

The Occult Digest

AUGUST

A Periodical of Reprint and Research.

1927

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Just a few of the Compelling Features for Next Month

The Occult Digest

A Periodical of Reprint and Research

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.
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 and occultism, this magazine holds the American Indian, is entitled to every cultural right under the law that is enjoyed by any other citizen of the United States.
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.
6. This magazine stands for a cleaning up of the Occult field, the ousting not only of cultists' teaching sex practices either openly or secretly, but also of all pretenders to Occult authority or connection in whatever field of Occultism they may manifest.

August

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NO story in all the world has so often captured the imagination of mankind as that of Dr. Faustus and his pact with the powers of Evil. Above is reproduced Jacomin's famous painting of the visit by the emissary of the Prince of Darkness to the study of the famous legendary metaphysician. A searching occult analysis of the Faust myth is to be found on page 20 of this issue.

The Occult Digest

A Periodical of Reprint and Research.

VOLUME 3

AUGUST, 1927

NUMBER 8

This *Aquarian* Age

By EFFA DANELSON

THIS Aquarian age, with its first breath, lifted man from the bondage of earth to the freedom of the air. Through all ages, man has been creeping to the turnstile; now he has lifted himself over, thus procuring for himself and his posterity, the possession of the air. If, through the light of the first faint rays of dawn such marvelous progress has been gained, what shall our possessions be when the meridian is reached? Through artificial light, man has overcome darkness—through artificial heat he has killed the Frost King—shall he, by the aid of artificial wings learn the use of his latent powers and master the air—will the aquarian age reveal to man, the hidden powers of creation—will man, through the development of aquarian organs, himself navigate the air without the aid of artificial wings and compete with the eagle? **Man will accomplish this by perfecting the organs of breath.**

Effa DANELSON'S

T ¶ *The Message of Freedom*

THE message of freedom has brought to the world echoes of the breaking of shackles of every form—from the days of bond slavery to the hours of mental slavery of the moment. All along the highway of life these broken shackles remind posterity of the anguish and torture of soul and body in the struggle made by our ancestors for the privilege of pondering the problem of Life.

Beacon lights everywhere along the shores of time remind us of the progress that has been made while the smoldering embers are heralding the dawn of a new day. The blackened and charred bodies of the martyrs, mute testimony of the struggle against ignorance spur us on to greater desire to place in the chalice of enlightenment our choicest gleanings from the field of research.

The life of he who was slain for freedom's sake, like the eagle who finds safety in the high cliff, has found safety in the great activities beyond the grave. Today, we hear the voices of those martyrs of yester-years telling us to be brave, to be strong in our purpose uniting in one great school the master minds of those who today, are pointing the way to freedom through knowledge of the things hidden in the past from the understanding of men. We hear their voices calling "speed the day; liberate the boy and girl from the mental bondage that through all ages has held the human race in fear of Life after Death. Tell the little children of earth, who are yet in the cradle that physical life is the gateway, preparing them for the spirit birth. Tell the mothers that their child, yet to be born is a child conceived in love and an heir to the kingdom of all life by the mandate of Nature's law and that no man has the right to distort their vision of the precepts of a natural life after this Death-Birth.

The lives of those who have suffered and died in the cause of mental liberty and the right of the individual to teach humanity of this natural birth are monuments that nothing can deface or destroy. In no uncertain tones, these martyrs are speaking today through the progress of individual achievements and the blessings they have brought to a long suffering world.

Out of the darkness of night of ignorance they have led the wanderer to a haven of blessed understanding and on the crest of the wave the ship of knowledge pilots the world to safety and life, free from torture and mental anguish for the way of happiness after death leads through the door of knowledge.

C ¶ *Individual Achievement*

CAPTAIN CHARLES A. LINDBERGH has again demonstrated the power of individual achievement. Single handed, he has captured the vantage ground accomplishing in his one victory, what armies and statesmen failed to do. Peace through individual achievement. After all,—what great bulwark in

progress was ever placed in any other way? The rank and file keep step with the leaders for centuries—but it is always the lone traveler that breaks the trail, the man or woman of vision who steps out of the ranks, declaring the impossible, adding the demonstration to the word is indeed the builder of a new age. Capt. Lindbergh has discovered a new world—a world in the hearts of humanity—a world that does not need war—a world that asks for peace that mighty works may be done. Individual achievements—what mighty forces are shut up in every boy and girl. This is the age of youth.

T ¶ *Persecution of Progress*

THE persecution of progress has always been the partisan of the old foggy mind in every generation. Looking back to the days of course jokes on the wise men who first introduced the idea of a machine in which man could navigate the air—they were no different in caliber than the rebuff received by Columbus when he proclaimed his intention of crossing the ocean to find more land—each succeeding step toward progress received the same rebuff and today, even in the face of our great inventions, if a new and unheard of thing should be proclaimed every head would wag in derision. The radio has opened vast fields of heretofore unknown research, yet the great majority of people who listen to the voices through the radio that cannot be heard without it, will raise their eyebrows, stop up their ears and whisper in ghostly tones at the idea that, the human radio, the physical brain can hear voices that the mechanical radio, man's invention can not register.

