

The Occult Digest

A Magazine for Everybody

1927

MAY

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The Occult Digest

A Magazine for Everybody

The Editorial Platform of the Occult Digest

1. The Occult Digest is opposed to any legislative activity having a tendency to hamper the free advance of scientific achievement, and pledges itself to fight such pernicious legislation as is exemplified in the so-called anti-evolution bills before the various legislatures now or in the future.
2. Capital punishment must be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics; its occult significance renders the practice unfavorable to mass progress.
3. The practice of vivisection must be brought from the silence of the laboratory into the light of day. Every such experiment should be placarded in some manner in advance, the method made public, and the nature of the subject made public, together with the reasons for the experiment, and a statement of its expected results. In this way science will remain free, and the rights of very individual protected from the horrible abuses which prevail.
4. In the interests of American anthropology, archaeology and occultism, vast fields of which remain in the custody of the American Indian, and which may be opened for research only by the protection and preservation of the American Indian, this magazine holds that the American Indian, is entitled to every cultural right under the law that is enjoyed by any other citizen of the United States. It, therefore, opposes injustice to the American Indian purely in the interest of science and occultism.
5. The religionizing of Psychic Phenomena must be stopped. It shrouds in mystery what should be clear; it removes a purely scientific matter from the hands of scientists, and puts its control in the hands of those who pervert simple truths for private gain.

May

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ABOVE is reproduced a rare old medallion, covered with portraits of Hermetic philosophers and adepts. This was found by Dr. Franz Hartmann, and is reproduced from his "Pronaos of the Temple" which is now running serially in this magazine. In future issues it is hoped that biographical material on some of these ancient students of the occult may be made available through research which is now being undertaken by modern students in various organizations which follow the Rosicrucian and Hermetic schools of thought.

The Occult Digest



HEROES

By EFFA DANELSON

HEROES are those who hold the fort when only they survive. Heroes are those who linger by your side in pestilence, famine and sorrow; abiding with you as the shades of night deepen. Heroes are those who walk with you into the night strengthening your faltering steps, and who—when tempted by the alluring fantasies of glory, choose clearly the true from the false.

HEROES are those who, having been born again, risk all to proclaim the message of Life.



EFFA DANIELSON'S

M

¶ May

AY, THE month of memories and the time of forgetting. Leadens skies for those who mourn, and sunshine for those who forget.

War gave May this legacy; and in this month when all life is at its best, when flowers have come to brighten and gladden the soul of Spring—the memories of tramping feet and clanking steel, blot out the sunshine and still the voices of the children at their play. Could we forget the pain and sorrow and gloom that marks the resting place of those whose lives turned into the path of death, would life seem bright for us May, loveliest month of all the year; we salute thee. Even though the falling tear watereth thy blossoms, year after year—we seem to know that death is the open door to Life and that the path leads us into hallowed ground made blessed because of our memories.

C

¶ Character

CHARACTER, that frail foundation upon which man builds his future, like a gossamer web, is blown about with the first breath of scandal though a life time of service has been given to nation or friend. Fidelity and Truth are its bulwarks; yet how weak are they when brought before the bar of condemnation. Courage and Faithfulness are its outstretched arms but how useless they become when the raven of jealousy flits across the sky. On the path of duty, true character rears its head and all cry out with pride for their hero. A missile of corruption, dropped by an enemy and the proud head is lowered to the dust.

Character! When canst thou stand against the storms of life? When art thou steadfast, unchanged; enduring unto the end of time? Though thou mayst be carved in gold and thy path made brilliant with the precious jewels of endeavor, and blessed diadems crown thy brow, canst thou be steadfast and conquer the enemy—the subtle serpent who lays coiled at thy feet—that arch enemy of the human race—that Goliath of deceit, man calls Love and Hate?

I

¶ Facts

IF WE live at all after death it must be a *natural* life where we can associate one with the other, fundamentally, economically and socially. We must realize our mistakes of the earth life.

Life is made up of experience in all its phases. Take the mystery out of all teaching; realize a Natural Life and we will establish facts by logical reasoning. We can't die; we must live in accordance with nature's law. The agitation concerning the things seen and heard by those whose sight is intensified claims worthy attention.

In the early history of the movement known as modern Spiritualism great consternation was expressed by the people over what was then called the return of witchcraft. The air became vitalized by this subtle influence that many felt but none could understand, why the mortal lips would speak words

of wisdom in one instance and in the next, through the same lips would come words of profanity.

Wiser heads held in check those who could only conceive of evil influences and the great wave of free thought moved on until today the scoffer is among the few opposing the new revelation of Life with its boundless space and endless opportunities for the student of natural law.

What the world needs today is to keep its sanity by developing a keen insight for the future. "What can I do to be saved" should be revised to read "How can I learn the knowledge and understanding to save myself from the power of ignorance?" "A spirit in prison" is one who is blind.

D

¶ Your Neighbor

DO YOU love your neighbor? What did you do to make him worthy your loving?

Do you hate your neighbor? What did you do to make him worthy your hating?

Do not point out the faults of your neighbor; grace your comment with his good qualities. It will help him, whoever may be passing, and make you immortal to him.

T

¶ The Missionaries

THE LITERARY DIGEST of February 10th, has this bit of news. "The Chinese ferment is bearing hardly on missionaries of all faiths, many of whom have been forced from stations built up by a life time of effort and in which millions of dollars, donated by Americans are invested."

Have these missionaries a moral right to invade China? Did the Government of the United States, by an Act of Congress commission these several religious faiths to send missionaries into China? Was not this a voluntary service by these individuals? Did they not go there in the name of their God and Savior? What offense have these missionaries given to these people? Surely the Gospel of Love and the religion of the Golden Rule, if put into practice would not have brought about such a catastrophe. Are not these missionaries themselves responsible for this outbreak? Should this Nation participate in a religious war with China in behalf of these Faithists and their investments?

C

¶ Heaven and Hell Overthrown

CONSISTENCY IS one of the elements which establishes the law. Where consistency is not, there can be no law. To those who are trying to find their way through the mist and haze of mystery, as laid down for the salvation of humanity, according to the Christian religion whose guide is the Bible, we would refer to (Rev. 19, 11-16), which should solve the question of authority on the judgment seat in Heaven.

"And I saw Heaven opened and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no

Editorials of the Day

man knew, but he himself. And he was clothed with a vesture dipped in blood. And his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron. And he teareth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

The following quotations found in the closing pages of this long revered and feared Holy Book, should enable the most timid to decide on the value of the threat proclaimed therein. (Rev. 22, 16-19). And I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star and the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of Life freely for I testify unto you every man that heareth words of prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. He which testifieth these things saidth, "Surely I come quickly."

B ¶ *Successive Embodiments*

Y successive embodiment is not meant reincarnation. In the philosophy of successive embodiments is laid the foundation for progressive embodiments through succeeding stages of the body developments. Each separate body is fitted for its service to Life; each body is attuned to its lyric, its color vibration, and fulfils its cycle of time in the great cosmic progression.

The philosophy of successive embodiments teaches that life expresses itself but once in any of its manifold forms. The physical garment known as flesh and blood, is worn but once.

Life, manifesting in the ethereal materialized as spirit, is a manifestation of life through the amalgamation of material forces held together by mental processes. This substance is gathered from objects through physical or material vibrations attuned to the ethereal substance, and is known as materialization, etherialization or the transfiguration spoken of frequently in the Bible.

The theory of reincarnation was established as the result of thought transference upon those still functioning in the physical and mental plane or the influence of those who have cast aside the physical body. These entities, before passing through the second death thrust themselves into the aura of those who are sensitive, causing them to believe they are passing through the re-enactment of a previous life.

Physical death is thrust upon us; the spirit body

is taken from us by this process. Many lay down their several bodies at will and manifest to those whose attention they can attract.

Successive embodiment embraces all degrees of development, portraying life in various composite bodies of which little or nothing is known. The physical body, with which we are more familiar, is one stage of the manifestation of life. The spirit body, which few recognize, is another. Each element produces a tangible body through which life manifests.

Those who can not pass into the more ethereal bodies sometimes fasten themselves like leeches on those who can not defend themselves, while those who are able to manifest through the more ethereal bodies, come to those in earth as Masters and Teachers and are, by some, called God. These are they who inspire men to deeds of valor.

Governments should abolish capital punishment and establish schools to take the place of jails. Those who have passed beyond the third death are light bearers and are preparing all whom they can reach to teach the benighted souls of earth the cosmic law of successive embodiments.

Laying a good foundation, in the physical expression, enables man to advance very rapidly after taking his abode in the spirit body. The body known as the Soul, which is composed of light vibrations, can only be entered after one has learned to master the grosser elements of his nature.

Just as the seed passes from one stage of development to another until its fruit is produced, so is the human seed brought to its perfect period of gestation, giving to the world its most perfect gift, the ripened seed of Life.

C ¶ *Prohibition—When!*

CITING REV. 14—10-11, it would seem that the prohibitionists were following the wrong quest, for it says: "He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; And the smoke of their torment goeth up forever and ever." In the 19th verse of this same chapter it says: "And the angel thrust in his sickle into the earth and gathered the wine of the earth and cast it into the great wine press of the wrath of God."

These lovers of soft drinks have not reckoned with their host, for Jesus said (Matthew 26, 26-30), "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.'"

Bi-ji-ki-wuck

OBJIWE MAGIC MEDICINES

By Kenneth M. Ellis

OJIBWE talks little. Even to those in his confidence he is shy. And small wonder. What is true of all American Indians in general,—their valid distrust of the pale-face's intentions—is true of the Ojibwe in particular, for reasons which have no place in this sort of discussion. Nor, be it clearly understood, is this validity of distrust rooted in the official departments which have had Indian Affairs in their administrative hands. It is rooted in the official stupidity which has laid down for that department its policies. Which is to say, in the legislative halls of the Congress of the United States.

Whatever the reasons for the Indian's distrust—and they are many—that distrust is the stumbling block over which more than one scientific researcher has barked his shins, and it is the most contributing factor to the almost total disappearance of Indian culture even as a matter of record.

Nevertheless, in a few remote outlying sections of Indian settlements there are still medicine men who know the secrets of those mysterious brews, whose potency the white man knows, even though his common sense tells him "it's all nonsense." Many a trader and trapper knows the roots by sight, if not by name, which these Indian *magi* gather by proper season and ritual, and dry, grind, brew or bruise into those potions which have actually, according to the most reliable testimony, brought health and wealth to those who have use it as

told by the Medicine men, and certain ancient women members of their tribes.

Considering these matters entirely from their scientific side, and with no credence whatever in the occult aspects of Indian botano-therapy, Huron H. Smith, curator of Botany of the Milwaukee Public Museum, which institution has fought a valiant fight with the eraser of Time's fleetness, has compiled an interesting catalog of the roots and herbs which are in use by the Ojibwe,

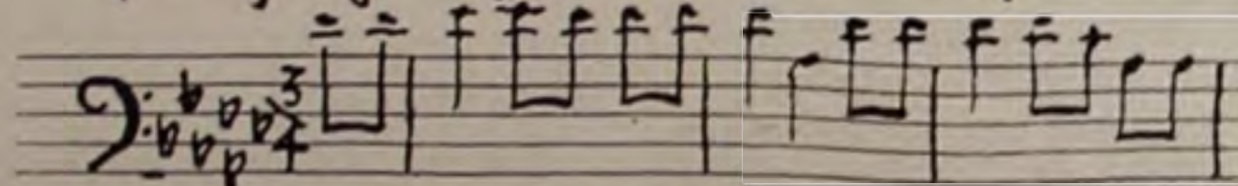
Menomini, and other Algonquian tribes of Wisconsin. Application to that institution will be almost certain to bring this interesting list before the occult researcher, who will have to pursue his own investigations therefrom. Museums do not deal in magic. It is their professional conviction also that Indians do not either.

But consider the *Mi-nisino-wuck*. It, like the lily, neither toils nor spins, yet, according to even such credible witnesses as Smithsonian reporters, it has proven effective *both as a medicine and as a charm*.

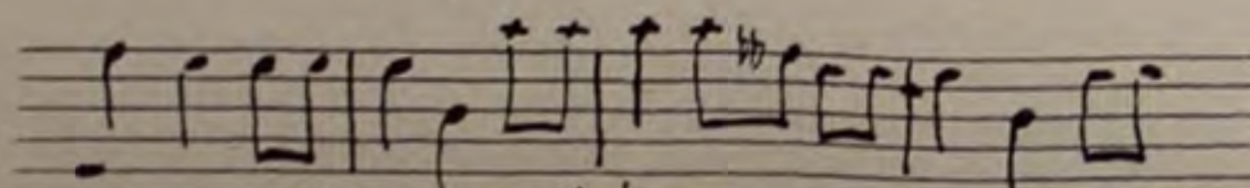
There is also *Bi-ji-ki-wuck*.

Of this, the writer was told by a medicine man still flourishing in the wildness of upper Wisconsin, but only after every manifestation of distrust. I do not know what my friend—thought I might use the information for. I cannot tell why he was so secret about telling me the story of *Bi-ji-ki-wuck*. For, after carefully noting all he had to say, I later found all he had told me and much more, where you too might

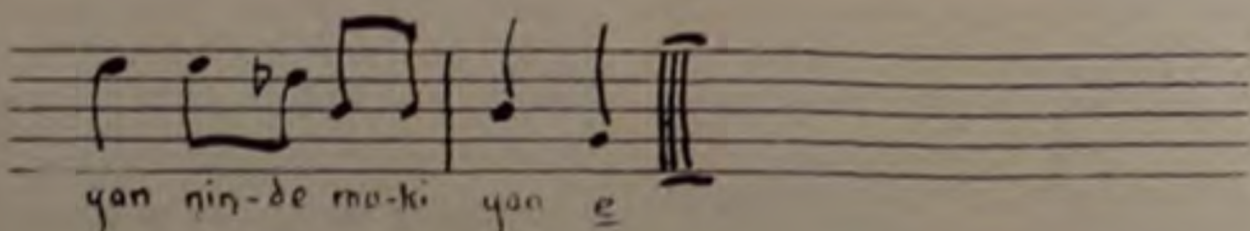
Song of Bi-ji-ki-wuck - Ojibwe



Mo-ki yan nin-de mo-ki yan e mo-ki yan nin-de mo-ki



yan e mo-ki yan e mo-ki dji wa-nun mo-ki yan e mo-ki



yan nin-de mo-ki yan e



Bi-ji-ki-wuck Pouch



Bi-ji-ki-wuck Measure

find it if your interest led you there.

Bi-ji-ki-wuck, *mi-nisino-wuck*, and *wa-buno-wuck* are three of the principal medical and magical charms used by the ancient *Ojibwe*. I am too good a friend of several medicine men (and of their parish priests), to say that this is still done "at so-and-such a spot." Our interest, anyway, is in the fact and not the locale.

Bi-ji-ki-wuck is so called from the fact that the root called by that name is its principal ingredient. It is often taken internally as a stimulant—not after the fashion of those wierder drug potions found among certain tribes in Idaho, Utah, or further south-west—and it is also used as an astringent, to stop the bleeding of wounds, or cuts.

Its origin is said to be as follows:

There was once a *Mide-winini* who dreamed that he saw horned animals resembling cattle, under the water. They came up from the water and talked with him, telling him how to prepare this wonderful medicine. In order to persuade them to return he composed and sang a song. He was a young man at the time, but he sang this song until he was old. He sang it whenever he dug the roots or prepared the *bi-ji-ki-wuck*. Others learned it from him, and now it is always sung when this medicine is prepared.

The old men, whenever this rite was performed, made noises like the sounds made by cattle, and when the *bi-ji-ki-wuck* was used as a war charm or medicine, the same antics were performed.

Of the ingredients, which vary, sometimes two, and sometimes as many as eight being used, one is always the root from which the medicine takes its name—*bi-ji-ki-wuck*. This root, with the others, which at the discretion of the medicine man, comprise the brew or mixture, is washed, scraped and dried, and then pounded to a powder, in which small shreds remain.

Botanists have identified "*bi-ji-ki-wuck*" as *Polygala senega*, L., (Seneca snake root). The bark is held to be most important, and the ligneous part of little potency. This root possesses many medicinal virtues among them those of being a stimulant, a diuretic, expectorant, purgative, emetic, and a sudorific. It has been used as an antidote to the bite of a rattlesnake, and when so used is given internally, externally, either chewed and applied to the wound or in the form of a cataplasm. According to Dr. J. N. Rose, of the Division of plants, of the United States National Museum, who is the authority for the foregoing, the *bi-ji-ki-wuck*, or a decoction of the root has been used with marked success in cases of hydrophobia with a view to its operation on the apparent seat of the malady—the lungs, trachea and larynx.

In Indian practice, always meticulous in matters of magic, the shape and dimension of the pouch is prescribed, and the illustration shows the manner of carry-



Ojibwe Woman With
Papoose

ing the ground root which has this great potency as a talisman and a medical agent. If the medicine is used in powder form, it may be swallowed without water, but when used as a brew there is a definite ritual to be performed, as follows. At least this is the way a noted *Ojibwe* medicine man prepared it.

"Taking a pail containing about a quart of hot water, he placed a little spoonful of the three mixed ingredients he uses, on the surface of the water at the eastern side of the pail, saying *Wa-bunong* ("at the east"), then at the southern side, saying *Ca-wunong* ("at the south"), then at the western and northern sides saying *Ningabi-anong* ("at the west") and *Kewa-dinong*, ("at the north")." These words, according to the official reports were "merely explanatory of his action." Now why should a perfectly qualified government expert,—wise in the dissembling ways of the Indian—accept this deft parrying of investigation? Why believe that the simple actions demanded any verbal explanation? The writer's experience under similar, but not exactly identical circumstances, resulted in his venturing the opinion that there was "magic" in the utterances. His Indian friend's eyes lighted—and his reply was "*mebbe*." To return to the official report—almost my own experience. "The surface of the water was thus dotted with four small patches of powder. He then opened the tied packet of the principal ingredient, took out one scanty spoonful of the contents, and divided it equally among the patches of powder, placing it carefully in the middle of each, beginning with the east, as before, but not repeating the names of the cardinal points. "(The italics are

mine)." The ingredients soon dissolved in the hot water. The medicine was then ready for use, although its strength was determined according to the taste of the user or administrator by boiling."

The taste of the medicine is agreeable, and it is usually prescribed to be taken four times a day (compare the cardinal points) the dose to be at first small and gradually increased until the full dose the size of the measure shown in the illustration is being taken. The measure is made of birchbark, contains about a goodly tablespoonful, and is carved on the inside with drawings said to "represent animals" (how significant!) and to indicate that the measure was to be used for this particular medicine.

Mi-nisino-wuck, like *bi-ji-ki-wuck*, takes its name from its principal ingredient. This root was said by early *Ojibwe* to be found only at a certain island in Lake Superior, in what is now known as the Apostle Group, on one of which islands the *Ojibwe* gods are believed to have been born. Several years ago, however, it was discovered at another spot—inland. It is of course very

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The Music of Perfumes

By Edward Maurer, M. S. C. I.

Reprinted from the Occult Review

IN the very beginning of the great Christian Epic, we are faced by that supernal and archaic science of the ancients; that sublime art which, having its origin in the forgotten ages, has accumulated during the centuries of its existence vast and wonderful knowledge concerning the inmost secret of man's constitution and his relation to the universe, both visible and invisible. In the opening phase of the Christian pomp we find the three magi, the watchers of the host of Heaven, who, following the Star, have been lead by their Holy Science to the Incarnation of Light; and they bring gold, frankincense and myrrh . . . those ancient symbols of Life, Birth and Death.

The conscious mind of man stands at the outermost verge of his being, but it is emotion that constitutes the greater part of his directing force, and it is into this inner soul region of emotion which feels and knows, but does not think, that the sense impressions penetrate. It is into this dark region, the mysterious part of man's being, that go the subtler appeals, the haunting melody, the elusive perfume. Even the impressions of colour, taste and touch do not penetrate as far as perfume, for harmony and fragrance have no correlation with form and object; they belong to the formless, and thus talk the very language of the soul.

By the aid of perfumes and music the mind is brought into a state in which it may contact the higher octaves of being, and thus in the innermost linked for the nonce to the outermost. The writer does not intend to cover in this article the actual history of Perfumery—this, like the chemistry of the subject, is encyclopædic—but to give various correlations and a general résumé of certain practical work dealing with the psycho-chemical application of perfumes, by which is meant the essential oils and compounds which are the raw material of the chemist, and not the spirit-dilutions of a blend sold to the public under a fancy name.

Some years ago, when trying a series of experiments suggested by W. R. C. Latson¹ particularly with regard to accentuating the sense of smell by having a number of phials containing the lesser-known essential oils, it was found by the writer that there was always "associated" with these oils some plant, place or person; and further, that, in common with most people, not more than thirty distinct simple odours could be remembered.

J. N. Kenneth² has found that a number of people had a decided tendency to arrange phials of essential oil in a certain definite order, which was found to be sequential to their specific gravity, which conclusion the writer has verified; and, after specialized training, this faculty of odour recollection has been extended to something like a thousand aromas.

Whilst engaged in research upon the production of the various bases for the "heavy Oriental" type of perfume, the opportunity presented itself to investigate the association of ideas in a number of persons when a phial was suddenly held near the nostrils. The average remarks made were as follow: "Smells like an Eastern Palace;" "Reminds me of when I was in India;" and one particular subject, after absorbing the aroma, closed his eyes and gave a vivid description of a temple ceremony. As he already possessed the faculty of associating colours with individuals, he became a valuable collaborator in a series of experiments extending over several years.

The earliest of these were undertaken to further develop the colour-perception faculty and its association with definite musical notes. A comparison of a vast number of so-called tables of correspondences, where colour, music, planets, vowels, days of the week, and numbers are inter-related, proved so confusing, as no two were alike, that it was decided to make a first-hand investigation.

The conclusion drawn from these experiments indicates that the colour-schemes so associated did not vary, no matter how long a period might have elapsed between the two presentations of the same sound, and it was decided that an attempt should be made to see whether the subject could obtain any similar parallels between colours and perfumes. It should be stated that in the former musical experiments, the subject was, although seated comfortably in a very quiet room, perfectly conscious. However, in this condition of wakefulness it became evident that the mind was too alert, making parallels and following up associations, soon working away from the matter in hand, and also presenting reports of the reactions of sounds or individuals which obviously came only from previous associations and outer suggestions.

To obviate this condition as far as possible in the perfume experiments, slight hypnosis was induced by the "hypnoscope," elaborating the method of Joly and Poole.³

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¹ Joly and Poole, *Phil. Mag.* 1922, 254, 345.

² J. N. Kenneth, *Nature* 1923, 359.

³ W. R. C. Latson, *Secrets of Mental Supremacy*.

This Clairvoyant Age

By EFFA DANIELSON

IN this great air and light age, two combined forces are regenerating the minds of men. The very blood that courses through your veins is being inoculated with new properties, new elements, new chemicals. The thought produced in the creation of new activities, will be intensified. Your hearing will be extended and your fingers will contact elements heretofore unknown to you. Hidden things are revealed to the mind of man, unsought things become your possession, and you are forced to study the law. Many cannot sleep by night. Many cannot keep awake by day. All are hindered and hampered because the world in its present development has been robbed of its opportunity to be prepared for this great event, the coming of the unveiling of Truth.

All prophets have prophesied this day and hour, all organizations have been looking forward to this awakening, and each has been at the other's throat, tearing flesh from the bones and eyes from their sockets. Each has been bent on its own possession, holding, gripping it, not looking to see the wonderful field of its neighbor. The time for "separate maintenance" of Truth has come to an end. The time for united effort is at hand. It is the mission of some to point the way over the rocks, if need be, knee-deep in the mud and mire, and if necessary, to throw a bridge to bring together the heads of these organizations, to the end that the one Truth, the big Truth, the only Truth man possesses, may be no longer torn, but raised that all eyes may behold the glorious light.

The trouble has been that each group has become a hero worshiper; each has established for itself a Savior, and these Saviors are mounted on golden pedestals, in a place especially prepared for them, by one presumed to be the Supreme Ruler and creator of all things seen and unseen, heard and unheard. The result is, that not one organization has ever been able to stand the test.

