complex as the true weapons are simple.

He is evidently aware of the coming of *Parzival*—the Guileless Fool—and he realizes that there is a menace to his power, since that power depends upon beguilement. The question before him is whether this Fool is really too Pure to be tempted by the subtle blandishments of his magic art.

*Kundry*—Woman—capable alike of raising man to the heights or dragging him to the very depths, is the best

instrument to his hand. She—the Animal Soul of the World—while directed by the lower will or intellect—has within her not alone the possibilities of redemption, but of taking her rightful place upon the Throne of the Mother if brought to Understand the Higher Will and Wisdom of the Father of All.

On the other hand if under the influence of the lower will she is allowed to seduce man from his aspiration, so that he fails to discover his True Will (which is one with Destiny and the Will of God and which alone can direct him in his proper course) she ruins him and at the same time loses her own chance of redemption. He is then doomed to wander in paths of illusion having no comprehension of the true Purpose of his Being or hers.

*Klingsor* exercises a mighty power over *Kundry* whenever she allows herself to fall asleep, though much of her time during waking hours is devoted to the service of the Knights of the Grail. Many of these she has injured while under the spell of *Klingsor*. She often desires to make amends but her heart is torn between this form of activity and desire for ease.

Whenever she sinks back into the sloth of Ignorance, or what the Hindus term the *Tamas Guna*, she is subject to the art of *Klingsor* for he is the maker of Illusion through Learning or the Powers of the mind, the principle known as *Rajas*. By means of this mental power many false uses may be devised for the Love Nature, which when wrongly used becomes destructive instead of Creative and constructive.

*Parzival*—The Pure Fool—is in that condition mentioned by Lao Tze "His desires having as yet given no indication of their presence." The crucial test is whether when they are aroused for the first time he will use them rightly or wrongly. Therein both *Amfortas* and *Klingsor* had failed, though in different ways. Now come a third candidate in the form of *Parzival* and *Klingsor* fears greatly for the continuance of his own power.

He knows that even *Kundry* will be redeemed should *Parzival*, by rejecting her advances and refusing to accept aught but the highest, cause her at last to Understand and so become released from *Klingsor's* illusory powers.

*Klingsor* first lights incense, which in true Magick is a symbol of the aspiration of the lower towards the higher. But there is no Lamp above the altar, and the Lamp symbolises the Higher Aspiration to draw up and unite the lower with itself. The incense alone produces nothing but the smoky clouds which represent the Astral Plane, and this plane being particularly attributed to the Desires and Emotions is the one most suited to the work *Klingsor* wishes *Kundry* to perform. It is her Astral body over which he has the most influence.

His call to her is worthy of notice:

Arise! Draw near me!

The Master calls thee, nameless woman:

She—Lucifer! Rose of Hades!

Herodias wert thou. And what else?



Gundryggia there, Kundry here!

Approach! Approach then, Kundry!

Unto thy Master appear!

And in the incense smoke now appears the figure of *Kundry*—her Astral form—half-obedient, half rebellious to the will of *Klingsor*.

The term "Rose of Hades" should be noticed here, for in a certain sense *Kundry* is that same *Rose* which is to be found in connection with the *Cross* in the Rosy Cross Ceremonies. The Cross of Suffering may be looked upon as represented by *Amfortas*—as can be shown Qabalistically—and the wound at his breast is caused by the *Rose*, *Kundry*. The Spear and Cup convey the same Symbolism but on a Higher Plane.

Meanwhile *Kundry* gradually comes under the spell of *Klingsor*, who orders her to use all her wiles to ensnare the approaching and victorious *Parzival*; "Whom sheerest Folly shields."

*Klingsor*, while admitting that he cannot hold *Kundry*, claims that he can force her to his will:

"Because against me

Thine own power cannot move."

*Kundry*, laughing harshly, makes this strange reply:

Ha, Ha! Art thou chaste!

This remark causes *Klingsor* to sink into gloomy brooding. He recalls how he, too, had once sought the holier life and the service of the Grail. But, unlike *Amfortas* who had succumbed to seduction, he, thinking to avoid a like fate had used his will to attempt something against Nature and God; the total suppression of his Love nature. This had resulted in an enforced chastity, giving him power to avoid seduction—'tis true—but likewise cutting him off from the possibility of redemption. For hear his words:

Awfulest strait!

Irrepressible yearning woe!

Terrible lust in me once rife,

Which I had quenched with devilish strife;

Mocks and laughs it at me,

Thou devil's bride, through thee?

Have a care!

In spite of further threats, we find *Kundry* still affirming that she will not conform to *Klingsor's* demands, yet, such is womankind, she quietly disappears to make ready for the reception and tempting of *Parzival*; who is at least a live and vigorous human being.

*Klingsor* has been watching *Parzival's* approach to his magic castle, armed—'tis said—with the Sword of Innocence and protected by the shield of Folly. Rather I should interpret this Sword as that of Reason, for *Parzival* has learned in his Folly to disarm and defeat the defenders of *Klingsor's* Castle with their own weapons.

There is no deeper wound than that inflicted by our own weapons turned against us; as *Amfortas* had found to his lasting pain and anguish.

The opportunities we have missed but had the power to take and might have taken, rankle more deeply than all the vain regrets for those things which were impossible of attainment.

But the mere possession of the most sacred weapon—as in the case of *Klingsor* and the Holy Spear—without further possibility of its right use, is bitterness of all.

And so we find, when *Kundry* has 'gone to work,' *Klingsor's* Tower slowly sinks and disappears from sight. At the same time his "Garden of Desire" rises and his beautiful but illusory creations "The Flower Maidens" appear before our astonished eyes.

*Parzival*, whose desires have as yet given no indication of their presence, has by this time arrived at the wall of the garden. What he beholds is but subsidiary to his

main Purpose to retrieve the Holy Spear, yet he, too, stands amazed.

This may be deemed as *Parzival's* introduction to "The Hall of Learning" as it is called by Madame Blavatsky in "The Voice of the Silence." Let us turn aside for a moment in order to obtain a clear idea of just what that term implies. We read in Chapter I, Verses 22-29 as follows:

22. Three Halls, O weary Pilgrim, lead to the end of toils. Three halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the Seven Worlds, the Worlds of Rest Eternal.

23. If thou would'st learn their names, then hearken, and remember. The name of the first hall is IGNORANCE—Avidya. It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

Ignorance corresponds to Malkuth and Nepesh (the animal soul), Learning to Tiphareth and Ruach (the Mind), and Wisdom to Binah and Neshamah (the aspiration or Divine Mind).—Fra. O. M.

24. The name of Hall the second is the Hall of LEARNING. In it thy soul will find the blossoms of life, but under every flower a serpent coiled.

25. The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

(Akshara is the same as the Great Sea of the Qabalah. It is also the CUP of the GRAIL, as WISDOM is the SPEAR.)

26. If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

27. If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale.  
\* \* \*

28. The WISE ONES tarry not in the pleasure grounds of the senses.

29. The WISE ONES heed not the sweet-tongued voices of illusion.

Enough has been quoted to show the extraordinary correspondences between the "Garden Scene" of the Drama of *Parzival* with both the Eastern Teachings and those of the Holy Qabalah. But this Drama is not subject to Time or Circumstance.

We left *Parzival* in a state of wonder upon the wall of *Klingsor's* Garden. We next find the "Flower Maidens" bemoaning the loss of their lovers—their pleasures—slain by *Parzival* upon his approach to the Castle and entry to the Garden.

The Flower Maidens are easily solaced, however, by the hope that here is a fresh pleasure, stronger and more potent than those lost to them. One that will more than take the place of all the others.

In this hope they are deceived for—as in real life—pleasures in time lose their hold (especially if abused) and though we may seek a stronger and more intense form of amusement, our power to enjoy may become dulled and lost to us.

The case in point is somewhat different, however, for the Flower Maidens find that the power to enjoy does not lie with them, for *Parzival*—with his One Purpose—is not to be turned aside for the sake of lesser pleasures.

Why should he, when by waiting he may gain All instead of a mere partial rapture? Had he not already experienced the Higher form of Ecstasy? The question now arises whether he had realised that this Higher Ecstasy with its Purity and STILLNESS is more to be esteemed than the APPARENT ACTIVITY of the lesser order.

In the Higher forms of Ecstasy characterized by this  
(Continued on page 34)



## STARS of

## MAY

An Outline  
of  
the  
Heavens  
During  
1926

Astronomical  
and  
Astrological  
Helps  
for  
Students  
and  
Laymen



At 11 o'clock: May 7  
" 10:30 " " 15  
" 10 " " 22

At 9:30 o'clock: May 30

At 9 o'clock: June 7  
" 8:30 " " 14  
" 8 " " 22

### NIGHT SKY MAY AND JUNE

☾ The stars are all very far from the earth—so far that their distances are measured in "light-years"—a light-year being the distance that light will travel in a year. In miles, this amounts to 5,840,000,000,000. The nearest star is in the southern hemisphere, at a distance of 4.3 light-years. This makes it, really, rather a close neighbor. The sun itself is just a star with which we happen to have particularly close relations, and 4.3 light-years is very much less than the average distance between neighboring stars, for the entire universe.

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

**U**RSA MAJOR, or the Great Bear, is situated between Ursa Minor on the north, and Leo Minor on the south. It is one of the most noted and conspicuous in the northern hemisphere. It has been an object of universal observation in all ages of the world. The priests of Belus, and the Magi of Persia; the shepherds of Chaldea and the Phoenician navigators, seem to have been equally struck with its peculiar outlines. And it is somewhat remarkable that a remote nation of American aborigines, the Iroquois, and the earliest Arabs of Asia, should have given to the very same constellation the name of "Great Bear," when the name itself is so perfectly arbitrary, there being no resemblance whatever to a bear, or to any other animal.

It is readily distinguished from all others by means of a remarkable cluster of seven bright stars, forming what is familiarly termed the Dipper or Ladle. In some parts of England it is called "Charles' Wain," or wagon, from its fancied resemblance to a wagon drawn by three horses in a line. Others call it the Plough. The cluster, however, is more frequently put for the whole constellation, and called, simply, the Great Bear. But we see no reason to reject the very appropriate appellation of the shepherds, for the resemblance is certainly in favor of the Dipper: the four stars in the square forming the bowl, and the other three, the handle.

When the Dipper is on the meridian, above the pole,

the bottom lies towards us, with the handle on the right.

Benetnasch is a bright star of the third magnitude, and is the first in the handle. The second, or middle star in the handle, is Mizar,  $7^\circ$  distant from Benetnasch. It may be known by means of a very minute star almost touching it, called Alcor, which appears to be double when seen through a telescope, and of a silver white. The third star in the handle is called Alioth, and is about  $4\frac{1}{2}^\circ$  W. of Mizar. Alioth is very nearly opposite Shedir in

Cassiopeia, and at an equal distance from the pole. Benetnasch, Mizar, and Alioth, constitute the handle, while the next four in the square form the bowl of the Dipper.

$5\frac{1}{2}^\circ$  W. of Alioth is the first star in the top of the Dipper, at the junction of the handle, called Megrez; it is the smallest and middle one of the cluster, and is used in various observations both on sea and land, for important purposes. At the distance of  $4\frac{1}{2}^\circ$  S. W. of Megrez, is Phad, the first star in that part of the bottom which is next to the handle.

At the distance of  $8^\circ$  W. of Phad, is the westernmost star in the bottom of the Dipper, called Merak. The bright star  $5^\circ$  N. of it, towards the pole, is called Dubhe; but these two, Merak and Dubhe, are, by common consent, called the Pointers, because they always point towards the pole; for, let the line which joins them be continued in the same direction  $28\frac{3}{4}^\circ$  farther, it will just reach the north pole.



The names and positions in this cluster, should be well remembered, as they will be frequently adverted to. The distance of Dubhe, or the Pointer nearest to the north pole, is  $28\frac{3}{4}^{\circ}$ . The distance between the two upper stars in the Dipper is  $10^{\circ}$ ; between the two lower ones is  $8^{\circ}$ : the distance from the brim to the bottom next the handle, is  $4\frac{1}{2}^{\circ}$ ; between Megrez and Alioth is  $5\frac{1}{2}^{\circ}$ ; between Alioth and Mizar is  $4\frac{1}{2}^{\circ}$ , and between Mizar and Benetnasch,  $7^{\circ}$ .

The reason why it is important to have these distances clearly settled in the mind is that these stars, being always in view, and more familiar than any other, the student will never fail to have a standard measure before him, which the eye can easily make use of in determining the distances between other stars.

The position of Megrez in Ursa Major, and of Caph in Cassiopeia, is somewhat remarkable. They are almost exactly opposite each other, and equally distant from the pole. Caph is in the colure, which passes through the vernal equinox, and the Megrez is in that which passes through the autumnal equinox. The latter passes the meridian at 9 o'clock, on the 19th of May, and the former just six months afterwards, at the same hour, on the 10th of November.

Psi, in the left leg of Ursa Major, is a star of the 3rd magnitude, in a straight line with Megrez and Phad, distant from the latter  $12\frac{1}{2}^{\circ}$ . A little out of the same line,  $3^{\circ}$  farther, is another star of the 3rd magnitude, marked Epsilon, which may be distinguished from Psi, from its forming a straight line with the two pointers.

The right fore paw, and the two hinder ones, each about  $15^{\circ}$  from the other, are severally distinguished by two stars of the 4th magnitude, between  $1^{\circ}$  and  $2^{\circ}$  apart. These three duplicate stars are nearly in a right line,  $20^{\circ}$  S. of, and in a direction nearly parallel with, Phad and Dubhe, and are the only stars in this constellation that ever set in this latitude.

There are few other stars of equal brightness with those just described, but amidst the more splendid and interesting group with which they are clustered, they seldom engage our observation.

The whole number of visible stars in this constellation is eighty-seven; of which one is of the 1st, three are of the 2nd, seven of the 3rd, and about twice as many of the 4th magnitude.

Ursa Major is said to be Calisto, or Helice, daughter of Lyaon, king of Arcadia. She was an attendant of Diana and mother of Arcas, by Jupiter, who placed her among the constellations, after the jealousy of Juno had changed her into a bear. Some suppose that her son Arcas, otherwise called Bottes, was changed into Ursa Minor, or the Little Bear. It is well known that the ancients represented both these constellations under the figure of a wagon drawn by a team of horses; hence the appellation of Charles' Wain, or wagon. This is alluded to in the Phenomena of Aratus, a Greek poem, from which St. Paul quotes in his address to the Athenians.

## Saturn

**C**OULD there be bloom but for the chill and snow?

Could there be life if life were unrestrained?

Without a pattern, how could all things grow—

Or how be happy having ne'er been pained?

So, to the rose, aflame with her desire

I give the thorn—a weapon and a shield;

I check the passions, quench ambition's fire,

Dull joy, blunt hope, blast dreams lest mortal yield

To pleasure such as suddenly draws Death!

I guard the threshold of the vast unknown,

My very shadow binds like iron bars;

But there is wisdom in my hoary breath,

For I, in girdled majesty alone Am first and oldest of the ageless stars!

Libra.

In the Egyptian planispheres of remote antiquity, these two constellations are represented by the figures of bears, instead of wagons; and the Greeks, who derived most of their astronomical symbols from the Egyptians, though they usually altered them to emblems of their own history or superstition, have, nevertheless, retained the original form of the two bears. It is said by Aratus, that the Phenician navigators made use of Ursa Minor in directing their voyages while the Greeks confined their observations to Ursa Major.

Some imagine that the ancient Egyptians arranged the stars near the north pole, within the outlines of a bear, because the polar regions are the haunts of this animal, and also because it makes neither extensive journeys nor rapid marches.

At what period men began to sail by the stars, or who were the first people that did so, is not clear; but the honor is usually given to the Phenicians. That it was practiced by the Greeks, as early as the time of the Trojan war, that is, about 1200 years B. C., we learn from Homer; for he says of Ulysses, when sailing on his raft, that

"Placed at the helm he sate, and mark'd the skies,

Nor closed in sleep his ever watchful eyes."

It is rational to suppose that the stars were first used as a guide to travelers by land, for we can scarcely imagine that men would venture themselves upon the sea by night, before they had first learned some safe and sure method of directing their course by land. And we find, according to Diodorus Siculus, that travelers in the sandy plains of Arabia were accustomed to direct their course by the Bears.

That people travelled in these vast deserts at night by observing the stars, is directly proved by this passage of the Koran: "God has given you the stars to be guides in the dark, both by land and by sea."

In the legend of Ursa Major, it is said that Juno, angry that the bear was placed in heaven, requested her brother Neptune never to let those stars set within his kingdom, and for this reason they are always above the horizon in Europe. To account for the length of the bear's tail, it is said that Jupiter, fearing her teeth, lifted her by the tail, which became stretched because of her weight and the distance from earth to heaven.

According to Ptolemy, Ursa Major is like Mars. It is said to give a quiet, prudent, suspicious, mistrustful, self-controlled, patient nature, but an uneasy spirit and great anger and revengefulness when aroused. By the Kabalists, it is associated with the Hebrew letter Zain and the 7th Tarot Trump "The Chariot."