The psychic brain is no longer a myth; the voices of the dead are no longer a question of conjecture. He who is possessed with ears to hear such voices will soon achieve greater victories than all their predecessors combined who in the past have held the world spellbound by achieving the impossible.

In the Occult field there is much to be done—great truths to be found and taught. But, like a great tree, putting forth new leaves, only to wither and die because of the worm eating at its roots, it needs the pruning shears; the dead branches must be removed. This great worm is persecution and must be eradicated. Achievement is the pruning shears, achievement is the remedy. In every branch of the occult there is to be found, the fakir, the dissenter—but a greater foe is the green eyed monster, jealously lurking behind every leader in every cult or ism whose influence makes it possible for the persecutors of the cause, to operate.

Leaders—unite with your people in the precepts of the great cause that the voices of the dead may be heard through the ears of those whose radio brains are attuned to the wave length of a billion years—knowledge long lost, may be regained. Searching for trinkets must be a thing of the past—let every cult or ism unite in tilling this great occult field.

EDITORIALS of the DAY

¶ Are You the Judge?

ARE you the judge, sitting in the high court, judging the future of men? Can you, in your day, say how far men shall travel? Are the stars too far away for man's destination?

When man develops his second sight he will begin a new lap of his journey. When man learns to take his sustenance from the atmosphere he will build a self generating fuel apparatus in a flying machine and his destination will be the farthest star—he will be able to tunnel through the dense atmosphere in his flying machine as he has tunneled through the mountains for the steam engine. The saying that "Great men are born, not made" is a fallacy. All men are born handicapped but some have ambition to overcome handicaps; ambition is not a question of intellect. Ambition is the offspring of energy and energy is builded into the body through a chemical process. The handicaps of environment are mostly heirlooms of conventionality and are rapidly becoming extinct from which the future generations will be freed.

He who sets himself up as judge in his day and generation as to the limitations of man's achievements will find himself wandering, lost in the fogs of his own ignorance—he who desires to stand and stare at the caprices of youth will, in the future, revel in their achievements. This age can not be judged by the past for it has no predecessor. Time has passed the meridian and the change from the old to the new is at hand. Each child of earth shall be born free; the judged shall pass condemnation on he who would judge.

¶ Is Crime Inherited?

THE new committee on crime, just instituted, has suggested that the criminal inherits his bent for crime. If this were a true statement the entire population of the world would be criminals—crime is instituted by opportunity and nourished by success. The natural tendency of the human mind is secretiveness. Secretiveness is the pool in which crime is instigated. Mystery is the mother of crime and ignorance is the father. Crime has its inception in every fertile human brain, is held in check by one of two forces—fear of being caught or knowledge of effect.

Crime is not the child of heredity but the offspring of bad judgment in the choice of destiny by those who had the responsibility of these criminals while yet the brain was in its plastic state. The child's vision may be impaired or it may be inverted; either of which would create a criminal. Criminals should be given a physical test and their future determined from its finding.

The crime may be diabolically planned or committed on the spur of the moment yet punishment for this by equally diabolical methods will not expiate it or prevent another perverted mind from planning and executing its counterpart. If crime is inherited, then punishment in any form is a misnomer and a blot on this Aquarian age. The criminal should be re-

strained from further depredations by confinement in a hospital, under conditions conducive to rebuilding the brain cells. After all, man is much like a piece of machinery and a little care at the right time, in the critical moment of a child's life would keep it within the bounds of right living.

Crime is a potential ingredient which must be acted upon before it becomes of itself active, whether it is inherited, inborn or tacked on, is not the question. How to protect the infant from this curse is most necessary at this time. The criminal is in daily evidence—how to eradicate him is the problem. The jail, the gallows or the electric chair is not the answer. Trace the cause and eradicate it, is the only solution. Age has no influence; the atrociousness has no bearing. The cause may be trivial or great; it can be eradicated and the victim may be restored to his place in the world and become an honest citizen, never reverting to crime again. Crime may be a blood or nerve disease; the remedy is the same. There must be a seed secreted somewhere in the human anatomy, awaiting its opportunity for birth. May it be within the province of this new crime committee to study the cause of crime at its source rather than at its destination.

¶ Why Crime Rages

FOR the first time in history achievement without bloodshed has held the attention of the whole world. Publicity sways the populace; the great flyers have, for the time being, driven crime from the headlines. For the first time in history, the world has had a chance to know what its real youth are doing.

The hair breadth escape of some noted bootlegger from his opponent—the great floral display of the one who did not escape and the divorce scandals have been foisted upon a long suffering public until it seemed the World War had given nothing but destruction in return for the sacrifice of our noble sons.

For the first time since the armistice, has the nobleness of our nation been brought before the eyes of other nations.

Let us kill crime by keeping the front pages of our newspapers free from crime display. Let them tell the world about the wonderful things our men and women are doing. Keep crime out of the theaters and from the screen; crime rages because crime is advertised as a lucrative business for youth to enter.