The time brings us to an amalgamation of Truth, and you may ask, "What is Truth in your vocabulary?" and we answer, "It is the last analysis of any given subject." When you come into the realization that life is

the sole possessor of all things, cannot be measured, cannot be weighed, cannot be limited, cannot be destroyed, is its own force, propelling itself, regenerating itself, when you realize this and call it Truth, you will be a free man and a free woman in the sense of Nature's Law. Can you do this? Can you lay aside all the frills that you have collected? Can you lay aside all the sweetmeats that have been placed upon your table? Can you throw to one side all the fancy garments and come forth clothed and fed and sustained by Truth in its nakedness? If you can do that, you are a free man and a free woman, and if you can't do that, you are still slaves.

You do not stumble alone. By your fall, others stumble, but by your rise, others may not rise, for each living, breathing piece of humanity must be a pathfinder, and these paths, though running in every direction, according to the understanding of man, have, after all, arisen out of one great process and they are all leading toward one great goal. Truth is the base, the function and the last analysis of Life. Life is the base, the function and the last analysis of Truth. And when you have found Life, nothing else is of any value to you.

You find Life, through searching for Truth, and you find Truth in your search for Life. The open door is the Silence. You must be patient. You must be enthusiastic. You must be earnest. You must be determined and you must never give up. You must teach yourself through all activities, the lesson that particular activity holds for you. You must take advantage of everything that takes place in your life. Does it please you? Never mind. Take it as a lesson and don't be flattered. Does it displease you? Never mind, take it as a lesson and don't be angered. Step forth in the morning refreshed and go to your daily task, but remain always in the Silence of your being, for deep within you the germ of Life leads your goings and comings. If you could only realize that Life is just Life, and doesn't need any explaining. It only needs accepting. Accept Life and it will serve you, never fail you, and You will always be that great emancipator—Truth.

The Editorial Platform of THE OCCULT DIGEST

1. The Occult Digest is opposed to any legislative activity having a tendency to hamper the free advance of scientific achievement, and pledges itself to fight such pernicious legislation as is exemplified in the so-called anti-evolution bills before the various legislatures now or in the future.
2. Capital punishment must be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics; its occult significance renders the practice unfavorable to mass progress.
3. The practice of vivisection must be brought from the silence of the laboratory into the light of day. Every such experiment should be placarded in some manner in advance, the method made public, and the nature of the subject made public, together with the reasons for the experiment, and a statement of its expected results. In this way science will remain free, and the rights of every individual protected from the horrible abuses which prevail.
4. In the interests of American anthropology, archaeology and occultism, vast fields of which remain in the custody of the American Indian, and which may be opened for research only by the protection and preservation of the American Indian, this magazine holds that the American Indian is entitled to every cultural right under the law that is enjoyed by any other citizen in the United States. It, therefore, opposes injustice to the American Indian purely in the interest of science and occultism.
5. The religionizing of Psychic Phenomena must be stopped. It shrouds in mystery what should be clear; it removes a purely scientific matter from the hands of scientists, and puts its control in the hands of those who pervert simple truths for private gain.

THE HISTORY OF THE *The* MYSTERIES *of* ROSICR

In The Pronaos
By FRANZ

IN the popular books of today, dealing with the origin of religions, we find it stated that they originated from fear. It is described how our ancestors, while in a savage state, and being unacquainted with the revelations made by modern science, saw the lightning flash, and heard the noise of thunder and watched other natural phenomena, whose origin they could not explain, and how they came to the logical conclusion that such things must be produced by some extra cosmic supernatural and intellectual power, which might some day take a notion to destroy their possessions; and which must, therefore, be flattered and propitiated so that it might be kept in a good humor.

Such scientific explanation of the origin of religion and the belief that God may satisfy the speculating brain of the rationalist and thinker, who, living entirely in the moonshine of his own imagination has no perception for the light of that knowledge which belongs to the spirit of man; but such a theory will not satisfy the heart in which there is still a spark of the divine life, and which, therefore, feels the presence of an universal and higher power that is not a product of nature, but superior to her. A religion having such a merely logical origin would be truly the religion of the devil, because it would be thoroughly false. It would be merely a system of teaching how God may be cheated and eternal justice be made to come to naught. True religion has nothing to do with fear nor with logical speculation, and its true origin rests in the fundamental relation which the human soul bears to the divine origin of the spiritual power by which she is inhabited. It is the divine spirit in man itself, recognizing intuitively and through the instrumentality of man the presence of the universal spirit in nature. This divine power is truly "occult" because it cannot be perceived by any external means, neither can its existence be logically proved to those who are not capable to feel it; it will forever remain a mystery to the "Adam" of earth; because it is divine and can therefore be intellectually known to man only when he has entered into a state of divinity.

Nevertheless, it is a quality inherent in the nature of man that he wishes to know intellectually that whose presence he intuitively feels, and there have, therefore, at all times been men curious to know the nature of God, and attempted to break by their intellectual efforts a hole through the veil that covers the sanctuary of the great mystery, so that they may peep through it, and satisfy their curiosity. From the vagaries of such speculators, visionaries and pseudo-philosophers, has originated a false system of theology, mysticism and superstition, which is even today often regarded as being Occultism and Theosophy.

The soul of man stands in the same relation to that spiritual power that fills the universe, as the flowers of the field to the light of the terrestrial sun. A plant deprived of life will sicken and die, and a soul in which the spirit of holiness does not exist will become degraded lower than the soul of the animals;

because animals are not given to arguing; they act according to the laws of their nature, while the possession of an intellect enables man to act unnaturally, and in opposition to the divine law.

But there have also been other men who, by their remaining natural and obedient to divine law have grown into a state of spirituality superior to the merely intellectual state, and in the course of their interior unfoldment, their inner senses have become opened, so that they could not only intuitively feel, but also spiritually perceive this light of the spirit. Such men are the true Mystics, Rosicrucians and Adepts, and with them the historian and antiquarian has nothing to do; because they are beyond the reach of investigation. A "History of Rosicrucians" could, at best, be a history of certain persons who "were supposed to have become spiritually enlightened." It would have to remain forever uncertain whether the person mentioned in such a "history" had really been a Rosicrucian or not; because that which constitutes a man a saint and sage does not belong to this earth and cannot be examined by mortal man; it is that part of man of which the Bible speaks when it is written, "We live upon the earth but our soul is in Heaven."

External investigation can only deal with external things; that whose existence depends on a form can deal only with forms; but all forms are merely fictitious to him who recognizes by the power of his spiritual perception the truth which the form represents. The whole of nature is an expression of truth; but there are few who can realize the truth expressed in nature. We are all more or less caricatured images of the truth which we are originally intended to represent. As long as we have ourselves merely a fictitious existence, owing to the non-recognition of the truth within our own selves, we merely know the caricature which we represent, but not our true, real self.

Wisdom, as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable of recognizing it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognizes itself in other forms. Thus, if a person wants to know the truth, the truth must be alive in him; if there is no truth in him, he can perceive no truth, neither within himself nor in external nature. Forever the truth is crucified between two "thieves" called "Superstition" and "Scepticism," and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the two forms of the thieves are distorted, or, to express it more correctly,

TRUE AND THE FALSE UCIANS

And The HERMETIC *Brotherhood*

of The Temple

HARTMANN, M. D.

the truth is distorted in them. Only when we are capable of recognizing the straight form of the "Savior" hanging between the two distorted thieves, will we see the difference and know where to search for the Redeemer.

For those in whom the truth has not yet become a living power, fictitious forms are necessary to show them the way, but the majority of the ignorant see only the fiction; there being no truth within themselves, there is nothing to perceive the truth in the form. For this reason the "Secret Symbols of the Rosicrucians" will forever remain "secret" to all who have not the living truth within their own hearts, and they will not comprehend them, in spite of all the explanations produced. These, however, in whom the truth struggles to become alive and who are striving not merely for the gratification of their curiosity, but who love the truth for its own sake and without any personal consideration, may be aided a great deal by the study of the books of the Rosicrucians and their secret symbols, in the same way as a traveler in a foreign country may be aided by those who have traveled there before him and know the way. They can indicate to him the road through the desert and the places where sweet water may be found, but they cannot carry him, he is to do the walking himself.

Divine wisdom is not of man's making, neither is it invented by him. There is no other way to obtain it than by receiving it willingly within one's own heart. If it enters there, then will the storm of contending opinions subside, and the sea of thought be as clear as a mirror in which we may see the truth. Then will the truth itself become strong in ourselves and we shall know God, not by reading a description of Him in books but in and through His own power, or, to express it in the words of the Bible, we shall attain knowledge of Him "by worshiping Him in Spirit and in Truth."

Like the allegorical language of the Bible and other religious books, the Rosicrucian writings are utter nonsense and incomprehensible if taken in an external sense and applied from a material point of view. Merely external reasoning, far from being an aid in their understanding, is rather an obstacle in the way; but to him who looks at them with the understanding that comes from the spirit, they are full of divine wisdom.

The Rosicrucians say "A person who knows Divine truth has attained the highest and desires nothing more; for there can be nothing higher than the attainment of the truth. In comparison with this treasure, worldly possessions sink into insignificance; for he who possesses the highest has no desire for that

which is low; he who knows the reality does not care for illusions. Scientific and philosophical speculations in regard to what may possibly be true are useless to him who feels and perceives the truth; he does not need to speculate about that which he already sees and knows. He does not require great riches, for the wants of his physical form are few and simple, and moreover, by the action of the spirit within, radiating in an outwardly direction, the material principles composing his physical form become more and more sublimated and etherealized, and independent of the necessities of the material plane; until at last, stripped of the last sheath of the gross and visible form, and having made that principle conscious which gives life within the visible inner body, he may live entirely in the latter, invisible to mortal eyes, independent of material conditions, an ethereal spirit, surrounded by indescribable beauties, in possession of powers of whose existence mortal man does not dream—an ethereal spirit, but nevertheless a real and living man."¹

And, again, the Rosicrucians say of him who has tasted of the living water of truth, the true "Elixir of Life":

"Blessed is he who is above want and poverty, above disease and death, who cannot be touched by that which gives pain, who does not require another roof over his head than the sky, no other bed than the earth, no other nutriment than the air, and who is above all those wants for which mortals are craving."²

"God humiliates the vain and exalts the humble. He punishes the proud with contempt; but to the modest He sends His angels with consolation. He throws the evil disposed into a wilderness; but to the kind-hearted He opens the portals of Heaven."³

"Avoid the books of the Sophists; they are full of errors; for the foundation upon which their knowledge rests is their fancy. Enter the realm of the real and divide with us the treasures which we

¹ It will readily be perceived that all this refers to the "Inner Man" and not to his mortal physical frame. It is neither the physical body with its external senses, nor the perishing mind of man which can know divine truth. It is only divine truth in man that can know his own self. No man can attain true knowledge of any spiritual power, unless that power becomes alive in him and he identified with it. Occultism is not a question of what one should know, nor of what one should do; but of what one must be. If the inner man has become truly spiritual, not merely in his imagination but in his will; then his awakening spirit will penetrate even through the physical form and change its nature in the same sense as darkness is consumed by light.

² All this refers not to the man of terrestrial flesh; but to him who has been regenerated in the life of the spirit. The elementary body of man is not above disease and death; nor above that which gives pain. That body requires to be sheltered against the elements whereof it is made; and needs terrestrial food; but the man of the celestial kingdom is free. His home is as wide as his thoughts can reach, and his nutriment is the "Manna" from Heaven.

³ "God" (according to Jacob Boehme) is the will of divine wisdom. He who rises up in his self conceit will fall; because he will be full of his delusive knowledge, and the will of the Eternal cannot awaken divine wisdom in him. True humility does not consist in abject fear; but in the highest sense of dignity, such as can be felt only by him who feels that God is in and with him.

⁴ The "sophists" are those sceptical inquirers who diligently examine the external shell of the fruit that grows on the tree of knowledge; without knowing that there is kernel within the fruit. They persuade themselves that there is no kernel, and imagine that those who are capable to perceive by the power of the spirit the light that shines from the interior fountain are dreamers; while they themselves little know that their own life is merely a sleep, and their fancied knowledge a dream.

possess. We invite you, not by our own choice, but by the power of the Divine Spirit whose servants we are."⁴

What does the animal know about intellectual pleasures? What does the Sophist know about the joys of the spirit? Would it not be a precious thing if we could live and think and feel as if we had been thinking and feeling ever since the beginning of the world, and were to continue thus until its end? Would it not be delightful to know all the secrets of Nature and to read that book in which is recorded everything that has happened in the past, or which will exist in the future? Would you not rejoice to possess the power to attract the highest instead of being attracted by that which is low, and to have pure spirits instead of animals assembling around you?

Are such powers attainable by man? It would be useless to attempt to prove it to those who have no desire to attain them; and even if it were proved, what would it benefit those who are poor to prove to them that there are others in possession of treasures which for the former do not exist? Can the existence of powers be proved to one who has no capacity for their perception or comprehension? Even a miracle would prove nothing except that something unusual and unexplained had occurred.

The *Fama Fraternitatis* says: "The impossibility to reveal such secrets to those who are not sufficiently spiritually developed to receive them is the cause that many misconceptions and prejudices have existed among the public in regard to the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them, have been circulated and grown in intensity and absurdity as they traveled through the ranks of the gossipers. Falsehoods cannot be eradicated without injuring the roots of the truth, and evil intentions grow in strength whenever they find resistance. It is not always useful to contradict the false statements made by the ignorant or wilful deceiver; but what is the testimony of the blind worth when they speak of what they believe they have seen and what value can be attached to the statements of the deaf when they describe what they believe they have heard? What does the untruthful know of the truth, the godless of God, the foolish of wisdom, and the unbeliever of faith? They may think that they are right, nevertheless they are wrong; they may accuse others of harboring illusions, while they live in illusions themselves. Envy, hate, jealousy, bigotry and superstition are like colored glasses, which cause him who looks through them to see nothing in its true aspect but everything in colored light."

Thus it appears that the "Rosicrucians," in speaking of their society, mean something very different from any terrestrial and external organization of persons calling themselves, for some reason or other, "Rosicrucians;" but, of a spiritual union, a harmony of divine and conspirtual, but, nevertheless, individual power, such as the "angels" are supposed to be, and which are not concerned in any history connected with the tomfooleries of external life.

It is of that spiritual "association" of which they speak when they say:—"Our community has existed ever since the first day of creation, when God said 'Let there be light' and it will continue to exist till the end of time. It is the society of the children of light, whose bodies are formed of light, and who live in the light for ever. In our school we are instructed by Divine wisdom, the heavenly bride, whose

will is free and who comes to him whom she selects. The mysteries which we know embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that has ever existed has graduated in our school, in which he could have learned true wisdom. We have among our members such as do not inhabit this globe; our disciples are distributed all over the universe. They all study one book and follow only one method of studying it. Our place of meeting is the temple of the Holy Spirit pervading all nature, easily to be found by the Elect, but forever hidden from the eyes of the vulgar. Our secrets cannot be sold for money; but they are free to everyone who is capable to receive them. Our secrecy is not caused by an unwillingness to give; but by the incapacity to receive on the part of those that ask for instruction.

"There is only one eternal truth; there is only one fountain of love. Love cannot be given, it must be born in the human heart. Wherever the quickening takes place, we attend to the birth of divine love. We are in possession of a light that illumines the profoundest depths of the darkness and enables us to know the deepest of mysteries. We have a fire by which we are nourished and by which wonders may be performed in nature.

"Everything in the world is subject to our will, because our will is one and identical with the law; nevertheless, our will is free and bound by no law.

"Do you wish to become a member of our society? If so, enter within your own heart and hearken to the voice of the Silence. Seek for the Master within yourself, and listen to his instructions. Learn to know the Divinity that seeks to manifest itself within your soul. Throw away your imperfections and become perfect in God."

THE HERMETIC PHILOSOPHY

THERE is only one eternal truth and consequently only one divine wisdom. If we wanted to trace the history of those in whom that wisdom became manifest back to their origin, we would have to step out of time and space and enter into eternity. We would have to go back to the first days of creation, when "the spirit of God moved upon the waters," when the "first initiator" instructed a race of semi-spiritual beings, constituted very differently from the human beings as we know them upon this planet. The externally reasoning historian speaks of the wisdom-religion of the ages as if it were some system invented by man and evolved from the gradually unfolding speculative power of the reasoning intellect; but the occultist knows that divine wisdom is eternal and always the same; all that differs is the form of its manifestation, according to the capacity of the minds in which it seeks for expression. A history of the doctrines of the Rosicrucians might, therefore, begin with an exposition of the doctrine of the Vedas or the ancient books of Egypt; but as these subjects have been extensively treated in H. P. Blavatsky's "Secret Doctrine" and other books, we will merely see in what shape the hermetic philosophy presented itself to the minds of the neoplatonic philosophers.

⁴ The spirit of man is not of this world; it belongs to Eternity. There never was a time when the spirit of man was not; even since the beginning of creation; neither is its presence limited to this planet Earth. He who succeeds in merging his consciousness with that of the divine spirit that overshadows his personality, and which is his own real self, will know his past forms of existence and see the future; but the animal principles in man cannot partake of that state; they die and enter again into chaos, the storehouse for the production of forms.

⁵ H. P. Blavatsky, "The Secret Doctrine."

Our World of Rays

By

Pierson Worrall Banning

DURING the past few years modern science has made remarkable strides in heretofore unknown fields.

It has been asked, will science discover the length of "mind" waves, of the waves of "personal magnetism," and even of "life" itself in the extension of the present band of wave length and rays already known? This problem science is asked to answer.

The spectrum in its breaking up of light into the primary colors, represents of itself but a very small wave band of vibration or wave lengths.

While again somewhat different in wave length, are found the grouping of audible sound waves.

Another group slightly different from this is the band of wave lengths that produce varying degrees of heat.

For generations this has been representative of practically all that science was able to accept about the various wave lengths or bands of vibration and motion.

But science seldom stands still. Not many years ago the Hertzian wave was heralded to the world as a wonderful discovery. But at that time the extent of its field of possibility in radio, was not even dreamed of.

The X-ray astonished the world in opening new fields.

With the discovery of various waves or rays as they have become popularly known, there was added the ultra-violet rays that adjoin the violet ray of the spectrum.

The infra-red group opened another unknown field, in which illusions of a mysterious nature have been worked out scientifically.

With the gamma-rays from radium and other radio active substances another wonderful world of action has been brought to light.

An even shorter ray than the gamma-ray, is the Millikan-ray recently announced to the world.

But of all these rays or waves the most widely known of today, are the radio waves discovered by Heinrich Hertz.

Science seems to have satisfied itself about these various groups of wave bands, each manifesting in a different way.

The longest wave length known to science today

may be placed at about 40,000 meters. These are the longest radio waves and extend downward on the scale to about one meter.

In the lower part of this field, from about 30 meters, downward to about 20 mm. is located the very short electrical wave group, that so far have not been found of practical use.

The range of waves from this point to about .0007 mm. includes the infra-red rays. The so called "black light" used in secret signaling belongs in this wave band.

From this to .0003 mm. is the visible light and color groups we are all familiar with. Our eyes usually respond only to the rates of vibration these wave lengths are attuned to.

Below this to .00003 mm. is found the X-ray known to all.

From .000001 mm. to .00000002 mm. is found the gamma-rays that are given off by radium and similar substances.

Below this comes the Millikan-rays and a great gap that science seems satisfied is another newly discovered wave band that has its far border at .000000000067 mm.

Within this grouping at .000000000040 mm. is placed what some seem to consider, may be the cosmic-ray.

At the present time science groups these wave bands into about sixty octaves.

With science considering this as the present limit, the question now arises as to what types of unknown waves or rays may later be discovered to fill in the various gaps in this grouping?

The answer to that however is relatively unimportant when compared with what science may hope to discover in the octaves of wave length or rays existing beyond both ends of our present limited range. This is the really big question science can look forward to with ever increasing interest.

Certain scientifically inclined investigators have presented theories on this subject that are of interest. It was not so long ago that the so called odic-ray was heralded from Pasadena, California.

Prof. Edgar L. Hollingshead demonstrated in 1922 an apparatus by which he was able to photograph through eleven and one-half inches of lead. He



He named this penetrating ray the odic-ray.

So far as known this has not been scientifically accepted, nor its location decided upon in the groupings already referred to.

Science has had to speculate a great deal in the past in its efforts to work out what might be expected in yet unknown fields. Science has nearly completed its research for a few needed elements to fill in the list of elements it has satisfied itself, exist. Its theories so far about the listing of these elements have proven correct, as each new discovery brings to light that which is still lacking, in just its proper place.

So it is in other fields of scientific effort. The astronomer has worked out theories about the heavens and universe. As research continues confirmation from time to time is obtained regarding them.

In the field of wave length, science has said that theoretically there should be certain types of wave lengths or rays found in this or that place, in the still incomplete groupings of wave bands.

The past generation has brought forth many more discoveries confirming these heretofore unknown wave lengths, than many former generations accomplished. This is what makes intelligent speculation in these fields, so worth while as well as interesting.

We are waiting the day when science will include still other fields of wave length action, that so far have not been mentioned by them. Certain thinkers have referred to these fields in the past, but they have not received the notice and consideration of the leading minds, that doubtless the future will show.

One of these interesting thinkers under the name of Phyllos, made some interesting comments. Reference to portions of it may prove interesting.

"In our consideration of natural laws the philosophers had come to the conclusion, that the material universe was not a complex unity, but in its primality, extremely simple. All the varied phenomena as created, is continuously kept in operation by two primal force principles. Briefly stated, these basic facts were, that matter and dynamic energy could readily account for all things.

"A very low rate of vibration may be felt, an increase of rate heard. Substances of other sorts able to endure greater vibratory impulse manifest under more intense action; following sound, first heat then light. Now again light varies in color. The first color produced is red, and thence by a constantly augmenting vibratile energy, orange, yellow, green, blue, indigo, violet; each color band being due to an exact and definite increase in the number of vibrations.

"Succeeding the violet, further augmentation gives pure white, more gives gray, then more extinguishes light replacing it with electricity and so on through an ever increasing voltage until the realm of vital or psychic force is attained.

"A very brief study, will show the laws of the physical world continue inward to their spiritual source; that they are truly but promulgation one of the other. The One Substance vibrates in variant but definite dynamic degree, and that thence, arise each and all of the diverse forms of matter; in short, the difference between any given substance such as gold and silver, iron and lead, sugar and sand is not one of matter but of dynamic degree solely.

"In this dynamic affection, the degree is no loose limitation, for if the vibratile rate be a shade variant, lower or higher than in any special material which

may be under notice, the variation will be different in appearance and in its chemical nature. Thus, to proper substantial outlines definite in enormous vibration per second, may be imparted and the resulting substance will be, say, red light; but if one eighth greater it will be orange and if more or less, then the resultant must invariably be a reddish orange or orange yellowish respectfully.

"It thus appears that certain definite degrees exist as plainly as mile posts, and that these major degrees are absolute.

"Red light is stated to occur at 395,000,000,000,000 vibrations of that 'ether' which is termed the last form of matter below which matter ceases, and MIND begins. And the highest visible vibration is placed by science at 970,000,000,000,000 vibrations. But vastly higher than the high purple range where light ceases ordinarily to be visible, the One Substance again vibrates visibly. As a synchronous harp string that responds to the key of low C for example, is struck on a harp, it will also respond to every C in the whole register be it low, or middle or high. Exactly so does the One Substance again respond at 831,000,000,000,000 and again at the exact octave of these vibrations," and again at the next and the next, back to the vibration manifesting as the Creative Mind Power.

This thinker suggests the germ idea, that as the octaves of vibration or wave lengths or rays advance, they will eventually converge in what he terms the One Substance, or source of all power.

He suggests that at some definite place in this ascending scale, there is a wave band, or there are wave lengths that represent what we commonly term the power of the will, mental action and even the "life element" itself.

Has he not offered a wonderful field for thought! Is there anything unreasonable or illogical in this idea?

It is no more speculative than our theories of not so long ago regarding wave lengths and rays, that are now known to exist. It is not only reasonable, but absolutely logical that such things must exist, for we see the power of the will and the mind and life demonstrated on all sides. Denial of the reasonableness of such a claim can no longer be made.

Where the wave band, the wave length governing mind action and "life" properly belong, the writer will not attempt to state. Doubtless it will eventually be located in one of the higher groupings far above the highest known form of material manifestation.

What the relation may be between this wave band of mind action, psychic forces and "life element" and intervening wave lengths, or still higher wave lengths, will have to be left for others to discover.

Christian D. Larsen presents an explanation of such action, that while speculative still offers what may be considered as near to a correct explanation as has yet been suggested. It is quoted from, only in part.

"We should begin with the fact that there is only one life, force and substance in the cosmos; and that the manifestation of that life, force and substance in innumerable modes of expression, gives cause to all the different kinds of forces, substances, expressions, appearances, and forms of life everywhere, both in this world of animate and the worlds of the inanimate.