Berenice's Hair is a beautiful cluster of small stars situated about  $5^{\circ}$  E. of the equinoctial colure, and midway between Cor Caroli on the northeast, and Denebola on the southwest. If a straight line be drawn from Benetnasch through Cor Caroli, and produced to Denebola, it will pass through it.

(Continued on page 26)



# AMULETS, CHARMS, TALISMANS

## □ A Historical Investigation Into Their Nature and Origin

By MICHAEL L. RODKINSON

### PART III.

THE Hebrews in Egypt used to wear frontlets upon their foreheads, after the manner of the Egyptians of that time, which they called "Totaphoth." They also wore knots upon their arms.<sup>12</sup>

The name "totaphoth" was taken from the Egyptians, who called them so after their two gods "Thoth" and "Phath."<sup>13</sup> Therefore the Bible commands: "And these words, which I command thee this day shall be in thine heart. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets (totaphoth) between thine eyes" (Deut. 6-3, 6-8). This passage is to be understood in the way in which R. Samuel ben Meir, a grandson of Isaacides (Rashi) explained in his commentary ad loc. "For a sign upon thine hand." This is to be understood in its conventional sense; that is, it shall be to thee a continual memorial, as if it had been written upon thine hand, like the expression (cant. viii. 6). 'Set me as a seal upon thine heart.' 'Between thine eyes,' for an ornament or golden trinket which used to be worn on the forehead." The Talmudists' view of this passage, namely, that it commands the substitution of passages from the Bible for heathen incantations in the totaphoth, used, is also admissible. For often we meet with the exhortation: "After the doings of the land of Egypt shall ye not do."<sup>14</sup>

The form of the Totaphoth was that of a plate slightly curved, covering the forehead and reaching from ear to ear, bound by a fillet to the occiput. On its outside face it bore an inscription of some verses or of names of God, and that form continued in use down to the time of the Mishna, and though we do not know what verses or names it bore in Egypt, we nevertheless do know that

at the time of the first doctors of the Mishna the verses on the totaphoth contained the Shema portion (Jewish) (Deut. vi, 4, 5).<sup>15</sup> The rich used to make them of gold or silver, and the poor of cloth of various colors, and both men and women wore them as ornaments.<sup>16</sup> The Mishna allowed women to go out with them on the Sabbath, provided they bore inscriptions on the outside, but forbade wearing them on the street upon the Sabbath before they yet had their inscriptions.<sup>17</sup> But the Mishna does not speak at all about men's wearing totaphoth, for the reason that men had then begun to wear another amulet known by the name of *tebhulim* or *tephillim*; which latter also the doctors allowed to be worn on the Sabbath only in exceptional cases, as for instance in case one was found on the street.<sup>18</sup>

It appears that the doctors of the Mishna regarded amulets as ornaments only in respect to women, the fair sex being usually fond of adorning themselves; as regards men, they considered amulets as preservatives from spells and evil spirits. Believing, as they did, that it would be necessary to wear them on the Sabbath, the sanctity of the day being viewed as a sufficient protection, they forbade wearing them on the Sabbath except in extraordinary cases.

At the time of the Amoraim in Babylon the name *Totaphoth* gave way to that of *qetiphta* or *humrate digetiphta* (Jewish) which latter at the time of Abbaye and Rabha, "The pillars of the Babylonian Talmud," was considered as an approved and generally accepted amulet.<sup>19</sup> But a century later, in the time of R. Jehuda of Diphta, we find the women wearing another kind of head ornament known by the name of *absayim* (a kind of bandeau) and the totaphoth became obsolete and known to the Amoraim only by name.<sup>20</sup>

And now we can only confirm Dr. Mandelkern's opinion, that the names of the two said Idols which the Hebrews borrowed from the Egyptians (See History of Oriental Nations, pp. 16-18) who were worshipping them in the days when the Hebrews were dwelling in Egypt, and we will add too, that R. Aquiba with his dictum (Tract Sanhedrin 4 b) (Jewish) meant the same, for the correct reading there is (Jewish) in Coptic (Cf. our Phyl. Rit, p. 99). TOT might have had the meaning "two" because of its being always coupled with PHAT (and also with the god Phat, was coupled the god Tot. (See Mandelkern l. c.) However that be, we see that R. Aquiba considered the name totaphoth to be of Egyptian origin, and the same view is held by Dr. David de Piplus (See our Phyl. Rit, p. 89) and by Abraham Saba, author of *Zeror Hamor*, whose words are cited by us in Phyl. Rit, p. 64, note 7. Since it is well-known that those amulets bore the names of gods or names that expressed some relation to the latter, and that "Tot" and "Phat" were members of the Egyptian Pantheon, there is no doubt as to the correctness of Dr. Mandelkern's opinion.

Prof. Steintal, who rejects the idea of its being of Egyptian origin (See Phyl. Rit, p. 98) did not see Dr. Mandelkern's article. If there were any doubt about the matter, it is now entirely dispelled, after we have found that the name *tephillim* is of foreign origin, borrowed bodily from the Babylonians. In fact it is commonly observed that nations borrow costumes from one another. Especially are subjected peoples apt to imitate their masters.

<sup>14</sup> This has been already suggested by us in Phyl. Rit, p. 8 of the Introduction, lines 28-30.

<sup>15</sup> Moses of Coucy in his *Eleh Hamitsvoth* (ed. Basilla, 1533) says: "It is a command of performance" (Jewish) to fasten the tephillim on the hand, because it is written 'and thou shalt bind them' (Jewish here). He also says: "A plate which is fastened upon the forehead, reaching from ear to ear is called in Scripture Totaphoth, etc., and the section, Shema" is written therein. "Cf. also Catalogue Zedner of the Brit. Museum, No. 481, a, 20, Moses of Coucy, and our Phyl. Rit, p. 135, par. 5.

<sup>16</sup> Tract Shabbath, fol. 57: the totaphoth running from ear to ear the poor women make of cloth of various colors, the rich of gold and silver. "In the same way the author of *Zemach David* explains that the totaphoth was a plate like that worn by the high priest. See also Dr. Rubin's letter in Phyl. Rit, p. 98.

<sup>17</sup> See Ebben Sappir, at the beginning: "That which remained of it in the time of the Mishna was not merely a slight trace, but the very thing, the ornament and the names as well. Cf. the Mishna: 'A woman must not go out (on the Sabbath) with a totaphoth or a headdress (Jewish here) when they are not yet sewed on, but may go out when they are sewed on.' The meaning of that passage is not that the amulet be sewed to the hair-net (as the commentators

(Continued on page 35)

<sup>11</sup> Tract Menahoth, fol. 27.

<sup>12</sup> See Munter, also Wiener and Gottfried cited by Dushak in our Ha-Kol, No. 297, p. 124, and in our Ebben Sappir, p. 36. The same appears from the testimony of Demetrius in De Rossi's *Meor Enayim*, *Hadrath Zeqenim*, and see, at length, in our Phyl. Rit, pp. 62-71.

<sup>13</sup> Dr. S. Mandelkern in the *Journal HAKOL* (Vol. VI, p. 169) maintains: "that he was the first one—in his article in the *Journal*, 'HAMELITZ' (1867) entitled, A few words about the Orient—to come on the trace of the origin of the names of 'Totaphoth' having their origin from the names of the above two Egyptian Idols, and his opinion is confirmed by Dr. S. Rubin of Vienna.

We, who had not the opportunity to see the above named article have been obliged to search out the origin of the word "totaphoth" with the following result.

The Idol, "Poth" (god of light) was worshipped by the first rulers of Egypt, and according to a few writers, even "MENA" the first king of all Egypt had faith in the said Idol, and built him an immense Temple in "Memphes" and ordered many sacrifices to be brought to him; faith in this Idol lasted even after the kingdom of the Shepherds (Hiksas) as the king AMAZIS the son of the king TRISKAN, who conquered the Shepherds of Egypt, has erected a great Temple to the Idol "Poth" in "Memphes" where he was supposed to have resided formerly.

All this took place during the time of the Hebrews who dwelt in Egypt as they remained there even after the Shepherds were conquered. (See History of Oriental Nations by Orenstein, also *Champellion Lettres*; Brugsh *Historie Ad Egypt*, p. 112).

The Idol, "TOT" who was supposed to grant support to the rulers of Egypt and who had at his disposal the "tree of life" and to bestow it upon everyone whom he chose and who according to legends of the Egyptians, has engraved on the leaves of the "tree of life" the king Rameses II was; associated by the rulers of Egypt with the Idol "Poth," these two being together have the power of granting both life and light upon everyone of their worshippers. But life being the first necessary to conception of enlightening, they gave the preference to "Tot" and called "TOT" "TOTPH." And this name, including the basis of happiness, the Egyptians gave to everyone they favored and respected; thus they called their kings and rulers.

Mr. Marleto exploring the ruins of Memphes, found an Obelisk of the ruler, TOTOTEPH (at present in Paris) which after all, probably, was named after the above mentioned Idols. And according to the opinion of the great orientalist Mr. Aulehman even the name "Egypt" from the Greeks is composed of the words Co-Poth (Coptic) which means "The land of Poth" because Poth being the first of the Idols of the Egyptians.



# EFFA DANIELSON'S

## THE Evils of Today

THE evils of today are legion. Their cause is one. In man we have a triune being. *Human*, because he is kind, *beast*, because of his unkindness, *God*, because of his creative powers. Development of mind has made him kind; ignorance of his being causes him to be unkind. His lack of association renders him helpless.

In humanity we find the desire to be kind, but ignorance of the governing law prevents the constructive co-operative association to accomplish this. Selfish gain, desire to monopolize and possess, takes possession of the human brain. Necessity, the mother of invention, is a driving power which must be satisfied. Because man is a triune being the best of him, or the worst of him, in his helplessness must rise supreme in his hour of greatest need.

Man loves—he hates—in this he is a God and in an hour of extreme adversity he rises to the heights and expresses the best there is in him or sinks to the depths expressing the worst. It can be truly said, the human race are creatures of adversity. Their besetting sin is love of display. To gratify this desire they are driven to extreme measures to procure the coveted opportunity or the necessary possessions to give them this exalted and coveted position. This constant warfare between the good and evil passions has killed the flower of Brotherly Love in the garden of his soul, caused him to worship at the throne of the God of Hate, thereby crushing the flower of his kingdom.

## THE Hanging

THE recent hangings (licensed murders) in our various states are appalling. When will the governments of this civilized age take into consideration that hanging, at its best, is a flagrant disobedience of natural law—a law above every other law.

The heads of nations invoke Divine guidance, and enact laws to disobey the demand of the Supreme Ruler whose aid they beg; for God said in his command to the makers of religion "THOU SHALT NOT KILL." Whether State or Nation, statesmen, citizens, or subjects, "Thou shalt not kill." Thou shalt not take that which thou canst not give. Especially thou shalt not separate Life from its house of clay when thou knowest not whither it goeth or what power it hath over its fellow men when released from its present abode.

Thou shalt not hang a man for revenge, in the name of Justice. Thou shalt not desecrate one day on earth by deliberately spilling thy brother's blood—thou shalt not cause the same crime to be committed in the name of the law, that was committed in defiance of it.

Neither shall any government cause a man to slay his brother by setting forth a decree, appointing an executioner.

It would be far better to remove the cause which created the accursed act—Everything in nature has its first cause—so does there lie in man, the first cause for crime.

What is wrong with the teachings, demanding obedience to a Divine Ruler if that Ruler can not be trusted to mete out justice to those, who in an unguarded moment disobeyed His law?

Shall man, whose adherence to law and order is only as strong as his weakness, destroy the vehicle of his brother whose weakness overpowered him in a moment of great temptations?

## THOU SHALT NOT KILL!

Whosoever killeth by word, thought or deed, though he be the greatest in the kingdom upon him shall fall God's Justice. It is not properly within the province of man to take a Life.

## THE Taking Toll

THOSE who ridicule the idea of life after death do so at their own expense. Those who deny, deprive themselves of light. Those who turn aside lose the blessings on the way. He who seeks to kill the messenger of Life, slays himself. Those who lend influence to the slayer eventually will pay the toll.

Truth rises supreme and awaits triumphantly at the brink of death for all who pass through the door of life. Believer and scoffer know in that last hour that death is robbed of her prey. They clasp hands and look into each others face; a smile, the smile of understanding, has brought the light of wisdom to each, across the Great Divide.

The Traveler—call him by any name you choose, king, pirate or slave, even though he may be called Master, beloved or hated, when death takes the toll, he is triumphant over death and passes beyond the tyrant's power to impede his progress.

## WHICH Shall It Be?

IN THE name of the law the reformers are again stalking through the fields of living grain and ruthlessly laying waste the fertile fields. These over zealous souls are striving to curtail the natural development of civilization.

Through their attempted enforcement of prohibition they have made wine bibbers of our infant boys and girls. They have given to posterity a drunkard of the lowest type for its father and mother. Not satisfied with the destruction of youth they are turning their attention to literature and art. In the name of the law they are attempting by frantic effort to control what we shall read, hear and see, creating a proselyting business among publishers that is destined to kill every good impulse in youth.

Thus a vital question arises which can not be left unanswered: Shall we kill the power of the reformer and save the youth or shall we let youth be sacrificed that the reformer may thrive and continue to grow rich? Which shall it be?



# Living Editorials

## ¶ If We Could Know?

IF we could know that after death we enter a world of activities where every soul roams at will, and each wrong we do is a haunting memory, and each wronged one can meet us at the brink of death; would we desire to rob and cheat and kill each other?

If we could know what life is when we die, and realize the uselessness of vicious thoughts and words and deeds, spectacular ceremonies and fantastic creeds, and know that every soul is measured by his power to create, that man's value is appraised by his knowledge of the law; that only as he grows in knowledge can he hope to win, would we desire to tread the path of life with eyes so blind and ears so deaf, that we can not see the form and hear the voices of our loving dead?

If, after all is said that can be said, and all is done that can be done, can we be content to journey on, not knowing these great Truths of life before we die? Can we sit blindly through life and take no part, content to be led while others eyes are open? Can we not see as well as they?

If we could know that those we love have found another world like our own, with flowers and birds and homes—great fields in which to roam, could we be content merely to wonder about the place all must enter when we cross the bar of death?

If, then, the soul lives on, some traveler whose loving hand touched ours will find a way to let us know the truth about the dead. Should we not lend a listening ear to hear the faintest whisper of the loved one, loving still, who strives to let us know, that in that country of the dead they too have found loved ones with outstretched arms to welcome them.

If we could know, would we not cease to war; would we not strive to help, remembering we are brothers in life's daily struggle? If all could know the truth about the life when we are dead, how wonderful life could be made; what joy humanity would have, now and after Death.

## ¶ Life, The Driving Power of Death

DEATH is definable and has no definite jurisdiction over Life. Man, in his ignorance, fears the chemist. Death, whose mission is to re-create matter. Life, the driving power of death stimulates and creates through increased vibration, new forms through which indestructible individuality continues to express.

Man, having risen supreme in his power to express, usurped the right of all other forms of life. His fear of death in earlier centuries caused him to set up an institution of salvation intended to alleviate this fear.

Today, these institutions are fast crumbling. Chemistry is solving the process of death; the development of *mind over matter* is slaying man's common enemy, Disease. The public school, making it possible for all to read and write, assisted by rapid transit in distributing the world's best literature, has made the interexchange of thought possible. The next step in progress will be the *assimilation*, by the people, of the fact that *individual personality*, designated by a known name, survives the death of the body and continues to express its peculiarities by the same process of law that it did before the change of bodies took place.

## ¶ The Coming of The New Race

THE hand of destiny held the shuttle as it wove the hempen strand, making rope to hang the children of this dear and gluttonous land.

Training the child to wear the old worn and out-grown garments of its grandsire has not proven to be an easy task, though self imposed.

With the coming of the new race the child will not be governed by destiny. The new methods of applying psychology will have developed brain muscle sufficiently agile to enable it to grasp the moments as they pass, laden with opportunity.

The child left on the doorstep of old mother earth will no longer lie in his crib and cry for help until old age grips him with its hoary hand. Neither will he be content to climb the ladder, rung by rung.

The freedom of woman from the tyranny of her family, the call of the great outdoors to the boy and girl has developed body muscles that has given brain impetus to the child of the present day who is destined to uncover all hidden mysteries that will enable the child of the future to move the hands of time and the bright and shining shuttle will then weave golden strands to guide the happy children of our dear and glorious land.

## ¶ The Voice of the People

IN a letter to the chairman of the Woman's National Committee for Law Enforcement, according to a news dispatch of April 12, President Coolidge commended the efforts of these women for their tremendous national campaign to obtain a more thorough-going enforcement of prohibition.

In this message he reiterated a previous statement. "The law represents the voice of the people." Beyond it, and supporting it is a *divine sanction*."