¶ The Tragedy of Killing

IF man knew the exact state of the man he murdered, would he kill. If the murderer could realize that his victim was seeking revenge, would he not hesitate to murder? If he who took another's life could think of the pages of mental anguish he is writing for himself which only he can blot out, throughout the years of eternity, would he resort to murder to get a rival from his path. If he knew, he would meet that brother in the after life, would he not think many times before he committed the deed which interrupted the life of he who was slain?

IS ATLANTIS RISING?

The History of a Lost Continent

By W. J. Colville

WHILE there may be no absolute historical proof limited by the history which commences with the period of Herodotus, popularly termed the father of history, who is, after all, only the father of the most modern history; while, we say, there may not be any direct historical proof of the existence of Atlantis to be received along such direct lines of modern history as modern scholars usually travel, yet the testimony of the very earth itself is sufficient to convince all intelligent students capable of an examination of the bed of the ocean; while all the mythologies of the world and the most ancient documents of the Orient, besides the traditions of the North American Indians and others, all go so far to substantiate Plato's story, and to confirm the general line of affirmation in Ignatius Donnelly's "Atlantis" that we feel certain an impartial and critical review of the subject will bring students to the inevitable conclusion that there is, at least, a large probability that Atlantis was a fact.

From the spiritual side of life it is declared the existence of Atlantis is thoroughly ascertained; that there are multitudes in spirit life who positively know of its existence, that records are kept with most faithful accuracy, and the communications are forthcoming absolutely proving to those who are susceptible of such demonstrations the fact of the antediluvian world. We will now call your attention directly to facts in the order in which we deem it advisable to present them, and then leave you with such assistance as you can derive from history and science, to indorse or repudiate, the testimony here given.

There can be no doubt that the world is immeasurably older than six thousand years; there can also be no doubt of man having existed upon the earth through periods which may almost be termed "countless ages." We will not undertake to say how old the human race is; it may have been millions of years since the first human being set foot upon the earth, for without doubt the story of earth, as many geologists have affirmed, is a history of a constant succession of risings and fallings of its surface. Many geologists have come to the conclusion that a million years is a very short time in the history of the world, for such periods as are sometimes called the Primary, the Secondary, and Tertiary, as well as such other periods as are termed the Silurian, the Devonian, the Carboniferous, etc., have occupied ages.

An eminent geologist in England expressed the belief, in our hearing, that all events which transpired less than eighty thousand years ago might be considered, geologically speaking, recent, eighty thousand years being as a mere span in the history of the earth, for since the days of the fire-mist, or the time of the primitive chaos (the first expression from original cosmos), until the present, cycles of ages must have been consumed in the gradual development, peopling and civilizing of this one little world.

But it would be impossible in a brief space to enter at any length upon the story of the world's gradual formation and development. It is not our purpose to carry you in thought through long geological epochs or to compute their duration: we simply remind you that the earth develops through a succession of spiritual cycles; each divided into twelve lesser cycles, ordinarily termed ages, periods, or dispensations, each one occupying twenty-one hundred and seventy-three years, or thereabouts.

If the average duration of each minor cycle is between twenty-one and twenty-two hundred years, and there are twelve of these minor cycles in the grand cycle which has been termed the grand year of the Pleiades, during which time the phenomenon known as the precession of the equinoxes is accomplished, you will perceive that a complete cycle embraces nearly twenty-six thousand years. We believe twenty-five thousand eight hundred and forty years is about the time of the duration of each grand cycle when computed with as much accuracy as is possible without entering upon the higher mathematics.

During each period of nearly twenty-six thousand years land and water change their places on earth, and while there may have been a "glacial period," there is no doubt whatever of there having been many glacial floods; and while there may have been a time when the entire

world, or at all events the greater portion of it was under water, still all races have their stories of deluges which were simply local and which occurred long after the earth was settled by man.

When you were children you all heard the story of Noah's deluge, which, according to the chronology of the Pentateuch, took place about four thousand years ago; but when you consider that these five books, commonly called the Five Books of Moses, only relate to a very small portion of Europe, Asia, and Africa (nothing whatever being said con-

DR. COLVILLE was born in England in 1860. After having been in the lecture field there for a considerable time, where he was called the "Kitten Orator," because of his youth and smallness of stature, he came to Boston while yet in his teens and entered the lecture field there. From that time onward until his death—thirty-odd years—he traveled continuously, principally in Australia, England and America, lecturing, writing and contributing to periodical literature. No other man, perhaps, has delivered so many lectures or met so many strange people as Colville. He possessed the spirit of going right on through failure as through success. He could lecture to the smallest kind of audiences without being conscious in the least of depreciation or neglect from the public. He passed to the Higher Life nine years ago at San Francisco.

"Colville loved beauty and travel," says Lilian Whiting, "he loved all that is attractive and exquisite in life. It always seemed to me that few people have ever lived less for themselves and more entirely and absolutely for others, than did Mr. Colville."



Above is an approximate map of the geographical area once occupied by the lost continent of Atlantis, which many famous scientists believe to have been sunk beneath the ocean which bears its name—the Atlantic.

cerning America or Australia, the eastern parts of Asia, the southern parts of Africa or the western parts of Europe, all this territory being apparently unknown to the writer). The story dealing only with the Israelites and the nations with whom they fought and did business, making mention of no other territory than that associated with Israel's history, you become convinced that the flood which occurred nearly four thousand years ago, or thereabouts, was nothing more than a local deluge.