"To see this idea clearly, we might picture in our imagination, the one life and power manifesting in millions of different modes or grades of expression,

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Spiritual World and Wireless

Reprinted From *The Harbinger of Light*

THERE are doubtless many people who feel that the successful accomplishment of international broadcasting is but the preliminary to a further development along the same line of an even more sensational nature, involving the receipt of audible messages from a domain of existence invisible to mortal eyes. Of course this amazing phenomenon has already been realised at what are known as direct-voice seances. But the world does not believe that, and we are not now referring to this particular mode of communication. We are alluding to the time when wireless telephony, as we know it today, will be no longer restricted to the physical order of things—when transmitters within the Veil will succeed in sending messages which will be audible to their co-operating conferees on this side of Life through the agency of much more sensitive receiving instruments than any in use today.

If this sounds fantastic, or impossible, to any of our readers they may, not inappropriately, be reminded that the broadcasting achieved at the present time would have seemed equally "impossible" to sceptics of a few years ago. The seemingly miraculous is always laughed out of court when some venturesome soul is "mad" enough to make the suggestion. But somehow or other, these far-seeing individuals have a peculiar knack of "coming into their own"—although they may be what the world calls "dead" when that time arrives. But they are not deprived of the satisfaction attending the realisation of their predictions on that account. They know it all the same! They are only "dead" to the spiritually blind of earth, and are actually more alive than ever. As they themselves sing:

*We are the living,
You are the dead!*

That is a little way they have of turning the tables on us! And being participators in the "more abundant life" it is not difficult to understand that they virtually mean what they say. Such being the case, what more natural than that the scientifically-minded among them should desire to demonstrate the truth of survival beyond all possible cavil? And if they think it can be done by wireless they will certainly make the attempt. Before this thought can be entertained by the reader, however, it is necessary for him to accept the dictum of the Bishop of London—Dr. Winnington Ingram, who, by the way, is to visit Australia next year—that "a man is the same five minutes after death as he was five minutes before death, that he has memory, and that, for a time, he continues to take an interest in the affairs of earth."

Assuming this to be fact—and there are those of us who consider the statement to have been abundantly proved—there is nothing in which the scientists on the Other Side are likely to take a livelier interest than in devising means for transferring wireless speech to recipients on this mundane plane. There are now many great scientists just over the way—far more than at any other stage in the history of mankind—and there is a reason to believe that a considerable number are acting in concert for the specific purpose named. They may, in fact, at the present time, be ready to transmit their messages. But before they can operate in

this direction a sufficiently sensitive receiver must be provided. In other words, there must be co-operation on this side. Perhaps mankind is unconsciously working in this direction today by the wonderful progress that is now being made in broadcasting. And it is interesting to note that Australia is playing a leading part in this development!

A few weeks ago a series of special experiments was conducted between America and this country, and the results on certain nights were almost staggering in their clearness. Although separated by a distance of 16,000 miles, voices came in a flash from the KDKA station, Pittsburgh, Pennsylvania, and were at times, so distinctly heard in Australia and New Zealand that one could scarcely realize he was listening to a friend in the land of the Stars and Stripes. Punctually at 8 p. m., Melbourne time, on a wave length of 63 meters, an American voice was heard "Good evening, everybody," it began. "This is KDKA, the Westinghouse Manufacturing and Electric Company of Pittsburgh, Pennsylvania, U. S. A., broadcasting especially for the Melbourne Herald, Melbourne, Australia. It is not often that KDKA broadcasts phonograph records, but owing to the difficulty in getting artists to the station at 5 a. m., records will have to suffice for the tests." Several gramophone selections were then rendered, and were received at "loud speaker" volume, the special "electric pick-up" fitted to the gramophone at KDKA enhancing the transmission. Among the items were "Under the Double Eagle," "Philadelphia All The Time," and "I Never Knew." "Home Sweet Home," by the Australian singer, Miss Amy Evans, came through perfectly, and this notwithstanding the fact that a thunderstorm was in progress at the time. But the most remarkable feature of all was the hearing of the ticking of a clock.

"Can you hear the clock ticking? It is about five feet from the microphone," remarked the Pittsburgh announcer. And however incredible it may seem to people generally, the ticking of that clock was clearly audible in Australia! After such a feat as that, the man who uses the word "impossible" in the future can only be designated either an ignoramus or a fool. We have no warrant for saying anything is impossible in the realm of scientific attainment. And a similar declaration may, with equal justification, be made in respect to those spiritual developments which are at last compelling the attention of many eminent minds in various parts of the world. Those developments have been in progress for over seventy years. They commenced with the birth of Modern Spiritualism, they have gradually been increasing in number and complexity, and we may now be approaching a climax which will for all time settle the oft-asked question: "If a man die, shall he live again?" Sir Oliver Lodge evidently entertains a similar opinion. Speaking in the chapel of Manchester College during the recent annual meeting of the British Association for the Advancement of Science, at Oxford, he referred to the augury held out by Lord Balfour, who is a pro-

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"NO trace of Joe Weston who disappeared last week has been found.

"When last seen he was on his way up Dead Man's Gulch, in his habitual state of demented intoxication. His body probably lies buried in the snow at the bottom of some abandoned shaft where he has fallen. A sad ending for the promising youth who came into camp twenty years ago with every chance of success. Coppertown has seen many wrecks, but none more tragic than Joe Weston."

THE above notice in the Evening Miner caused many pioneers of the camp to recall the almost forgotten picture of a Joe Weston who had been dead in spirit many years before he took that lonely journey up Dead Man's Gulch. He had been the Bean Brummell of the camp in the early days when things were speeding up. Handsome, good-hearted, lovable Joe had gone to the devil straight as man ever did.

The light burned bright on the Avenue the night he arrived. Sleighs slipped by, their jangling bells vibrating hopefully on the frozen air. Shouts of revelry issued from the Silver State Saloon at the lower end of town, and from there on at regular intervals to the more opulent Gold Nugget Bar at the farther end of the Avenue.

The atmosphere seemed charged with an exhilarating confidence that made the pulse quicken and the heart beat faster. Being ten thousand feet nearer the sky line in an unexplored region of gold-bearing rock goes to a man's head like old wine.

But Joe Weston had not wandered to this mountainous habitation in cloud-land to wrest the precious metal from stubborn rocks; he would take his share in the minted product that found its way into the steel vaults of the Coppertown National Bank, with which institution he was to be connected. Through this connection he met the young wife of the bank's president, John Havens, and became her devoted slave.

Meriam Havens was not slow in discovering Joe's infatuation, and it pleased her. Her life was not very satisfactory. She was young, and she was lonely. Old John Havens was too absorbed in counting gold to give much time in his young wife; and before many months had elapsed, Joe Weston was too absorbed in John Havens' wife to take much interest in anything else.

The long winter evenings they spent together, skimming over glassy ponds, or dancing at the ice palace. Afterward there would be intimate lunches in Meriam's cozy dining room. There were glowing moonlight sleigh rides, when the world was a fairyland of glistening white mountains rising ever higher and higher in their mantles of purity, until they seemed to reach to the very gates of heaven. There were long horseback rides in autumn, over steep trails beside rushing streams,

Snow

By CLYDE

THE landscape of my life looms ever before mountain ranges. In fantastical own, an inconsequential dark spot, on a lonely reach up and up in a pathless wilderness of very stars.

Occult leanings, with me, are inherent, not social they can scarcely be communicated.

I have, for many years, refused to accept, significant occurrences, which startle the world

Of all the tyrannies to which mankind is tyranny of ignorance. Ignorance, to the ignorant do not know a thing it cannot be so.

"The Occult Digest" needs no other reason editorial page in the October issue—"To Pop reject, surely, but one that would almost seem mindless. They have, to be sure, a mechanism where in their anatomy by which they live, capable of reacting to suggestion as the motor born with active minds have always thought promptly persecuted.

"Snow Shadows," is a tale told of the hills; Mountain range, Mt. Massive—that huge with snow, above one of the most interesting called in its infancy, California Gulch, but

and through the brilliant glow of the tinted aspen leaves, so soon to lose their glory and lie forgotten under the winter snows.

There was a never-to-be-forgotten night when they drove out to the Lost Lake Hotel—a merry party struggling to bring to their frozen wilderness a semblance of the life they had left in some remote corner of civilization. Wine bottles had graced the occasion and a spirit of recklessness pervaded the party. A sudden reaching out for forbidden fruit, a poignant realization of the swiftly passing years, and with them, youth and happiness. Someone played softly on the piano and the music wove its subtle spell tighter around the heart-strings of their awakened emotions. A few throbbing chords, the prelude to that saddest of all farewells—Tosti's "Good-by"—and in the song that followed, every word burned deep in the hearts of the two sitting in the darkened shadow of the alcove.

"Meriam—is it going to be that way with us some day—'Good-by, forever?' I can't offer you the wealth of the mountains, Meriam, but I can give you something more precious—something John Havens never has—never can—give you—love. 'What are we waiting for, oh, my heart?' You are young, with long years of loneliness before you—follow the one true light, Meriam—you care for me—you have never cared for him. I know you have tried, but it's no use, darling, we can't kill the biggest thing in us—why, Meriam, you are just life to me—I haven't lived since the first morn-

Shadows

ROBERTSON

fore me as a great white canvas of snow coverments I vision a figure which resembles my sweep of climbing white hills. Hills that purity until their heights are stabbed by the

cultivated, and my convictions are so per- as strange coincidences, the legions of sig- every day. Intuitively my reason rebelled. subjected there are none so galling as the norant, is proof strong as Holy Writ. If they

for its existence than one mentioned on its ularize the Thinking Mind." A laudable ob- hopeless, for the majority of people seem ical-operating apparatus embedded some- move and have their being but it is as in- in an automobile. The fortunate mortals and have always been consistently and

conceived under the highest hill of the Rocky towering upheaval that rears its head, hoary mining camps the world has ever known, long since known as Leadville, Colo.

ing you came into the bank, except to be near you. We can't go on this way—and I can't give you up. Break with John Havens, Meriam, and we will begin life over, far away from these bleak mountains, in a land of summer and sunshine. It's not wealth you want, Meriam—it's love!"

So Meriam weighed John Havens' money against Joe Weston's love and decided in favor of love. Then later, after months of torturing anxiety and impatient waiting on Joe's part, she used a woman's privilege and changed her mind. And Joe began to frequent the Gold Nugget and spend long evenings at John Marshall's gambling house.

Then Meriam had another change of heart. She sent for Joe and quietly informed him that she had decided to give up neither the money nor his love—she would have both. This led to such a stormy scene and serious objections from Joe that there ensued, what seemed for a time a final break.

During this period of readjustment Joe spent the greater part of the torturous nights leaning over friendly bars in the lower part of town, and buying drinks for the girls at Nell's on State street, afterwards coming to the bank a haggard wreck of his former self.

But Meriam won in the end, and Joe returned worn out in body and mind—too tired longer to fight the battle for self-respect. It was a broken shadow of the real man who now haunted Meriam's footsteps.



Then changes came thick and fast. Meriam left for a trip abroad, and when she returned Joe was in the hospital recovering from an attack of alcoholic delirium. After this he was no longer connected with the bank, and sank steadily in the quicksands of dissipation. Meriam spent less and less of her time at home, and never saw him; she only knew he had drifted down to the lowest level.

At the time of his tragic disappearance she was away, and when she returned from a fruitless journey in quest of health, she was so broken in spirit and frail in body that her friends carefully refrained from imparting the information to her. Alone, one long winter evening she stood gazing out on the moonlit street, when she was startled to see the shuffling, muffled figure of Joe Weston pass and lose itself in the shadows beyond. A sudden chill seemed to creep over her. Poor Joe! She was the cause of this sodden wreck of humanity.

In the months that followed, many times in the late, silent hours she saw him pass. Sometimes he hesitated, as though he would stop and enter the gate he had passed so many times in the old, glad days. One night she thought she saw him enter an old unused cabin that stood in a deserted, isolated part of the town. Never once had he turned his face toward her, but gazed steadily ahead, as though unmindful of his surroundings. But she knew he felt her presence.

The long winter days passed and signs of coming spring were in the air; and again Meriam stood by the window. A belated fall of snow had covered the ground and lay, unbroken, on the narrow board walk that ran in front of the house. The Evening Miner lay on the porch where it had been thrown by the whistling newsboy, some hours before. Meriam opened the door and gathered its limp sheets together listlessly—and Joe passed!—this time so near that she could almost touch him—and he was humming softly the old, haunting melody, "Good-by forever."

But his step was steady, and the slouching form had straightened. It was the same manly Joe who had loved her long years ago; she could feel the old thrill of his arms about her and hear the passionate voice whispering brokenly: "What are we waiting for, oh, my heart?" What was life to her now—what had it ever been since she decided against his love. Nothing but "falling leaves and fading trees." What had John Havens' money brought her but an aching heart and bitter memories—when she could have had love and Joe!

Something urged her to follow him through the night, guided by the prints of his footsteps gleaming strangely luminous in the newly fallen snow. Joe was right. You could kill the biggest thing in life; she had tried to do so, but it had been sapping her heart's

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These BATTLING

Would You Marry A Blonde or Brunette?



Victoria Hazen

Photo by Matusch

NEARLY two hundred and fifty years ago, Francis Bernier, French physician and traveler, classified the races of Man by color, and until very recent years, there was little improvement upon Bernier's method. In fact the ancient system is still taught in most schools, so that the "well educated" men and women of today depend almost solely upon the Bernier distinctions of two and a half centuries ago, in analyzing and classifying a wife or husband.

Accordingly, if the prospective mate is black skinned then he is a Negro. If he is yellow, he is a Mongolian. Such an opinion eliminates the prospective mate. The Caucasian selects his mate from the "white race," *what ever that is.*

But there are blondes and brunettes, redheads and tow heads, small skulls and large ones, dark skins and light complexions and many other kinds of Caucasians. In previous articles, we learned that the blonde, as a distinct type, has a relatively small, fairly narrow skull, rising high at the rear of the crown. We have called him the *Nordic* in contrast with our dark skinned, bullet-headed *Aryan*. We have used various notables as illustrations of the blonde *Nordic*, including Roald Amundsen and other well known explorers and trail makers.

Apropos of Capt. Amundsen's achievements, is his recent flight over the North Pole in the dirigible, *Norge*. Typical of the Nordic racial characteristics are various incidents of the trip as recorded by the press. Also, fairly typical, is the more recent decision of this intrepid explorer to seek a domestic mate, at an age well past sixty. Now, that he has explored both poles, and has demonstrated his su-

perior powers of conquest, the great Nordic decides that marriage and domesticity are worthy of consideration as a part of a successful career.

Referring to the emotional log of the *Norge*, on the Polar flight, we find typical illustrative material which informs us of common Nordic qualities.

Gen. Umberto Nobile, acclaimed a superman by Mussolini, was captain of the dirigible. According to newspaper dispatches, he provided plenty of friction between himself, the crew, and his employer, Lincoln Ellsworth, who was furnishing the money. Although Nobile is an Italian, both, he and the Italian Dictator, have strong Nordic characteristics, as indicated in previous articles of this series and in my book *Things Kept Secret*.

Nobile is said to have wanted all or most of the credit for the success of the trip. Lieut. Riiser-Larsen, another Nordic, helped to attend to essential navigation and found himself in conflict with Gen. Nobile.

"That man has more gall and conceit than I thought any civilized person would dare to show," moans Riiser-Larsen. "I simply can't stand it."

Quarrels, disputes, temperamental differences, personal annoyances, and dramatic scenes in the conflicts for supremacy seemed to have ended in futile tears and vilifying.

Amundsen, at one point, had stamped up and shaken a finger in Nobile's face:

"You are nothing but the captain. . . . I want you to know we will have no more of this!"

But, according to report, they had plenty more of it. Perhaps it indicates Nordic progress to emphasize that no one heaved anyone else overboard, as they might have done a few centuries ago. At any rate, there was the usual pugnacity of this aggressive race in evidence at all times, just as we find it in all Nordic history.

The blonde accepts the give-and-take of battle as a part of the day's work and he manages to enjoy it. This method of demonstrating superiority seems to appeal to him more than the expression of social consciousness and altruism or love. In fact the spectacular explorers and conquerers of all Nordic history, usually, have ended up disastrously, or with their social life a sorry spectacle.

Professor Ross G. Marvin, who accompanied Peary to the Arctic circle in 1909, was killed by an Eskimo, who stated that Marvin acted like an insane man, and that he killed the white man to save his own life. In commenting on the crime, cleared up by the Eskimo's confession seventeen years later. Vilhjalmur Stefansson, famed Nordic explorer, tells us there have been many similar tragedies, but that they always have been hushed up by the men of the North.

Dr. Frederick A. Cook, near discoverer of the Pole, at Leavenworth prison, because of his oil frauds, employs his time with needle work.

Walter Wellman, who tried to reach the Pole by balloon twice and by dog-sled once, and nearly suc-

BLONDES

By
C. Wm. Chamberlain

ceeded, recently occupied a jail cell in Washington, D. C., following alleged financial difficulties.

Sir Ernest Shackleton, who journeyed to within 97 miles of the South Pole, died of an overstimulated heart, leaving two invalid sisters and an aged mother all but destitute.

Robert Falcon Scott's last words in his tragic diary when he perished in the Antarctic Circle, were: "For God's sake look after our people!"

Capt. Roald Amundsen's belated interest in marriage and home is but an illustration of the social attitude common to the typical Nordic, who has but small development of the skull back of the ears and who seeks distant fields of conquest. Marriage, home and children play a comparatively small part in the lives of these blondes as a rule.

In previous articles of this series we have seen how the Nordic has failed to accept the social philosophy of Jesus, except in theory. I that philosophy is the proper standard of human behavior and conduct, as the Aryan has decided, then the "success" of the Nordic is not a complete success.

For the Aryan, with his large round skull and Nitrogen pigmented skin, hair and eyes, would have us follow the policy of non-resistance and more or less unaggressive altruism. His family life come first, as do his social interests and "negative" civilization of love and brotherhood.

We need not confine our study of the Nordic to the explorers and warriors of history. The evidence we seek is on every hand.

Particularly in the metropolitan cities of the northern part of the United States do we find the Nordic fighter, with his *asocial* tendencies, "succeeding" in business, industry, politics, transportation and manufacturing. Even the fields of art, science, and literature have their "successful" men and women, according to Nordic standards. The blonde redirects his pugnacious energies along "civilized" lines in his struggle for individual supremacy and distinction.

While he does this his home and social life suffer. Compare the home and social life of the blonde of the northern cities with that of the brunette southerner. Unless the reader had had opportunity to visit both kinds of cities and to draw comparisons, it is a bit difficult to point out the great difference in habits and customs.

Southern hospitality is traditional. Friendships endure among these dark skinned people. Home life is sacred. Dining in southern homes is a ceremony, long and drawn out, and marked with sociability as well as gastronomic pleasures.

Down South, chivalry and regard for women are essential principles of good breeding. In the North, the city man rushes to his competitive labor, fairly trampling upon women and girls, who may be in his pathway. It is a common sight on the surface lines, the elevated, or in the subway to see the blonde Nordic business man, or the dark complected man with the Nordic skull, shoving and pushing his way over or past women and children. Conductors,



Anne Pennington

Photo by H. H. H.

guards, and trainmen encourage this as it makes for speed, the craving of the Nordic.

The blonde's friendship is apt to be superficial, intellectual and "practical." Likewise his affection. If the blonde marries, in the cities, he is likely to live in a modern apartment, built like a filing cabinet, and a mere imitation of a home. Many of them never even get acquainted with their neighbors.

Often his marriage is one in name only, and as it is next to impossible to raise children in these cubical apartments, the Nordic alibis himself for not having children, or at least not more than one.

His goal, the kind of "success" for which he is striving, does not include a family as a rule, except, perhaps, as in the case of Captain Amundsen, only after he has discovered the futility of trying to find happiness and a balanced career in the achievement of personal supremacy.

It is related that Anita Loos' book *Gentlemen Prefer Blondes* was written in a serious vein, but that the Nordic readers refused to consider it anything but humorous. Miss Loos, who is a brunette, is said to have written the book to give vent to her true feelings regarding her experiences with her blonde sisters. Incidentally, it took a brunette actress, with a blonde wig, to star in the dramatization of the book.

That the mature blonde Nordic approaches love and marriage with intellectual rather than an emotional attitude can not be doubted. The Nordic matures much later giving him more opportunity to

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A Thrilling Story
of a Life Nearly Wrecked, and
Saved by a Marvelous
Invention

The

By

"**H**OLD Roy Cherry, age 22, blonde, about five feet ten. Weighs about one hundred seventy-five pounds. Driving a Dodge sedan Florida license 122400. He is wanted in connection with the finding of a murdered man near here. Henry Graves, sheriff."

Tom Watson, Chief of Police, read the telegram and hurried out to the filling station. "Good morning Lem, have there been any Dodge sedans by here this A. M.?" "Yes, Chief, several of them." "Was there one in particular, with a young blonde fellow driving and no passengers?"

"I saw one go by early this morning with a young fellow driving but he had two passengers. An old man and another young gent in the back seat." "Did you happen to notice the license number?" "Yes, come to think of it, they had the same number that my tag was last year on my old Ford 122400. I always remember that number. You will have to hurry though, if you want them, they were not losing any time."

Chief Watson hurried to his Hudson and stepping on it he was soon speeding down the road at a sixty mile clip.

"The young one must have done something mean or plain ornery," mumbled Lem to himself as he sat to work about the filling station, after watching the chief out of sight as he roared down the asphalt.

The Chief passed several Dodge Sedans, but a glance at the license plate told him that he was seeking some other northbound tourist.

It was just a plain case of fast driving because along the east coast for many miles there was just one paved road running north. A few rock roads led back into the interior, but no one who was trying to get out of the state would think of going on one of them.

A motorcycle Cop, seeing the speeding machine, gave chase. Here was a chance to pull in a tourist and perhaps add a ten spot to his private account. He swung alongside the Chief but recognizing a fellow officer he saluted and dropped back.

Watson had gone perhaps fifty miles when he saw a Dodge. Drawing down a little he read the car number; here was the man he was after. Just in time, another mile and the driver could have turned off on two or three other roads.

The car was making more than the limit. The Chief drew in along side and gradually forced the Dodge to a halt.

"Making more than the limit back there sonny, better come with me." "Why, we was only making twenty-five," protested the elderly man who was riding in the rear seat. "Not an inch over twenty-five," exclaimed his seat mate; a young man with heavy animal features dressed in a real estate uniform.

All the time Watson kept his eye on the driver, a

blonde young man who had not said anything. "Are you the owner of this car?" "Yes sir." "Who are these gentlemen with you?" "They are a couple of boys that I picked up near Riverton." Near Riverton, that telegram was from there, but it said hold only the driver.



"You will have to come back with me. These passengers of yours can get a ride with some other north bound tourist." "Oh say, now listen; we will pay the fine to you and get a receipt. We will not exceed the speed limit again, come be a good sport," interposed he of the animal face.

"That all sounds very well, but I must and will take this young man along. You fellows roll out of the back seat. Now driver you turn here and head back."

The passengers slid out and hurried along the road, hesitating as cars drew near, then hailing them

for a ride. By the time Cherry had his car turned around they were on their way again with a north-bound tourist.

Cherry drove at a steady pace back to Longvale. Arriving there, Watson conducted him to a cell.

"But Chief, you can't arrest a man and hold him in jail for speeding when he is willing and ready to pay the fine."

"Oh, that is all right, it will all come out in the wash," retorted the chief, then immediately went over to the telegraph office to tell Henry Graves to come and get his man.

"Watson is right there, I can always depend on him," said Sheriff Graves as he tossed the telegram to one of his deputies. "Better go up there right away. A bus leaves in a few minutes and you can have Cherry to drive his own car back. Now watch your step." The man saluted and was gone.

"**W**ELL, Chief, we received your telegram and have come for the man," announced the deputy.

"I have him safely waiting."

Celestacam

WARD SKEEN



"Cherry, here is a man to take you back to Riverton; they want you there."

"Want me at Riverton! What for?" gasped Cherry.

"Oh, we will let you know in time," responded the deputy. "Come along, you can drive down there in a short time. So long Chief, much obliged for the prompt action."

"Well, Sheriff, here is your man."

"Good. Now, young man, I want to ask you some questions. What is your name?"

"Roy Cherry."

"Age?"

"Twenty-two."

"Home?"

"Pennsylvania."

"Occupation?"