Is this true? Did the people make this law? And has it been supported by the people? What is law; is it not the *last analysis* of an act? What does the President mean by the term "divine sanction?" Can the debauchery prevalent in the country as a *direct result* of this attempted prostitution of a people's rights, be called a divine sanction? Is this not a *travesty* on the Nation's slogan of "Freedom?"

## ¶ What Price—Salvation?

IS THE world slumping back? As we scan the big daily papers the day after Easter and remember the rising prices of staple goods during the days before we are forced to ask the question, Is Easter a commercial holiday? Is salvation a question of dollars and cents? Easter parades are the mark of distinction in the religious world of today.

Once it was said "He that hath clean hands and a pure heart; he shall enter the holy of holies." Today it is the dollar sign upon your back which gives you entry.



ASTROLOGICAL  
**DAILYGUIDE**  
for MAY

By Haasan Osiris.

1. Unfortunate for important affairs. Be moderate in all things.
2. Avoid waste and haste. Mixed influences rule the day. Be careful.
3. An especially good day for all important business deals.
4. Not favorable for important or urgent things.
5. Attend to minor affairs only. Guard health and eating today.
6. Favorable for all endeavors of importance. Keep busy.
7. Excellent vibrations rule the entire day. Accomplish as much as possible.
8. Avoid changes, risky deals, and do not travel.
9. A splendid day for amusement, attending meetings, etc.
10. Favorable for all general business pursuits. Attend important things.
11. Good for attention to minor or usual affairs only. Plan nothing new.
12. Not good for progressive business. Avoid haste and accidents.
13. Keep cheerful. A day of reverses and set-backs. Retire early.
14. Alternating good and adverse aspects operate today. Be careful.
15. Good only for general business, not for important details.
16. Excellent for spiritual or psychic unfoldment. Attend meetings.
17. Avoid extremes, quarrels, sudden changes. Make no promises.
18. Beware of losses and miscalculation. Make no important changes.
19. Use care in all important dealings. Rather unfavorable aspects prevail.
20. Utilize a great deal of patience today. Good for manual labor.
21. Favors entertainment, but avoid changes or travels.
22. An unimportant day. Plan nothing new.
23. Unfavorable day. Keep quiet.
24. Avoid nervousness, quarrels, and changes.
25. Good for usual duties only. Avoid new things.
26. Start nothing new. Rather unfavorable day.
27. Attend minor affairs only. Not good for new undertakings.
28. Very good vibrations operate today. Accomplish as much as possible.
29. Beware of haste, waste, and misunderstandings.
30. Good for religious affairs only. Avoid outings.
31. Attend to all personal matters. Splendid for all progressive affairs.

# ☾ The Different Elements as Governed MY STARS and WHAT

☾ For the benefit of those who born in, the dates are given com

By HAASAN

ARIES.....March 21 to April 19    CANCER.....June 22 to July 22  
TAURUS.....April 20 to May 20    LEO.....July 23 to Aug. 22  
GEMINI.....May 21 to June 21    VIRGO.....Aug. 23 to Sept. 23

WERE YOU BORN

**MARCH 21**  
to  
**APRIL 19**

**ARIES**  
Ruling Planet .....Sun.  
Co-ruler .....Mars.  
Fortunate day .....Tuesday.  
Natal flower .....Daisy.  
Main characteristic.....Natural commander.  
Mundane House .....{ First.  
The House of personal appearance.  
Descendentry.....Tribe of GAD.

Fortunate days for 1926:

June 12; July 6; Aug. 9; Sept. 20; Oct. 26; Nov. 22; Dec. 6, 18, 20, 24.

**APRIL 20**  
to  
**MAY 20**

**TAURUS**  
Ruling planet .....Venus.  
Co-ruler .....Mercury.  
Fortunate day .....Friday.  
Natal flower .....Hawthorne.  
Main characteristic.....Steady. Plodding. Stern.  
Mundane House .....Second.  
The House of finance, activity and commerce.  
Descendentry.....Tribe of EPHRAEM.

Fortunate days for 1926:

June 6; July 17; Aug. 16; Sept. 11; Oct. 30; Nov. 29; Dec. 5, 6, 7, 9, 20.

**MAY 21**  
to  
**JUNE 21**

**GEMINI**  
Ruling planet .....Mercury.  
Co-ruler .....Venus.  
Fortunate day .....Wednesday.  
Natal flower .....Honeysuckle.  
Main characteristic.....Changeable. Constructive.  
Mundane House .....Third.  
The House of journeys and changes.  
Descendentry.....Tribe of BENJAMIN

Fortunate days for 1926:

June 24; July 13; Aug. 10; Sept. 22; Oct. 12; Nov. 16; Dec. 3, 23, 27, 30.

**JUNE 22**  
to  
**JULY 22**

**CANCER**  
Ruling planet .....Moon.  
Co-ruler .....Sun.  
Fortunate day .....Monday.  
Natal flower .....Lily.  
Main characteristic .....Progressive. Diplomatic.  
Mundane House .....Fourth.  
The House of inheritance and parentage.  
Descendentry.....Tribe of ISSACHER

Fortunate days for 1926:

June 27; July 6; Aug. 20; Sept. 10; Oct. 4; Nov. 23; Dec. 6, 28.



by the Twelve Zodiacal Signs

# THEY TELL ME

do not know what Sign they were  
prising the twelve Zodiacal Signs.

## OSIRIS

LIBRA.....Sept. 24 to Oct. 23    CAPRICORN.....Dec. 22 to Jan. 20  
SCORPIO.....Oct. 24 to Nov. 22    AQUARIUS.....Jan. 21 to Feb. 19  
SAGITTARIUS...Nov. 23 to Dec. 21    PISCES.....Feb. 20 to March 20

### LEO

Ruling planet .....Earth.  
Co-ruler .....Sun.  
Fortunate day .....Sunday.  
Natal flower .....Poppy.  
Main characteristic .....Executive. Ambitious.  
Mundane House .....{Fifth.  
The House of speculation and pleasures.  
Descendentry.....Tribe of JUDAH.

Fortunate days for 1926:

June 15; July 14; Aug. 2; Sept. 30; Oct. 18; Nov. 24; Dec.  
5, 9, 19, 29.

### VIRGO

Ruling planet .....Vulcan.  
Co-ruler .....Mercury.  
Fortunate day .....Wednesday.  
Natal flower.....Morning glory.  
Main characteristic.....Efficient. Expressive.  
Mundane House .....{Sixth.  
The House of health and relatives.  
Descendentry.....Tribe of NAPHTHALI.

Fortunate days for 1926:

June 28; July 27; Aug. 3; Sept. 5; Oct. 12; Nov. 25; Dec.  
3, 6, 22, 30.

### LIBRA

Ruling planet .....Venus.  
Co-ruler .....Uranus.  
Fortunate day .....Friday.  
Natal flower .....Nasturtium.  
Main characteristic .....Intensely perceptive.  
Mundane House .....Seventh.  
The House of partnership, marriage and legal affairs.  
Descendentry.....Tribe of ASHER.

Fortunate days for 1926:

June 17; July 17; Aug. 29; Sept. 4; Oct. 15; Nov. 29; Dec.  
13, 14, 20.

### SCORPIO

Ruling planet .....Mars.  
Co-ruler .....Neptune.  
Fortunate day .....Tuesday.  
Natal flower .....Chrysanthemum.  
Main characteristic.....Persistent. Stubborn.  
Mundane House .....{Eighth.  
The House of health and legacy.  
Descendentry.....Tribe of DAN.

Fortunate days for 1926:

June 2; July 22; Aug. 9; Sept. 26; Oct. 26; Nov. 22; Dec.  
6, 10, 20, 24.

WERE YOU BORN

JULY 23  
to  
AUGUST 22

AUGUST 23  
to  
SEPTEMBER 23

SEPTEMBER 24  
to  
OCTOBER 23

OCTOBER 24  
to  
NOVEMBER 22



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## A MAP OF YOUR LIFE FOR 1926

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**NOVEMBER 23**

to

**DECEMBER 21****SAGITTARIUS**

Ruling planet.....Uranus.  
Co-ruler.....Jupiter.  
Fortunate day.....Tuesday.  
Natal flower.....Holly. Golden-rod.  
Main characteristic.....Foresighted. Commanding.  
Mundane House.....Ninth.  
The House of mentality and voyages.  
Descendentry.....Tribe of MANASSEH.

Fortunate days for 1926:

June 1; July 7; Aug. 18; Sept. 14; Oct. 2; Nov. 19; Dec. 5,  
10, 14, 28.

**CAPRICORN**

Ruling planet.....Saturn.  
Co-ruler.....Moon.  
Fortunate day.....Saturday.  
Natal flower.....Snowdrop.  
Main characteristic.....Capable. Careless.  
Mundane House.....Tenth.  
The House of profession, honor and society.  
Descendentry.....Tribe of ZEBULON.

Fortunate days for 1926:

June 3; July 9; Aug. 5; Sept. 20; Oct. 4; Nov. 15; Dec. 8,  
21, 26.

**AQUARIUS**

Ruling planet.....Jupiter.  
Co-ruler.....Uranus.  
Fortunate day.....Saturday.  
Natal flower.....Primrose.  
Main characteristic.....Dignified. Energetic.  
Mundane House.....Eleventh.  
The House of wealth and friends.  
Descendentry.....Tribe of REUBEN.

Fortunate days for 1926:

June 8; July 20; Aug. 16; Sept. 12; Oct. 14; Nov. 19; Dec.  
6, 7, 16, 30.

**PISCES**

Ruling planet.....Mars.  
Co-ruler.....Jupiter.  
Fortunate day.....Thursday.  
Natal flower.....Violet.  
Main characteristic.....Dependable. Punctual.  
Mundane House.....Twelfth.  
The House of enemies, sorrow, and disagreements.  
Descendentry.....Tribe of SIMON or LEVI.

Fortunate days for 1926:

June 29; July 30; Aug. 18; Sept. 5; Oct. 20; Nov. 12; Dec.  
9, 10, 15, 28.

**NEXT MONTH: WHAT YOUR RULING PLANETS SIGNIFY.****DECEMBER 22**

to

**JANUARY 20****JANUARY 21**

to

**FEBRUARY 19****FEBRUARY 20**

to

**MARCH 20**



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### Thought Waves

Marked progress in the study of electro-magnetic waves, said to be thrown off by all human beings and other animals, and their capture and use for thought transmission, is claimed by Prof. Vladimir Behtehev of the Leningrad Academy of Science. Professor Behtehev believes his experiments may lead to the automatic transmission of human thought. —*News Dispatch.*

### Mapping the Sky

A remarkable mechanism has just been completed after 14 years of hard work. It is a machine that reproduces the entire starry sky on the inside of a great white dome. Seventy-two projecting lanterns are used; forty-two project the stars, and the remaining thirty project the names of the stars.

### Mars

Several scientists have concluded that Martians actually exist—a race not very different from our own. They are said to have proofs that Mars is in the condition that the earth is approaching—that is, a desert.

Wind erosion has removed mountains and hills and the seas have disappeared. The canals are not ditches nor water-courses, but vegetation on each side of conduits of water used as routes of travel.

These scientists hope to prove that a civilization far in advance of ours exists on Mars.

### Do Our Brains Broadcast?

Believers in mental telepathy have declared for years that when we think the brain sends out actual waves. These, carried through the air, may be received and understood by another person whose brain is attuned to the particular wave length transmitted.

Prof. Cazzamali, Italian scientist, has just experimented with highly excitable persons, suffering from mental ailments. He put isolated men and women in an insulated cabinet, hypnotized them, stimulated their mental faculties, and listened to the reactions through a wireless head-piece attached to his ears.

He declares he heard waves similar to radio telegraphic transmission sounds, which stopped immediately upon waking the subject. Sometimes the sounds were accentuated until they resembled whistling or the tone of a muted violin.—*Tid Bits.*

## NUMEROLOGY

*Your Name Will Tell*

*FOT, Calif.*—Should I change signature? What is my greatest strength and weakness?

*A*—No. Generosity and indecision.

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SEE PAGE 25

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

News Notes of Interest to Occultists

### Phrenology

Dr. Arthur MacDonald, famous government psychiatrist, claims by certain measurements to estimate brain of living persons, thereby analyzing mental capacities of different types.—*News Dispatch*.

### Hypnotism as Antidote

Stockholm—By means of hypnotic suggestion, which made subjects believe that poisons administered to them were nothing but water, Dr. Henry Marcus and Dr. Ernst Sahlgren, Stockholm scientists, have been able to offset to a marked degree the effects of the poisons on the human system.—*News Dispatch*.

### A Dance for a Goddess

Honolulu—Hawaiians held weird, impressive torchlight ceremonies at edge of firepit of Kilauea volcano for purpose of bringing back Pelee, the fire goddess, to the crater, which has been fireless some months.

Hawaiian medicine men, Kahunas, chanted ancient prayers by light of kului nut torches, whilst dancers clad in ceremonial ti leaves danced rare hulas on the brink of the lava pit.

Sensation was caused at close of prayer to Pelee by Kalama, an old Kahuna, when a great roar rose from the pit as a side of the wall crashed in. Hundreds were at the pit, but white leaders insisted the ceremonies were not a return to paganism, but only a pageant.—*News Dispatch*.

### Fire Worship

Zoroastrianism, the religion of fire worship, is a survival of a faith of great antiquity. It flourished during the fourth and sixth centuries B. C.

The devout Parsee engages in frequent daily prayer and when he worships turns his face to some bright object. The name "fire worshipper" was popularized by Moore's poem, "Lalla Rookh."

Recently worshippers at the Temple at Rangoon appealed against the decision of the supreme court of Lower Burma to allow a woman, Bella, born of Christian father and Parsee mother, to worship there, pleading that her presence defiled the Temple and that they had had to reconsecrate it.

Bella had undergone the usual nine nights' washing by the priest, which constitutes initiation, and the Privy Council who heard the appeal decided that, as she was born of a Parsee mother and had taken the usual ceremonies which were sufficient to make here a Zoroastrian, Bella was therefore entitled to worship in the Temple.—*Tid Bits*.

### Pyramid Prophecies

Engineering investigation shows the Great Pyramid in Egypt embodies a correct geometrical representation of astronomical distances, periods, and variable rates of motion and their correct formulae, giving dates precisely to the date, month, and year within the period 4699 A. C. to A. D. 2045.

The dates are fixed by seven independent series of astronomical demonstrations. All the mathematical factors of these series are simple functions of the value of the solar year in days.

### Suppressing Witchcraft

New legislation has just been introduced by the Government of Kenya to control and, if possible, exterminate witchcraft among the natives. Even the possession of charms is an offense punishable with a maximum sentence of one year in prison, a fine of \$250, and a confiscation of charms.—*Daily Dispatch (Manchester)*.

### A Progressive

Sam R. Kimball, aged rancher, has placed an order with a Los Angeles undertaker for a \$1000 steel coffin equipped with a wireless receiving set. Mr. Kimball explained that he is convinced that the soul lingers near the body until the Day of Judgment, and that he will be able to "hear what is going on in the world."—*News Dispatch*.

### Blue for "The Blues"

We know animals are sensitive to colors. Red enrages a bull, while blue is disliked by sparrows and certain other birds. Ants and mosquitoes have been tested, the former do not like to be placed under blue glass, the latter prefer light to dark colors.

Human beings vary in their color preferences. Some people cannot live in a room with red walls, and others get quite ill in a dark-blue room. On the other hand, red is a good color for the smallpox patient, and medical men of old, who knew more than we think they did, always hung a room with red to prevent the wounds caused by this disease from leaving scars.

### Tints for Tired Brains

Experiments made during the war show certain colors are stimulating and others soothing. At a hospital at Denmark Hill colors were used for patients suffering from shell-shock.

A patient suffering with neurasthenia was cured of violent headaches by being put in a purple room, but when a patient suffering from hysteria was placed in the same room he became hopelessly depressed and had to be removed. He was then placed in a room the walls and furniture of which were of a primrose yellow, and he quickly recovered. This room had a sky-blue ceiling.

For a patient lying on his back the ceiling color is more important than that of the walls, roughly speaking, blue, mauve, and violet are the colors that soothe, while green and yellow stimulate the tired brain. But some colors have more particular effects. A particular shade of violet causes growth of bone, an indigo produces body tissues, and a certain blue leads to the regeneration of the muscles and general bodily strength. Therefore this shade of blue is one to be recommended to all athletes.—*Tid Bits*.

### Heathens

"Heathens," are dwellers upon heaths. The word "heathen" acquired its meaning from the fact that at the introduction of Christianity into Germany "the wild dwellers on the heaths longest resisted the truth."



## QUESTIONS & ANSWERS

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

**BSD, Ill.**—What is the cause of my wife's suffering?

**A**—Cerebral lesion caused by a vertebrae being out of place aggravated when blood pressure becomes high as indicated by periodical attacks.