The letter of the story undoubtedly referred to events which occurred—doubtless some great natural upheaval, due to violent earthquakes, and encroachment of the sea to unusual extent upon the land, causing great damage to life and property. But the deluge stories of all nations certainly cannot have been founded upon the Israelite record of a deluge that occurred comparatively recently, and which was limited to a very narrow area. You will find upon inquiry, that many a nation which apparently never had communication with the Hebrews has preserved faithfully the record of a great deluge which occurred long, long ago; and though it has been customary for many centuries among the orthodox both in Israel and Christendom to deny everything that has appeared to conflict with the literal history of the Bible, no scientist, scholar, profound philosopher, or liberal religionist is in any way limited in his acceptance of universal testimony to any event occurring long ago, by any alleged divine revelation concerning the comparative youth of the world. Geology has gone far to prove that the world is millions of years old instead of

only a few thousands, while testimony is accumulating daily proving man to be so ancient an inhabitant of the world that his real antiquity is a matter of doubt. There can be no doubt that the legends of all nations have been founded upon historical facts, that all mythologies have historical and biographical as well as scientific, spiritual, and philosophical elements within them. The question therefore arises, From what primal fount did the idea of a universal deluge enter into all ancient literature and possess the minds of all nations upon earth?

The story of a universal deluge must necessarily have reference to a great catastrophe, which, even if it did not affect the world to the extent of overwhelming the whole earth, must have so far affected the entire world as to have seriously interfered with the condition, occupation, and commerce of all peoples.

There can be little doubt that the aborigines both of America and Australia are the degenerate relics of once ancient and powerful peoples; no one can study the literature of the North American Indians, or their traditions rather, or the remarkable ceremonies in which they engage; no one can study their beliefs concerning the future world, and then pursue the Hermetic philosophy of Egypt, the Vedantic philosophy of Hindustan, or the classical literature of Greece and Rome, without coming to the conclusion there is similarity between the traditions of untutored dwellers on American prairies and ancient people upon the earth. With such testimony as such ancient scriptures,

(Continued on page 22)

What The Blind See

By PIERSON WORRAL BANNING

THE BORDER LINE OF SCIENCE SERIES

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IF it were not for the science of optics, present day eye sight of civilized man would be tremendously handicapped. But what is sight, and what caused it to develop as one of the senses of man and in much of animal life? What would be the change that present day life would have to face, if suddenly all power of sight was eliminated?

What substitute would develop in its place, and would man and animal life find it possible to exist during the period between this sudden total blindness, and the development of a substitute?

What changes in our daily life would probably result under these conditions, and do you believe it possible that, as time passed, man and animal life would find a substitute that eventually would enable him to accomplish as much or more is possible now? Would there develop new physical organs, with a sense adapted to the changed conditions, permitting the knowing of what surrounded us, much as sight formerly did?

If that resulted, may we not ask further, what would result if the newly developed sense or method replacing our present vision suddenly ceased to function, and again we became blinded to the newly acquired sense of knowing, requiring again the development of still another substitute power of "knowing" or "seeing," so radically different from our present understanding, that we can hardly conceive of what such action might be?

Questions have been raised to make the reader realize that the problem would be one that without serious consideration and study would leave him figuratively speaking, "in the dark." We seldom miss anything until it is gone, when it is too late. One who suddenly loses his sight realizes as no one else can, the tremendous handicap he has sustained.

But bad off as he is, and hopeless as his case may be, it will interest many to learn, that all seeing is not optical. The man suddenly blinded can not expect to acquire immediate power to see by other means. This comes through continued development of other senses, and faculties the average blinded person never suspected.

First, let us understand that so-called optical sight is a progression of steps from the source or object, to the final comprehension in the mind, of the object before one.

Consider a painting. Of itself the painting is inanimate. But science knows, and has shown beyond a peradventure, that the colors of all pigments, represent different rates of vibration. The spectrum shows this to be so. Consequently, red, in a pigment, and blue, or any other color or combination or grouping of colors, each indicates a different rate or group of rates of vibration, manifesting in the coloring of the pigments in the painting.

Two blind men standing before the picture would hardly be expected to know anything of what one with normal sight would see and comprehend. But there may be a difference even between these two blind men themselves, whereby one does see or sense what the other does not. One may in spite of his blindness, be able to tell what the picture is, even though not looking at it visually. This is the difference in the powers of "seeing" we will shortly take up.

The normal eye of man is so sensitive, that vibrations from various colors and pigments enter the eye, and the eye focuses itself so that the greatest effect may be obtained. Through the now adjusted mechanism of the eye, rays of light, really the vibrations of the various colors in their broken up conditions, strike far back in the eye on nerves which convey to the proper brain cells the impressions received by them, and the brain, housing the mind and its various faculties, translates these impressions into feelings of consciousness we call the picture.

The eyes themselves do not see. They merely offer a channel that is shut off in the cases of the blind, of which, if mankind and all animal life was suddenly to lose the use it would throw the whole world into apparent darkness.