"Sign painter."

"All right Deputy, take him to number six."

The next day Cherry was given a preliminary trial and was held without bail, charged with the murder of Harry Cutler. He admitted being with Cutler late the night of the murder which only wove the web tighter about him. No money, no friends near, not even a competent attorney to plead for him. Cherry paced his cell, then sat on his bed, covering his face with his hands. The future looked dark, hopeless. Despair tugged at his heart strings causing it to miss a beat now and then.

Riverton was a small town, a murder was a novelty there. The simple minded, morbidly curious crowded around at every opportunity to attempt to get a glimpse of Cherry. The cheapness and humility was gall to his soul. They viewed him as they would a ferocious caged animal in the zoo. The torture of solitary confinement together with his soul destroying thought was turning Cherry, slowly but surely, into the animal the people of Riverton believed him to be.

At the next term of court he was found guilty of murder in the first degree and sentenced to be hanged one week from the day of the trial.

Among the spectators at the trial was a young girl who was greatly interested in the proceedings. She, with her companion, a keen looking man of perhaps forty years, attracted but little attention in the crowded court room. After the crowd had melted away Carrie Newell accompanied by her uncle, called upon the sheriff.

"Mr. Sheriff, we would like to pay a visit to the prisoner, Roy Cherry."

"Are you related to him?"

"No."

"We will search you first, then you may go in for a few minutes."

They were ushered into the hall, but were not allowed to go into the cell. Looking in they saw Cherry

stretched out on the bunk, apparently lifeless. They called to him. Sitting up he gazed at them in a listless manner. After several minutes coaxing he came to the gate.

"Roy Cherry, can't you understand that we want to help you? Are right now working in your behalf?"

"It is too late to help now, and besides you are strangers to me. You have nothing to gain by helping me. I can't pay you anything. It is no use anyway."

"By helping you we will gain our reward in our own way. Will you tell us more about your personal friendship with Mr. Cutler?"

"Well, you see, Harry and I came down here together in my car. We worked together all winter and were on our way back north when we got to Riverton, we quarreled. He wanted to stay here a week or two, I wanted to go on. I left him here and drove on. Just north of town I picked up an old man and a young sport. I didn't know anything about Harry being dead until the sheriff told me." Cherry reeled to the bunk and fell over.

George Newell supported his niece as she staggered.

"Isn't it perfectly terrible, Uncle George?"

"Yes, but hold yourself together, Carrie, we have much to do."

"Thank you, sheriff, for your courtesy; we will be in to see you again."

ONE day yet remained until Cherry would be hanged. The days and nights had been very busy for Carrie and George Newell. Cherry was a mere skeleton. His constant worrying day and night, aided by a loss of appetite had reduced him perhaps ten pounds. From his cell he could see the workmen erecting the scaffold. He would gaze at it for an hour at a time perfectly motionless.

"Good morning, sheriff, how is Cherry?"

"Oh, he is on the brink of a breakdown, I am afraid we will have to hold him up on the scaffold."

"Sheriff, we are interested in your prisoner from the viewpoint of justice, as well as science. Will you come with us for a few minutes, and let us show you just what we mean?"

"Oh I can go with you, but I am pretty hard to be convinced of anything unless you can show me the whys and wherefores."

The sheriff accompanied Newell and his niece to their suite of rooms. Fifteen minutes later Graves pausing at the door of the apartment, shook his head at Newell.

"No, I am not convinced. That thing you have got there looks unreasonable to me. You may be a scientific man, and can produce the results you showed me in a different way from what you claim. I am not posted on these things and it would be very easy to fool me."

"Then you refuse to help us in any way?"

(Continued next month)



DEALINGS WITH THE LIVING DEAD



Between Life and Death

Saved by an Apparition!
How a Border Patrol Was Warned of
a Rattlesnake's Deadly Menace!

By WILLIAM W. VARNEDOE

I LEANED over in my saddle and said to my horse. "Well, Mexico, let's call it a day." The sun had just hidden its face behind the Western horizon, and the full moon was taking her place as queen of the heavens. My faithful steed and I had just completed a strenuous day of Border Patrol Duty along the little wire fence that marks the dividing line between two great countries, our own dear United States and Mexico, and both my horse and myself were ready for a rest.

After feeding my horse, which always came first, I pitched my little pup tent and prepared my own meal, which consisted of stale bread and some hash, given me by a Mexican friend. The hash was so hot, I felt sure it had red hot coals in it, but as I was very hungry I soon found, with the aid of the water from my canteen, my plate was empty.

After satisfying my hunger, I crawled into my little tent, slipped off my boots and unbuckled my belt. The Sandman immediately made an attack upon me and soon I was off in slumberland.

At midnight I was suddenly awakened by feeling the presence of someone near me. Slowly I raised up on my elbow, with one hand I seized my gun while I flashed my light with the other hand. There was no one under the small tent but me. I was wide awake, and never in my life had I experienced such a queer feeling. There were no tracks under my tent, certainly no one could have been there. Lying down I dozed off when again I was suddenly awakened, this time by hearing a voice calling, "Captain! Captain! Come here quick!" Quickly I slipped on my boots, buckled my belt and crawled out of the tent. By this time the moon was high in the sky, which enabled me to see almost as clearly as tho it were day. To my surprise, I saw standing a few feet in front of me a beautiful young lady whom I judged to be about twenty-one years of age. I stood watching her for full a half minute, too surprised to speak or move. I had never seen her before, and could not assign any reason for her presence out in such an isolated spot on the

border. Fearing it was some trick to get me, I cautiously approached her with my gun in hand ready to fire at my finger's command. When within two feet of her I stopped and flashed my light in her face. There was a smile on her beautiful white face, and her soft brown eyes seemed to tell me there was no danger.

"My friend, what can I do for you?" I asked her. "It's all right now, if you do not enter that tent anymore," was her startling reply.

"Who are you and why do you speak this way?" I asked.

"Look! Look! Your tent," was her only reply.

I could not resist turning and looking at my tent. There was nothing unusual about the looks of the tent. I again turned to face the young lady, but she had disappeared. I was too puzzled to think. The land about us was level, there were no trees near, and it only took me about fifteen seconds to turn and look at my tent and turn back again. Where could she have gone? Immediately I began calling and

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The UNWRITTEN Symbols in

THERE is a language more eloquent than speech, more subtle than the communicated word. It is the language of gesture, of attitudes and of potent silences. Subtle meaning is conveyed by nods, shrugs, movements of the hand and by posture. We do not have to have approval or disapproval, liking or disliking conveyed in words. Attitude alone is an eloquent testimony. We do not have to condemn others by word of mouth. We may do it by a damning silence. The slighting shake of the head, or shrug of the shoulders, a curl of the lip may convey more scorn than any outburst. By a wave of the hand the importance of a person may be questioned, and by a gesture he may be belittled or set aside. By doing nothing at all important claims are conveniently dismissed, or by an arresting attitude attention may be compelled. Cold immobility is more potent than stormy words and an in-

solent attitude of waiting constitutes a form of attack harder to resist than fiery seige.

On the other hand quiet self-possession and assurance have an eloquence all their own. A patient, sympathetic attitude, though it be accompanied by no word, is a most powerful support in a crisis, or throughout a trial. Eyes speak with a language more subtle than the tongue. An attentive, uplifted face is often a greater inspiration to a speaker than much applause. A firm bearing makes a way for itself. A pose of the body will invite, or repel. The movement of the hand will convey eloquent meaning.

Few people sufficiently realize how accustomed they are to interpret people, possibilities and purposes through attitudes, movements and silences. The psychic faculty is likely to play an ever more important part in human intercourse, and may be the most suc-

BEST TRUE STORY OF THE MONTH

The Respite

A Psychic Christmas
How a Pain Racked Body Was
Transfigured in a Night

By BERTHA ISABELL SCOTT



I HAD long been ill—how long, I cannot now remember with exactness. A seemingly endless succession of days of diminishing strength yielded to nights of restlessness and pain, when sleep came only in fragments. One of these nights I shall always remember—a memory of a Christmas time in which I could take no part. It may have been but a dream, but to me, it will always remain a beautiful thing. I recall it still with a glowing vividness quite unlike my memories of real and important things. On this night I was very dim, and unutterably weary—too weary, even, to pray, unless my petition of some of these days and nights might be considered as such: "Keep me, Dear Father, I'm—too—tired." I said to the nurse, "I think I can sleep tonight." Moving about with noiseless preparations, she carefully shaded the light and slipped from the room.

But sleep did not come as readily as I had thought it might. I lay thinking of many, many things. I was young. I had been so ready for Life—standing at the Threshold, visioning eyes looking far into the future; open, willing hands, and restless feet. Now, under the inexorable influences of sickness and suf-

tering, I was all but done. My eyes would stay closed; my hands were still; my feet had come only things of pain, which I could not even distinguish, the one from the other.

I had looked forward to Christmas, hoping against hope, that I should be, at least, well on the road to recovery. I had some time before even made a tentative Christmas list, but it had been futile. I was hopelessly removed from Christmas festivities.

In my musing, I seemed to hear, at intervals, disconnected strains of music, and happy voices. Gradually these sounds grew in volume to be in the rooms below. I listened intently. They were the unmistakable sounds of a party. Oh how cruel! How could they, when I was so ill! A tear ran scaldingly across my cheek. But that would never do. Into my attempt at self-control, went my last atom of strength. When I felt it to be so, I found, in my distress, that I was no longer striving

alone. A warm, sustaining strength supported my weakness. Then suddenly, a great shock—a surge, as of electric life passing over my body. Life! Or was it Death? I did not know—I moved my fingers,—my hand—then lifted my arm, higher and higher! Stronger! Moving slightly, I once more found my feet. Then, it seemed, after weeks of helplessness, that I arose from my bed and stepped out upon the floor. I was alone, but no longer lonely. I stood a moment in bewilderment, then woman-like, I crossed over to the mirror. Face and form were familiar, but how changed! Lovely, as I had never thought of being. Clear, untroubled eyes gazed back at me. My skin was of a beautiful luminous whiteness—as the whiteness of pearl. I no longer saw the fever-burned hair, which had been close-cut. In its place, was sweet and shining hair falling long in rich waves. Gathering it up, I dressed it high upon my head as the fashion then was. While so engaged, I noticed a reflection in a corner of the mirror. I turned to find, what had not been there before a beautiful

LANGUAGE

Everyday Life

By
Janet
Curtiss

Successful people are those who most aptly read this language of gesture. We may be but vaguely conscious that we have this habit of thus interpreting people, but if we consider for a little we shall see that we are more or less given to it. We conclude that the business-like walk is associated with important activity and belongs to one who has poise and purpose, while we infer from a slouching, shuffling gait aimlessness, or indecision. We think of people who are uncertain and hesitant as nervous, and of people who are assertive and decided as confident.

There are innumerable actions that admit of interpretation if we have but the faculty to read them. There is meditative movement, indicating absorption in thought which is generally accompanied by the head being bent slightly forward, while a head thrown back and with chin thrust out borders on conceit and over-assurance, al-

though a thrust-out chin may of course mean pugnacity and determination. A head held constantly to one side suggests the speculative nature, though more often lack of balance. Side glances and too much eye-play do not inspire confidence. Drooping lips suggest lack of force and indecision.

Arms have a language of their own, conveying an impression of competence, or otherwise, according to their accuracy or inaccuracy in movement. Hands speak plainly in many ways of the character. They indicate strength or weakness, purpose or lack of purpose, capability, kindness or cruelty.

As for the feet they also indicate much of character. A walk betrays purpose, power, thoughtfulness, culture, or lack of them. There is the fearful and stealthy, and the erratic walk. Intensity, stolidity and many emotions can be detected in the footsteps.

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Authentic Cases in

Automatic-Writing

As Told By LOUISE GARDINER

AUTOMATIC writing comes in the category of the ouija-board, planchette or involuntary pencil. All have the same principle involved—a dual action of the magnetic and electrical forces of man. It is very little understood. By those having very limited or no experience in the phenomenon, it is ridiculed and called a fraud, or attributed to the “subconscious”—“mental transference”—“muscular force,” and so on. All seem bent on laying it at the door of anything, to get away from the simple fact of a human being outside the physical body trying to hold intelligent communion with loved ones they left on the earth plane—a disembodied friend endeavoring to make them realize, as best they can, that they are still *alive—not dead*.

I have been interested in the psychic subject for years, and have had many experiences. Some I could not prove, and others have been proven.

At the period the great psychic wave swept the earth and brought Christian Science in its wake, we in our home for the first time did automatic writing. The adults of the family were all trying their hand and even the children were much interested. My son at that time was only seven years old. He had never been to school, and although he knew his A B C's, he could not make a letter. He heard us telling that we did not know what was going to be written by our hand—that we only held the pencil and someone unseen did the writing. So he concluded that although he did not know how to write he could do it just as well as anyone else. Time after time he would sit and hold the pencil with a great deal of patience, but no writing came. One day, after much perseverance, he said to me, “Mama, I believe if you would just lay your fingers on my arm I could write.” To please him I put three of my fingers on his arm, between the elbow and the wrist, and immediately he wrote in a bold masculine hand,

“Do not let this child fool with the forces.—Doc.”

Then, we did not know what a very bad thing it would have been to allow the child in his baby passive state to open the door to the hundreds of the unseen who stay near to our earth plane. We did not know that, but this we did know—that the doctor in the body was a very wise man, and as he had proved to us many times he had lost none of his wisdom with the loss of his physical body, we took his advice and, after gaining a little knowledge ourselves in the occult, we were very thankful for that message on that scrap of paper.

This same discarnate doctor had a friend, a young man, very dear to him when he was in the body. The doctor had been gone from earth about five years, and the young man had left the city and settled on the Pacific coast. He was in business there, we knew, but of his business we knew nothing. The doctor came one evening and, with the hand of my sister, wrote:

“Tell A. to take his money away from the people he is dealing with. They are going to cheat him out of every cent—about \$3,000.00. If he takes it out now he will save it; if he waits three months he will lose it all. The men he is dealing with are not the friends he thinks they are. Tell him at once.”

We said to the doctor, “We do not dare to tell him this. He knows nothing of the return of discarnate souls, and would think us crazy.” No more was then said, but in a few days the doctor came again and wrote with the hand of my sister. He said, calling her by name:

“Will you do something for me?”

Of course, she said she would. Then he asked her to get a sheet of paper and an envelope. He said he would write to A. himself and address the envelope. All he would ask her to do was to stamp and mail the letter.

She brought the paper and envelope, he wrote the letter and addressed it in his own peculiar handwriting. I put it in the post box. My sister at once wrote the gentleman a letter explaining the whole matter as well as she could to a man who knew nothing of the subject.

In due time a letter came from Mr. A., telling us how very much shocked he was to get a letter from the doctor—his own handwriting and his characteristic phraseology—every word the same as when he wrote in life. He said he was very much puzzled; could not understand it at all, but he would say this much: the doctor was very much mistaken about the men; they were his friends and to be trusted; that he could get his money at this time, he was quite sure, but the men would think it very strange if he drew it out now as they knew he had no need for it.

That ended the matter as far as we were concerned, we thought, but in three months we received another letter from Mr. A. and the sum and substance of that missive was this: the men, *his dear friends*, had dissolved partnership, dividing all the money between themselves and skipped. He had lost every cent. He had no papers against them—he had just trusted them. All he really had was the letter his dead friend, the doctor, had written him. That he had read many times and marvelled much.

We knew that a lady acquaintance out in Denver, Colo., was to become a mother, and received a letter from the father of the lady saying the birth was expected a month from that date. We had no sooner finished reading the letter than an invisible but strongly felt hand was laid upon my sister's. She said to me, “A paper and pencil, quick!” I handed them to her. She—standing up at the time—put the paper against the wall, and at once came the writing like a telegram:

“Mrs. B. gave birth to a son this morning at 9:30. Mother and child doing well.—Doc.”

We sent the message on the paper, just as we had received it, to the people, and they answered by return mail that it was the truth, even to the exact hour of birth, and the reason they told us it would be a month late was to test us in getting facts in these automatic messages. They were unbelievers—they had had no experience—and spiritualism was to them a fraud. In their hearts they wished to have us in the wrong and much deluded.

We asked our doctor friend how he knew of the

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The ANCIENT AND MYSTICAL Order Rosae Crucis

By O. A. SEAVER

(Continued from the April Issue)

THIRTEEN perpendicular pieces, white and red; a blue field; the escutcheon on the breast of the eagle displayed, proper (facing front), holding in his right talon an olive branch, and in his left a bundle of thirteen arrows, all proper and in his beak a scroll, inscribed with the motto, "E Pluribus Unum." For the crest, over the head of the eagle, which appears above the escutcheon, a golden glory breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation of white stars on a blue field.

Reverse—A pyramid unfinished. In the Zenith, an eye in a triangle, surrounded with a glory, proper. Over the eye, the words, "Annuet Coeptis"—(God has favored the undertaking). On the base of the pyramid, are the Roman letters MDCCLXXVI; and underneath the motto, "Novus Ordo Seclorum"—(a new series of order) denoting that a new order of things has commenced in the Western Hemisphere. Thus after many fruitless efforts for nearly six years, a very simple seal was adopted, and it was in the arms of the United States.

Was it coincidence or was it the result of subtle yet intense cosmic force that prompted the adoption of a great seal of the United States which so nearly resembled the insignia on the maps of the ancient Egyptian people which was discovered one hundred forty years later in the ruins after being excavated? Were these now extinct people of that civilization so much farther advanced in their learning that they were able to predict with such accuracy the coming events of the world?

Summing up briefly, the ancient Egyptians predicted that the "land where the eagle spread its wings" would be the seat of advanced learning as indicated by the pyramid and would be watchful and alert in the interests of the world. The colonial congress adopted the Great Seal with the eagle with spread wings on one side and the pyramid with the ever watchful eye on the reverse. Both of these examples are identical yet the one knew nothing of the other. Subsequent events tend to prove that early civilization had greater knowledge than most of the peoples today; witness the fact of the great educational institution constantly progressing in this country, the world wide

humanitarian interest of this country in its fellow countries across the seas.

Returning to the colony at Philadelphia we find that here was built the first pipe organ made in America as was also the first water organ made since Hero constructed his famous water organ at Alexandria. Men were trained here for the various trades and professions so that they might go out into the world and contribute to the advancement of the growing civilization in the new colonies.

It is interesting to note that adhering to the old traditions of the mystics they maintained strict neutrality along sectarian lines. In addition to opening the first meeting house used by the Quakers, they trained thirty-six men to become preachers in eleven different denominations throughout the colonies.

When the famous Christ church was built in Philadelphia, the Rosicrucians supplied the pipe organ and furnished the choir for the dedication services. In the archives of that building still standing, are to be found testimonials to the broad view-point and loving help of the Rosicrucian mystics.

From this colony also went forth the first public school teacher, the first American surveyor, the first steamboat inventor, and the first in many lines of scientific achievement. The work of these mystics and their influence upon the establishment of this country has not only been recorded by Watson, the eminent historian, but by nearly every writer who has written upon other than the military or political aspects of this country.

Francis H. Williams in an article in the New World in Boston, June, 1894, wrote exhaustively regarding John Kelpius, the Rosicrucian master who preceded Peter Miller. In Croese's History of the Quakers, testimony is found to the great work the Rosicrucians performed in behalf of the Quakers. In the legal records of the Frankfort company of 1700 is found the fact that Kelpius was an eminent lawyer and director of the school of law at the Rosicrucian colony. He was but thirty-five years of age when he passed away. In the Century Magazine of December, 1881, there is a complete story of the work carried on by these mystics in the last location at Ephrata, Pennsylvania.

After a hundred and eight years ac-

tivity, the various members of the colony separated, abandoned the buildings, and went to various parts of the country to carry on their activities in seclusion. This was in the year 1802. A few went as far west as California where with the assistance of some friendly Indians they established a secluded temple which property was later procured by the present organization.

Noting that periods of one hundred eight years seemed to mark the beginning and ending of any series of activities of the order, the writer called on Dr. H. Spencer Lewis, imperator of the Rosicrucian Order of the North American Jurisdiction in Tampa and inquired whether there was any special significance to this figure within the order. He replied, "It is an old law of the order, which started in Egypt, that for one hundred eight years the order should be in seclusion and apparently non-existent so far as the profane world had knowledge. At the end of that hundred eight year period, it would again come forth from its secrecy, work in public and allow the world to know of its existence through its active participation in the evolutionary construction and growth of the nation. This is an explanation of why the writers in the encyclopaedias thought that the order had ceased to exist."

During the one hundred and eight years of silence which followed the disbanding of the active group at Ephrata, various attempts were made to revive the organization in a public form but all these were met with the disapproval of the Supreme Hierarchy until in 1909, Dr. H. Spencer Lewis went to France and there met those who directed him to the supreme authorities. They sponsored the reestablishment of the order in America for the next period of one hundred and eight years beginning with the year 1910 and in 1916 the organization came into national recognition again.

In this manner was carried out the ancient traditions of Egypt and the principles established and decreed by the first Grandmaster known as Amenhotep IV, Pharaoh of Egypt, who in 1350 B. C. destroyed all heathen worship, caused all statues of heathen gods to be torn down, and proclaimed the first monotheistic religion in the world.

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Doctors of Devilry

(Reprinted from "John Bull")

THERE is a famous picture in the Tate Gallery entitled "The Doctor." It depicts a physician, his face a mask of grief, watching a sick child for whom he can do no more.

Life and death are struggling in that little body for victory. Science has battled bravely on behalf of Life. It can do nothing further. Which will win eventually is known to God alone.

Science the healer—or Science the monster? Which is the true picture? Unhesitatingly we say the former; but there are doctors here and there who forget their high mission.

They are in all countries. They are in this country. Don't think a particularly brutal and useless experiment abroad does not concern you. It does.

Sooner or later it will be imitated here on the living bodies of men, women and children.

Unless we stop these horrors we shall deserve our reward of shame, for there are a number of men with first-class scientific training to whom the human body is nothing but a subject for endless experiments.

Dr. Takashi Hashimoto, of the Japanese University of Mukden, had twenty patients suffering from a frightful, but, thanks to Professor Ehrlich, a perfectly curable, disease if taken in time.

It seems incredible, but we have seen this Japanese doctor's own cold-blooded account of how he deliberately injected into the skins of those twenty unfortunates a fresh infection of the very disease for which they supposed themselves to be receiving proper treatment.

What was the object? To further the welfare of humanity? That may have been Hashimoto's idea. We say bluntly that if humanity is to be benefited in this way it had better remain in suffering.

Now comes the well-nigh incredible part of this shameful business. Having made bad worse, having pumped into his patients more of the disease that was already menacing their lives, this scientist stopped all treatment for four weeks!

The net result of the proceeding was that which any layman might have predicted: the patients became even more diseased than they were before.

All this misery in the name of



"Science" to prove what an intelligent schoolboy could have predicted with confidence!

Recently Drs. R. G. Lacy, A. W. Sellards and O. Scholl, took four patients suffering from "yaws" and re-inoculated them with that dread tropical skin disease. It is a painful and disfiguring disease, very hard to cure.

The result for what it was worth was the development of great yaws on top of the first disease. What was the precise value of these experiments?

The shameful story of the German Professor Neisser, honoured by British science with the Cavendish Gold Medal, is sometimes believed to be unique in the annals of modern science.

This man inoculated eight healthy children with the foulest of all diseases, and without the sanction of their parents.

But the odium which publicity brought upon this professor rightly belongs to a considerable number of other men guilty of similar malpractices.

Dr. H. Salter, of Leipzig, about eighteen months ago found himself exposed to the light of an unwanted publicity.

This man deliberately infected nine healthy little children with tuberculosis.

What was his object? The ordinary man recoils from the suggestion that there could conceivably have been an adequate one.

Not long ago an American doctor, on the staff of Pennsylvania University, made holes in the head of a ten-months-old baby in order to insert a photographic cytoscope with which to take photographs of the unfortunate child's brain.

What after-effects this callous and wanton mutilation of a baby will have is not yet known. The scientific value of the proceeding is obvious. It is nil.

Take the experiments of Dr. Udo Wile, of the University of Michigan. This man bored holes in the heads of six hopeless lunatics confined in the Pontiac State Asylum, using only local anaesthetics.

Through these apertures he inserted a nozzled syringe and with it he extracted a quantity of brain matter.

This matter was then injected into rabbits which, this precious scientist records, died very soon afterwards.

We are not surprised! But what, in the name of humanity, does it prove?

A sidelight on the mentality of such men is to be gained by the terms in which they plainly acknowledge their indebtedness to their colleagues.