\*\*\*

**HRC, Wis.**—Is my father Albert dead or alive?

**A**—Dead; do not longer grieve. Other party also dead.

\*\*\*

**RE, Ill.**—Have I taken the right step toward a permanent cure?

**A**—No person can cure you; you must cure yourself by proper diet and self control.

\*\*\*

**AAC, Ill.**—When will my uncle arrive in this country? Should I change position?

**A**—This fall. No.

\*\*\*

**RG, Mo.**—What work or business is best for me?

**A**—Any mechanical work that gives you an opportunity to create. You have yet to meet the girl.

\*\*\*

**AG, Ia.**—Am I dealing with the right party in big deal? When will I be free?

**A**—Yes; slow maturity. All signs point to October.

**EA, Wis.**—Will I be successful where I am? Have I met the girl I will marry?

**A**—Yes. No.

\*\*\*

**ALW, Ill.**—Will I get the girl? Will I get money in 1926-1927?

**A**—No. Not before 1927.

\*\*\*

**J&AB, Calif.**—Will I stay in Calif. or go to another state to work?

**A**—Will go to another state.

\*\*\*

**BD, Calif.**—In what line of work can I better myself financially?

**A**—Advance yourself in the work you are now in. Continue with music.

\*\*\*

**MH, Ohio**—Will I travel this year?

**A**—Not much.

\*\*\*

**AC, Ohio**—Will I ever marry again?

**A**—You will be disappointed.

\*\*\*

**LB, Canada**—Do you think the Southern states would be better for me?

**A**—You would do well in Detroit.

\*\*\*

**PMF, Mexico**—What has the future in store for me?

**A**—You are a builder and can not fail.

\*\*\*

**EHW, Wis.**—Will I ever marry?

**A**—Your wedding day is very distant.

### Watch Next Month For The Answer To Your Question

#### Read This Before Asking Questions

No charge is made readers whose 1001 personal problems are answered in these columns—as far as space and time permit. All communications treated confidentially. Only ONE question will be answered in this department. We would answer every letter gratis if humanly possible but due to immense volume of inquiries we MUST curtail; hence those querists (who feel they cannot await their answers in this department) who demand reply by mail should enclose two dollars for this service.

Be brief—write plainly. Inclose addressed stamped envelope. Address Question and Answer Editor, The Occult Digest, 1904 North Clark St., Chicago, Ill., giving full name and exact street address. No responsibility shall rest upon The Occult Digest in any replies given. Anonymous communications will in no case be answered.

#### LISTENING IN ON W-O-R-L-D (Continued)

##### A Divining Divine.

The new Dean of Westminster, Dr. Foxley Morris, has the weird gift, of being able to find water after the manner of professional water-diviners. Staying once at Fulham Palace, he took a twig in his hands and, accompanied by the Bishop of London, walked over the lawns until suddenly the twig began to bend. The Palace surveyor was sent for, and it was proved that there was an underground spring at that spot.

##### Vitamin E

From the University of California, Drs. Herbert M. Evans and K. S. Bishop last week announced the influence of the mysterious Vitamin X which they now have renamed E. This vitamin stimulates reproduction in animals, prevents sterility. It is a complex organic compound, and occurs in lettuce, wheat germs, alfalfa and egg yolk. Because humans eat largely of these foods, the discovery has little bearing on their habits.—Time.

##### Finger-Nail Diagnosis

Finger nails become ridged and thinned through typhoid fever; peculiar traverse ridges appear after severe attacks of pneumonia; the nails appear as if cut across after rheumatic fevers; even in the case of a broken arm, the nails of the hand of the affected arm retain their ridges eighteen months afterwards.—Tid Bits.

##### Danger Days

Your "danger day" in the week?

Lord Kitchener hated Thursdays. Mr. Gladstone, disliked Mondays. Lord Roberts had a strong aversion from Saturdays. Lord Acton, the historian, hated Tuesdays. Lord Russell of Killowen was afraid of Fridays!

The list could be lengthened, but the moral remains the same; it might be wise if we took steps to discover which is our dangerous or unlucky day.—News Dispatch.

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# THE STARS of MAY

(Continued from page 16)

Although it is not easy to mistake this group for any other in the same region of the skies, yet the stars, which compose it are all so small as to be rarely distinguished in the full presence of the moon. The confused lustre of this assemblage of small stars somewhat resembles that of the Milky-Way. It contains besides the stars already alluded to, a number of nebulae.

The whole number of stars in this constellation is 43.

Berenice was of royal descent, and a lady of great beauty, who married Ptolemy Soter, or Evergetes, one of the kings of Egypt, her own brother, whom she loved with much tenderness. When he was going on a dangerous expedition against the Assyrians, she vowed to dedicate her hair to the goddess of beauty, if he returned in safety. Sometime after the victorious return of her husband, Evergetes, the locks which agreeably to her oath, she had deposited in the temple of Venus disappeared. The king expressed great regret at the loss of what he so much prized; whereupon Conon, his astronomer, publicly reported that Jupiter had taken away the queen's locks from the temple, and placed them among the stars.

Conon, being sent for by the king, pointed out this constellation, saying: "There behold the locks of the queen." This group being among the unformed stars until that time, and not known as a constellation, the king was satisfied with the declaration of the astronomer, and the queen became reconciled to the partiality of the gods.

Berenice's Hair is said to give a suave and well-bred manner, with great personal charm, but to lead to an idle and dissipated life. There is some love of, or ability for the stage. Lilly states that the beginning of this constellation causes blindness or defective eyesight, and it is probably that the part lying in Virgo has some influence over baldness.

Corvus, the Crow, is situated on the eastern part of Hydra, 15° E. of the Cup, and is on the same meridian with Coma Berenices, but as far S. of the equinoctial as Coma Berenice is N. of it. It therefore culminates at the same time, on the 12th of May. It contains nine visible stars, including three of the 3rd magnitude and two of the 4th.

This constellation is readily distinguished by means of three stars of the 3rd magnitude and one of the 4th, forming a trapezium or irregular square, the two upper ones being about 3½° apart, and the two lower ones 6° apart.

The brightest of the two upper stars, on the left, is called Algorab, and is situated in the E. wing of the Crow; it has nearly the same declination S. that the Dog-star has, and is on the meridian about the 13th of May.

The Crow, it is said, was once of the purest white, but was changed for tale-bearing to its present colour. A fit punishment for such a fault! According to Greek fable, the Crow was made a constellation by Apollo. This god being jealous of Coronis (whom he tenderly loved), the daughter of Phlegyas and mother of Oesculapius, sent a crow to watch her behavior; the bird perceived her criminal partiality for Ischys the Thessalian, and immediately acquainted Apollo with her conduct, which so fired

his indignation that he lodged an arrow in her breast, and killed her instantly. To reward the crow, he placed her among the constellations. Others say that this constellation takes its name from the daughter of Coronaeus, king of Phocis, who was transformed into a crow by Minerva, to rescue the maid from the pursuit of Neptune.

According to Ptolemy, Corvus is like Mars and Saturn. It is said to give craftiness, greediness, ingenuity, patience, revengefulness, selfishness, lying, aggressiveness, and material instincts, and sometimes causes its natives to become agitators.

Virgo, the Virgin, is the sixth sign, and the seventh constellation in the ecliptic. It is situated next east of Leo, and about midway between Coma Berenices on the N. and Corvus on the S. It occupies a considerable space in the heavens, and contains, according to Flamsteed, 110, including one of the 1st, six of the 3d and ten of the 4th magnitudes. Its mean declination is 5° N., and its mean right ascension is 195°. Its centre is therefore on the meridian about the 23d of May.

The Sun enters the sign Virgo, on the 23d of August, but does not enter the constellation before the 15th of September. When the sun is in this sign, the earth is in Pisces; and vice versa.

Spica Virginis, in the ear of corn which the virgin holds in her left hand, is the most brilliant star in this constellation, and situated nearly 15° E. N. E. of Algorab in the Crow, about 35° S. E. of Denebola, and nearly as far S. S. W. of Arcturus—three very brilliant stars of the 1st magnitude that form a large equilateral triangle, pointing to the S. Arcturus and Denebola are also the base of a similar triangle on the north terminating in Cor Caroli, which, joined to the former constitutes the Diamond of Virgo. The length of this figure, from Cor Caroli on the north to Spica Virginis on the south is 50°. Its breadth, or shorter diameter, extending from Arcturus on the east to Denebola on the West is 35½°. Spica may otherwise be known by its solitary splendour, there being no visible star near it except one of the 4th magnitude, situated about 1° below it on the left.

In the Egyptian Zodiac, Isis, whose place was supplied by Virgo, was represented with three ears of corn in her hand. According to the Egyptian mythology, Isis was said to have dropped a sheaf of corn, as she fled from Typhon, who, as he continued to pursue her, scattered it over the heaven. The Chinese call the Zodiac the yellow road, as resembling a path over which the ripened ears of corn are scattered.

The position of this star in the heavens, has been determined with great exactness for the benefit of navigators. It is one of the stars from which the moon's distance is taken for determining the longitude at sea. Its right ascension being 199°, it will come to our meridian at 9 o'clock about the 28th of May, in that point of the heavens where the Sun is at noon about the 20th of October.

Vindemiatrix, is a star of the 3d magnitude, in the right arm, or northern wing of Virgo, and is situated nearly in a straight line with, and midway between Coma Berenices, and Spica Virginis. It is 19½° S. W. of Arcturus and about the

same distance S. E. of Coma Berenices, and forms with these two a large triangle, pointing to the south. It bears also 18° S. S. E. of Denebola, and comes to the meridian about 23 minutes before Spica Virginis.

Seta, is a star of the 3d magnitude 11½° N. of Spica, and very near the equinoctial. Gamma, situated near the left side, is also a star of the 3d magnitude, and very near the equinoctial. It is 13° due west of Zeta, with which and Spica it forms a handsome triangle. Eta, is a star of the 3d magnitude, in the southern wing, 5° W. of Gamma, and but 2½° E. of the autumnal equinox.

Beta, called also Zavijava, is a star of the 3d magnitude, in the shoulder of the wing, 7½° W. of Eta, with which and Gamma it forms a line near the Earth's orbit, and parallel to it. Beta, Eta, Gamma and Spica, form the lower and longer side of a large spherical triangle whose vertex is in Beta. The other stars in this figure may be easily traced by means of the map. About 13° E. of Spica, there are two stars of the 4th magnitude, 3° apart, which mark the foot of Virgo. These two stars are on nearly the same meridian with Arcturus, and culminate nearly at the same time. The lower one, marked Lambda, is on the south, and but 8° W. of the principal star in Libra. Several other stars of the 3d magnitude lie scattered about in this constellation, and may be traced out by the map.

The famous zodiac of Dendera, as we have already noticed, commences with the sign Leo; but another zodiac, discovered among the ruins of Estne, in Egypt, commences with Virgo; and from this circumstance, some have argued, that the regular precession of the equinoxes established a date to this at least 2000 years older than that at Dendera. The discoveries of Champollion, however, render it probable that this ancient relic of astrology at Estne was erected during the reign of the Emperor Claudius, and consequently did not precede the one at Dendera more than fourteen years.

Of this, however, we may be certain: the autumnal equinox now corresponds with the first degree of Virgo; and, consequently, if we find a zodiac in which the summer solstice was placed where the autumnal equinox now is, that zodiac carries us back 90° on the ecliptic; this divided by the annual precession 50½" must fix the date at about 6450 years ago. This computation, according to the chronology of the "Sacred" writings, carries us back to the earliest ages of the human species on earth, and proves, at least, that astronomy was among the first studies of mankind. The most rational way of accounting for this zodiac, says Jamieson, is to ascribe it to the family of Noah; or perhaps to the patriarch himself, who constructed it for the benefit of those who should live after the deluge, and who preserved it as a monument to perpetuate the actual state of the heavens immediately subsequent to the creation.

Fable represents the ancient Egyptians as believing that the yearly and regular inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had basely murdered. By confounding the simple allegory of the learned with the mythological creed of the vulgar, the

(Continued on page 32)



# NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

## Trees That Fall in Love

That plants have an intelligence which approaches the instinctive intelligence of the lower forms of animals is the theory of Sir Jagadis Chandra Bose, well-known Indian plant psychologist.

Sir Jagadis is among the first of modern scientists to consider plants as having hearts, minds, and feelings, and to study the workings of their "brains" as closely as any student of human psychology.

One of his experiments, starting at 5 P. M. showed the plant was fully conscious until after midnight, but did not really "sleep" until about 6 o'clock in the morning, after a prolonged period of drowsiness.

In one of his tests he gave a carrot a drink of water, and by means of a delicate instrument (the crescograph) recorded its movements and discovered that it became "intoxicated".

When chloroform was substituted for water, the carrot actually became unconscious.

Sir Jagadis believes trees can fall in love, or at least show similar symptoms of the tender passion as human beings.

He has observed trees which seem to select certain other trees near by as objects of their affection and send out slender tendrils to enfold them in a fond embrace.

He has known of a love-sick palm which refused to bear fruit for two seasons because its mate's pollen could not reach it, and only when this pollen was scattered over its branches did it begin to bear fruit again.

He tells the story of the so-called "praying palm of Bengal" to prove his contention that the fibres in plants are really muscles, and that green things are sensitive to heat and cold.

"One day I heard of a full-grown palm tree in Bengal," he writes, "which was bent over as if prostrate in prayer, but was aroused to an erect position each day when the temple bells rang."

"The tree became the centre of pilgrimages from all over India, and many miraculous cures were effected by sheer faith in its sanctity."

"We found that this tree was affected periodically by warmth. Bent in a bowed position against its natural instincts, it attempted to stand upright when the heat stimulation was greatest. The temple bells happened to ring at that particular time. When the tree finally died the priests insisted that it had died of grief because of my persistent profanation of it."

Sir Jagadis maintains that the effect of alcohol on plants is the same as on animals. At first there is a maudlin depression, then wild exaltation. Carbonic acid kills plants, and chloroform and ether either kill or stupefy them.—*Tid Bits*.

## Why Not?

Newspaper men view the Bible as they do any other story that comes their way, and demand checkup and verification, said Rev. St. John Tucker (Chicago) yesterday. It is not only right, but necessary, that the Bible should be subject to the most rigorous professional criticism, he asserted.—*News Dispatch*.

## Gypsies' Ghost Fears

If during a country stroll, you come to a clear-running stream and notice at the bottom a collection of broken crockery, kettles, pans, you may be sure that a gypsy camp is near, and that a gypsy has died there.

On the day after the funeral of a real Romany, the relations burn all the clothes and other consumable belongings of the dead person. Then all the crockery and utensils are broken and solemnly thrown into the nearest running water.

Behind this queer custom lies "ghost-fear." They believe that so long as any of the possessions of a dead gypsy remain intact, his ghost will "walk," and ill-luck and misfortune will dog the camp. Sometimes, so strong is this superstition, even the horse of a dead gypsy is destroyed.

Gypsies never utter the names of the dead, and for a long time after a death will not eat or drink anything that was a favorite with the departed.

Rarely are flowers placed on a gypsy's grave. Some little possession that they loved in life—a toy for a child, or a blackened teapot, broken first, for an old woman, and so on—is the usual choice.—*Tid Bits*.

## Premonition

William Stead, the great journalist, once strikingly foretold the circumstances that would attend his death. "I shall die in a crowd," he said, "with people crying and weeping around me. Many will pass over at the same time." His death on board the ill-fated *Titanic* proved a strange confirmation of his prophecy.

## Masonic "Ghost House"

Manila, P. I.—In countries where Malay is spoken, jin-rikisha coolies and gharry drivers are usually at a loss when asked to show tourists a Masonic Temple but "see light" when commanded to go to the "rumah hantu." *Rumah* means house and *hantu* means ghost of evil spirit. In Aden and other places where the jehus speak Arabic, the appellation of the Masonic temple is generally "Shaitan (devil) house." In India it is said that lodge buildings are called "magic places."—*New Age*.

## "Heavenly" Twins.

Among certain savage tribes in South-Eastern Africa, twins are regarded as the Children of Heaven, and are believed to possess the power of controlling the elements.

In times of drought the people will dig a hole in the ground, put the mother of twins in it, and pour some of their precious water upon her. They believe that this will cause rain to fall.

When a thunderstorm occurs the people appeal to a twin to "talk to Heaven" on their behalf. In many cases the mediator is a mere child, but the natives have implicit faith in his power to persuade the thunder and lightning to go away and leave them in peace. As soon as the storm has abated the youngster is reverently thanked for his intervention.

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# The Fortune Teller of Chaumont

(Continued from page 8)

now and then. And after dreaming it I always wake up with my nose cold."

"So that's it. We're getting around to the real point—the cold nose. What sort of a dream is this in which you meet the red haired dame?"

"I'm serious. I'm trying to tell you something and you keep poking fun at me."

"Easy! Easy!" Tom said, soothingly. "Don't lose your temper today of all days. Go on! I'll listen even if it makes me miss getting to the station on time."

Dave paused to light a cigarette, took two or three puffs and nervously threw the cigarette away.

"These shoes are too tight," he began, irrelevantly. "They pinch my toes."