Jules Romain's interesting book, "Eyeless Sight," offers some remarkable facts about sight, as not always being confined to the functions of the eyes.

Let us take up the question of eyeless sight in the case of the somnambulist, who does the most remarkable things while sound asleep, with his eyes tightly closed. Everyone familiar with somnambulism knows that frequently one arises while sound asleep, either dresses or not, and goes from room to room or even onto the roof, and has been known to walk safely on the edge of the roof, returning later to his room.

Not infrequently somnambulists have been found walking along distance from home, clad only in their night clothes, and when spoken to, if not awakened, answer exactly as though they were wide awake.

The question of how such a person sees, is one that is attracting serious attention of the scientific mind today.

Romain, with others, has raised the question of the possibility of "seeing with the skin," basing this on the assumption that like the eye of the dragon fly, whose eyes are large and bulging, and which it is estimated, each have about 15,000 facets or surfaces through which it sees, that the surface of the skin is composed of minute sensitive spores that are more or less like the thousands of facets in the eye of the dragon fly. That once upon a time our eyes were a part of the skin, but finally there developed on the sides of the nose, two especially sensitive spots, that eventually become our eyes.

Because of this now nearly lost power of seeing through the skin as we are supposed to have formerly done, much evidence seems available to show that the blind are slowly developing anew this seemingly lost power of sight. It is this, investigators believe, that explains how the somnambulist is able to go about in darkness with the ease and freedom of one who is awake.

Romain, who in private life is Prof. Louis Farigoule, before the armistice began to study blinded soldiers. After a period of experimenting he succeeded in having one of the blinded men distinguish numbers. He met with much opposition on all sides, but finally converted Dr. Cantonnet of the Hospital Cochin, and among those who attended the demonstration were Bergson, Brunschwig and Anatole

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Muhammad^{IN} America

By Muhammad Yusuf Khan

THE Ahmadiya Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, in 1890. He claimed to be the Mahdi (Guide) whose advent was foretold by the Master-Prophet Muhammed, the Messiah whose advent was foretold in the Bible, and the promised teacher of the past.

Hazrat Ghulam Ahmad was born in 1836 A. D. and claimed his Messiahship at the end of 1890. Ahmad died in 1908, and was succeeded by Hazrat Maulvi Nur-ud-Din who carried on his work for six years and then passed away. After the death of the Maulvi Nur-ud-Din, Hazrat Mirza Mahmud Ahmad became the second Khailifa of the Ahmadiya Community, under whose leadership the movement is spreading all over the world. Under the divine commandment, the Ahmadiya movement has sent missionaries to all parts of the world, and even in America it claims about 1,400 souls.

Prophet Ahmad did not bring any new teaching or law, therefore Ahmadiya Movement is not a new faith, but is the true and pure ISLAM, revealed through Muhammad over 1,300 years ago. Ahmad did not come to supplement the doctrines of the Holy Quran, but to explain the teachings of Islam in its pure form, which have been subjected to innovations and interpolations through the centuries, while many Islamic aspects have been entirely neglected. The promised Messiah removed prevalent misunderstandings among the religions of the world, and discovered the spiritual wealth which lay hidden in the Quran. He reformed and regenerated Islam.

The world had been looking for the Promised Teacher, all the signs had been fulfilled, and Ahmad came in fulfillment of prophecies mentioned in various Scriptures. As the Blessed Jesus came 1300 years after the death of Moses, the Law Giver, and did not bring any new law, as he says, "Think not that I am come to destroy, but to fulfill. For, verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Again, it is related that Jesus said to his disciples and the multitudes, "The Scribes and

the Pharisees sit in the Moses' seat; all, therefore, that they bid you observe, that observe and do; but do not yet after the works; for they say, and do not." These verses clearly show that Jesus was not sent with any new dispensation. Ahmad also, who came 1300 years after Muhammad, the Law Giver, did not bring any new law.

When Christ appeared the world was dead, spiritually and morally, and he restored it to life. He gave a new life to the people, who were suffering from lack of wisdom. Ahmad also, appeared when the world was dead, morally and spiritually, and he performed the same miracles Jesus did.

Ahmad, the soul of Islam, wrote 82 books in defense and propagation of Islam, in which he proved his claim to be the reformer of this age, explained the teachings of Islam in their original form, and organized a strong community for the object of spreading his mission. Prophet Ahmad sets forth his claims in exalted terms.

"Listen, O earth, and bear witness O Heaven, that I have received inspiration from on High, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a Judge, remove the differences that are tearing asunder the Moslem sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the

whole world. I am not an imposter nor am I given to lies. God knows I am not one of those who lead men into evil and sin. Let every one remember that a liar never prospers but meets a disgraceful and miserable end. . . . He illumined me when the world was immersed in Cimmerian darkness, and made me a beacon of light to give light to the whole world, and by His grace He made me the Promised Messiah."