Thus Dr. Wile expresses his appreciation of the many laboratory courtesies extended to him—that is to say, he thanks Dr. Christian, superintendent of the asylum, for handing over the hapless victims for this barbaric and entirely useless experiment.

Angina pectoris is one of the most agonizing of all heart diseases and for it there is no known cure.

What, then, was the object of Dr. R. Leriche, who last year took an unsuspecting patient who had no such heart disease and by means of electrification produced all the agonizing symptoms of angina pectoris?

Those who regard this as a minor infamy would do well to read in any standard medical work the descriptions of the ghastly pain produced by this disease.

Are experiments made upon patients in our own hospitals? This is what Professor Searle, F. R. S., has to say upon the subject.

"Most people nowadays know or suspect that experiments are done upon human beings as well as upon animals. . . . I now come to the bedside of Mary Cain, aged 2½. Mary was admitted to hospital, July 1, 1913. She was scrofulous and in poor condition. Human tuberculin and bovin tuberculin were injected at two points. . . . In a few days there were deep ulcers at the sites of the tuberculin injections. In the later of two photographs most of

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OUR BLESSED LADY

and MOTHERHOOD

Reprinted From The Australian Theosophist

IN the course of some studies of the parental processes of incarnation recently undertaken, I have been much struck by the important part which the devas play in the building of the subtle and physical bodies.

The particular case which I was privileged to have the opportunity of observing at short intervals, from the fourth to the ninth month, may have been a little unusual, as it seemed to me that the returning ego was particularly advanced and might have special assistance, while, in addition, both parents are firmly established in theosophical knowledge and faith. I am inclined, none the less, to believe that much of what I shall attempt to describe is general in its application. When, with further study, our knowledge of the subject increases, it is hoped that a fairly detailed account of the processes involved may be issued in book form.

The whole of the complicated processes of taking on bodies of mental, astral, etheric, and physical matter, in the case examined appeared to be taking place under supervision of a deva at the causal or arupa level; under him were his mental and astral subordinates, while at the etheric and solid physical stages the work of building the body was partly carried out by nature spirits, under the control of the astral deva.

The function of, say, the astral deva, seems to be largely protective and supervisory; he received information from the arupa deva of the result to be aimed at, and of as much of the karmic situation as it is necessary for him to know. The matter is then built in the astral body under his care. His brother at the mental level is in a precisely similar position.

Repeatedly, during the different observations, the extreme care, concentration, and sense of responsibility with which the devas do their work became apparent. The astral deva, for example, frequently enfolded the astral and physical bodies of the embryo within himself, shielding them from all harmful vibrations, and warding off all inharmonious influences.

In addition, he continually tried to share his own vivid devic life with the child, playing upon the subtler bodies with his personal force, and brooding perpetually over them.

While watching him at work and trying to share in his consciousness, during the ninth month, it seemed as if he actually revered the growing bodies, so great was the care and tenderness with which his work was carried out; it was on this occasion that a new phenomenon attracted my attention. I saw that the aura of the deva had changed during the last month; it was so formed as to appear like a beautiful mantle of blue thrown over the head and shoulders, with one corner also covering mother and child; at this time the aura of the child was largely enclosed within that of the deva, and looked like a large shimmering white egg of about four feet in height shining through the auras of deva and mother.

The blue mantle shone much more brightly, with a silvery sheen, and, as the head of the deva was bent down over his charges and his arms embraced them, the effect was irresistibly reminiscent of Madonna and child.

There was such deep tenderness, such a truly maternal spirit of love and joy and protection, that I was profoundly touched by the vision; seeking to understand it more deeply, and to trace the source of this newly introduced colour and form, I found my consciousness being raised to the causal level by some power which drew and upheld me at those unaccustomed heights, and there I saw One, so lovely, so truly embodying the spirit of Motherhood, as of Womanhood, that I knew Her as none than the Blessed Mother herself.

She seeks ever the perfection as well of the individual as of the race, and She works for it through woman, seeking ever to exalt the sacredness of marriage and maternity—to restore to man the lost ideals of the deeply sacred nature of marriage and parenthood. She knows that thus a purer race will be born, a race that shall provide bodies ever more and more fit to be the temple of the indwelling God.

In this wonderful and beneficent atmosphere on the inner planes are the processes of incarnation carried out; it is, I feel, for us to see to it that we provide conditions in the physical world that shall be worthy of the sacrificial blessing so freely and marvelously outpoured by Our Lady, the Queen of Angels, the Supreme Mother of the World.

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The Music of Perfumes

By EDWARD MAURER

(Continued from page 8)

Now it is well known that in persons who have lost the sense of sight, the senses of touch, smell and hearing are accentuated, or at least greater attention is paid to their impressions, thus, under the hypnotic state, the sight factor was not in action, and the apartment being far removed from any external sounds, the ears were not conveying any sense impressions to distract the attention from the odours submitted. The hypnosis being of the first degree only, the subject was sufficiently conscious to reply coherently to briefly-worded questions.

Now the writer, fully aware of the complexity in chemical constitution of the odoriferous oils, and of the acquaintance of the subject with such well-known odours as rose, lavender, etc., determined in this series of experiments to use a relatively simple oil which at the same time was sufficiently uncommon for immediate recognition, and for this purpose geranium was selected. A few drops were applied to the tube of a modified form of Zwaardemaker's Olfactometer,¹ and this, suitably supported, was gradually brought in the vicinity of the nostrils of the subject. After some time he reported that he seemed to see light feathery clouds of crimson hue which pulsed from crimson to scarlet, and *vice versa*; and then he volunteered the information that he seemed to hear a sound something like a ringing in the ears. This was at first attributed to the congestion of blood brought about in the cerebral veins by intense concentration, and the fact that a slight headache began to manifest seemed to prove this.

However, this murmuring or humming sound continued in the ears, and on replacing the geranium with cassia the subject reported a change in colour to a brownish-yellow, and, further, indicated that the singing in the ears seemed several tones higher. It was at once seen that some aural correlation was taking place in the mind of the subject so powerful as to react on the centres of hearing. Experiments were further conducted with dilute solutions of these oils in spirit, but no change in the tone of the cloud was reported, the only difference being the protracted period before this was visible, which was essential before the audibility of the corresponding note. Further work on the "dilutions" is in progress, as it has been found that one particular oil, of the violet type, gave no results in a concentrated condition.

Further research was undertaken at this point by substituting the main odoriferous body in the oils with the

nearest synthetic compounds suggesting them, these being manufactured in the laboratory from a coal-tar base. In the first instance geranium was replaced by diphenyl oxid, which possesses the type aroma to a remarkable degree. The subject reported the extremely rapid formation of the cloud, but that it was fierce and fiery, and that the corresponding note seemed quicker, harsher and more metallic; and when cassia was replaced with cinnamic aldehyde the cloud was browner, equally rapid in formation, but the "hum" was about the same. It further seems that these clouds with the natural oils are slightly opaque, but with the synthetics appear "clear but fierce."

Asked to correlate the type of sounds after a series of naturals and synthetics had been submitted, the subject reported that the sound was in no way as musical as an organ note, but rather suggested the "drone" of a distant aeroplane, slow and pulsating sometimes like the æolian-harp effect produced by the wind over a long stretch of telephone wires. One series gave a high-pitched "whine" like a mosquito in flight, different entirely to the usual "buzz" of insects; and finally, the other type-sound recorded recalled the "shriek" produced in elementary physics experiments when a length of glass-rod is polished with a cloth damped with spirit.

A casual blending of two oils gave a very remarkable result, inasmuch as the colour of the cloud perceived, instead of being a blending of the two primaries, which approached yellow and red, and which, according to the laws of physics, should have yielded an orange, the colour recorded was its complementary; a bluish-violet. Further, the correlated sound resembled the note of a powerful dynamo. This series was carefully explored, for its potentialities are of considerable interest.

In correlating the corresponding sounds and odours, tuning-forks were used, as these gave the nearest type-tones, and, no matter how long a period lasted between the two presentations of any given perfume, the note was always the same. This, however, requires some modification, for the subject reported that the actual effect was really as if every octave of the particular note were being struck.

This peculiar phenomenon lasted for some time after the perfume had been removed, no amount of suggestion or attempt to bring it forcibly into action again succeeding without the application of the perfume. From the data gathered during its manifestations, it was found that perfumes seem to form actual octaves, in the same manner as the musical scale, certain odours blend-

ing in harmony, and each producing different degrees of a nearly-similar impression. Thus, according to Bastick,¹ almond, heliotrope, vanilla and orange-blossom form such a series. Citron, lemon, verbena, and orange-peel, forming a higher octave of smells, blend in a similar manner. Rose, rose-geranium, and neroli form but half-notes, whereas pettigrain, and orange-flower are full notes. This, on the whole, agrees fairly well with the schemes of Piesse,² who maintains that every perfume has its own effect upon the olfactory nerves exactly as musical notes have upon the hearing. According to his "odophone," the heavy odours are the low tones, and the pungent odours are the high ones.

The following scale of perfumes may be taken in a general sense as the experimental basis, no allowance being made for the heavy percentage of the same "isolate" being common to two or more oils.

BASE CLEF—THREE OCTAVES BELOW MIDDLE C ON KEYBOARDS:

C Patchouli	G Pergulaire
D Vanilla	A Bale, Peru
E Clover Bark	B Carnation
F Benzoin	C Geranium
G Frangipani	D Heliotrope
A Storax	E Iris
B Clover	F Musk
C Sandalwood	G Pois de senteur
D Clematis	A Balsam
E Rattan	B Cinnamon
F Castoreum	

MIDDLE—IN TREBLE CLEF:

C Rose	D Almond
D Violet	C Jasmin
C Camphor	D Bergamot
E Cassia	A Tonka Bean
F Tuberose	B Mint
G Orange-flowers	E Citron
A New-mown Hay	F Ambergris
B Aurone	G Magnolia
E Portugal	A Lavender
F Jonquil	B Peppermint
G Syringa	

Mediæval science was much concerned with the stars and their reputed effects on terrestrial matters, and the following general scheme existed: "All odoriferous roots were placed under the rulership of Saturn, odoriferous fruit under Jupiter, odoriferous woods under Mars, under the Sun all aromatic gums, while sweet-smelling flowers, odoriferous leaves, and aromatic peels came respectively under the patronage of Venus, the Moon, and Mercury." Cornelius Agrippa,³ states that: ". . . if of coriander, smallage, Leubane, and hemlock be made a fume, spirits do presently come together;" and further: "some suffumigations, also, or perfumings that are proper to the Stars, are of great force for the opportune receiving of Celestial Gifts under the rays of the stars; inasmuch as they strongly work upon the air and breath." Albertus Magnus, Bishop of Cologne in the thirteenth century, has left us a table of elements said to incorporate and be governed by Celestial

(Continued on page 30)

¹ P. H. Bastick, *Annals of Perfumery*.
² S. Piesse, *The Art of Perfumery*.
³ K. van Lynd, *Fragments of Forgotten Science*.
⁴ Cornelius Agrippa, *Occult Philosophy*, ch. xliii.

¹ H. Zwaardemaker, *L'Odorat*.

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

News Notes of Interest to Occultists

Phrenology Held Legal

After going deep into a study of phrenology, Corporation Counsel Busch of Chicago handed an opinion to Chief Collins, holding that it is not a violation of the criminal law to read the bumps on the human cranium.

"From a cursory examination of the subject, it appears that phrenology (from Greek words meaning mind and discourse) is a name given by Thomas Ignatius Forrester to the empirical system of psychology formulated by Frederick J. Gaul and developed by his followers, especially by J. K. Spurzheim and G. Combe, by whom it was named craniology, craniology, physiognomy or zoonomy," said Mr. Busch in his opinion.

He found further:

1. That the brain is the organ of the mind.

2. That the mental powers of man can be analyzed into a definite number of independent faculties.

3. These faculties are innate, each having a seat in a definite region of the surface of the brain.

4. The size of each such region is the measure of the degree to which the faculty seated in it forms a constituent element in the character of the individual.

5. The correspondence between the outer surface of the skull and the contour of the brain surface beneath is sufficiently close to enable the observer to recognize the relative sizes of these several organs by an examination of the cranium surface.

Having thus relieved himself of this clear explanation of the science of phrenology, Mr. Busch passed it on to Chief Collins and told him to do his worst.

The chief, after a study of the document, said there was one thing clear and that was that phrenology has no connection with fortune telling, which is prohibited by law, and therefore the police cannot interfere with those who find it lucrative to outline a person's future by a simple study of the bumps on the head.

America's Awful Future

America, the melting-pot of races, is doomed to become a land of pigmies, giants, or physical monstrosities, according to the theory of Dr. Berillon, French expert on eugenics. We read in the Paris edition of the *Chicago Tribune*:

"In an interview published in Paris, Dr. Berillon declared that his investigations have shown that normal health of husband and wife can not alone assure perfect progeny, but that on the contrary two perfectly healthy persons, free from inherited taints or acquired disqualifications, may have malformed or defective children.

"This phenomenon of eugenics Dr. Berillon attributes to the fact that bloods of different races are not sympathetic and may not be adopted to intermixture. He does not go so far as to say that persons of differing nationalities should not wed, though he thinks that habits and customs ingrained in different peoples may have much to do with the quality of their bloods; but he disapproves of interracial marriages. Thus, according to the theory, not only should races of different color abstain from intermarriages, but Nordics should not wed Latins, and Semites should avoid connubial relations with Aryans. About the only possible way to determine whether a love match is eugenically safe, according to Dr. Berillon, is for a couple who feel themselves falling under the influence of the ardent passion to go to the nearest hospital, have their blood extracted and mixed in equal proportions and chemically tested. If the test proves favorable, it will then be time to wed."

Find "Buried" Sect

A hitherto unknown religious sect, the members of which spend a great part of their lives underground, has been discovered near a branch line of the Perm railroad at Viatka, Russia, by government census inspectors. Calling themselves "subterranean dwellers," these people, who are intensely religious, take to caverns at the age of forty and remain underground until death, the officials report. They greeted the census takers with fear, looking on their arrival as a sign of the coming of the Antichrist, portending the end of the world.

Indian Totem Rites

Anthropologists who have interested themselves in explaining the origin of totem poles erected by primitive peoples in many parts of the world, and the large snake mounds in England and France, have found a tribe in Australia that may throw new light on their theories.

Not only do the Waramungas, a powerful race of savages, still associate their religious ceremonies with these artistically decorated shrines, but in many instances make totem poles of themselves.

The totem is linked by these strange people with the frog, and it is a curious fact that totems in various parts of the world vast distances apart likewise bear remarkable resemblances to frogs.

This tribe of Waramungas is said to inhabit Central Australia, where totemism, so far as science knows, today reaches its highest development. The natives believe that before mankind came into existence the earth was inhabited by supernatural beings, the ancestors of their totems.

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The Music of Perfumes By EDWARD MAURER (Continued from page 28)

Powers, and these are the daffodil, henbane, ribwort, knotgrass, vervain, cinquefoil, and goosefoot, coming respectively under the rulership of Saturn, Jupiter, Venus, Mars, the Sun, Mercury, and the Moon. Statements in his writings, as in many of the mediæval and ancient authorities, show that the branch of science which deals with the psychological responses of man to odours generally were carefully explored.

A suffumigation known as the "Seven Aromatics," and attributed to Hermes, was considered in the mediæval period to be of great occult power. This was composed of pepperwort, nutmeg, lignum-aloes, mastick, saffron, cinnamon, and myrtle. It appears to have been a kind of "Electrum Magicum," resembling that of Paracelsus.¹ Many of these recipes, strange and wonderful, even as the great "Khyphé" of the Egyptians,² incorporating aromatic principles drawn from the animal, mineral, and vegetable kingdoms, must have resulted in an obnoxious effluvium, more suggestive of the inattention to the oven of the handmaiden (who always appears in the old alchemical pictures), rather than a sweet savour or pabulum to nourish the gods.

The fumes of opium (stramonium) were used by the "pagan" priesthoods, and under the influence of these substances they delivered their oracles: while the sibyls, their natural sensibility heightened by the mephitic vapours, particularly of burning bay-leaves, gave forth those strange sayings some few of which have come down to us.

Though some attention has been given to the Biblical incenses, e.g., Exodus, xxx, 22-25, considerable doubt exists whether the substances mentioned are of the same botanical origin as those known to *Materia Medica* today. Mediæval Kabalistic literature, however, contains formulæ which are of considerable interest, and we find that Eliphas Levy³ gives the following correlations of Colour and Incense:

This remarkable series of incenses will be found to possess many points in common with the music-perfume scale, and it is here that the link is established. Some two years previous to the initial perfume experiments the writer found that the ordinary psychic

¹ F. Hartmann, *Life of Paracelsus and Magic, White and Black*.

² G. R. S. Mead, *Thrice Greatest Hermes*.

³ Eliphas Levy, *Doctrine and Ritual of Transcendental Magic*.

Purple Incense composed of Saffron, cinnamon, and red sanders.

White Incense composed of Camphor, amber, aloes, white sandal, and cucumber seeds.

Green Incense composed of Benzoin, mace, and storax.

Scarlet Incense composed of Balm, ambergris, grains of paradise, and saffron.

Blue Incense composed of Roses, violets.

Black Incense composed of Sulphur, scammony, alum, and asafoetida.

phenomena could be greatly assisted by the somewhat monotonous repetition of a plaintive Eastern air, the theme of which continually returned to the Minor Chord D-F-A, and it was later decided to investigate the properties of a perfume corresponding to the octave in which the theme ran, with a base of vanilla, benzoin, and storax, (i.e. Styrax), which bears a marked resemblance to the "Green Incense" of Eliphas Levy. Experiments were conducted with suitable admixtures, but although an olive-coloured cloud was apparent, accompanied by a nondescript murmuring, any attempt to obtain psychic results merely by organolepsis was not successful. The addition of music of the same theme merely produced a violent headache in the subject, and it was decided to compound these odoriferous bodies with a suitable base to ensure even combustion and to liberate the energy in the approved fashion by means of heat. That "energy" is liberated is without doubt, as the "Green Incense" when compounded as a simple fumigation certainly gave the colour-cloud and note, but the latter was very faint and after a long sitting (Crystal-clairvoyance), no results were obtained.

On adding a definite percentage of the blended oils which gave the colour-reversion and the "dynamic-note," the subject reported an almost immediate formation of the cloud, brighter and pulsating more quickly, together with the corresponding note "speeded up;" and satisfactory results with the crystal were obtained almost immediately.

The investigation into the series of "key-isolates" (i.e. aromatic compounds of definite chemical constitution), of the blended essential oils which gave the "dynamic-effect," revealed the fact that, when arranged in chromatic sequence, their atomic weights gave a progression practically identical with that known as "Bode's law of the relative distances of the planets and the intervals of the musical scale." Perhaps this gives a further insight into the "Music of the Spheres."

Basing the work upon this progression, and upon the data collected at a considerable number of sittings, a series of oils, gums and artificial aromatics, plus the "dynamic base," has been selected which are adapted to cover the range of psychic investigation from Clairvoyance (in which the pettigrain factor plays so important a part) to Clairaudience (in which the pinus group "opens the door").

Clairvoyant observation upon the burning incense itself apart from any

colour scheme, reveals a figure-of-eight aura in rapid convolution, and psycho-metrical analysis of the unused material produces a slight tingling sensation in the finger-tips, and an impression of small bluish-white sparks.

A parallel is here found in the reports of the sensitives of Baron von Reichenbach,⁴ who attributed odours to the lambent odic flames which they saw play about the finger-tips, the poles of a magnet, etc. This would seem to indicate the existence of higher octaves of smells. "It is also known that monotonous action on the hearing... the noise of the wind, the reciting of prayers, have a marked effect of producing sleep in many people. It likewise occurred to us to produce a lethargic sleep by fatiguing the sense of smell with a protracted odour of Musk." (Binet and Féré). This peculiar property of benumbing is also exhibited by the violet, both the natural floral otto and the harsh artificial Ionone.⁵ Experiments with the latter did not induce hypnosis, but a rather strange reflex action induced favourable conditions for automatic writing in a subject unused to that form of work.

Further investigation into the basic principle of the "dynamic base" reveals the fact that it bears some relation to the "osmophone" grouping of Bogert and Curtin,⁶ who refer to the number of well-known perfume substances that possess this arrangement, amongst which are camphor, thymol, safrol, heliotropine, vanillin, and certain artificial musks. This group are part of a series which have been further investigated from the point of view of their germicidal value by Penfold and Grant.⁷ Thus the idea of "Mental Antiseptics" is by no means without foundation, and on this theme formulæ have been worked out which allow for the sequence of meditation, concentration and creative thinking which can find direct application in inspiration, particularly with regard to the production of new designs, authorship, and the composition of music.

In this direction "Perfume as a Recapitulator" is worthy of consideration. Oliver Wendell Holmes refers to: "Memory, imagination, old sentiments and associations, are more readily recalled through the sense of smell than almost any other channel." It is here that we must look for a physical as well as a psychical reason to explain this strange connection. The proximal

(Continued on page 32)

⁴ Baron von Reichenbach, *Researches in Magnetism*, etc.

⁵ Bogert & Curtin, *Jour. Amer. Chem. Soc.*

⁶ Penfold & Grant, *Proc. Roy. Soc. N.S.W.*

MY STARS—AND WHAT THEY TELL ME

Find Your Astrological Symbol!

By Haasan Osiris

ARIES, the first Sign of the Zodiacal Heavens is represented by the Ram with the Golden Fleece in the ancient Grecian traditions. All of the old nations of the East reckoned the beginning of the new year when the Sun entered the Sign of Aries. In the Hebrew zodiac this sign was connected with the Tribe of Gad, and was symbolic of the beginning of new things. The budding of the trees, and all of nature waking from her winter's sleep. Aries is then, the head or the beginning of activity, and those born under this sign are usually exceedingly original, progressive and far-sighted. They, according to the Symbol of their sign like to be at the head of all departments of life with which they come in contact.

Taurus, the second Sign of the Zodiac is represented by the Bull. It is the Symbol of resurrection, and among the ancient Chinese Taurus was recognized by the Golden Ox, and bronze images of the Bull or Ox called Taurus was worshipped by them in ancient days. In the Hebrew Zodiac Taurus was affiliated with the Tribe of Joseph, and was symbolic of the resurrection of "sleeping seeds" for then it was that seeds took root in the earth and reproduced its product. This being an earthly sign causes those born under The Bull to be somewhat materialistic in nature, yet having a fine understanding of spiritual things, yet seldom engaging themselves in this work. They are seldom found to be idle or lazy. They like to be producing something worth while all of the time.

Gemini, the third sign of the Zodiac is symbolized by the Twins. It was represented by the twins Castor and Pollux in the Greek myths, and characterized by their dual nature, since they could never agree with each other's ideas or plans. In the Hebrew Zodiac this sign was assigned to the Tribe of Benjamin, and was symbolic of the ever changeable conditions surrounding this Tribe. Those born under this sign are usually more or less of a dual personality, often not understanding themselves nor their changeable opinions. In the early Christian Era this sign was used as the Emblem of Christ and His redeemed.

Cancer, the fourth sign of the Zodiac is represented by the Crab. It corresponds to the Egyptian word Gemil, which means motherhood and protection. Among the ancients it was assigned to the Tribe of Issachar and was symbolic

of sympathy and consideration for details. Those born under the sign of the Crab are more or less eccentric in opinions, but loving, kind and sympathetic in times of sorrow. Their inherent tendency to back out of arguments or side-step their duties is symbolic of the Crab.

Leo, the fifth sign of the Zodiac and is represented by the Lion. In the Hebrew Zodiac the lion was the symbol of glory and power, for when the Sun is poised in Leo in midheaven it gave power of warmth and growth of earthly plants hitherto unnoticed. It refers to the Tribe of Judah and was considered the ruler of heavenly affairs. Those born under the Lion are thus furious in anger and forceful in speech. They represent the fiery nature of the Sun in its own sign, and gives them an over-abundance of vitality which causes them to indulge in all manner of activity to work off their excessive supply of energy.

Virgo, the sixth sign of the Zodiac is represented by the Virgin. This being a fruitful sign was considered an emblem of the harvest or gathering of earthly products which Taurus had started. In the Hebrew Zodiac it was the symbol of the Goddess of Plenty. This sign refers to the ancient Tribe of Naphthali and was symbolized as the distributor of earth's blessings. Those born under this sign are then productive in their talents, eager to always see the fruit of their ambitions helping humanity, and bringing before the world some good from their achievements.