"Naturally, they do," said Tom. "It's one of the penalties you pay for getting married. Now these I have on are comfortable. I wore them when poor Ned Carraway was taken. You remember Ned?"

"Of course I do," Dave answered with an angry flush. "To hear you talk you would think he was dead. What's funny about getting married? I don't see anything funny about it. Do you?"

Tom laughed good naturedly and slapped Dave between his broad shoulders.

"Buck up, old boy! It will soon be over. I've helped officiate three times and they all act the same: scared, and sort of touchy. I vote we change the subject and get back to your nose."

"You mean my dream," said Dave, nervously fingering his grey silk scarf.

"Your dream, then," said Tom, with an air of condescension.

"It isn't much of a dream—nothing to make a fuss about," Dave muttered, half apologetically, half eagerly. "I remember it because I always wake up with a cold nose after dreaming it. It's a most peculiar sensation: a sharp, icy twinge in the nostril. It actually hurts for a moment after waking. I'm going down a road, you know, sort of flying along—skimming, you might call it. You know how it is in dreams—your feet don't touch the ground and you float along without any effort. And then I come to a wall: a stone wall with a brick coping, something on the order of that one at the end of the garden—only, it's dilapidated, with moss growing between the bricks and the stone. There's a tree, too, a twisted tree, an oak. It's bent all out of shape, that's why I remember it so well. And then I see the woman—just her skirt and cape and the back of her head—a flaming red head."

"What's next?" Tom asked, stifling a yawn and again glancing at his watch.

"The next thing I know I'm awake and my nose is cold."

"That's a devil of a story to spring on an innocent friend!" Tom exclaimed with ready sarcasm. "And what in the world has it got to do with the old woman?"

"It isn't a devil of a story. It's a straight story. And it's got everything

in the world to do with the old woman. How could she know I had a dream about a wall and a twisted tree and a red headed woman? Answer me that, won't you. And it's a lucky dream, too, just as she said it was. I know it is lucky—I'm not talking through my hat, I'm giving it to you straight. I've been having that identical dream ever since I can remember. I had it before I won the inter-collegiate hundred yard dash. I had it the night before I made the football team. I had it the first night at the training camp—I knew then that I was going to get a commission and be sent to France. And I had dreamt it the night before I met the old woman. I thought I was going to be stuck in Chaumont for the duration of the war, but after having that dream I knew better. And I had it six months ago—the night before I met Kate. Each and every time it has meant good luck, Tom."

"And you had it last night? So it's good luck again, Dave, old scout!" Tom replied with a chuckle of pure amusement.

"You bet it is!" Dave answered with the solemnity of deep conviction. "It means Kate, this time, and Kate means everything in the world to me. It's Kate, or no one else, so far as I am concerned. She didn't want to be married until winter, but I wanted an early wedding. I suppose if I said that I didn't want to live without her, you'd say I was mushy?"

"I would and I wouldn't," Tom answered. "What else did the old woman tell you, Dave?"

"Not a word that meant anything," Dave replied. "When I spoke to her she pretended she did not understand English. *Non compris*, you know. Maybe she was dippy? I gave her five francs."

"Perhaps you were dippy and imagined the whole thing? You never can tell what *vin rouge* will do!"

"I wasn't drinking," Dave answered, somberly. "It happened just as I've told you, word for word. I haven't added a comma. I think I'll call up Kate before starting out."

"You will do nothing of the kind!" Tom shouted. "It's the worst sort of bad luck. You mustn't see her or communicate with her until you meet her at the chancel. Promise me that you will do nothing foolish, or I'll put you in charge of the gardener."

"Go on and meet the Reverend Peter and leave me alone. I'm all right—absolutely all right," Dave retorted, morosely.

"Nervous as a dog with fleas," Tom Hillery thought as he drove off to meet the "eleven-twenty-two" from town.

Dave Burton left Tom Hillery's house as the clock was striking half past eleven, having twenty-five minutes in which to make St. Mark's on the Hill, a distance of something under ten miles; and he watched the road unroll with the feeling that at last he was accomplishing some-

thing that up to that moment had seemed unreal. His thoughts were with Kate. There would be a wedding march. She would come up the aisle on her father's arm—it was going to be as he had hoped from the moment of their first meeting. Poor Tom! What a fool he was to live alone in that big house back yonder!

He changed gears half way up a hill, rolled over the crest and coasted down the far side. He drove easily, though Tom's roadster was of a make with which he was unfamiliar. It was a big car, with plenty of power as Dave discovered on a straightaway of a mile or more. The speedometer went up to fifty-five—sixty—dropped back to fifty. Dave felt the rush of scented air past the windshield. Honeysuckle; greening grass in wide meadows; stake-and-rider fences that flashed past, to be replaced by barbed wire and closely trimmed hedges; Hawthorne thickets; dogwood, still flaunting a few withered blossoms; tangled patterns of blackberry and elder bushes; clumps of woodland, clear of underbrush, spotted with pink and white flowers; a whisper of water from under a stone culvert. Rushing under a blue sky—towards Kate. *Kate! Kate! Kate!* the wheels sang under him.

A turn appeared before he could slacken speed. He made it on two wheels, was conscious of a broken wall and a twisted tree, and of a woman who stood in the middle of the road. As he swung madly at the wheel he saw that her hair was flaming red.

Tom Hillery turned at Mr. Braxton's touch on his elbow.

"It was instantaneous," said the clergyman. Tom turned from him to the woman who sat on the bank beside the road.

She wept, unrestrainedly, with long racking sobs that came at regular intervals. A farmhand, called to the scene from a nearby field, picked her hat from the ditch and placed it on her head with clumsy tenderness.

"There—there, Miss! It warn't your fault," he murmured, consolingly. The girl lifted a tear stained face to Tom Hillery.

"I was around the bend. He was coming so fast I couldn't get out of his way. He—"

"I'm sure it wasn't your fault," Tom answered, gently.

He was thinking how red her hair was—flaming red. He glanced to where the overturned car rested against a twisted oak. Beyond the tree was an old stone wall with a brick coping. There was moss growing between the bricks and the stone. He could almost see the dusty Chaumont street and the dark cloaked woman standing against the Western sky.

"Beyond the broken wall and the twisted tree the red haired woman will show you the road to happiness," the dark cloaked woman seemed to be saying.

**B**RING forth the golden grain of ten thousand years ago. It is not the same—but wonderfully improved. One may say nature does not change but history tells us it does; the advancement of one advances another. Only man attributes to himself supremacy. The law of ages holds one form of life as being dependable upon another. Fear is a force in nature working constructively to the end that perfection through growth may be obtained. But the fear that weakens is only superstition, born from lack of understanding the usages of the forces in nature. A God of the Universe would be useless to any one—if personalities could be defied or brought into hoofs and horns by the way of golden harps and shining raiment, hell fire or streets of gold; and called by man: He, She or It; Father, Mother or Son.



## DREAMS

Your Dreams Psychically  
Interpreted

*DWN, Ind.*—Your dream would signify friendly approach of a stranger who would rob you, causing great inconvenience and delay at a time when you needed assistance most. It is a warning to be careful of strangers who are over friendly.

\* \* \*

*CEG, Ia.*—Your dream is more of a psychic prophecy than a dream. If you will let your mind travel over the past you will find your dream has a direct influence on your future life. Things will happen as depicted. Two girls represent two epochs in your life, signifying both an early and late marriage. Your life will be rather uneventful because of your ability to see ahead. The shadow of a cross indicates you are making hardships of that which is easy, if the right step is taken. Your idea of being good is a warning to be careful.

\* \* \*

*EK, La.*—You have the proper interpretation of your dream which means you must decide important questions yourself and learn to act independently.

\* \* \*

*EMS, Md.*—Your dream or vision is self explanatory. The repetition of this dream makes it prophetic; that you are traveling toward affluence and influence—the things you both build castles about which registered on your thought screens. It is partly figmentary, partly psychic experience but mostly the result of day-dreaming. You have concentrated upon the fulfillment of this dream and labored constantly with the result that it has become a reality both while waking and sleeping. This is known as *visionary psychology*. Your psychic powers are keyed very high but your good sense and love of mirth gives you equilibrium where one less proficient might meet with disastrous results from practicing such intensified concentration.

\* \* \*

*AC, Ohio*—Your mother's dream was a psychic experience. Your grandfather being present was able to attract your mother's attention. Those who are dead always appear in a manner which would be familiar to those to whom they are manifesting.

\* \* \*

*MLB, Calif.*—Your dream is prophetic and has literally come true. The important feature is that you have helped others and will gain the heights as depicted by the hill. Going to the top of the hill indicates overcoming an obstacle. There no doubt is valuable ore or a mineral of some kind in the hill. There is still more to be fulfilled.

\* \* \*

*EHW, Wis.*—Your dream was a psychic manifestation. The person you saw was a teacher symbolical of the Christ spirit depicted by artists. Children always symbolize new endeavors or achievements. Teaching children denotes your own advancement along new lines. The elderly man, smiling in the sky would indicate triumph for some one who is in trouble. The four flags show victories. The flags being put into one denote one victory over all, representing four members of your family.

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## CURRENT EVENTS

The Occult Digest Reveals All Things

### President Coolidge's Cabinet

The following are the religious and fraternal affiliations of our chief executives:

President Coolidge, Congregationalist.

Vice-President Charles G. Dawes, Presbyterian.

Secretary of State, Frank B. Kellogg, Episcopalian, Mason.

Secretary of the Treasury, Andrew Mellon, Presbyterian.

Secretary of War, John W. Weeks, Unitarian.

Attorney General, John G. Sargent, Universalist.

Postmaster General, Harry S. New, Christian, Mason.

Secretary of Navy, Curtis D. Wilbur, Congregationalist.

Secretary of Interior, Hurbert Work, Presbyterian, Mason.

Secretary of Agriculture, Wm. M. Jardine, Congregationalist, Mason.

Secretary of Commerce, Herbert Hoover, Quaker.

Secretary of Labor, James J. Davis, Baptist, Elk, Mason, Odd Fellow, Moose, Knight of Pythias.—*Masonic Review*.

### Bible Reading Laws

Bible reading is obligatory in the public schools of Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee. In Michigan and Texas it is read by order of the Supreme Court, but there is no law covering the subject, however.

Bible reading is prohibited in the schools in Louisiana, Illinois, Minnesota, Nebraska, Washington and Wisconsin.

It is permitted in Iowa, Indiana, Kansas, North Dakota, South Dakota, and Oklahoma.

The remainder of the states do not regulate the matter at all.—*New Age*.

### At Dartmouth

Rev. R. B. Chamberlain writing in the *Boston Herald* upon the effect of a ruling that relieved undergraduates of compulsion to attend religious services in the college chapel said:

"I feel happy . . . with the abolition of compulsion. In the recent past, daily services were worse than a joke . . . I would rather have 50 interested men come willingly than 1,500 coming because they have to and sitting through the services mad."—*Time*.

### "If Thy Right Hand Offends Thee—"

IN Pulaski, Va., one D. M. Nickels, farmer, preacherman and Bible reader, was offended by the behaviour of his right hand. He forthwith laid this member on a chopping block, took a blunt hatchet in his left hand, hacked it off.

—*Time*.

### Kaiser-Gods

William Hohenzollern, once Kaiser, writes an article urging Germany "to break away from the belief that Jehovah, the God of the Jews is our God." The Kaiser says the Christian idea of God came from Persia.—*Masonic Review*.

### Turkey

"Turkey presents today the most promising and challenging field on the face of the earth for 'missionary service'." Thus wrote J. L. Barton, Christian missionary, in the *Christian Work*. He summarized the revolutionary changes in Turkey since 1923. The changes:

1) For the first time in Mohammedan history, Church and State have been separated. The Angora Government, having deposed the Sultan-Calif, appointed a Calif without temporal power, then proceeded to depose the Calif it had made; so there is no Primate of Islam today.

2) Religion, which once dominated Turkish courts, is now not even permitted to enter the courts. The Code Napoleon has completely supplanted the Koran and religious tradition as the law of the land.

3) Any religion compatible with public order and good morals may be freely practiced in public or private. The press is free.

4) Religion (Mohammedanism) has been divorced from the schoolroom, which had hitherto been its most precious domain. . . . Education is national, based on Western systems of both sexes.

5) The Dervish sects, implacable defenders of Islam, are abolished.

6) The Koran, hitherto safe behind a dark shield of impenetrable Arabic, has been officially circulated in Turkish. . . .

7) Women walk forth, unveiled, without protective eunuchs.—*Time*.

### The Raven

Extraordinary behavior on the part of a blackbird broke up evening services at a church on the island of Lewis in the Hebrides. The bird began by tapping persistently at the windows until a number of women, becoming alarmed, rose and went out. This allowed the bird to enter the church, and it made straight for the pulpit, alighting on the head of the Rev. William Cameron, who was preaching.—*News Dispatch*.

### Dancing to Paradise!

It is the belief of the Ponapeans, a tribe of South Sea Islanders, that unless you are a good dancer you will never go to Heaven!

According to their creed, every soul passing to the "Great Beyond" is obliged to cross a bridge guarded by demonical watchmen waiting to pounce upon him and drag him down to the lower regions.

If, however, the soul is able to dance cross the bridge the watchmen will be so engrossed in studying the movements that they will forget their duty and, before they have time to realize it, the soul will slip past them into Paradise!

### One-Page Bible

Ishizuka, Christian Japanese, says it took 10,000 prayers and 51 months to handprint by brush the entire Bible text on a single sheet of paper 6 x 2½ feet, readable under a microscope.—*News Dispatch*.



# HOW TO TALK WITH THE DEAD

## By Table Tipping

FROM every quarter of the globe comes the question, "how can I develop my psychic sight?" "Is it possible for anyone to talk with the dead?"

The table to be used as an instrument for communication with the dead, should be given the same treatment and care as instructed for the Ouija board.

To receive reliable communication the sitters must ask clear and concise questions that can be answered by *yes* or *no*. If more explanatory answers are required it can be accomplished by slowly repeating the alphabet. If this method is used one person who is not sitting at the table should call the letters and write them as signified by the rapping of the table.

The same fundamental law governing the communication with the Ouija board governs the manifestations with the table. The lighting of the room is optional with the sitters. The writer does not advocate a dark room. A subdued light is soothing, especially if those present are of a nervous temperament. In selecting a table it would be better to have one made of strong, unvarnished wood, the top twenty-four inches square with legs well braced to give it endurance. Four people can sit comfortably at a table of this size. Set aside an hour for your instruction when you can be free from disturbances. If you have no one to sit with you—sit alone. Place your hands on the top of the table sufficiently firm for the palm of the hand to contact with the surface of the table, then proceed the same as with an Ouija board.

If your phase of mediumship is for rappings, test the authenticity of the tapping by asking a question and designating where the taps shall be made upon the table. Having ascertained that the tapping is genuine, speak the name of a person whom you feel might be present; if it is the person you mention the answer "yes" will be given by *three* taps; if contrary, *one* tap is the signal. If your phase of mediumship is that of *levitation*, the unseen operator will tip the table or lift it and strike the floor *three* times for "yes," *once* for "no." After having identified the communicator, proceed

with your questions. If at any time the communicant is in doubt about the answer to your question they will answer with *two* taps or by lifting the table and striking the floor *twice*.

Silence should be maintained between the sitters while conversing with the unseen operator. Those desiring to ask questions should await their turn with patience.

The investigator should take into consideration that those who seek to enlighten us are engaged in pursuit of greater knowledge and that time is as valuable to them as it is to us. Those seeking communication should keep an appointment with the same punctuality as for a business engagement.

Intelligent communication with the dead should be the aim and object of all who take up the psychic study. Any person who has patience and can give the time to practice this phase of communication can obtain table manifestations. To be sure, there are those who seem to be gifted more than others; but like any art it can be gained by perseverance. The subject is not one for faith, servitude or worshipful obedience. It is one to which we should give our unbiased thoughts. There is no riddle about life. One must reasonably think that those who have taken up life in the spirit body find it as tangible and serviceable as the flesh body. The fact of *natural life after death* is beginning to take definite root despite the ridicule and denials of those who can not or will not allow themselves to be unbiased. This all-important question should not be treated with the contemptible ridicule it now receives from the press and those who, in their respective fields, are exponents of the world's best thought; and least of all, the leaders of religion should know that they can no longer impress mankind if they withhold the facts about life after death.

We can understand why the various classes of industry which suffer losses from the result of natural communication with the dead are not in favor of the laymen learning the truth about life, no longer the secret of a few.

Watch Next Month's Article on "AUTOMATIC WRITING"

### THE GENIUS OF YOUTH

Lord Bryce wrote *The Holy Roman Empire* at 26, which was Ben Franklin's age when he wrote *Poor Richard's Almanack*. Ruskin and Roosevelt were 24 when they composed, respectively, *Modern Painters* and *The War of 1812*. John Jay was Chief Justice of the U. S. Supreme Court at 44. Charles James Fox was a junior lord of admiralty, a thorn in George III's side, at 21. William Pitt, Britain's prime minister for 17 years, assumed office at 24, having previously served as Chancellor of the Exchequer. At 20, Alexander Hamilton was a leading authority on government; at 24, conceived the National Bank. Thomas Jefferson drafted the Declaration of Independence at 33. Robert Peel's name was great in Parliament soon after he was 21. J. T. Delane became editor of the *London Times* at 24.