The Mirza Ghulam Ahmad reformed the world that the doors of revelation are never closed, and that God still speaks to His people. "God is the God of all ages and all people. If He spoke to Moses, Jesus, Buddha, Krishna, Zoroaster, Con-

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At the top is Mufti Muhammad Sadiq, first Ahmadiya Moslem Missionary to the United States; left, Maulvi Muhammad Din, second missionary, and, right, Muhammad Yusuf Khan, present representative of the movement in America

The LAW of THOUGHT

By Effa Danelson

THERE are two classes of people in the world today: the educated and the uneducated. The educated are in two groups, those who know and those who do not know. The uneducated also are in two groups, those who want to know and those who do not want to know. These four classes make up, so to speak, the status of the human race.

When someone tells us they have found a wonderful flower in an obscure garden, all search for the garden, that they may look at the flower; but when one comes from death, telling of the wonderful life they have found, the messenger is scorned and the possibility of the garden denied; but facts are facts and it does not matter who denies or who accepts. Truth lives and thrives, and in this cycle of time the Great Law has brought forth a product different from any produced before.

At each revolution of the universe many prophets are born. Never before in the history of Man has he reached the point of active consciousness that we find in him today, and which is caused by the completed cycle of the revolution of the universe. The evolution and revolution of the universes changes vegetation and brings forth new classes of people. We do not have the history of these things because of disasters that have destroyed all records that had been made heretofore. It is to be hoped that in this cycle men and women will develop their brain capacity and their thinking qualities sufficiently to enable them to live in peace, one with the other. It is to be hoped that the atmosphere will be charged and surcharged with constructive thinking, so that any man who desires to do another wrong will lose his power of volition in the moment that he thinks the thought. In these times of distress this is the only remedy, the only way to curtail and to abate the useless destruction of the human race.

The little group of people this article reaches could set into vibration and direct constructive thought in the homes sufficiently strong so that every man, woman and child who created thoughts of destruction would not be able to act upon it. This idea of thought has been taught for years throughout the world; the adherents to this thought propaganda have prayed with little avail; there has been no move toward concerted action. If there had been, the war that destroyed the flower of the world could not have been enacted.

Independent, consecutive thinking would soon enable individuals to organize. If this were done, the neighbor would not need to be solicited; he would be compelled to organize to enable him to live in the same atmosphere. If the good deeds of men and women could be recorded, how wonderfully the little children would thrive; if the headlines of our papers would print the good deeds and the good actions of the boy and girl, how wonderful the world of childhood would be.

We realize that destruction is going on about us all the time. What are we doing to remedy it? We can not organize soldiers to put down this destruction, but we can organize ourselves. We can call into action every part and particle of our being for constructive work. Every day we can send our message into the home, and thus carry out the law. Crime is organized; our criminal institutions today are better equipped than our schools. Men and women who seek the dark hours of night for crime are organized. Why, then, are we not organized? Each one of us are a million people strong; we must call our cabinet together, tell ourselves what we want to do and what we want to be. We must chastise ourselves as we would chastise our neighbor. Our mind is the creative center of our life. We have many minds; we must organize these minds.

We hear much about organization; a group here and a group there, organized to do this and to do that. What is accomplished? All are handicapped because the individuals comprising them are not organized.

The involuntary mind is the Master of life, and if that mind is not working, we are like a clock running down, resulting in idle hands and feet that are slow.

There is a way of coming into mastery of all the different parts of our bodies. We do not have to wait until we are dead to learn this law of comprehension; but we must begin with the details, though they are little things and seem of no account. We must not say this is only a second of time, it does not matter what I do with it. Every wasted second multiplies years of time at the other end of the road when we find ourselves unsuccessful. Every moment we waste accumulates more until we find ourselves in a labyrinth of waste.

Cease to lament over things you might have done. Cease to speculate on the things you could have done better. Do not gloat over your self-satisfaction. When the day is done, take the time to cull the things that have been worth while and cast aside all else. Take a few moments for relaxation of the physical body. A simple exercise may be used. Stand firmly on your feet, fix your eyes mentally on the top of your head and begin with a circular movement of your mind's eye, following a downward course until you have made the whole circumference of your body similar to winding a rope around yourself. When you have finished this, begin with the members of your body, (cabinet), your hands and arms, your feet and limbs, following the same course. When this is accomplished, direct the mind's eye to the center of the trunk of the body encircling one internal organ after the other until all have been encompassed. This process of vitalization cleanses every part and particle of the body and the mind, placing you in a better relation to life; will give you relaxation and enable you to fall into a refreshing sleep from which you will awaken

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Glad I Live

LIZETTE WOODWORTH REESE.

*GLAD that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.
After the sun the rain
After the rain the sun;
This is the way of life,
Till the work be done.
All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.*