Libra, the seventh sign of the zodiac is symbolized by the Scales. It is the symbol of equity or fair dealing. According to the ancient Hebrew and Chaldean nations it represented the highest degree of the spirit of equality. At this time the days and nights are of equal length and it was supposed in ancient days that all of creation must be operated at this time upon a strict law of unity and reverence for accuracy. This sign was connected with the Tribe of Asher and was symbolic of justice to all humanity. Those born under the Scales are then ever striving to give their fellowmen a square deal. They are honest, true at heart and aspire to set an example to the world of honesty and loving-kindness.

Scorpio the eighth sign of the Zodiac is represented by the Scorpion. It is the symbol of individuality and material accomplishment. In the Hebrew Zodiac Scorpio referred to the Tribe of Dan and

(Continued on page 36)

Astrological DAILY GUIDE for May

By Haasan Osiris

1. Avoid arguments. Attend lectures and church services.
2. An excellent day. Push business efforts. Seek employment. Ask favours.
3. Be careful. Mixed aspects prevail. Alternately good and evil.
4. Attend public functions. Travel. Make agreements. Avoid accidents.
5. An unfavorable day. Be careful of all activities.
6. Good for monetary affairs, and general business. Attend usual duties.
7. Beware of fraud. Avoid accidents and disputes. Guard health.
8. Good for visiting and outings. Avoid misjudgment in travel.
9. Accomplish as much as possible. Excellent influences rule the day.
10. Good. Keep busy and progressive.
11. Another good day. Push all important affairs.
12. Seek employment, ask favours, correspond, attend meetings.
13. Somewhat unfavorable. Avoid accidents and quarrels.
14. A good day for usual affairs. Plan nothing new for today.
15. An unimportant day. Attend meetings. Visit.
16. Beware of deceit and slander. Avoid losses.
17. Unfavorable for progressive matters. Be careful of important deals.
18. This is an adverse day. Remain quiet.
19. Push business, correspond, travel, make new friends.
20. Mixed aspects compose the constellation. Be careful in all things.
21. A. M. favorable. P. M. doubtful. Govern yourself accordingly.
22. Good for usual Sunday affairs. Visit. Study. Attend churches.
23. Guard health. Avoid opposite sex. Be discreet in actions.
24. Avoid accidents. An unfavorable day for any important affair.
25. A good business day. Attend to things left undone on other days.
26. Evil influences operate. Be careful.
27. Doubtful. Be careful in dealing with superiors. Avoid accidents.
28. No important aspects culminate. Keep busy.
29. Excellent for visiting, making friends, reading and entertaining.
30. Avoid losses, disappointments, and quarrel. Start nothing new.
31. A good and active day. Keep the energy up. Much can be accomplished today.

Why We Dream

A Scientific Puzzle

"Science marches on from victory to victory; soon, like Alexander, she will look around and sigh—in vain—for fresh worlds to conquer."

Thus a leading scientist. But he forgot dreams! Except that the number of theories, conflicting and contradictory, regarding why we dream has increased—the total is now over thirty!—we are no wiser than were our ancestors of six thousand years ago. In a sense we may be less wise, for in discarding as superstitious the belief that dreams hold meanings it is possible that we have put ourselves in the position of a blind man who declines aid or guidance (writes a psychologist).

To be told that "just as sleep is a natural phenomenon of life, so dreams are but a natural phenomenon of sleep," does not satisfy. For one thing we sleep regularly and dream irregularly.

How is it that although in sleep all the senses are out of action, we can remember dreams? Why should that "limb of the mind" function?

Further, if—to quote a scientist—"dreams are merely distorted ideas and images passing through the mind, and are but variations of things that have happened, or of things that we have thought of in our waking moments," how can that theory be reconciled with the indisputable fact that many dreams are not distorted, but full of orderly action, and that they are not variations of things that have happened?

An explanatory theory that is at variance with facts is obviously untenable. Science, it is evident, cannot explain the cause of dreams, and because she cuts out the supernatural she is obliged to deny that dreams have meanings. "Meanings," of course, must be taken as inclusive of warnings, revelations, information, and so on.

Hundreds of people have escaped death or injury because of dreams of the "warning" type. A rector of a parish near Salisbury told the writer that he dreamt that a tree crashed through the roof of his bedroom, and he was so impressed that he slept elsewhere. The tree fell!

Does Spiritualism—the belief that after physical death our real selves live in spirit form, with our personality complete save that the "overcoat of flesh" has gone, and that contact with the awake-living can be established and with the asleep-living by the impression of dreams—supply the answer of these dream-puzzles?

The Music of Perfumes

(Continued from page 30)

end of the rod-like olfactory cell tapers into a nerve fibre which passes by way of the olfactory nerve, which is the only one directly connected with the brain, in which we have every reason to believe the intellectual processes are performed. This, however, is governed by several factors: volatility, the insolubility of a perfume in the aqueous layers, and the chemical action at the osmoceptors of the nose. During a further series of experiments several factors which could not be accounted for were divulged strongly reminiscent of a former incarnation, and research is in progress to determine whether the latent memory—if any—of a previous existence can be reawakened by a suitable perfume.

A. M. Hutchinson outlines an interesting theme as follows: "We are also aware, if we interest ourselves. . . of intrusions of our subconscious life into our everyday consciousness. Such intrusions may sometimes be produced with aid of our various senses; thus a sound, an odour, the falling of a glance upon an apparently insignificant object, are sufficient. It may be that in the hilarity of a picnic party we are suddenly dissociated from our conscious surroundings, and for the space of a moment we live vividly in quite other scenes. Why? Merely because a sudden waft of peat smoke has awakened and forced up into our conscious thoughts almost forgotten memories which lay centered round the smell of peat smoke."

"This strange revival of by-gone days by olfaction is more clearly and completely to be realized when the inciting odour comes upon us unawares, and then, as in a dream, the whole of the long-forgotten incident is displayed, even although it may have been an incident in which the odour itself was not specially obtrusive."

A further correlation of how potent a factor is smell as a great awakener of memories is given by G. J. H. Northcroft.¹ "The smell of burning charcoal makes me see again. . . the Bahamas. More primitive and widespread even than that is the smell of burning wood. Indeed, the odour of burning fuel and melted grease are the two smells the world over which awaken the traveller's spirit and revive his wanderlust. The smell of burning wood calls up more memories than anything else. It is more generally used, more universal than any other sort of fuel. There is no tongue loosener like this. Nothing so revives the raconteur, 'By Jove! doesn't this remind me

of . . . Nor must I forget the odour of the Mangrove swamps. . . to me they always suggest death—why, I do not know. The essence of the odour is death." Perhaps it is that a repulsive odour is dangerous.

This "odour of death" is not unknown to physicians, and bears some relationship to the phenomenon known as the "odour of sanctity." This spontaneous generation of an ethereal perfume is recorded in many psychical records, and Macbeth Bain,² referring to the occult production of Scents says: "The production of various fine-smelling perfumes was so very common an experience that I ceased to notice it carefully. . . they were most serious nourishing to my odic and magnetic bodies."

Sax Rohmer³ suggests the possibility of the destructive power of Music in the Moorish air "Mizmoune," which when played caused certain flowers to fall from their stalks. An attempt was made to manufacture perfume according to the scale already given. Slight substitutions were made, and the formula now stands as follows:

Coumarin	9.0 gm.
Nerolin	5.0 gm.
Tuberose	6.0 cc.
Rose Synth.	3.0 cc.
Cinnamic ald.	2.0 cc.
Ionone a	1.0 cc.

This was diluted one part with nine of spirit, and placed near some tulips, which drooped within an hour; insects avoided it; and it rapidly induced a headache. A thoroughly unpleasant material, yet there is nothing lethal in its composition. "Valse Triste" and the "Melody in F" are receiving the same attention, and a very refreshing bouquet was constructed from the "Chord in C major," with sandalwood, geranium, acacia, and orange-flower as the main constituents.

The Music of Perfumes must be received as a beautiful compound chord, reminiscent of a prolonged chord on a three-manual organ. The writer managed by assiduous searching to obtain four electric bells which gave the chord in F Minor, and, connected so as to simultaneously ring upon pressing a switch, they conveyed a nearer impression by the rapid oscillation, although the organ was naturally richer in tone.

One wonders when modern science will absorb some of the elementary principles indicated in the philosophies of the older religions of the world, wherein the perfume of the Breath of Life and the Spoken Word simultaneously control those forces from which crystallise the animate.

¹ A. M. Hutchinson, *Hypnotism and Self-education*.

² Dan McKenzie, *Aromatics and the Soul*.

³ G. J. H. Northcroft, *Cassell's Weekly* (Sept. 1923).

¹ J. Macbeth Bain, *The Lady Sheila*.

² Sax Rohmer, "The Romance of Music"; *Occult Review* (Sept. 1923).

The Twinkle of The Stars

By Clarke Irvine

WHO exploded the science of Astrology?

Which text book was used, and what authorities were quoted in the Philadelphia Enquirer story which appeared on the editorial page of the The Advertiser, February 10?

These questions are asked after reading the story about "Man and the Stars," which stated that "Astrology was accounted a science in the middle ages, but the modern world long ago discarded it."

It might be well to call attention to the fact that "the modern world" is made up of millions of people, among whom will be found many astrologers and followers, therefore the whole modern world has not thus far discarded this ancient, mystic science.

It is readily admitted that the fortune teller may be an unworthy descendant of the Astrologer, but that does not take from the value of the science any more than the dope peddler in his dark trade discounts the truth of chemistry. The bootlegger likewise is a sad descendant of the winemakers.

The story referred to admits that "the study of X-rays coming from distant stars indicates that they may have a subtle influence on human beings." Astrology is nothing if not a subtle and profound science. Astronomy is a descendant of Astrology, using its ancient symbols, zodiacal signs, etc.

On another page is given the tangible mundane influence of both sun and moon, in the tide tables, and navigation depends upon these celestial bodies. Although other planets affect our tides, the physical changes are so slight that they are not considered. Now if the pull, or rays, affect physical masses such as water, why may they not affect the lighter secretions of the little-known ductless glands of the human organism? They may even affect thought processes!

We admit that the sun controls life on this globe; the moon likewise. The sun's light is "choppy" while the moon's light is polarized, and science admits a vast difference in the effects of both kinds of light.

One instance that points to the moon's effect on humans is the seed expulsion or fruiting in women every lunar month—a law as changeless as the earth's own periodicity of evolution. Likewise the full moon is well known by psychiatrists to cause great changes in insane persons.

One of the basic laws of astrology

if anyone will take the trouble to investigate a text book, is that the aspect or position of planets follows the sunspot law of application as outlined by Dr. C. G. Abbot in a bulletin from the Smithsonian Institution of August 11, 1923, i. e., that when the sunspot transit across the central diameter of the visible disk, lower radiation values occur, and usually reach a minimum on the day following the transit. The law on astral aspects is that the force of the influences, an invisible "pull," is always stronger AFTER the actual aspect is formed, in other words, the influence starts about one day ahead of the contact and lasts about two days afterwards, but is STRONGER AFTER the aspect is past.

Dr. Abbot further stated that "observations of Guthnick on the rightness of Saturn indicated certain small fluctuations. These quantitatively agreed in percentage with the variations of the solar constant provided a time allowance was made to take account of the rotation of the sun from a position facing the earth to one facing Saturn."

Here is the significant relation between astronomical rules and recognized astrological laws: "It seems in short," he says, "as if rays of a certain intensity of radiation, going out from the sun, rotated along with it, and so affected the different planets in the order of their heliographic longitudes."

To illustrate, take the revolving lawn sprinkler for the sun, and the stream of water for the rays. It ROTATES with the sprinkler, but when it falls on the ground, it will have slipped back several feet beyond the radius, or imaginary line the water would have taken had the sprinkler been stationary. The "influence" of the stream will be stronger, naturally, after the central volume has passed a given point, because the law of motion tends to leave the water behind, thus the relation to the sun's rays and the planetary influence on earth may readily be understood.

Now Dr. Abbot's analogy shows conclusively that this phase of influence is correct for he states "if this is the case (Saturn) it would naturally be supposed that such rays would stand nearly radially to the sun. But they might very well be inclined a little backwards so as to reach the earth a day or two later than the times of central presentation of their bases on the sun's surface."

He showed, in conclusion, that high solar constant values prevail in years

(Continued on page 46)

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Mexican Nurmis

Indian Runners

The tribe of Indians that once furnished couriers to run from the Mexican seacoast with fresh fish for Montezuma's banquets in Mexico City still produces great runners. In covering a course of sixty-two and one-half miles recently in nine hours and thirty-seven minutes, Tomas Zafiro and Leoncio San Miguel showed themselves worthy of their ancestors. They are of the Tarahumare tribe of Mexican Indians, "which reputedly produces the world's supreme runners, and which derives its very name from words signifying foot-racing," says an account of the performance in the *New York World*, which continues:

Skeptics, who had received with a grain of salt the amazing stories of Tarahumares Indians running for days and nights unceasingly in their native Chihuahua wilds, were prepared to believe almost anything when they saw the two Indians today run without signs of fatigue a distance that would exhaust most horses, and doing this at an altitude of from a mile and a half to two miles, where many persons find breathing difficult even after slight exertion.

Zafiro and San Miguel started this morning at 3:05 at Pachuca bearing a letter from the Governor of Hidalgo State. All the way to Mexico City they kept up their pace. They continued across the city to the Athletic Stadium, and in the presence of a great cheering crowd delivered the letter to Governor Serrano of the Federal District, who was surrounded by a party of high government officials.

Instead of the laurel wreath bestowed upon the ancient Greek Marathon runners, Governor Serrano placed around the brow of each Indian a bright silk bandanna handkerchief—their favorite adornment. Throughout the race each had carried a red cotton one.

Mexico City sportsmen and government officials intend to petition the international sporting authorities to accept the Tarahumares' record as official, and also to include a 100-kilometer race in the program of the 1928 Olympic Games at Amsterdam, in which case Mexico will see that the Tarahumares are there.

In our own day, Nurmi could probably run away from the Tarahumare Indians if he were trained for the distance.

Bi-ji-ki-wuck

(Continued from page 7)

unscientific to grant, even for an instant that the Indian may have been right—and that until the dispersion of Indian culture it may, indeed, have been confined to the sacred spot, and only dispersed with the death of the *Ojibwe* gods, so we will not hint such a bizarre theory. Occultists may see much in it of interest however. Like *bi-ji-ki-wuck* medicine it contains as many as eight ingredients, all herbs of about the same sort, and a peculiar feature of this medicine (not the root itself) is an herb called, if translated from its almost unpronounceable *Ojibwe* name—"the last ingredient." This root may be found growing near White Earth, Minn.

The legend goes that many years ago the Sioux were making it a little too hot for the domestic peace of the *Ojibwe*, and were popping off too many *Gitchie-daus*, or braves to suit the latter nation. About that time a medicine man dreamed of "a thunderbird who told him to prepare and use this medicine." According to *Na-waji-bigo-kwe*, an ancient *Ojibwe* squaw, she had personally found *mi-nisino-wuck* effective under the following peculiar circumstances—and at a comparatively recent date. In 1909, according to her story, a member of her family was involved in serious and complicated difficulties. She resolved to help him by means of *mi-nisino-wuck*. After searching for many weeks in the woods, she found, at last, one small root, which, although it was not the principal ingredient, was all she could find. She took it home, "and sang and talked and prayed over it," wrapped it in fresh birch bark, and put it into the coat pocket of the man who was to be benefited by it, telling him it would help him out of his troubles. The man was freed from his difficulties in a few weeks.

From the same source comes the strange story of how a man who was known to have slain his wife in a drunken rage was saved from the gallows, and is alive today, through carrying a piece of *mi-nisino-wuck* in his pocket.

Quite aside from its virtue as a charm, *mi-nisino-wuck* is said to be a

very active curative medicine. It, like *bi-ji-ki-wuck*, acts as a check to bleeding wounds, and is used internally as a cure for many sudden illnesses. It is believed to be a "life-medicine" and is used for good purposes only. Like all Indian medicines it has its special songs, four of which have been recorded by Frances Densmore in official governmental reports.

Wa-buno-wuck ("eastern herb medicine") is entirely different in both nature and use from either *mi-nisino-wuck* or *bi-ji-ki-wuck*. It is said originally to have had good uses, but also bad ones—and at no expense of its potency, but at great loss of its reputation, it leaned entirely to the evil uses, and these finally prevailed until it is now used entirely for dark and evil purposes.

It is related, of its origin, that a young man who was very anxious to become a *Mitau*—(A member of the Secret Grand Medicine Lodge, the *Mide-wi-win*) so that he might gain mighty prowess as a hunter. His father opposed this, saying: "You are not sufficiently serious to become a *Mitau*." This made the youth very sad, and he went away and fasted many days. In the course of his fast there came a *Manido* from the east, who revealed to him the *Wa-buno-wuck*, telling him that it had both good and evil properties. Immediately the youth gathered a number of others around him, and these men, to whom he revealed the secret, became known as *Wa-bunog*. They held dances, and were unscrupulous in their use of the medicine. Eight men were destroyed at the first dance, given by a man who knew the secret of the medicine. The medicine would either "kill or cure" those who used it, and it also had great power as an evil charm—and could, if rightly used "make things go through the air." There were many songs connected with this medicine. None have so far been recovered from living *Ojibwe*, many of whom doubtless know at least parts of them. The medicine is universally said to have passed out of use among the *Ojibwe*. And perhaps it has. Who can say?

Snow Shadows

(Continued from page 17)

blood all these years, until now the cruse was dry.

She had not followed the one true light, and she had lost the road to happiness. She wanted Joe—she had never ceased to want him, and yet she had let him go out of her life, and she had killed him. The thin, transparent hands grasped the railing as the blood seemed to congeal, slowly drop by drop, in the tired heart.

She turned and closed the door on

the night with its shadows, and dragged her numbed body wearily up the stairs.

John Havens, returning later than usual from his nightly rendezvous with the one love of his life—gold—found his wife's lifeless body where she had fallen. Clashed tight in the dead hands was the Evening Miner, which told of the discovery of Joe Weston's body in the depths of an old abandoned shaft where it had lain for four long months buried under the falling snows.

NEWS NOTES

"Funda-Monkeyism"

Sensitive inhabitants of the State of Minnesota shuddered recently. Already their habitat had been flayed before the nation's eyes in the novels of crusty Sinclair Lewis. Already they had been represented in the U. S. Senate by Magnus ("Magnavox") Johnson. And now Minnesota was in a fair way to become another "monkey state" like Tennessee. The legislature had convened and one of the first bills to come up was one prohibiting the teaching of Evolution in Minnesota public schools. A new word was coined, "Funda-monkey-ist," applied by the bill's friends to patient Bishop Charles Edward Locke of the Methodist Church, who replied, "This whole anti-Evolution business is getting tiresome . . . has no more to do with personal religion than the *Pons Asinorum*."

Fundamentalists?

Oh, Even In Egypt!

Cairo, Egypt, has its fundamentalists. Dr. Taha Hussein, blind poet, went on trial there last week, charged with traducing in poetry the infallibility of the Koran. There are statements in the latter "which must not be accepted as historically accurate," he ventured to say. The Moslem University of El-Azhar, outraged at the charge, supports the prosecution. One lawyer defending the poet has been ostracized by his family.

"Blue" Sunday

Columbia, S. C.—Century old "blue laws," invoked in South Carolina for a "tight" Sunday, resulted in the arrest of golfers in Greenville as they went to the links.

It was the state's second "blue" Sabbath. Drug stores were either closed or catered solely to those purchasing medicines, while no gasoline filling stations were operating.

Greenville had reports of a "cigaret bootlegger" gang operating there, selling their banned wares at 50 cents a package.

Modern Martyr

In the chilling depths of a Moscow jail reposed last week the Metropolitan Sergius, acting head of the Russian Orthodox Church. His crime: refused to excommunicate, at the behest of the Soviet Government, all clerical and lay members of the Orthodox Church in exile abroad.

The Martyr's Vision

Edited by Mother Rhoda Alice, which suspended publication in 1925, it is announced, has resumed publication in April. Those interested may address, Mrs. Ernst Benninghoven, at Skyland, via Wrights, RRI, California.

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carried out in every detail a month or a year hence; how to hypnotize people at a distance; the value of hypnotism in business; how to prevent people from influencing you; the use of hypnotism in the development of the mental faculties.

The institution Dr. Sage founded is giving away the present edition of the above book absolutely free. Any person who is in earnest can get a copy at present by merely writing for it. The book is handsomely illustrated and tells you how the marvelous power of hypnotism has been used to control others and in the development of what Chauncey M. Depew calls the "money making microbe."

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PSYCHOMETRY

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My Stars Tell Me

(Continued from page 31)

stood for constant conflict. Those born under the Scorpion are ever struggling to gain more understanding of surrounding conditions, but on account of their seeming unwillingness to expand the mind, they find difficulties in many departments of life. Their materialistic tendencies hold them too close to the earth and thus they repel the progress they might otherwise attain.

Sagittarius, the ninth sign of the Zodiac is represented by the Archer. It is the symbol of high aspirations, and among the Hebrews was the Emblem of Chairom the great Archer. This sign was connected with the Tribe of Manassah and was symbolized as the open season for hunters and thus the emblem of accomplishment. Those born under the Archer are usually of progressive, prophetic and adventurous natures. They are ever seeking or hunting for new expressions of humanitarianism and principles of spiritual understanding.

Capricorn, the tenth sign of the Zodiac is represented by the Goat. In the Hebrew Zodiac it was represented by the supposed God Pan and meant the Emblem or Horn of Plenty. This sign was dedicated to the Tribe of Zebulon, and was symbolized as the Giver. Those born under the Goat are more or less pushed around from place to place in life until they learn their real mission, but when they do grasp their opportunities they make rapid progress.

Aquarius the eleventh sign of the Zodiac is represented by the Water bearer. It is the symbol of service and among the ancient Hebrews was given the name of Delhi, meaning spiritual baptism from a water urn. This Sign was assigned to the Tribe of Reuben and indicated youth, beauty and affection. Those born under the Water-bearer are therefore inclined towards sympathy, consideration for his fellowman and it is observed that they retain their youthful vigour far into old age.

Pisces, the twelfth sign of the Zodiac is represented by the Fishes. It is the Symbol of celestial hosts, and among the Hebrews was considered the time to right wrongs, confess sins and make ready for starting anew. It was assigned to the Tribe of Levi and had as its symbol the march of events into a new sphere. Those born under the fishes are therefore crusaders in many lines of work, ever striving to clear the way for others, and co-operate with their fellow men in their efforts to bring harmony between all.

Next month: *When to Avoid Accidents in 1927*

Rosae Crucis

(Continued from page 25)

"His adorations to God as found on the walls of his temples, pay homage to the sun as the symbol of the one sole God whose spirit and consciousness only emanates through the rays of the sun. Because all mankind has life through the vibrations of the sun, all mankind is one brotherhood, receiving light, life, and love from the one God." Dr. Lewis said while discussing the representation of the sun in connection with the early rites of Egyptian worship:

"It was this brotherhood element in the sacred teachings of this great Pharaoh that led to the formation of the Fraternity of mystics which later built great temples of learning and advanced the arts and sciences in Egypt and through the exodus of the Jews, spread their work into Jerusalem and other lands, thereby laying the foundation for the present great international organization known as the "Brethren of the Rose Cross" or the "Hermetic Mystic Fraternity of Rosicrucians." In all ages, and in all times the organization has applied itself to the furtherance of man's practical needs and desires and has carefully avoided theological religious sectarianism and philosophic speculation, until today the organization which was once under the sole jurisdiction of Sir Francis Bacon and his group of continental representatives now is an international fraternity consisting of twelve separate jurisdictions, the North American being the largest in number of members and size of territory."

In the "Historie des Rose Croix par Frater Wittemans, Avocat de l'ordre" and now a member of the Belgian senate there appears the following which has been translated into English. "H. Spencer Lewis, present Emperor of the Rosicrucian organization in America established it directly in accord with the principles and decrees of Rose Croix Mysteries of Egypt by and under the authority and decree of council supreme of the order, of the jurisdiction of France and England. These principles and decrees are as shown in the history of Thotmes III, Pharaoh of Egypt, 1500 to 1447 B. C., which is the veritable foundation of the order. The successor of Thotmes III, was Amenhotep, III, who was followed by Amenhotep IV, the Pharaoh who was made master of the order in the Temple of Karnak."