France and Germany were mastered by Charlemagne at 30. Lord Clive conquered India at 32. Philip Sheridan was a 31-year-old general. Hannibal was but 31 at Cannae. Alexander conquered the known world at 33.

In poets, painters and musicians the thin blue flame of genius has ever flickered early. Bryant wrote *Thanatopsis* at 17, the age of Chatterton when he destroyed his promise by suicide, and of Mendelssohn when he composed *Midsummer Night's Dream* overture. Shelley's *Queen Mab* came at 21, Keats' *Endymion* at 23, 40 of Raphael's madonnas before 28, Rembrandt's *Lesson in Anatomy* at 26. Schubert dead at 31, wrote over 600 songs. . . . Joan of Arc restored France at sweet 16.—*Time*.

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## Do You Know?

—What God meant when he called the children of Israel a stiff-necked people? Exodus 33-5.

—That no one saw the first tables of stone that Moses brought down from the mountain? Ex. 32-19.

—That Moses himself wrote the Commandments on the second tables of stone? Read Ex. 34-27-28.

—That it was Jesus and not the people who saw the dove and heard the voice, at his baptism? Matt. 3-16.

—That the children of Israel ate manna forty years in the wilderness of sin? Ex. 17-35-18-1.

—That it took Moses forty days and nights to get the ten commandments written? Ex. 25-18.

—Why God did not keep his word to Moses and let him go into the promised land at the end of the wanderings of the children of Israel? Deut. 4-1.

—That the giving of the ten commandments was just a spirit manifesting to Moses?

—That the promises given to Moses and the children of Israel are on a par with the alleged spirit communications and the promises made in the average seance room of today?

—That today we are a people ruled by ecclesiastical lawmakers?

—That in the event of Europe deciding to take us under her wing we would hardly notice any change.

—That the coming Congress with the mighty armies of the Pope in command should cause us to at least stir in our dream sleep.

—That perhaps—maybe—when it is too late to pass the guards—we will wish mightily that we had stayed on the firing line.

—That this is the much boasted twentieth century, and one-quarter of it has gone into that country from which, it is said, "no traveler ever returns."

—That tyranny is greater in spots today than it was in the days of Joshua when he moved into the land flowing with milk and honey that God had promised Moses. Joshua 2-6.

—That Mussolini, the prophet of Italy, is another Moses? That Trotsky is another Joshua?

—That Borah of Idaho, if he lives long enough, will find favor with the mighty ones of the next century?

—That today, all the nations of the world are in the whale's belly, waiting to be excommunicated by the people?

—That if every thinking person would band together we could sweep the cobwebs from the sky and make the world a safe place to live in.

—That a bootlegger gets more honor when he dies than a man who spends his whole life for the benefit of humanity?

—That the daily press gave only a passing notice to the death of Luther Burbank, a man who gave his whole life in his service to humanity?

—That unless the thinker comes out in the open and declares himself against unjust laws he is destined to be sealed in a tomb by the self-appointed guardians of ignorance?

—That in a few years more we will be compelled to take out a lease for the privilege of breathing?

## The Stars of May (Continued from page 26)

historical account furnished us respecting Isis, becomes perplexed and unintelligible. Perhaps with the following key, we may unlock the mystery: The sun in Leo, was adorned as the god Osiris; in Virgo, it was worshipped as his sister, Isis; at its passage into Scorpio, the terrible reign of Typhon commenced. Columella fixes the transit of the sun into Scorpio, on the 13th of the calends of November; and this period nearly corresponds with that in which Osiris was feigned to have been slain by Typhon, and the death of Orion was to have been occasioned by the sting of a scorpion. When Scorpio begins to rise, Orion sets; when Scorpio comes to the meridian, Leo begins to set: Typhon then reigns, Osiris is slain, and his sister follows him to the tomb weeping. The traditions allot the sign Virgo to Naphthali, whose standard had for its symbol, a tree "bearing goodly branches."

Thus mythology, in describing the physical state of the world, invented a symbolical language which personified inanimate objects; and the priests reduced the whole of their noblest science to fables, which the people believed as true histories representing the moral condition of mankind during the first ages of civil government.

According to the ancient poets, this constellation represents the virgin Astraea the goddess of justice, who lived upon the earth during the golden age; but being offended at the wickedness and impiety of mankind during the brazen and iron ages of the world, she returned to heaven, and was placed among the constellations of the zodiac, with a pair of scales (Libra) in one hand and a sword in the other.

Hesiod, who flourished nearly a thousand years before the birth of our "Saviour" and later writers, mention four ages of the world; the golden, the silver, the brazen, and the iron age. In the beginning of things, they say, all men were happy, and all men were good; the earth brought forth her fruits without the labour of man; and cares, and wants, wars and diseases, were unknown. But this happy state of things did not last long. To the golden age, the silver age was succeeded; to the silver, the brazen; and to the brazen, the iron. Perpetual spring no longer reigned; men continually quarrelled with each other; crime succeeded to crime; and blasphemy and murder stained the history of every day. In the golden age, the gods did not disdain to mix familiarly with the sons of men. The innocence, the integrity and brotherly love which they found among us, were a pleasing spectacle even to superior natures; but as mankind degenerated, one god after another deserted their late beloved haunts; Astraea lingered the last; but finding the earth steeped in human gore, she herself flew away to the celestial regions.

Some, however, maintain, that Erigone was changed into the constellation Virgo. The death of her father Icarus, an Athenian, who perished by the hands of

some peasants, whom he had intoxicated with wine, caused a fit of despair, in which Erigone hung herself; and she was afterwards, as it is said, placed among the signs of the zodiac. She was directed by her faithful dog Maera to the place where her father was slain. The first bough on which she hung herself, breaking, she sought a stronger, in order to effect her purpose.

On this constellation, Ptolemy makes the following observations: "The stars in the head of Virgo, and that at the top of the southern wing, operate like Mercury and somewhat like Mars: the other bright stars in the same wing, and those about the girdle, resemble Mercury in their influence, and also Venus, moderately . . . those at the points of the feet and at the bottom of the garments are like Mercury, and also Mars, moderately." By the Kabbalists it is associated with the Hebrew letter Gimel and the 3rd Tarot Trump "The Empress."

The Greyhounds, a modern constellation, embracing two in one, was made by Hevelius out of the unformed stars of the ancients scattered between Bootes on the east, and Ursa Major on the west, and between the handle of the Dipper on the north, and Coma Berenices on the south.

These Hounds are represented on the celestial sphere as being in pursuit of the Great Bear, which Bootes is hunting around the pole of heaven, while he holds in his hand the leash by which they are fastened together. The northern one is called Asterion, and the southern one, Chara.

The stars in this group are considerably scattered, and are principally of the 5th and 6th magnitudes; of the 25 stars which it contains, there is but one sufficiently large to engage our attention. Cor Caroli, or Charles' Heart, so named by Sir Charles Scarborough, in memory of King Charles the First, is a star of the 3rd magnitude, in the neck of Chara the Southern Hound.

When on the meridian, Cor Caroli is 17½° directly S. of Alioth, the third star in the handle of the Dipper, and is so nearly on the same meridian that it culminates only one minute and a half after it. This occurs on the 20th of May.

A line drawn from Cor Caroli through Alioth will lead to the N. polar star. This star may also be readily distinguished by its being in a straight line with and midway between Benetnasch, the first star in the handle of the Dipper, and Coma Berenices; and also by the fact that when Cor Caroli is on the meridian, Denebola bears 28° S. W. and Arcturus 26° S. E. of it, forming with these two stars a very large triangle, whose vertex is at the north; it is also at the northern extremity of the large Diamond, already described.

The remaining stars in this constellation are too small, and too much scattered to excite our interest.

The constellation just described gives a love of hunting and a penetrating mind, making those born under it faithful, keen, clever and fond of speculation.

—That it may well be asked how long shall thinkers be afflicted by barbarous law makers who think all the world is blind because they can not see.

—That each succeeding generation is a more perfect fruit than those who bore him?

—That unless we rise supreme to the present day dictation of the guardians of the great highway leading to the hill of progress all those who dare to open their mouths to say good-morning without first saluting the great dictator of morals, will be impaled on the arm of the law maker?



# 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.

**M.E.G., Canada.**—When will I meet the man I will marry? Will I travel to foreign countries?

**A.**—You will not marry before 1937. Travel for you is denoted extensively in 1935 and 1941.

**T.H.M., Ill.**—Will I be located with a concern this year in this or another city? Will I marry this year?

**A.**—Space too limited to give detailed information. Several indications for the year show up in your chart, in regard to business connections. Several offers and try-outs will be given you. No indications of marriage this year.

**W.S.T.C., Hon.T.H.**—What line of pursuit to follow to protect my health? Have the stars endowed me with the natural gifts for serving China?

**A.**—For health and long life you should study either for journalism, reporting, electrical engineering, government duties, research or investigating pursuits, commercial traveling, or oratory. Abraham Lincoln was born in Aquarius, an airy, fixed, serving, humane sign, while yours is an earthy, dry, negative sign and I see no possibility of your success in attempting any such proceedings.

**H.H., Mo.**—I have been thinking of having an operation and feel that it should be soon.

**A.**—You do not give definite information. A complete analysis may give you the desired information. Be careful of unfavorable dates for operations this year.

**F.J.M., Mo.**—What should be my vocation? Will I marry well and when?

**A.**—Your most fortunate vocations are artistry, music, beauty specialist, or acting. I see more than one marriage in your star-map if marriage is contracted early in life. It will not be this year.

**B.H.R., Pa.**—Shall I keep at my present occupation? How can I be a successful man?

**A.**—You do not state your present occupation. You may be successful by following your natural talents as given you by cosmic or planetary laws at your birth. By being less subject to melancholy, by having a more cheerful, progressive determination, and by being persistent.

**P.C., Canada.**—Would I be lucky as a movie artist? Which is my lucky country financially?

**A.**—More success for you in dramatic arts than in motion pictures. Central Canada and Eastern U. S. hold best planetary influences for you. New Zealand and Eastern Australia also favorable.

**A.S.C., Canada.**—Am I likely to gain an inheritance shortly? What is best location for success financially?

**A.**—No inheritance denoted this year. Best locations for you are southern California, eastern Brazil, Cuba, or Hawaiian Islands.

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Said the small boy: "My maw and paw had an awful time getting married. Maw wouldn't marry paw when he was drunk and paw wouldn't marry maw when he was sober."—*De Pauw Yellow Crab.*

### Three of a Kind.

Two persons were disputing so loudly on the subject of religion that they awoke a big dog which had been sleeping on the hearth before them, and he forthwith barked furiously. An old divine present, who had been quietly sipping his tea while the disputants were talking, gave the dog a kick, and exclaimed, "Hold your tongue, you silly brute! You know no more about it than they do."

### Proof.

"From these bumps," said the phrenologist, "I can see that you are very quarrelsome."

"Me quarrelsome? Me quarrelsome? Say that again and I'll kill you!"—*Tid Bits.*

### A Christian.

County Court Judge (to a very talkative woman witness): "Stop, my good woman! You are wasting the time of the Court. More than half of what you have said is totally irrelevant."

Witness: "Well, I do declare! That's a nice thing, and here I've been a regular church-goer for years and years!"—*Tid Bits.*

### Cold Facts.

Leonard was in the habit of swearing when anything did not please him. One day the minister heard him and said:—

"Leonard, don't you know you must not swear. It is naughty of you to do so. Why, every time I hear you swear a cold chill runs down my back."

"That's nothing," said Leonard. "If you'd been at my house the other day when my dad caught his nose in the clothes wringer, you'd have froze to death."—*Tid Bits.*

### Time To Stop.

"It is high time," said the reformer, "that we had a moral awakening. Let us arise in our might. Let us gird our loins. Let us take off our coats. Let us bare our arms. Let us—"

"Hold on, now!" exclaimed a tall, thin woman near the platform. "If this is to be a moral awakening, don't you dare to take off another thing!"

### Only An Ad.

Six-year-old Dorothy heard more or less shop talk at home, her parents being in the advertising business. Last Sunday she brought home a text from Sunday-school. Her mother, seeing something in her hand, asked what it was. Dorothy replied, with a little shrug of her shoulders, "Oh! only an ad. about Heaven."—*Tid Bits.*

## PARZIVAL (Continued from page 14)

quality of STILLNESS, the ACTIVITY is in reality SO INTENSE that it appears to CEASE. But the resultant Rapture is in that case more refined and consequently more Powerful than in the lower and grosser forms. Herein is the Peace which passeth all understanding. Kundry may be said to have so far sought Rest below the Vibration of the RED RAY, while Parsival has found it beyond that of the ULTRA-VIOLET.

And so, when later, Kundry uses all her charms to tempt Parsival, she fails. Her embrace awakens the vibration of the RED RAY in the heart of Parsival and in this he recognizes, sympathetically, the cause of the wound of Amfortas and wherein the latter had failed. For Amfortas had been content to accept something LESS than was his DUE, a vibration lower than the one to which his being was capable of responding.

Once the string of the Instrument or of the Bow has been slackened, its power is reduced; once the WILL has become the 'will' it needs re-tuning to the Divine or Higher Vibration, but it cannot thus re-tune itself once self-will has usurped the place of SELF-WILL.

In that case the Holy Spear of Will and Wisdom has been replaced by the Sword of Reason. This Sword is both useful and necessary until man has obtained possession of the Holy Spear or become conscious of his true Purpose, (Just as Reason is necessary until we attain to Wisdom and Understanding whereby the Truth is directly perceived without the necessity of inference and deduction) but once the higher faculties have been acquired and the Higher Will recognized as the true guiding Power of our lives, our Purpose must be kept pure and unsullied.

This Mystery is made clear in Liber Al vel Legis:

"Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

The Perfect and the Perfect are one Perfect and not two; nay, are none!"

So we may come to understand how the Perfect Cup and the Perfect Spear—Pure Understanding and Wisdom—are one; nay, are none since all "knowledge" is cancelled out in Perfect Ecstasy.

Parsival yields not to the glamour of time and circumstance for he seeks the Eternal Reality, the everpresent Here and Now. The chance of a brief reflection of ecstasy on the physical plane does not deter him from his Quest for that which is CONTINUOUS as the Body of Our Lady Nuit or the Stars of Heaven. But, meanwhile, since he has left behind him—in the Temple of the Grail—the true Chalice of Ecstasy, his first duty is to seek the Holy Spear, the means whereby alone it may be vivified and enlightened.

Under the influence of Kundry he obtains a glimpse of his true purpose, the mission of Redeemer. Having realized the cause of the wound of Amfortas he determines to seek and obtain the means whereby it may be cured. Nor is he to be turned aside from this deed of compassion for in vain does Kundry question:

And was it my kiss

This great knowledge conveyed thee?

If in my arms I might take thee,

'T would then a god surely make thee.

Redeem the world then, if 'tis thy aim:  
Stand as a god revealed;  
For this hour let me perish in flame,  
Leave aye the wound unhealed.

But Parsival is determined that he will first heal the wound of Amfortas—King of the Grail—and he offers Kundry redemption at the price of her showing him the way back to the Castle of the Grail.

This would perhaps have seemed the reasonable course for Kundry to pursue. But the Task of Parsival, by the proper performance of which he may become MASTER OF THE TEMPLE, is not thus easy of accomplishment.

He must, in fact, on his return to the Temple bring with him the NEOPHYTE in his hand. He must have proved his power to Raise the Fallen Daughter—or Animal Soul—to the Throne of the Mother—Understanding. It is his task to lead Kundry to the Mountain of Salvation, not hers to show him the way.

Besides, he has not yet obtained the means of curing the wound of Amfortas. Mere compassion for his anguish, mere realization of the cause of the trouble is not enough. Had he returned at this juncture his mission would have been a failure.

But Kundry—womanlike—does not pursue the reasonable course, and in the end her intuition produces the finer flowering. Yet she is not conscious of this for the intuition is clouded in her mind by her emotional nature. She is aware that she has been flouted, that her charms have failed to seduce Parsival from the sacred mysteries, as she has seduced Amfortas. For Parsival has told her:

Eternally

Should I be damned with thee,

If for one hour,

I forgot my holy mission,

Within thy arm's embracing!

Nor could her appeal to his pity (though in truth was he "By Pity lightened") turn him aside from his larger purpose; even when this appeal was coupled with the promise that he should straightway see the Path to the Grail if he lingered but an hour.

Desperate, Kundry cries:

"Begone, detestable wretch!"

and calling upon Klingsor (the only Master Will she knows) to avenge her wrong, she at the same time curses Parsival and all the Paths wherein he might travel, should they lead away from her.