Rosicrucian Mysteries

A Sketch of The Fellowship

By MRS. MAX HEINDEL

Written Especially for the Occult Digest

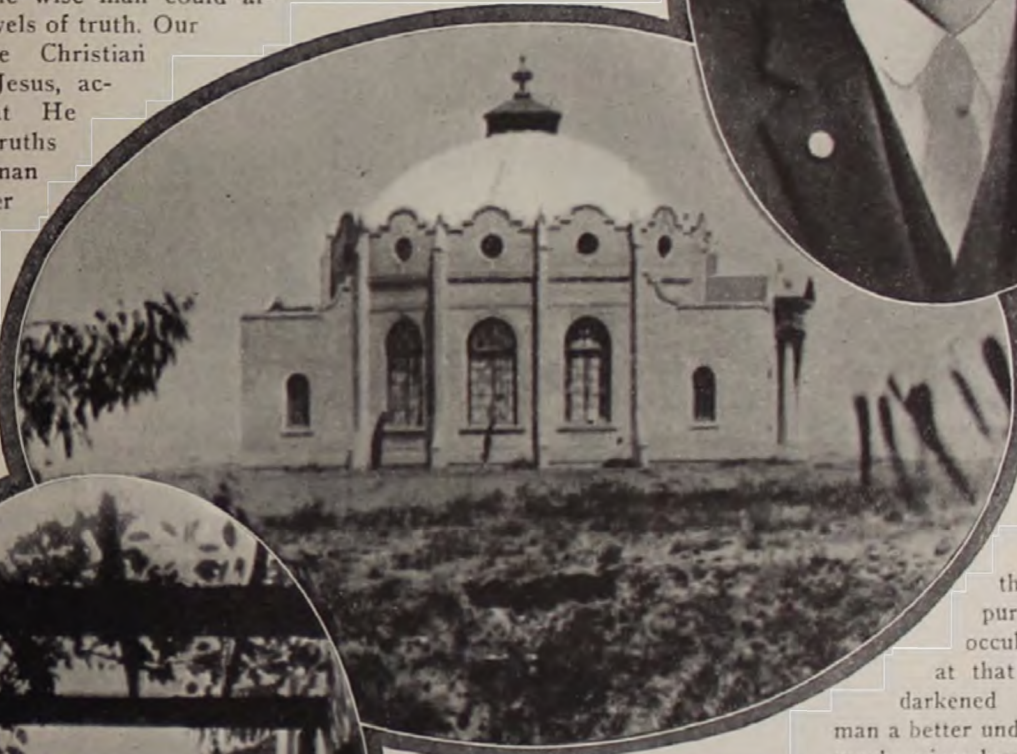
SO much has been written about the Rosicrucians—pages upon pages have been printed by writers who have attributed every unexplainable symbol, every mysterious inscription, every unsigned and ancient manuscript as having had its origin in that most mysterious of mystery orders, the Rosicrucians, that it seems quite time the truth about this great movement should be given out, in order to counteract the many false statements circulated which have brought great discredit to the name ROSICRUCIAN.

The first literature concerning this order made its appearance in the Sixteenth Century and since that time much external history has been written, but none could prove the authenticity of these writings and as a consequence they are elusive and unreliable. The legends of old were written for the entertainment of infant humanity, but underneath these legends the wise man could always find the jewels of truth. Our great and wise Christian Leader, Christ Jesus, acknowledged that He could give His truths to ordinary man only in the outer forms while the wise man could read between the lines and thereby get the inner truths.

While docu-

Nature where every thought and act is recorded.

These Initiates, Adepts, or Elder Brothers assure us that the true Rosicrucian Order has



Above is Max Heindel, founder of the Rosicrucian Fellowship, which American Rosicrucian movement has its headquarters at Oceanside, Cal. The Ecclesia, or Temple of the order is shown in the center picture. Below is a gateway to the grounds at Oceanside, now presided over by Mrs. Max Heindel.

mentary evidence of the history of the Rosicrucians at present obtainable is speculative, there are those who have super-physical powers, those

who have forged ahead, who have developed the power of interior perception and can read in the Memory of

and is still in existence since the Thirteenth Century and that Christian Rosencruz, a high spiritual teacher, founded the Order for the purpose of throwing occult light upon the, at that time, spiritually darkened period to give man a better understanding of the much misunderstood and misinterpreted Christian religion. The beginning of his work marked a new epoch in the spiritual thought of the western world. This same Ego which was known in the Thirteenth Century as

Christian Rosencruz is in the body today, although unknown to the world. He is assisted by twelve Brothers who are Initiates of high degree and are still working in one or other of our countries. Active and potent factors in the world's work, inspiring other great souls who are active in the affairs of man today as they were responsible for the inspiration of our Jacob Boehmes, our Goethes, our Bacons, and a number of great leaders who possessed the mental and moral qualifications to be used as instruments to further the evolution of the world and man.

Initiation into the Brotherhood of the Rose Cross is not an outward ceremony. It cannot be bought. It is never

paid for in coin, but it is an inward experience. The only price which will unlock the door of the Rose Cross Temple is a life of selfless service, a pure life of devotion and love. This is the price demanded from Neophyte before he may be admitted to that temple. It matters not what may be the claims of the charlatans who offer for a certain sum to initiate the candidate. There has been one particular teacher who has in the past announced from a public platform that he could make an Adept of anyone in his audience within six weeks and for the price of twenty-five dollars. Such an initiation is only a mockery. It may give the aspirant a thrill, but the doors of the temple will never open to him.

The world is today nearing the threshold of a new age. Some claim that we are already in the sign of Aquarius. The astronomers assert that we are still in about eight degrees of Pisces. This also coincides with the statement of Max Heindel, that we are within the orbs of Aquarius and that it will still take some hundred years of preparation and readjustment before we really enter into the new age.