In another chapter he says "Among the various Rosicrucian societies actually active, the one in America is now the most important because of its large jurisdiction and great number of members. Since it began its outer activities, it has spread rapidly throughout the

United States and its ramifications. The official organ is the Mystic Triangle. This branch is a direct descendant of the order known as 'L'Ordre Ancien et Mystique de la Rose Croix' founded by Thotmes III, of Egypt."

In 1923 and 1924 the North American order financed the Egyptian Exploration Fund of London, that the work might go on of exploring the ruins of King Amenhotep's tomb. Discoveries have proven the value of the money spent as much of interest has been unfolded in these ruins which shed light on the civilization of bygone days.

Since the revival of the order in New York in 1910, it has established chartered branches in every large city of the United States, Canada, Mexico and the American dependencies. In 1919 the national headquarters were moved to San Francisco to facilitate the rapid growth in the western part of the continent.

In November, 1925, the national headquarters were moved to its own building and properties located at Rosicrucian Square, Tampa, Florida, that it might once again be close to the eastern population and enlarge its activities among its thousands of members in every section of the eastern states. As in the past the institution is legally chartered in every state in the union and in every country as a non-profit and non-commercial organization. Many of its humanitarian activities are carried on in the names of five or six affiliated bodies, but which are not generally known to be connected with the parent body.

Among plans for the establishment of a large cultural center in the city of Tampa is the establishing of the Universitas Illuminati, a fully chartered university empowered to grant degrees and which will be devoted to the fine arts and sciences. A plot of ground was secured some years ago which is now in the heart of one of the choice developments for residential purposes. In addition to the college buildings there will be an observatory built on the campus, and a large office building with oriental shops of reputable standing only on the ground floor.

Dr. Lewis says "At no time in the history of the order has there been a profit. The university training is accorded to those unable to pay without cost, the only stipulation being that a student must come recommended by educators of standing before he will be allowed admission. This stipulation applies to all students, whether they are able to pay their way or not."

(Copyright 1926)

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

Wants Invention To Benefit All People

Madison, Wis.—After a lifetime devoted to welfare researches, climaxed by the discovery of a means of impregnating food with one of its essential elements by use of the ultra-violet ray, Prof. Henry Steenbock, of the University of Wisconsin expressed fear tonight that his development might fall into "selfish, alien hands."

He was extremely reluctant today in elaborating upon his announcement of three years ago of the discovery, and did not refer to it as the fourth vitamin, or Vitamin D, as it was termed in some of the widespread publicity it achieved.

To safeguard the discovery from those who would exploit it for financial gain, Dr. Steenbock two years ago applied for a patent and made over his rights in the discovery to the University of Wisconsin and the state.

Rickets, one of the scourges of babyhood, could be fought to advantage under development of the discovery, it is believed, as could some of the anemia of later life.

Woo Mate By Colour

If you are a single girl, and have grown fond of a single man, but he, although friendly does not seem to be attracted to you in the way you wish, win him with colour.

Colours have a big effect on us. At one time any colour did for the inside of a factory. Now the colouring is scientifically designed to cheer and stimulate the workers. Hospital wards have curative colours. The colour of a frock may depress your spirits or lift them up.

All men have a colour that holds a peculiar and subtle attraction for them. It may be a rich dark blue; a pink; a flaming red—anything. Find out somehow—by observation, a little artless questioning, or by halting him in front of drapers' windows and noting what he says is "nice" or otherwise—what his colour-pull is.

Give him his colour, but not in excess. Increase it gradually. Then—well, other things being equal, you will see the effect in his eyes, and you'll soon know that it has spread to his heart.

Penetrable Sight

An invention making it possible for the human eye to see through a wall is being investigated by the Royal Institution in England. J. L. Baird, a young Scotchman, a short time ago gained au-

dience of members of the war office and admiralty and demonstrated his device. Spectators claim they were seated in a dark room and plainly perceived persons about in the adjoining chamber with a wall separating them.

Feel Blue? Maybe You See Too Red!

Maybe you think you can distinguish red and pink when you see them, or green, or yellow, or any other color. But scientists have found that nine times out of ten a person does not see a color correctly and cannot name it accurately. During a recent investigation thirty-eight persons were asked to look at and name twelve samples of differently colored glass, like those used in signal lamps. The names assigned to the colors differed greatly. The same person would even name the colors differently at different times. Another investigation showed that persons not color blind and with perfectly normal eyes cannot accurately distinguish between the light and dark shades of one color, nor tell which objects are more definitely colored. These tests have an important bearing on the use of traffic signals and may mean eventually an entirely new control system.

Now You've Seen It Here As Well!

"In Canyon, Tex., Dr. C. A. Pierle analyzed the body of a man weighing 150 pounds. It contained 'enough water to wash a pair of blankets, enough iron to make a tenpenny nail, lime sufficient to whitewash a small chicken-coop, enough sulphur to kill the fleas of a good-sized dog.' All these elements, he estimated, can be purchased at a drugstore for 98c."

—Time, Feb. 25, 1924.

Dr. Allan Craig of Chicago, addressing the American College of Surgeons last week at Montreal: "It is the spirit within him that makes the man supreme in the world and allows him to control materialistic things. . . . Consider the average 150-pound body of a man from its chemical aspect. It contains lime enough to whitewash a fair-sized (sic) chicken-coop, sugar enough to fill a small shaker, iron to make a tenpenny nail, plus water. The total value of these ingredients is 98 cents. . . ."

Nor was well-read Dr. Craig unique in having furbished up his speech with these neat statistics. Perhaps their first oral repetition was by the Rev. Dr. Henry Sloane Coffin from the pulpit of his Manhattan church in March, 1924, since when they have often been heard from other pulpits, platforms and publicists' desks.

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Life on Mars

Is It Inhabited?

The interest we all feel in the great question of the possibility of life on other planets is shared by all astronomers, and we are always glad when they are able to give us information bearing on the subject. Professor Adams and Professor St. John, of the Mount Wilson Observatory, have recently added a little to our knowledge of Mars.

If human beings like ourselves do live on Mars we may be sure the surface conditions on the planet do not differ much from some of the extreme conditions under which men have lived on different parts of the earth's surface.

For example, the work of explorers has shown that men could not live in much greater cold than is found near the North and South Poles, nor in much greater heat than is found in certain tropical regions; and we have learned from Everest climbers that, although the human body can acclimatize itself to less oxygen than we normally use, there is a limit beyond which we cannot go.

Astronomers have found it possible to estimate in various ways how the conditions of climate on Mars compare with terrestrial conditions, and they have found a great deal of evidence pointing to the fact that Mars has an atmosphere.

If we wish to compare the relative amounts of water-vapour in the two atmospheres we have only to look through a spectroscope, first at the Moon and then at Mars. The light from the Moon is pure reflected sunlight, as the Moon has no observable atmosphere whatever, but the light from Mars will have passed twice through the Martian atmosphere in the course of being reflected from his surface back into our spectroscope. If there is any water-vapor in that atmosphere it will make itself known by intensifying certain dark bands in the spectrum of the planet.

We must conclude from these facts that men and women like ourselves would find it almost impossible to live on the surface of the Red Planet. Astronomers believe, nevertheless, that they have seen vegetation there, and it is not impossible that some form of life may exist. It is very doubtful, however, if astronomy will be able to tell us much more than this for many years to come.

Our World of Rays *(Continued from page 14)*

and each expression becoming the basic cause of a separate world. Then we might take each separate world and picture the same basic cause of that world differentiating itself again into millions of minor or secondary modes of expression, giving rise to all kinds of forces, elements, combinations of forces and elements, forms and modes of life, such as we witness on our planet.

"Then we may imagine once more as far as we possibly can, these millions of worlds all coming from the same source, each different from all the others, but different only in this respect, that its manifestation is of a higher or lower grade of action.

"When we can with the eye of the mind, see the cosmos in this light, we shall realize more perfectly than ever, the oneness and eternal unity of all things; we shall see how closely related all things are to each other—just as closely related as the orange is to the red, or the yellow is to the blue, yet manifesting in different fields, producing a different effect and having a different nature and purpose.

"When we consider our own position in the cosmos, we realize that by a change of grade of vibration and mode of expression to a certain degree, we would be able to function just as perfectly in some kindred world; for in fact, the difference between the mode of expression in one world and the mode of expression in another, is very slight—just as slight as the difference between the orange and red, the orange ray merely being a trifle more rapid than the red—that is the only difference.

"To carry this illustration to its logical conclusion, we realize that if we could cause the human form in its present state to become more rapid in its vibration—that is, lifted entirely into the next scale of vibration—if this were done, then the physical human form would become invisible in this world, and would become visible and tangible in the next sphere of manifestation.

"The same is true of any substance that we might consider. That is, we might take the most solid rock or hardest steel, and if we should change or lift that rock or piece of steel into the next scale of vibration, that steel would cease to be visible and tangible to our physical senses. It would literally disappear from our present sphere of consciousness and perception, and become visible and tangible in the next sphere of expression into which its vibrations had been lifted."

Prof. Niels Bohr, who was awarded the Nobel Prize for his structural dis-

coveries as to the arrangements of "atoms," comparing them to miniature solar systems, confirms the general idea outlined here. He says, that it is the number and arrangement of the planetary electrons that make gold different from lead, and difference between all other things.

He showed the similarity of the structure of the atom, to the solar system surrounding its sun. The electrons composing the structural solar system of the atom are always in the highest state of vibration. It is the regrouping of this structural system in the atoms, that differentiates between the atoms composing gold and the atoms making up lead. Because the rate of vibration differs in the various kinds of atoms, each type of atom manifests differently from all others.

The theories advanced by science have often been ahead of the discoveries. But the confirmation by science of that which seemed both logical and reasonable is constantly going on, in spite of the antagonism often shown by the best minds of the day.

The "Scientific American Monthly," gave a wonderfully interesting account of what a changed world of sense impression one would live in if one's senses were suddenly changed to respond to certain higher rates of vibration. No stronger scientific confirmation than this is needed to support all the theories presented in this article of what the future may have in store. But let us quote:

"The human ear is accustomed to perceive sounds, the number of which varies from sixteen to thirty three thousand per second. The deepest base tone 'C' vibrates 6225 times per second. The highest tone that the human ear can perceive vibrates 33,000 times per second. If we hear sounds the vibrations of which vary from sixteen to thirty-three thousand times per second, it is because the tympanum is in accordance with that number of vibrations which is due to a physiological disposition. Suppose for instance, that our ear was accustomed to detect sounds the number of which vary from 33,000 to 34,000,000,000 a second. All our musical instruments would be imperceptible to us. We would not hear their music at all, but would be able to hear electrical waves.

"Let us for a moment consider human sight. Our eyes perceive light, the number of vibrations of which vary from 400 to 600 trillion per second. If our retina were more sensitive and permitted as to perceive vibrations varying between four and five billions of billions per second, we would be transported to a strange world.

(Continued on page 42)

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Starve Woman To 'Oust the Devil'

Bridgewater, S. D.—Tied to a bed for three days while members of a religious sect prayed and shouted around her, Mrs. H. Wollman of Dolton was recovering today after being rescued by a committee of Bridgewater business men.

The committee of four, investigating reports of the sect meetings on a farm five miles west of Dolton, called a physician, Dr. G. H. Clauser of Bridgewater, when they learned that Mrs. Wollman, who is about 35 years old, had been without food for five days.

The investigators were told the meetings had continued day and night for several days, and that some of its members were hysterical. The purpose of the meeting was to "extract the devil."

According to Dr. Clauser, there were a score of men and women in the room where Mrs. Wollman was bound to the bed. With the aid of the business men, he forced the worshipers outside and released Mrs. Wollman.

Dr. Clauser said she was hysterical and was "under the influence of hypnotism" and had been "in more or less the same state" for two weeks. The sect is composed of farmers and their wives living in this neighborhood and is said to have headquarters at Mitchell.

Think By Radio

Prof. Stéphane Leduc, an electrical scientist of Nantes, has recently announced the results of his experiments combining electricity and brains. In himself, and in many different kinds of animals, he has found that alternating current can induce a sort of trance, during which rather definite involuntary dreams may be forced upon the subject.

He therefore predicts the transference of thought by wires, and even by wireless, for the future. You would put on a headgear and think of your wife at home with her family. That would be all that is necessary. No postcards, no telegrams. Your thought would have reached her, and she could reply, if she too had the comparatively simple apparatus.

The apparatus, however, has not yet been devised.

Spirit Guards Cave

The region south of Granbury, Tex., abounds in small game of varied sorts and therefore attracts many hunters and sportsmen. Rising abruptly from the surrounding plain the massive body of Comanche Peak rises its lofty head in silent, awe-inspiring majesty as if proclaiming the grandeur of a long departed race.

Hunters who yearly come into this region often ascend the slopes and sometimes climb to the summit of this peak. Near the top of this lofty edifice is a cave into which no living man has been known to make his way. Many have tried to explore the mysterious cavern, but upon entering the mouth of the cave an abrupt turn is made in the tunnel leading into the inner chambers.

At this turn the intruder is met by the headless body of a woman floating through the eerie gloom and strange noises that penetrate the clammy darkness, combined with the presence of the spectre, have been too much for the nerves of the most hardy explorer.

The old mountain god even unto this good day still preserves its secret and still defies all who would try to fathom its depths.

Torture "Witch-Bride"

The torturing to death of a newly married woman to drive out a "witch" obsessing her is reported from Haltern, Westphalia.

Three weeks after her marriage, Frau Martha Lande was taken to the Haltern hospital with her body covered with wounds from which she died.

In the antemortem statement the woman described how shortly after her marriage a fortune teller of Gelsenkirchen told her husband and his relatives she was responsible for disease among their cattle. As a remedy the fortune teller prescribed confinement of the young wife in a dark room where the witch could be driven out of her body by starvation and whipping.

After the husband and his relative had tortured their victim in this manner for more than a fortnight, a neighbor reported the matter to the police, who arrested the peasants and the fortune teller.

The "Soul Surgeon"

"Soul Surgeon" Frank N. D. Buchman, exponent of an extraordinary technique for saving souls which has only recently come to public attention, returned last week to the U. S. from Siam, having been called thither for consultation by the plump and moon-faced empress.

Queried, Mr. Buchman refused to say whether Queen Marie had consulted him professionally during the voyage, but admitted that she had given him a Rumanian religious painting, and asserted that she had promised while in Manhattan to attend a Buchmanite service at which his associate "soul surgeon" or "life changer," S. M. Shoemaker would preside.

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Royal Touch

Kings Who Have Cured

The late Professor Coué, with his method of curing disease by auto-suggestion, had many predecessors. In fact, wonderful curers have flourished from very early times.

It is probable that Æsculapius himself performed his cures principally, if not solely, by working on the imagination of his patients, and for centuries a similar mode was in vogue in Britain, where it was at matter of popular belief that the sovereign had the power of curing scrofula, or king's evil, merely by the touch of his hand.

According to William of Malmesbury, Edward the Confessor was the first who practised this healing art, and there is authentic evidence to show that it was in use in the thirteenth century. Two centuries later, during the reign of Edward IV., Sir John Fortescue, a learned legal writer, speaks of the gift of healing as a privilege of the kings of England from time immemorial, and ascribes the virtue to the unction imparted to their hands at the coronation.

So firmly rooted was this belief in the minds of the English people that there was a regular office in the Book of Common Prayer for the performance of the ceremony. Those desirous of being cured were introduced by a Bishop or other church dignitary. Prayers were said and every effort made to produce in the patients a firm reliance on the power of God as about to be manifested through the royal hand. At the moment of imposing the hand the king said, "I touch, but God healeth."

Elizabeth often appeared before her subjects in the character of a royal healer, and the Stuarts were great sticklers for this part of their prerogative, and frequently put it to use. James I, for a time objected to touch, but later reluctantly consented. In after years he showed less hesitancy, and in "Macbeth" Shakespeare could flatter him by telling not only how Edward had cured the sick by his touch, but how he had left "the healing benediction" to "the succeeding royalty."

Both Charles I. and Charles II. performed the ceremony; in fact, the practice was at its height during the reign of the Second Charles. Macaulay calculated that the "Merry Monarch" touched no fewer than 92,107 persons. The smallest number in one year was 2,983—in 1669—and the largest in 1684,

These Battling Blondes (Continued from page 19)

study the subject from the standpoint of "practicality."

The climate in which he lives limits the environmental influences conducive to deep passion and emotional instability. Moonlit summer nights are few. Flowers fill the air with perfume for but a short period of each year. Outdoor freedom of the sexes is limited. Heavy clothing hides much that is freely exposed in the South. Woman finds an outlet for much of her energy in competitive labor, where the Southern woman remains at home cultivating things which contribute to sex development.

On the other hand the blonde Nordic finds much to criticize in her Aryan sister of the Sunny South.

She accuses the brunette of being "man crazy." She declares the dark complected beauty devotes too much attention to her love life and too little to "more important things." The Nordic's steady and energetic employment and her love of activity stand out in contrast with the lethargy of the brunette.

She is lazy, says the blonde. She is lax in her habits, slovenly, except when dressed for the chase, and uses too much perfume. Toilet water, too often, substitutes for bathing, accuses the blonde.

Unless the brunette is financially situated so that she may have servants, her home is apt to be untidy and her personal appearance more or less disheveled. Born and raised under the caste system, the brunette frequently has a class consciousness which is distasteful to the theoretically democratic blonde.

The blonde is frank to admit that the Aryan is of a more passionate nature, but the Nordic likes to think of this lack on her part as a quality which raises her above the "animal instincts." The negative attitude of her darker sister, when not expressing her passions, passes for reserve and uncalled for dignity and pride.

While the Southern brunette may sacrifice intellectual achievement for beautiful clothing, and prefers art and music to the "practical" knowledge of the Nordic woman, the Southern man is more apt to dress according to tradition and in threadbare clothes while he buys silk stockings for his women folks.

The warm climate of the South allows a woman to indulge in beautiful and "impractical" clothes throughout the year. The blonde must wear woolen and serviceable materials frequently, due to climate or the nature of her employment.

The Nordic man, striving for commercial success, pays more attention to his personal appearance and the changes of fashion. When he makes a home for a wife and family, it is apt to be modern and up to date. A well cared for family, due to his economic success, pleases his vanity.

The Aryan home builder may not supply the very latest in improvements, but he does supply a passionate love and affection, which, while it may wander afield, is apt to return with added devotion. The reverence he feels for home and loved ones takes up much of his attention and mental energy, so he is not always a good provider from the viewpoint of the Nordic.

He does not exercise sufficient forethought and he lives too much in the past. His emotional reactions are slow, but deep and profound. Philosophy, metaphysics and mysticism play a large part in his life. Family love and pride seem all out of proportion to his usually unkempt appearance. While the Aryan likes pomp and ceremony, his idealism and his efforts to withdraw from the merely material are apt to be expressed in his careless dress.

Benjamin Franklin, called "the first civilized American," because of his ability to get along with his fellow men, was an unusually well balanced example of a dominantly Aryan man. Born and raised among Nordics, he was able to take on many of the habits of the blonde, modified by his brunette inheritance.

Apropos of the Aryan's dissonant dress in the midst of beauty and art, is the biographical account of Franklin's rustic appearance at the court of Louis XVI, in the midst of effeminate and artistic refinement.

At the brilliant ceremonial, Franklin appeared surrounded with powdered wigs and scintillating court dress, himself dressed in plain brown velvet, wigless, and wearing a Martin fur cap.

This great Aryan's biography is replete with illustrations of the qualities present in the round skulled brunette type, notably his love of peace and tranquillity as evidenced in his statement:

"There never was a good war or a bad peace."

That this attitude included his affairs of the heart is indicated by his successful domestic life and his varied philanderings from youth to old age, rather typical of the Aryan who maintains a domestic hearth of his own but whose capacity for love and friendship is apt to include the hearth of his neighbor.

(Continued on page 41)

Automatic Writing

(Continued from page 24)

"I knew of it as any doctor knows of such things. I was there watching the *accouchment*, and when it was all over and all well, I came to you at once, and, let me tell you, it takes but a very short time on this plane to go from one place to another. The thing most difficult for us is to be sensed and recognized by those in the physical body."

I have given these few simple, straight-forward, verbatim examples of automatic writing, hoping to help clear from the minds of the many the superstitions and misty notions concerning communications of the-so-called-dead.

My two sisters and myself have been a "Psychic Research Society" of three for thirty-five or forty years. We needed no medium, no control, no planchette, no ouija-board. All we asked was pencil and paper, and we used our ears, our eyes and our brains. One of the three was an automatic writer, one clairsensuous and clairaudient, and the other was clairvoyant, clairaudient and an automatic writer.

We were all three eager and determined to know the truth and the "why" of what at first seemed to us a great mystery, but now—from a logical and scientific point of view—as natural as any fact in the existence of the race of man is this communication between the two different planes of life.

Knowledge is the main spoke in the wheel, both in the **seen** and the **unseen**.

These Battling Blondes

(Continued from page 40)

The blonde, sometimes, is attracted to displaying love for the opposite sex through the opportunity for exercising vigorous conquest. Having succeeded, his interest palls. The brunette Aryan exercises more of what appears to be a negative acquiescence, intriguing the interest and drawing the individual of the opposite sex toward him. The law of dissonance has much to do with this as does the mother-father imago of psychoanalysis.

In the next article we shall see what happens to the children of blonde and brunette when the two different types marry.

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Are Monkeys Men?

New Theory of Fall

The monkey is descended from man, said Dr. Max Westenhoefer, professor of pathological anatomy at Berlin University, in an address before the Anthropological Congress at Salzburg, reported in a dispatch to the *New York World*. He declared also that man is developed from a remote animal that itself developed from a reptilian form of life. We read:

"It is a matter of fact that chimpanzee babies are much nearer human beings than their parents," he said. Referring to Haeckel's fundamental biogenetical law that the ancestors of monkeys came from humanlike animals, he added:

"For this reason, the sentence, 'Human beings originated from monkeys' must be changed to 'Monkeys originated from human beings.'"

Dr. Westenhoefer concluded by declaring definitely that human beings have come in a direct line from the oldest mammals—the ankle-joint animals from which all other groups of mammals with their different jaw and foot formation have branched. He began by declaring that in addition to numerous known primitive characteristics of mankind, primitive conditions in the formation of some of their organs are preserved in mankind today. Among such primitive survivals he mentioned the appendix, the lobulations of the kidneys, and the indentation of the spleen and formation of additional spleens.

In explaining the last two, Dr. Westenhoefer said they are only found in water mammals, and that it could be taken for granted that the ancestors of mankind must have had a period of water life.

He pointed out as of special importance that not a single monkey type, not even the manlike ape, shows a lobulation of the kidneys, and so concluded that monkeys must be regarded as a further development beyond human kind. He explained that these observations led him to search for the origin of the human chin and foot, as they are of special formation, and if he could prove their origin it would be possible to show from what place in the line of vertebrate animals humanity developed.

The human chin, he said, developed from the peculiar position and function of human teeth. For this reason, he said, this point of human development could be located in connection with certain reptiles.

The Spiritual World

(Continued from page 15)

found student of the psychical, that after this meeting of 1926 at Oxford some new great revolution would occur in Science. "What revolution?" asked Sir Oliver, and proceeded:

"Lord Balfour could not tell us. Neither he nor we have the faculty of prediction, but if I am to make a guess I would say that, whereas all through the 19th century, and up to the present time, we have been dealing chiefly with the material world, there now lies before us the discovery of the spiritual world. The spiritual world is no novelty in religion, but it is a novelty in science. It is not yet accepted, but the indications are that it will not be so very long before this question, too, will be asked by Science and will begin to be answered.

"Does man survive? If he does, then the present man is not the highest being we have cognizance of. We are not limited to our animal existence; we go on with the adventure, we rise to become beings of a higher order, and once we have stepped over the limit, the grave, the gate of death, there is no end to the ascent. We are surrounded by intelligence; space is full of it. It does not make any appeal to our senses. We do not know of it in that way, but it is coming into touch with us; it is coming within our ken; we shall feel that we are not lonely, isolated, separated, but that we are surrounded by a cloud of witnesses, and by a company of helpers in a marvelous spiritual world of which we have hitherto been scientifically ignorant.

"I have not the weight of Science behind me in saying this. Many will disagree, but I think that that kind of evidence is coming, and will be attended to, will force itself upon our attention, and that before the British Association meets again in Oxford our aspect of the universe will be revolutionized once more and beyond all previous scope."