And here the intuition that she is really necessary to his Attainment actually brings about the next step towards that end, by strange means. Parsival needs above all to realize the Nature of his True Will. And Klingsor has at this moment appeared upon the Castle wall; the Damsels rushing out of the Castle hasten toward Kundry, while Klingsor—poising a lance—cries:

Halt there! I'll ban thee with befitting gear:

The Fool shall perish by his Master's spear!

All else having failed, Klingsor makes use of the Sacred Spear itself. He hurls his WILL at Parsival, who, being perfectly receptive to the Higher Power (no matter what the agency used to bring it to him) receives the Spear, not in his heart, but in his hand. For—as in the case of the Higher WILL at the time of the opening of the 1001 petalled Lotus, the Real Flower of the Garden—it is seen gently floating above his head, within his reach and power to grasp.

(Continued on page 36)



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## Amulets, Charms, Talismans (Continued from page 17)

ad. loe explain it for does not the Mishna allow on the Sabbath the wearing of all kinds of ornaments even if they be not fastened to the body?

It would be allowed even the carrying of swords and bows, if those things were not considered as things to be ashamed of rather than ornaments, as the Mishna (Tract. Sabbath) clearly states. But the expression "sewed on" refers to the customary verses or images. Thus this case is exactly similar to that of a ring, which is allowed to be worn on the Sabbath only when it has a seal engraved upon it, but not otherwise. We are the first to propose this explanation and for this have earned the praises of many scholars.

18 "One is allowed to put on the tephillin or to bring them into the house, one pair at a time, in case he finds them on the street upon the Sabbath, in order that the respect due to holy things may not be lessened by seeing them in an unworthy situation." (Tract. Erubin, Sect. Hamotze Tephillin. See also our Phyl. Rit, 118 et seq. and further on here).

19 That Abbaye explained the passage like the later commentators, referring the sewing-on to the hair-net, is clear from his objection: "Let it be considered like an approved amulet." For if he had understood it as we do, he could not have considered it an amulet at all; since he was not arguing about the totapoth which were unknown to him, but was answering R. Joseph, who was talking about the humrate diqetiphta which was well known to him. And perhaps the humrate di-qetiphta was so made that the verses were attached to it from the beginning. But even if Abbaye held the view later adopted by the commentators, this does not disprove our explanation; for the later doctors of the Talmud, living centuries after the first authorities of the Mishna and in a far-off country, not seldom misunderstood the Mishna. Abbaye's objection, in fact, remained unanswered. Only a century later R. Jehuda of Diphta explained it to be the amulet worn in his own time, as we have shown in our Phyl. Rit, p. 99.

20 For an explanation of this subject see Phyl. Rit, p. 99.

(Continued Next Month)



## TELLING REMARKS

The year 1926 ought to be much more successful and prosperous and lucky than 1925. There are no Fridays the 13th in 1926, and there were three in 1925.—*Troy Record*.

Minister denies that churches have started wars. Wonder how many people he has married.—*Seattle Argus*.

A lot of people will be unhappy in heaven when they find out they can't institute any reforms or pass any laws.—*Masonic Review*.

Hats off to the past; coats off to the future.

Education is a conquest, not a bequest—it cannot be given, it must be achieved.

Take life as you find it, but don't leave it so.—*Passing Show*.

In the Kingdom of Heaven, we are told, there is no marriage or giving in marriage. These few words have turned the thoughts of more men Heavenwards than all the efforts of all the clergy.—*Tid Bits*.

You can trust the modern boy far more than you can trust the modern man.—*Dr. Cyril Norwood*.

It is the height of folly to harbor pessimistic views, for success usually runs with the optimist.—*Lord Rathcreedan*.

Usually the best way out of a difficulty is through it.—*Lord Hewart—Tid Bits*.

One evil thought draws the line, two evil thoughts engrave the line, three evil thoughts chisel the line.—*Sir Philip Gibbs*.

Man has plenty to do in his struggle with Nature, and it is madness for him to struggle with his fellow-men.—*Sir Oliver Lodge*.

*The First Fundamental Truth.*  
Modernists say, "There ain't no hell."  
Fundamentalists reply, "The hell there ain't."—*Exchange*.

Auto Suggestion—Let's take a taxi.—*Lehigh Burr*.

*Invisible*  
"The greatest art for all is the art of living."—*David Grayson*.  
Pedestrians will agree.

"The road to wisdom is paced along a path of sleep."—*Gerald du Maurier*.

A film was recently shown dealing with palmistry. It was noticed that in the semi-darkness couples were endeavoring to trace the lines on each other's hands.—*Passing Show*.

Professor Einstein has been awarded a medal for his exhaustive contribution to the quantum theory. This is quoted at full length by Scots when asked to say "When."

## The Lipopheric Type (Continued from page 6)

very changeable in moods—cheerful, social, affectionate; then very depressed or angry, disposed to scold loudly. They are, however, always inclined to show their best side to strangers. They are naturally dictatorial. They scold without being angry. They are quarrelsome but mean no harm, unless they are deeply offended, at which time they never forget nor forgive.

These people are noted for their pleasing, social, gracious manners in public. They are magnetic; they are adventure-some and daring. They are more selfish than usual and when they find that they cannot use people, often throw them over without compunction.

They love luxury, clothes of very fine fabrics, cars, pleasures, jazz music, darkened rooms, mystery, heavy colors, sensuous perfumes, draperies that reveal darkened, mysterious corners; they indulge in cryptic sayings and suggestive speech. They avoid the daylight, figuratively, and direct expression. Most of them, especially the men of this type are strongly polygamous.

Those people are very neat and cleanly in habits as a rule and very particular and sensitive about what touches their bodies. The sense of touch (as all the other senses) is very keen and sensitive. They prefer to wear the finest fabrics, or finely woven materials, as silk, satin, velvet, cashmere, etc. They are most fastidious in dress, especially those of the upper classes. They are haughty, prefer to have servants to do their work and live in extreme luxury. If they have to work, they plunge in vigorously and work very fast to get it out of the way. They possess wonderful executive and managing ability, when they exercise it, but they are always extravagant; they are good schemers and planners. Usually they are physically indolent.

The reason this type of people take up or manufacture fat is because the sex brain which has so much to do with the digestion or emulsification of fats is always strongly developed. Their appetite for fat and oily foods, meats, stimulating drinks, wine, rich creamy foods is preferred and the assimilation efficient. Amativeness is at the foundation of the fat-absorbing impulse. The consumption and assimilation of such foods is great,

resulting in a tendency to overgrowth of fatty acids, tissues and spores. Therefore they are not able to maintain health very long. This type is the most difficult of all to reduce in weight. They may starve themselves to extreme weakness and still be fat. Fasting does no good when it is a question of reducing weight in this type.

### PREDISPOSITION TO AILMENTS

This Type is in danger of fatty degeneration, fatty overgrowth in heart, kidneys, lymphatic glands; on the outer and even inner walls of the alimentary tract. The brain may become involved. Fatty acids form, interfering with digestion, liver action, brain action, heart action and healthy functioning generally. Their diseases are caused by fatty acids and gases. Overgrowth of fatty acids and spores may collect on the walls of the vital organs causing extreme distress in such diseases as, epileptic, paralytic or convulsive; pustular, congestive, internal fissures and adhesions; scrofulous, cancerous, ulcerous. They may suffer from obese anemia caused by too much fatty acid in the blood. They may suffer from cerebral congestion, and many other ailments coming from the same general cause.

To cure this type and at the same time overcome this obesity, we must break down the fat and eliminate the fatty acids. This is not easy to do for fatty tissue is the most resistive, but it can be done when the type is properly understood. Citric acid is one of the methods whereby fatty tissue may be broken down, extreme hot baths are helpful, vigorous Swedish massage and a "lean diet" or foods rich in calcium, silicon and fluorine. The food that they eat should be very low in fat and low in protein; the starches they eat should be negative starches, and a "dry" diet is best.

### TALENT

Their talent runs to independent and executive lines in the direction of entertainments of various kinds—music, singing, jazz playing, vaudeville, comics. They are good in society leadership, club activities; business in promoting, selling, demonstration, trading and speculation. They are smooth, familiar and plausible talkers, but never deep thinkers.

## Parzival (Continued from page 34)

And so *Parzival* grasps his True Purpose and brandishing the Holy Spear with a gesture of exalted rapture, he makes the Sign of the Cross therewith. Now the Sign of the Cross is symbolical of that "Cross of the Elements" from which the Creative Word issued at the birth of the dawning Universe.

A New Word is, as it were, uttered by *Parzival* and once again the Holy Spirit may be said to brood upon the Waters of Chaos. For at this moment, as with an

earthquake, the Castle falls to ruins; the false Garden withers, and the damsels lie like shrivelled flowers strewn around on the ground. Kundry sinks down with a cry, and to her turns once more—from the summit of the ruined wall—the departing *Parzival*:

Thou knowst—

Where only we shall meet again.  
And, having uttered these prophetic words, he disappears among the shadows.

### NECROLOGY OF THE MONTH

#### *Died*

Dr. William Bateson, 66, distinguished British biologist, famed investigator of Mendelian theory of heredity; in London.

Henry Holt, 86, famed publisher and writer of various books dealing with the cosmos; at Manhattan.



## BLACK MAGIC

There comes from France an amusing variation upon the theme of "antique finds." Here is the story:

Some little time ago a well known Parisian collector of "Black Magic" made what appeared to be an important "find." No one in Paris has a more comprehensive collection of sovereign talismans, enchanted iron rings, love and death philtres and all the stock-in-trade of enchantresses and witches from the middle ages down.

This antiquarian was astounded one day to discover in a lonely farmhouse in Poitou three wax figurines, transfixed with long pins, thru the heart, bowels and brain. They were perfect examples of the sorcerer's art as practiced in medieval days, when possession of such an object (duly "blessed" by a priest) was thought to enable a person to kill off all his enemies merely by giving the wax toy the desired stroke, while intoning an incantation to the "Evil One."

The three little wax statuettes, of very mediocre execution, were no relic from the middle ages. They were brand new—and therefore proof positive that faith in the efficacy of Satanic magic still obtained in the 20th century French countryside.

Questioned, the peasants in whose homestead the collector had happened upon this evidence appeared confused, even terrified. As soon as they saw that their chance visitor—who had merely stopped to buy milk for a picnic party—knew the meaning of the wax figures and the long pins they became tongue-tied. Gradually, however, he coaxed them to talk. A great deal of money changed hands when finally it came to the question of the Parisian's being allowed to carry the wax figurines away with him.

The three figurines were given a place of honor in the Paris collection. They were exhibited to all their new possessor's friends, who went into ecstasies over this evidence of magical survival. True to his promises, the collector never mentioned their place of origin more exactly than as "a farm in Poitou."

Shortly thereafter a sudden indisposition sent the collector to a famous specialist. What was his amazement, on being shown into the consulting room, to see upon the mantelshelf three wax figurines of mediocre execution and obvious newness, transfixed thru the heart, bowels and brain, with long pins.

Delighted at this evident appreciation, the physician exclaimed:

"Yes! A most extraordinary discovery of mine. They came from a farm in Poitou."

About a week later the collector and the famous specialist, together with the latter's nephew, whom the farm people had never seen, motored down to the old rambling farmhouse in Poitou. Out of sight of the farm buildings the car was brought to a stop. The nephew got out and went on alone.

In the parlor, where he waited for milk, the young man found three new figurines, of exactly the same pattern.

The story is now a good joke. Perhaps students of black magic are still discovering, and still buying proof of its survival in the 20th century countryside of France—in a lonely farmhouse in Poitou—Great Divide.

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*TM, III.*—You failed to give required birth month, and year. It will be very difficult for you to adapt yourself to any occupation that requires regularity, or sustained effort. Any profession would be an almost useless undertaking unless you overcome this deficiency. Cultivate your will. You are emotional and argumentative, yielding to moods rather than to reason. If you were a man you would make a successful newspaper reporter. You have the qualifications for making a good speaker or propagandist along argumentative subjects where spontaneity of thought is required more than analytic reason. You are capable of promoting interest in the minds of people along any subject that catches your interest, for enthusiasm is quickly aroused within you.

You are naturally active and restless and you might do well in organization work where such qualifications are required. Whatever you achieve must be well planned and active by your 35th year, for after that time opportunities will not be so favorable for success, although there is nothing unfortunate; but more effort for the same amount of success would have to be made; more hindrances will be encountered and greater necessity for perseverance and persistence.

The principal thing for you is to make up your mind to select some active interest that includes the essentials above described—then do not waver but bring your will to sustain the interest until you have built up a definite result, otherwise there will be the same scattered successes of the past. There is a marriage line which looks favorable later in life for happiness.

\* \* \*

*CBF, Mass.*—You have a frank, generous, loving, idealistic nature; but when your emotions are most involved there seems to be more reserve in expression—the result of sensitiveness. This tendency to suppress the emotions appears to be overcome as life advances. The susceptibility to impressions tends greatly to your advantage in learning, giving you quick comprehension. If educational opportunities are denied, you naturally acquire much general knowledge thru observation. You have a romantic nature and are attracted to poetry and music, but being a mental-emotional type, your best success will be obtained through study of ethical subjects, particularly metaphysics and psychology. You would make a successful teacher along these or any educational lines. You would be efficient in research work, in a library, or working with children of whom you are very fond. You are a bit handicapped in the possession of two dispositions; the desire and ability to do big things, and at the same time, you hesitate to take the initiative. It will be difficult for you to overcome this. There will always be this

urge for some definite mental activity along with an equal desire for home life and family. I think there will eventually be a happy compromise for future years show some gratifying attainment along some mental line. In your earlier life you were more critical, much harder to please than now, but circumstances and an almost unbroken period of responsibilities in the past have softened these tendencies. Your life seems to have been considerably ruled by relatives or adverse environments. Your ambitions have consequently, been greatly interfered with.

You have helped others more than yourself, yet their success in great measure compensates you for personal denials. You have had a very active life which has steadily increased since you were over twenty. You will continue active to the end of your life, only the pressure of previous obligations of service to others will not be so demanding. You have a long life, the Life Line ends in a square which indicates protection from suffering, or a lingering death. There are but few indications of sickness, as you grow older, beyond minor ailments. If there are any chronic symptoms it would be a tendency to kidney trouble, easily overcome by watchful care.

At present there seems to be uncertainty and restlessness in your life. You are tired of the active monotony; this creates desire for changes; but with patience the changes will develop naturally without your forcing the situation. I suggest waiting until July, 1926, before undertaking any radical changes unless compelled to do so, in which case plan only temporarily. From July, 1927, definite, steady improvement is promised; opportunities will then develop to make more permanent and successful changes, all of which include financial increase; home life under contented conditions, and freedom to realize a personal ambition.

You will be very successful in money matters in the future; but between 50 and 55, demands are likely to be made upon you, by friends or relatives which should receive careful consideration before yielding, as your sympathy is then liable to overbalance your better judgment. The one outstanding feature in your palm is the evidence that the earlier years contained the hardest lessons. There were two attachments in your past; one ending more like a broken engagement; too many obstacles to your happiness; the other ending in death. There is a marriage in the future, but not until after 1927. It will be a permanently happy and fortunate one.

\* \* \*

*Mrs. EW, W. Va.*—I quite understand your present condition of mind, and you are to be congratulated. There is an unusual combination marked in your palm which is active at the present time. Its

(Continued)

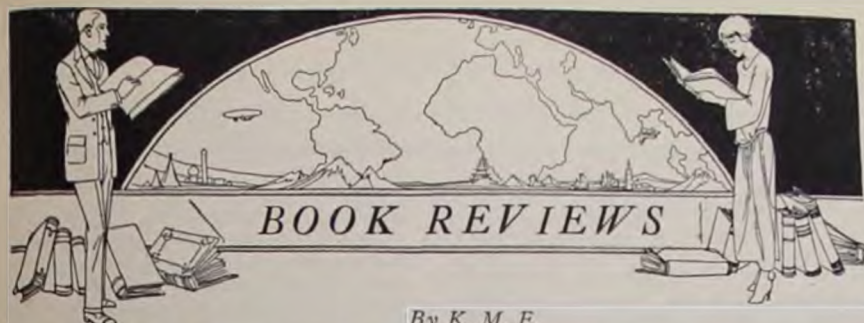
## ASK ONE QUESTION

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.

Give sex, year and date of birth with good impression of the lines of your hand (the palm) by using a rubber kodak roller (3 inch size) and printer's ink. Ink roller carefully, roll over palm, when well covered with ink, place palm with firm pressure on sheet of paper. Cleanse hands with gasoline, and send your palm-print to

THE OCCULT DIGEST, 1904 N. Clark Street, Chicago, Illinois





By K. M. E.

PRACTICALLY with the commencement of publication, it has been the policy of The Occult Digest to stress the necessity for education. Education is more than book learning. It is the acquisition of personal experience and the use of knowledge to balance, place, value, and utilize that experience in the business of expanding the soul.