If this prophecy is to be fulfilled, we shall not have very long to wait, for

the Association is to meet again at Oxford some five or six years hence! Among the "company of helpers," to whom Sir Oliver refers, are the greatest scientific minds of all the ages, who are still engaged in endeavoring to unravel "the Riddle of the Universe" and striving to co-operate with their colleagues of earth in demonstrating that the spiritual and material worlds interblend and that intercourse, by various means, may be effectively established. One of these means, we believe, will be wireless telephony. The ether has been poetically described by the great British scientist and Spiritualist as "the garment of God." It is being utilized today in playing a wonderful part in the material advancement of humanity—tomorrow it may play an equally wonderful part in the spiritual enlightenment of the race. The two worlds are one—the inner and the outer, the one including and transcending the other, both governed by Natural laws adapted to their respective requirements and both doubtless composed of the one mysterious element, or substance, or whatever it may be called, in different forms of manifestation—the inscrutable and altogether baffling Ether!

In the Ether we live, and move, and have our being. Without its cohesive influence the cosmos would immediately be reduced to chaos. It is the binding force which keeps the atoms in their places, it interpenetrates the densest forms of physical matter, it fills all space and is the medium which brings light and heat from the sun to dwellers on this terrestrial plane. And for aught we know it may constitute the atmosphere of the spiritual world and be the material out of which all spiritual bodies are fashioned. Someday we may know more of this mystery. And perhaps the elucidation will come through the agency of spiritual wireless! Anyway, we are living in a wonderful age and should by this time be fully prepared for any surprise that the future may reveal.

Our World of Rays

(Continued from page 38)

"Our eyes would have a penetrative power similar to the X-ray. In this case all color would disappear. Taking a walk in the street, we would meet ambulant skeletons. Passing through a forest, we would see no trees, but we would perceive the sap in thin strings rising slowly towards the leaves. With our X-ray eyes, let us go into a house. What shall we see? The windows will be opaque, the walls transparent. To be normal to our strange eyes, the windows should be made of wood, or of iron sheets, the walls should be of

glass; all the furniture, chairs, tables should be covered with a thin glaze to be seen. Our condition of living would be quite different from that to which we are accustomed."

Time alone will tell to what extent the border line of science will be advanced. During the past twenty-five years it has been pushed so far ahead of its former stand, that what the next hundred years may have to offer, is no more speculative than many of the ideas still being advanced but not as yet accepted by the material scientist.

The Respite

(Continued from page 23)

high-backed chair, across which were laid, as if with great care, wonderful white garments, I lifted each lovely piece: ethereal, gossamer, fine, exquisite beyond telling. I knew them to be mine, and slipped them on, moving without effort, with buoyant, floating motions, all pain forgotten, the while a cadenced song of joy pulsed through my being. I do not remember if I had, at first thoughts other than those of great thankfulness. But soon, with the strength of habit, a number of practical things claimed my attention. Now that I was free, I thought that my room might be opened up. It was in order, except for my bed, which I could soon arrange.

What, oh what! did I see as I turned? What, indeed, but my poor discarded body, lying as I had lain, for so long. For me, the sight held no horror—only a great pity; but I could imagine its effect upon a company of young people such as I could still hear below stairs. Some one might enter! It was so small and worn, perhaps I might, for the present, simply spread up the covers. But no! One part rose above the almost level surface. I again turned back to discover what had, at first, escaped my notice. I, who had always been straight, now saw along the back and shoulders of my body, a great lump, without a doubt, my great pain, left where it belonged. Suddenly, as I stood in contemplation, I heard footsteps and voices ascending the stairway and coming towards me. Oh, I could not allow them to see such a pitiful thing, but as to how I might dispose of it, I could not think. I turned defensively towards the door. My eyes fell instead, upon the shaded light. There was no party. I called feebly to the purse. The long night was yet before me. I had awakened to a renewed struggle for existence. I had need of every aid, for it was many years before I walked again. I have but lately been restored to active life—but that is another story. In the difficult years, I have many times recalled my strange experience, and wondered. In my extremity of suffering and weakness, could it have been that the kindly hand of Death rested upon me for a moment, to give me back to Life with an impulse towards health and strength? Who can say?

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LETTERS

Every Little Helps

212 Washington Park,
Waukegan, Illinois.
March 3, 1927.

Dear Editor:

We find your magazine very, very interesting and are in hopes that you will gain much from your fearless attitude toward vital matters.

Yours truly,

Carrie A. Cairns

Against Legal Killing

Columbia, S. C.
March 3, 1927.

Dear Editor:

I am glad to know the Digest is to continue. I was born January 23—1865, under Aquarius and I am interested in occult writings, only regret that I did not come in possession of such a magazine as the Digest in my early days when my life was not burdened by the trials of things as they are at my age of 62 years, and traveling about 25 to 28 days each month makes it hard to carry with me such books as I like to study.

I like to read what Effa Danelson has to say and her writings in February are certainly well stated and should be studied by every churchman and law maker in this land. I am interested in the up-building of human life and believe it wrong to teach the young that war is honorable. War should be relegated to the dark ages. Killing is wrong and because it is sanctioned by law does not make it right.

With best wish for your effort to get truth before the people.

Yours,

B. E. Greenwood
P. O. Box 286
Savannah, Ga.

Doesn't Want To Miss It!

Baltimore, Md., March 25, 1927.

Dear Editor:

I received the Occult Digest on March 24th. It seems there is someone stealing my Digest along the line. So if you will let me know just what day it is sent I am in touch with our Post Office. They and I can then watch and in that way catch the intruder. Just as soon as I hear from you I will notify the Post Office, so find enclosed a postage stamp for return mail. Your Digest is one of the best I have ever read, and I would not want to miss one. Reading it always inspires me. Miss Effa Danelson is without a doubt great. May Truth Divine, and Divine Love, be with her for many years. Bless her work, for the word is life itself. Success is my watchword to you and yours.

Daniel Hiltz
121 E. Rogers Ave.
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Between Life and Death

(Continued from page 22)

searching for her. I continued until morning, but no trace of her could be found.

As the first rays of the morning's sun began to fall on me, I realized it was time to move on, therefore, I returned to my tent, and remembering what my strange visitor had said about entering, I carefully pulled the tent flap back. To my surprise I saw lying on my blanket the largest rattle snake I had ever seen.

A shot from my automatic and its life was history.

Starting at once I made my way on into El Paso, arriving there at four o'clock that afternoon. The first person I met was my life long friend Lieut. Junie Strozier, to whom I related my strange experience.

"Captain, I am surprised. I never heard of you drinking before," was the lieutenant's only comment, altho I tried hard to explain that I was neither drunk nor dreaming.

"Captain, will you go with me over to the house of a friend of mine who can give us some information relative to the Simpson case, perhaps," asked the Lieutenant.

"Sure, I will meet you tonight at eight in the park. You know where the old 'gator lives," I replied.

"That is where most people meet," remarked Lieutenant Strozier, as we parted.

That night we rode out into one of the most secluded residential sections of El Paso, where the Lieutenant introduced me to his friend.

"Boys, I am sorry, but I just can not talk business with you tonight, my daughter was hurt yesterday and she is now very sick," said Lieutenant Strozier's friend.

"Who, Mary?" asked Lieutenant Strozier. "Yes," replied her father, "if you know her you may look in the room."

"Thanks I would like to see her," replied the Lieutenant.

We both looked in the room where the sick girl lay.

"Oh! It cannot be," I said as I rubbed my eyes and looked back at her again. "But it is, I know it is," I continued to say aloud, forgetting where

I was or who heard me.

"Do you know her?" asked her father.

"Seems as tho I have seen her somewhere," I replied trying hard to hide my real feeling.

"Was she sick last night?" I asked.

"Yes, she was hurt in an automobile accident yesterday, and we thought her dead last night," said her father.

"What time did you think her dead?" I asked.

"Well, it was between eleven and one she was given up as dead," came the reply.

I turned and slowly walked to the front followed by Lieutenant Strozier. We expressed our regrets at the accident and offered our services, in the event we could be of any service, and then left.

Next day I left on another tour of duty and did not return for a month. Immediately upon my return I renewed my acquaintance with the family.

One visit led to another, but it was not until I had called on the young lady a dozen times or more that I mustered up enough courage to approach the subject that had been so impressed upon my mind.

One evening as we sat out in her flower garden which was well lighted by a big bright full moon. I asked her if she had ever seen me before I had been introduced to her by her father a few days ago.

"I am so glad you asked me that, there is something I have been wanting to tell you, but I was afraid you would laugh at me," she replied.

"No indeed, tell me?" I asked.

"Well, I will tell you. The night after I was hurt I had a dream. I dreamed I was wandering out along the border and I saw a large rattle snake going towards a small tent. I ran and looked in the tent and saw you. I called you out and warned you. I would have stayed longer, but felt an impelling desire to return home. You may not believe it, I know it sounds foolish, but just as I woke up, they were preparing to embalm me.

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J. J. K., Ill.—Will I sell my business this year?

A—Prospects look rather dull but future business is splendid.

E. M. A., Okla.—Are my oil leases valuable?

A—Oil leases will prove valuable.

Will my physical conditions change?

Things will brighten advantageously.

G. E. E., Canada—In what year will I marry?

A—1927.

Will I be happy?

A—Yes.

Will I ever travel?

A—Not extensively.

J. H., Nebr.—In what year and month will I marry?

A—Not for several years.

Q—Will I ever farm again?

A—No.

Q—Will I move east?

A—East is favorable.

ASTROLOGY

Mrs. M. E. B., Tex.—Must I go thru life always with this nervous disorder, or is there hope of overcoming it. If so, how, when and where?

A—No. You are of the artistic temperament. Your present environment is not harmonious. Also your location is against you. When you remove to a

higher, dryer climate you will succeed in regaining your health. Your surroundings do not agree with your natural fine tendencies. So long as you fight nature's laws you will suffer. Central and Northern California is best for you for health. Cheer up.

The Unwritten Language

As for general posture, especially when it is unconscious, it betrays most readily what is in the mind and general feeling. We are graceful, or ungraceful according to our culture. We are reserved or abandoned according to mood. We slump, or are alert according to the thought by which we are possessed. Moreover all our gestures are peculiarly our own. They testify of us. In their sum and substance they will declare us. We are differentiated by them from others and express our own personality by them. We are not disguised if we merely mask our faces. We stand revealed, not merely in our speech. We are not only creatures who say and do things, but in ourselves we are eloquent examples of what we stand for, of that to which we give our attention and our allegiance.

(Continued from page 23)

We are living in an age that is acquiring a power of discernment that sees deeper than labels, than clothes and forms and superficial surfaces. We are bordering upon an understanding of psychic power that renders speech well-nigh superfluous. There is a bad day coming for liars and pretenders, because there will be an ever-increasing demand for reality and an increasing impatience with subterfuge and surface appearance.

Men and women may use their developing powers for a little time for unworthy objects, but increasing knowledge must ultimately bring humanity to a more exalted level of understanding and cooperation, where childish pretences and deceptions will be things of the past, and where exhausting conversations and foolish chatter will be superfluous.

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Twinkle of the Stars

(Continued from page 33)

of sun-spot maximum. In other words, with increased activity, there goes increased radiation."

What more is desired to prove planetary influence upon earthly bodies? Astrological delineations, activities, or horoscopes are worked out mathematically and astronomically, based upon the original tables is still used in astronomy and navigation. It is indeed beautiful, and even thrilling, to cast a horoscope for yourself; to set down the latitude and longitude of birth, then work out the time from the clock, and by logarithmic and other calculations, place on planet after another in the chart, and then, finally refer to the ancient textbooks and interpret the invisible powers that control your every thought and action.

As for man being "his own star," is not this rather presumptuous? Man is a living organism, his heart beats to the tune of some outside control. Everything he does is controlled from without; from a perhaps distant source of thought and energy. Man does nothing of himself, whether it be healing a wound or secreting fluids in his ductless glands. He is born, lives, and dies in accordance with immutable laws; invisible powers; and all he can do is to strive to know himself, and Astrology teaches that he can only know himself as he knows the higher power. And no fortune teller can do this for him, he must "work out his own salvation."

The wise men of old predicted the birth of Jesus, telling how, when and where, and recently an astronomer showed that at that time there "was undoubtedly a bright star in the east," the one to guide these mystics to Bethlehem! Jesus himself is believed to have been an adept in these laws, for time and again it is related how he knew their thoughts, and told beforehand what many would do, even picturing his own untimely demise! The teachers of Astrology can only quote the admonition "seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you."

When all is said, Astrology's aim is not so much to foretell events and prosperity, but to inculcate the Golden Rule and the old truth that what we sow we must eventually reap; in short, to make a bigger and better humanity. Is it just, then, to condemn this work?

AMONG THE NEW BOOKS

By ILLUMINATUS

I have just laid down Mr. Joseph Lewis' "The Bible Unmasked." And my feeling with reference to it is not, of course, of general interest. Book reviewers must not have feelings. They must have opinions. But in passing, I venture to obtrude my feeling, which is that it is very much like a sign which used to adorn the walls of a certain restaurant where impecunious young writers were wont to ape the process known as eating. It read:

DON'T SWEAR! NOT THAT WE GIVE A DAMN, BUT IT SOUNDS LIKE HELL BEFORE STRANGERS

It appears that Mr. Lewis has only lately come in contact with the fact that the venerable tome which is the subject of his searches—and I almost made the error of saying researches—contains a number of salacious tales. And it is his thesis that any book which is so vile, immoral, prurient, filthy, lewd, obscene, erotic, impure, unclean, immodest, shameless, concupiscent, rampant, lustful, carnal, Fescennine, loose, risqué, coarse, gross, broad, free, smutty, ribald, pornographic, ruttish, Paphian, voluptuous, musty, unchaste, light, wanton, debauched, dissolute, righish, meretricious, and bestial, ought never to have seen the light of day. There is, of course, the possibility that it ought not to have come under the eye of Mr. Joseph Lewis. But that, again, is a matter of entirely unlitary opinion.

Mr. Lewis, with great assiduity, and perhaps considerable pleasure, has carefully picked out of the Old Testament almost the entire collection of choice erotica, such stray *schnitzels* of sadistic lore as he could discover, and an occasional tid-bit of sexual degeneracy. These he has carefully arranged, and passionately reviewed. The principal *leitmotif* of his resultant phillipic, is the fear lest these should be placed in the hands of children, and that they could be commanded to analyze and digest them—or even come in contact with them. And there is some basis, indeed, for Mr. Lewis' fear. And his thesis is, despite its amazing ingenuousness, not without some merit.

One cannot but commend Mr. Lewis' thoroughness, although several sewery morsels are left entirely untouched. He apparently is not so concerned with the common or garden variety of prostitution as portrayed in Holy Writ, and is only intrigued when that bizarre custom is arrayed in the habiliments of incestuous or post-martial atmosphere.

I might suggest to Mr. Lewis, since

he exhibits such a tremendous interest in the subject, that there is already in existence a whole literature which goes much more explicitly into detail on the matter than the scant records of such fragments as comprise the Sacred Scriptures. But, on consideration, I suppose Mr. Lewis, whose interest must lie in the fact that these stories are contained in a work generally accepted as the foundation of the Christian faith.

Such, at least, is Mr. Lewis' attitude in his book. And it may be entirely fruitless to suggest to Mr. Lewis that there are vast numbers—including an amazing majority of Christian theologians, who do not make that strange philosophical error of assuming that the Christian world takes its religion from the Bible. As a matter of fact, the Christian World realizes that the Bible, insofar as the Old Testament is concerned, is simply a preservation in its entirety of documents which contain authority, in parts, for certain matters of faith and dogma. The New Testament, (assailed by Mr. Lewis almost solely upon the dogma of the parthenogenesis of Jesus, and the tardy conception recorded of John), has come under the critical eye of many passionate and dispassionate critics to whom his quip about the Holy Ghost must present the appearance of hoary and somewhat impotent old age.

There is a good deal to be said in favor of Mr. Lewis' opposition to the reading of the Bible in public schools—especially if that reading is to be indiscriminate, and by the highly untrained minds which at present control the shaping of modern educational channels. There is even grave danger in turning the Sacred Scriptures over to untrained adult interpreters. For, if Mr. Lewis postulates for a moment, (which he does not in his book) that mere *adulthood* fits a man to handle so intricate a problem as Scriptural exegesis, then he must also postulate the theory that mere adulthood *also* fits a man to run a locomotive, or to expound the theory of evolution.

His book, of course, is propaganda. And it is excellently done. It is not its function to be thorough. It is its function to make a noise—to create a sensation—to force people to think. And while there may be a diversity of opinion as to what the results of such thinking as Mr. Lewis' book stimulates would be, there can be no question but that it will accomplish the purpose of making people think.

I certainly would venture the opinion, however, in which Mr. Lewis

would, I am sure, heartily concur; that his book like the one it "unmasks," is one for adult intelligence only, and not a thing to be placed beside the baby in its crib.

It is published by the Freethought Publishing company in excellent type and paper, and unusually well bound.

Albert E. Baker, through the press of the MacMillan company, has issued an unusually clear and concise statement of the scientific "precipitate"—the "complex" as it were—of psychoanalysis. It was Mr. Baker's thought that he had achieved a "primer." I suspect him of being a teacher. Teachers, always thoroughly specialized, are amazed that the mind of the pupil fails to grasp instantaneously what they have rendered "so simple." They rather overlook the fact that what is "so absurdly simple" to them, is often difficult for the totally untrained mind. But Mr. Baker's book, while rather more "meaty" than he perhaps is conscious of, is, as a matter of fact, sufficiently simple to be understandable to the elementary student of the subject.

It is, moreover, without those enthusiasms which mark the real "disciple," and which therefore, to some extent render their opinions untrustworthy. Baker does not assume that because Sigmund Freud has said something it is the ultimate gospel. He points out the growth of the past thirty years in the development of the science of psychoanalysis, and his book is one of the most valuable guides, or introductions to the significance and scope of that science now available.

We have recently received a copy of P. Pavri's "*Theosophy Explained*." This is a work which is, in effect, an encyclopaedia of Theosophy, and it has grown, through various editions, until it is probably the most useful introduction to that subject put out by the Theosophical Publishing House. It makes use of the question-and-answer method, and is therefore a reference work which will probably meet the exact needs of most inquirers. This edition is illustrated with color charts of the astral body of Man under varying conditions, and a number of illuminating charts which make clear the terminology used in Theosophical works.

Not the least interesting of recent occult publications, is the "*Contribution to Experimental Telepathy*" by G. H. Estabrook, Ph.D., published as Bulletin V. of the Boston Society for Psychical Research. It gives the details of experiments made in the laboratory of Harvard University, and of the technique developed as a result of those experiments. From the same source, by Jane H. Sagendorph comes "*A Vision and Its Sequel*" being the results of a series of psychical "sittings," and which has the indorsement, in a fore-

word, of Walter Franklin Prince. It is extremely evidential.

In the telepathic field, we are in receipt of a most interesting technical method propounded in "*Normal and Supernormal Telepathy*" by Mrs. Vance Thompson, from the press of the McCullochs. Mrs. Thompson's theory of the technique of telepathy is based upon the geometrism of nature, and her assumption is that the mind also geometrizes, and can receive impressions telepathically transmitted, if these are formed in terms of geometric figures. It follows that various meanings, therefore, given to geometric forms, will act as a "cable code," in more rapidly and easily transmitting thoughts between persons desiring telepathic communication. It is a most interesting little book, and may contain a valuable key to this class of phenomena.

Jeddu Krishnamurti, (Krishnaji), the Alcyone of the Order of the Star in the East, who recently visited many of America's leading cities in company with the venerable Mrs. Besant, has just issued in book form, a series of talks which he delivered at the Castle of Eerde, Ommen, Holland. The collection is entitled "*The Kingdom of Happiness,*" and is filled with the peculiarly clear insight into things Theosophical which that young leader undoubtedly possesses, whatever opinions may be as to his Messianic properties. Boni and Liveright published the volume.

From The Progressive Literature company, there comes a new book by Eugene Del Mar, on "*The Conquest of Disease.*" Mr. Del Mar proposes the affirmation and denial method, and differs interestingly from the stereotyped methods of this type of practice. His book proposes a method which combines the psychological therapy with that of the mystic and religious, and will doubtless prove of great help to those who are seeking an outlet in this field. We recommend the book as a valuable aid to understanding the spiritual concepts which underlie his philosophy.

More distinctly of the mental type, is "*Your Invisible Power*," by Genevieve Behrend, published in Hollywood, Cal. It provides a technique whereby the author's theories may be tested and used, and is attractively put up in a brochure which will tax neither purse nor pocket.

In the field of purely psychic Phenomena, we have "*I Have Tasted Death*," an "inspirational symposium" by Jane Hanford Hopkins. This is also a brochure which may be readily carried in the pocket, and sets forth in clear and well written phrases descriptions of the "otherwhere," and the manner and method of leaving this world for the next, in such manner as

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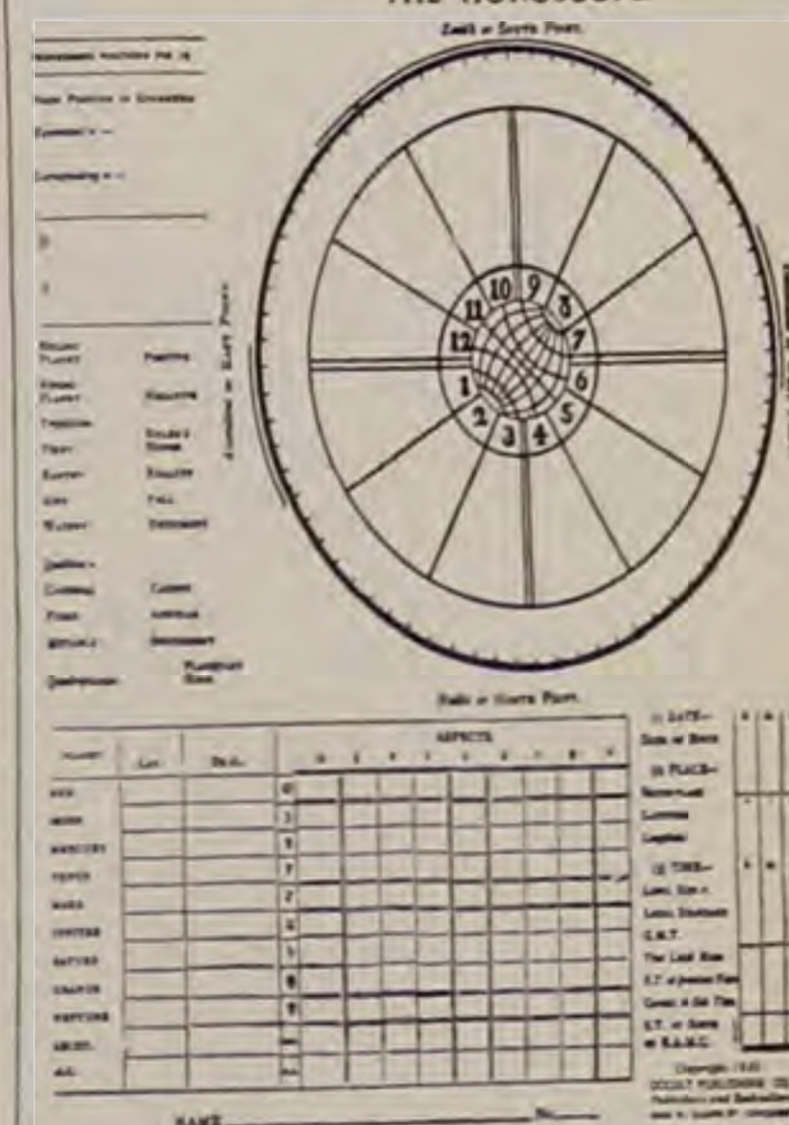
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We are in receipt also, of *The Miscellaneous Poems of Edward R. Huxley* which can be had, in a compact octavo, illustrated, from the author.

Lewis G. Esch, in a stirring attack upon things as they are and have been, in "*Homo Sapiens*," also provides a general stimulus to thought. His attack is extremely general, assailing orthodoxy in philosophy, economics, religion, and practically every known field of human thought and endeavor. It is an extremely interesting pamphlet. Also it is inexpensive. It's good ammunition for the iconoclast.

For those interested in the symbolism of dreams, *Dr. MacDonald's Astrological Dream Book* affords many new interpretative ideas, and the *Almanac* prepared also by Dr. MacDonald, contains much odd information of interest to occult students. These, also, are inexpensive.

Doctors of Devilry (Continued from page 26)

Mary's face is hidden by a cloth."

It is perhaps as well to say no more.

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at liberty to experiment with pauper children in various parts of the country, and did so.

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State of Illinois, County of Cook, ss:

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

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