Books are one of the most potent factors in the acquisition of education. If one's education is confined to book learning, there is no education—there is only the amassing of an encyclopedic fund of information which can be put to no useful purpose. If one's education is confined to mere experience, without any attempt to measure that experience in terms of common advancement, there is also lack of balance—one sided conviction and certainly no occult judgment.

For occult education is simply the acquisition of the ability to judge one's occult experience in the light of the sum total of human (or Divine, if you will) experience; to measure one's experience by the sum total (in so far as it can be acquired) of human knowledge.

Obviously this goal is an ideal—something to be striven for—perhaps for aeons beyond this mere handful of years we know as the journey from the womb to the tomb. And a glance at the books which have been recommended in these columns during the past few months is a glance at a constantly growing array of tools with which to carve out the cameo of judgment.

Nowhere has there been a more careful selectivity than in the publications of the Open Court Publishing Company; and certainly no volume has ever come from the press of that company more calculated to give the layman clearer insight into the meaning of the phrase "human experience" than the volume just off their press containing *The John Dewey Lectures upon the Paul Carus Foundation*. It is called "EXPERIENCE AND NATURE," and will certainly prove invaluable as a background for the serious student of the occult. Someone once said that the occultist who is all foreground and no background is really a "mock-occultist," and the shoe is distressingly universal in its dimensions. "Experience and Nature" should be in the library of all who aspire to genuine, clear understanding.

Something more spectacular, but with a special ax to grind, the reconciliation of the conception of God and the array of facts perfected by pure science, is *Floyd L. Darro's "THROUGH SCIENCE TO GOD,"* from the press of Bobbs-Merrill, at Indianapolis. One of the fruits of the recent revival of the age-old death-agonies of perpetual superstition, it is a welcome addition to the vast number of similar apologies which have burst from the printing presses of the world, since it deals specifically and clearly with the history of the evolutionary theory, and with the reactions to it

through which the world has passed. It is inexpensive, informative, and highly recommended by this magazine to its readers.

For a brief history of the advances which pure science has made in the field of atomic investigation—and therefore of tremendous value and interest to all who express the universe in terms of its vibratory reactions, is "ATOMS AND RAYS" by Sir Oliver Lodge, whose reputation as a physicist is colossal quite apart from his experiments in the field of spirit phenomena. It is just published by George Doran, New York, in clear type, and of a size easy to handle and read.

A more highly specialized problem, philosophical and with a decided occult slant, is "ART AND THE UNCONSCIOUS" by John M. Thorburn, published in London by Kegan Paul, Trench, Trubner & Co., Ltd. Its careful analysis of the nature of meditation and imagination make it specially useful to advanced students of this phase of occult thought.

Alfred Stringer, a profound thinker and sincere student has put the result of his meditations into book form under the title of "PSYCHOLOGY, The Key to The Mystery of Life, Love, Evil and Death." Whatever the pure scientist may have to say about his work, it has much of value to the honest seeker, and is published by Sherratt & Hughes, Manchester, England at a modest price.

That the subject of rejuvenation is as attractive to mankind today as it was when the Occult philosopher was the only type of humankind interested in the problem is attested by the myriad of works of the subject now appearing. Naturally there is a great deal of twaddle—but there is some which is not nonsense—and among the latter category is Dr. H. H. Rubin's "THE MYSTERIOUS GLANDS." It is written for the information of the layman, and ought to do much to eliminate the mist of misunderstanding which surrounds the subject. It is from the press of the Milo Publishing Company, Philadelphia.

"THE PHILOSOPHY AND PHENOMENA OF SPIRITUALISM" by the Rev. Franklin A. Thomas, D. S. S., is a disappointment. It looks as though it had a message of profound importance—but its chief value is that it is a revelation of the number of letters of recommendation the good Doctor carried around with him, and the number of times he held meetings in various places. The biographical part is of some value—it is unconsciously fine as a picture of the honesty of purpose with which he has labored. The one or two chapters devoted to the subject matter of the title are not especially informative, nor are they philosophical. It may be had from Dr. Thomas at Brookline, Mass.

If anything is calculated to remove from popular mind the picture of the Moslem (modern) as anything like his reputed forbears, it is "THE SOURCES OF CHRISTIANITY" by Khwaja Ka-

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## "TELL ME A BOOK TO READ"

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mal-Ud-Din, in which for almost the first time in English, we have a picture of the Christian as seen by the Moslem. True, he glosses over the historical parts of Islam which need glossing over, as is customary with the best of Christian apologists, but the book is one of the most interesting additions to comparative religion in recent times. Published by Basheer Muslim Library, Woking, Eng.

Also, a splendid view of the spiritual conception held by the most advanced of modern Jewish thinkers with regard to the Old Testament scriptures, can be had from M. O. Gershenson's "THE KEY TO FAITH," published by MacMillan. The author is one of the most widely known philosophers and critics of recent (pre-Bolshevik) Russia.

For those of an archaeological turn of mind, and who are specially fond of the mysterious occultism of the Egyptian scripture, G. A. Gaskell has provided a copiously illustrated interpretation, made clear not only by the nice arrangement of the text, but also with the many diagrams interspersed throughout the work. His "EGYPTIAN SCRIPTURES INTERPRETED," published by C. W. Daniel Co.

In the field of folk lore, so closely interwoven with the occult as to be practically inseparable from it, is Edwin Hartland's "THE SCIENCE OF FAIRY TALES," from the press of Methuen & Co., Ltd., London. Replete with variants, correlative information, and rare myths, the book will delight the lover of fairy stories for their own sake quite as much as the serious student of their origins and general significance.

A new addition to the H. W. Wilson Handbook Series, of great value to social workers, is a compendium of THE GENERAL STATUS OF MARRIAGE AND DIVORCE in the United States. It is a digest of all the state laws, federal proposals, and statistics relating to the subject, and is a compact and handy reference work on this subject. It is compiled by Julia E. Johnsen.

Of immense value to those engaged in any field of propaganda which requires public expression is the issuance by The Blavatsky Institute of Canada (Toronto), of a series of lessons in public speaking, a Correspondence Course on theological subjects and exercises. Prepared from and for occult workers in an occult sympathy, they should be in the hands of all who have the burden of publicly delivering messages in this field of thought. They may be had from that society or through this magazine.

CARMEN ARIZA, by Charles Francis Stocking, E. M. (The Maestro Co.).

Most of our novels are written to describe life as it is, but there are also some of them written to describe life as the authors think it ought to be. The story of Carmen Ariza belongs to the last mentioned class. It describes how the impossible ought to be possible. It does not, like some of our realistic novels, "put problems under discussion"; for the author knows so well, that nothing visible and audible is real and that only God exists. This doctrine is preached, directly and indirectly, throughout many hundreds of pages, and the uneducated heroine of the story lectures about it all the time like a university professor. Those who believe in the nothingness of the visible and the exclusive reality of the invisible are the saints and martyrs of "Carmen Ariza," being gloriously triumphant at last, and those who do not so believe are the scoundrels of the story, the very scum of the earth.

A propaganda for the faith that denies matter absolutely and proclaims the omnipresence and omnipotence of the invisible, but only as this doctrine is taught in the New Testament and in Mrs. Eddy's books, would I think, more quickly gain a hearing by being given in an unadulterated form, entirely free from fiction of any kind. Unnatural and impossible characters, the scoundrels who stupidly believe in what they see and hear, and the spotless saints and martyrs, who carefully doubt their five senses and who try to perform such miracles as Science Practitioners pretend to do, can hardly convert any one to the Hindu Adwaita doctrine of the nonexistence of matter, nor to the more recent American doctrine of the nothingness of the "communal mortal mind," no matter how often Herbert Spencer is quoted in corroboration. True philosophical synthesis looks upon the negative as no less real than the positive, and quite as essential to the whole. For there can be no whole of any kind where some of the parts are lacking.

Mr. Stocking tells us over and over again, that we should demonstrate our faith and not be satisfied by merely talking about it. He is right. It is much better I think, to simply demonstrate individually that we are right, than to write volumes of fiction about fictitious demonstration.—J. B.

Statement of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1912. Of The Occult Digest, a monthly for Everybody, published monthly at Chicago, Illinois, for April 1, 1926. State of Illinois, County of Cook, ss. Before me, a notary public in and for the State and County aforesaid, personally appeared Ross K. New, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of The Occult Digest, a monthly for Everybody, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Occult Digest Company, 1904 North Clark St., Chicago; Editor, Effa E. Danielson, 1904 North Clark St., Chicago; Managing Editor, Ross K. New, 1904 North Clark St., Chicago; Business Managers, none. 2. That the owners are: Effa E. Danielson, 1904 North Clark St., Chicago, Ill.; Ross K. New, 1904 North Clark St., Chicago, Ill. 3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

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# A SCIENTIFIC SECRET SOCIETY

By DUDLEY WRIGHT

History records the existence of a secret society formed solely for the purpose of research and experiment in Natural Science. *The New Age* says, for centuries there have been secret associations of men engaged in the study of occult or hermetical sciences, but scientific societies generally have a membership open to all who are interested in the studies for which they exist, and the reports of their proceedings are published to the world.

In the 16th century, John Baptist Porta (1578-1615) established in his house at Naples a society of scientific scholars under the title of The Academy of Secrets, each member of which took an obligation to communicate to the other members the results of his researches and experiments. No one was received into membership who had not become distinguished through his scientific discoveries. Each member was obliged to contribute something that was not generally known and might be useful.

Porta himself was from his early days renowned as a scientist; to him is due the invention of the Camera obscura. There is an account of this in his *Magia Naturalis*, (first edition) published in 1560, when its author was not quite 15 years of age, and which, on its first publication in the Latin language, was translated immediately into Italian, French, Spanish and Arabic, and went through many editions in various countries. It is an amazing collection of everything known in Porta's time in the whole compass of nature and art that was wonderful or curious. Later editions and his other works contain particulars of a number of industrial processes, first enunciated therein, the origin of which is unknown, and which Duchesne, Porta's biographer, is of opinion were the subject of discussion at the meetings of the Academy of Secrets, which also, probably, was the place of their birth. Porta himself was a great traveler, visiting

many countries in search of scientific knowledge, which he imparted, without reserve, to his fellow members of the Academy.

Unhappily, the society did not have a lengthy existence. From the earliest times ignorance, and superstition have persecuted men of merit. Porta, who was a Roman Catholic, was denounced to the Inquisition as forming assemblies, the members of which are engaged in the practice of sorcery and magic. He defended himself with such skill that he emerged from the trial with honor after having confounded his denounciators and questioners, but Pope Paul III, the founder of the Congregation of the Inquisition and the enemy of academics and academicians, not only prohibited the holding of such meetings but also the "study of illicit sciences." What did Porta? Although his house still continued to be the resort of scientists, he conformed to the first restriction in the edict, but, knowing not the meaning of the term "illicit sciences," he took no notice of the second clause, but continued to devote his time to study, laborious research, experiments, and to useful work. He was particularly devoted to the study of medicine and natural philosophy.

Porta, who was a senior contemporary of Lord Bacon, passed away at Naples on February 14, 1615. Towards the end of his life he erected, in the Church of St. Laurent at Naples, a small chapel of white marble, where he was interred amid great pomp, regretted by his family, his many friends, and all the scholars of Europe.

In 1763, Col. Thoux de Salverte, a member of the Order of the Strict Observance, founded at Warsaw the Academy of the Ancients, on lines precisely similar to the Academy of Secrets. The objects of this Academy, however, was the cultivation of the Occult Sciences and their connection with Freemasonry.—*The Masonic Review*.

## NEWS-NOTES

### Luther Burbank

Luther Burbank, world-famed horticulturist, is dead! The news flashed to every part of the world. We pause in silent meditation, saying within our mind's consciousness,—A MASTER—whom all the *thinking* world revered—has left the mortal expression of life to take up his abode amongst the immortals, at a time when all Nature that he loved best was awakening from its winter slumber to greet him.

Those whose eyes see *beyond the tomb* do not mourn the passing of Luther Burbank. They will listen for his voice and await with patience the authentic story of his introduction to the new phase of *Life*.

Nature was his only God and Master Teacher. Burbank learned his lessons well and gave abundantly from the universal storehouse the richest of gifts to the people of the world—a Great Student-

Teacher whose works shall forever live to bless humanity.

Luther Burbank,—Master of the forces of nature, is not dead! Neither does he sleep but awaits the opportunity to tell the religionists, "Your plan of salvation is man-made humbug, for I have found life one of eternal progression and opportunity."

We can picture Luther Burbank saying: "Give me a hoe and a microscope. I want to cultivate the minds of men, that they may produce a better variety of ideas and ideals about the disposition of man *after* death.

### Ears

Dr. Puffer, Viennese ear specialist, has demonstrated by measurements that the human ear is growing larger from generation to generation. He suggests the fact may be due to the increased number and volume of sounds connected with modern life, and the more complicated demands made by civilized man on his hearing.

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## PALMISTRY QUESTIONS (Continued)

effect will be a harmonized adjustment between the mentality and the emotions. Emotions react on the Astral Plane, and this may account for the experience you speak of, "traveling in my astral body while the physical body is asleep." When the day dawns and the mental and emotional faculties begin their task of harmonizing, these mysterious moods result, including other unfamiliar sensations you mention. All this will eventually result in a perfectly satisfactory adjustment. Meanwhile, this is good material to be utilized for story writing. Your hand shows another unusual literary quality, extremely rare even among good writers—the ability to present a descriptive idea in a way that arouses a train of supplementary suggestions in the minds of the readers. Lafcadio Hearn possessed this unusual gift. Read his "Gleanings in Buddha Fields." A short story writing course would be a great benefit. Some technical training is necessary but you have the natural gift, which is of great advantage, and in vivid descriptive emotional expression you can excel. There is no reason why you should not become a successful writer if you apply yourself; but don't get discouraged if success is not immediately realized for you are inclined to be easily depressed. One time you are confident of ability, then the emotional gauge becomes equally disconsolate. Regulate your moods or make capital of them by writing out these unusual mental phases, and these "queer mysterious feelings." This will be good practice. This mysterious energy which seems to you like "mighty forces stronger than I can overcome, or repel," is this driving energy seeking outward expression. Give it expression. You need not fear, it can not overcome you, for you possess both reason and will; either one of which is sufficient to maintain normal mental control. Later, when you begin a real story, try subjects dealing with the mysterious and mystical; in such themes you have wide range for picturesque expression. In fiction characters let them represent the moods you have yourself

experienced. You have a fine mentality. Train for writing. There are no obstacles but what can be overcome, and between now and thirty-five opportunities will be favorable for success.

\* \* \*

Mrs. A.W., Pa.—Your palm reveals a prominent tendency to psychic investigations but doubt whether your present method along phenomenal manifestation will yield the purpose for humanitarian service you desire. You are naturally psychic; instead of "sitting for development," suggest that you cultivate your natural clairvoyance faculty along natural methods. Your palm indicates excessive susceptibility to psychic forces. Instead of making yourself merely negative to these forces, which have a tendency to make you very nervous, why not develop a mental clairvoyance offering you conscious discrimination and control of knowledge desired. Discrimination is absolutely essential to reliable psychic development. As a preliminary step towards attaining clairvoyance first demand a teacher. These teachers may be in the flesh or spirit body. You may not, for a time, be aware either of their presence or teachings; you may not "hear voices," or receive "any test," but if your demand is sincere they will heed.

Take every incident in your daily life, utilize it as a lesson. Once under the direct guidance of these Spiritual Teachers, the way will open for greater service as fast as you are able to make the grade. If you accept this method, give up for a time at least, your present plan of "sitting for development." Demand a teacher to instruct you. It will be heard, "For when the pupil is ready a Teacher is there." Go about your daily duties as usual, setting aside a little quiet time each day to present your request. It will not be long before there will be some indication your request has reached the right source.

You are going to feel your limitations very keenly, and many things will seem to thwart your efforts and plans but you will receive valuable benefit.

## ASTROLOGICAL QUESTIONS (Continued)

M.A.B., Pa.—For what vocation am I best fitted? Shall financial success come to me?

A—You would be a successful speaker, lawyer, inventor, author or editor. Success would come to you through executing any of these professions, inasmuch as you possess a great amount of initiative and constructive mentality.

L.R.S., Ala.—Will I be successful in literary work?

A—After proper training you should be satisfactorily successful in literature as you have marked talents in arts, literature and music.

M.L., Calif.; J.N.W., Mo.; E.K.C.—Requested data insufficient for reply.

D.C.U., Mass.—Will I make a success of my next change and enjoy it better than the last?

A—There will be no important changes for you this year, unless you mean journeys. Several short trips are denoted this year with satisfying results.

Mrs. E.A.D.F., N.Y.—What lines of work am I most fitted for? Can you see any latent psychic possibilities?

A—You are most adapted to either authorship, journalism, public stenography, designing, secretarial or executive work. Yours is a materialistic sign. Your magnetism is great but psychicism might be much of a disappointment for you. Everybody has latent psychic faculties.

Miss E.K., La.—What line of work is best suited to me?

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