About 500 B. C. a similar disturbance was noticeable. A preparation began for the ushering in the Pisan age. Advanced teachers began to teach new phases of religion. Socrates, Plato, Gautama Buddha, Confucius, and others held sway in various parts of the world during this period. Again we find mankind seeking for changes in its religion and the Great Ones who are guiding our evolution are ever ready to rise to the emergency and the Elder Brothers of the Rosicrucian Order has been secretly preparing to send out their messenger at this particular time. They had two candidates in view. One had been under their direction for some years, while Max Heindel was held in reserve.

No one can pass through the gates of initiation without being put through the severest tests. If there are any weak spots in the character, there will they be tested. When severe tests were put to the candidate whom the Elder Brothers had under their instruction, at the last hour he failed them. Then the Elder Brothers turned to the next candidate who was Max Heindel.

Max Heindel was born July 23, 1865 at Copenhagen, Denmark. He left home at the age of sixteen to learn engineering in the shipyards of Glasgow, Scotland. He spent the greater part of his life as chief engineer on the ocean liners. During the summer of 1905, through overwork and on account of his overzealous desire for spiritual knowledge, he was taken seriously ill in Los Angeles, so ill with heart trouble that for months his life was in danger. Much of the time during this illness he spent out of the body, consciously working and seeking for the truth as he might find it on the invisible planes.

There were times during this period of his life when he lacked the actual bread to eat and he had been on occasions almost two days without the wherewithal to satisfy his hunger. Through it all he continued to search for knowledge, and as soon as health permitted he went on the lecture platform to spread the knowledge of astrology.

In May, 1906, this work was cut short in San Francisco by the great earthquake. His lecture tour then led him to Seattle, Washington. After a course of lectures in the above city he was again forced to spend some time in a hospital with valvular heart trouble. Undaunted, he again started a lecture tour through the northwestern part of the United States.

In the fall of 1907, during a most successful period in Minnesota, a friend who had for months been begging him to come to Berlin to meet a man whom she thought a wonderful lecturer and teacher, failing through correspondence to induce Max Heindel to leave his lecture work in America, came to Minnesota for the express purpose of personally urging him to go. Using persuasion to the point of paying his passage to Germany, she was successful at last.

After reaching Germany he attended lectures and some classes of this teacher, but what he gave out Max Heindel already had; the teachings were not new to him. In disappointment he bought his return ticket to America. He returned to his room in great dejection, feeling that he had given up his work in America in vain. At this period an Elder Brother of the Rosicrucian Order, one of the Hierophants of the Lesser Mysteries, appeared to him in his vital body and offered to impart to him the Rosicrucian teachings provided that he keep them secret. Max Heindel had for years searched and prayed that he might find something wherewith to appease the soul hunger of the world. Having suffered and known the longings of his own heart he could not give the promise to the Elder Brother and refused to accept anything that he could not be permitted to pass on to his hungry brothers. The Teacher left him.

Can you imagine the feeling which would naturally come over the starving man who had been denied bread for some time to have someone offer him a piece of bread, but before he could taste of it to have snatched away. The last condition would be more wretched than the first. So it was with Max Heindel. His disappointment was overwhelming in going that long distance to meet one whom he had been given to understand by his friend was an Initiate and finding that he had nothing new to give him.

After the Rosicrucian Teacher left him he sat for hours as one stunned. He spent several unhappy days crushed with disappointment over his return to America without the Message, his lost time, and the difficulty of starting all over again. Of a sudden the Elder Brother appeared in his room for the second time and told him that he, Max Heindel, had stood his test. He stated that if he had accepted the first offer, namely, to keep the teaching a secret from the world, that he, the Elder Brother, would not have returned. He was also told that the candidate whom they had at first chosen, who had been under their instruction for several years, and who by the way, happened to be the very one whom they had used as an attraction to bring him to Berlin, also using his friend as a means to induce him to go, had failed to pass his test in 1905; also that he, Max Heindel, had been under the observation of the Elder Brothers for a number of years as the most fit candidate should the first one fail. In addition he was told that the teachings must be given out to the public before the close of the decade of the century, which would be the end of December, 1909.

At this last interview with the Teacher he was given instructions as to how to reach the Temple of the Rose Cross, which was some little distance from Berlin. There has been much speculation about the existence of the Rosicrucian Temple. A temple brings to the mind of man the picture of a stately edifice which has cost millions of dollars, and the Rosicrucian Temple of course could

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Is It Raining

IS IT raining, little flower?

Be glad of rain.

Too much sun would wither thee,

'Twill shine again.

The sky is very black, 'tis true,

But just behind it shines

The blue.

Art thou weary, tender heart?

Be glad of pain;

In sorrow the sweetest things will grow

As flowers in the rain.

God watches and thou wilt have sun

When clouds their perfect work

Have done.

WHEN *the* BYRD FLIES

'Number-izing' An ACE of the AIR

By ELAINE WILLIAMS

IS IT any wonder that the Commander signs his name "Byrd" usually? Numerology says he is following his desire to stand between the mass and a high authority, and what bird of the air does not carry himself about the masses with the Divine authority in the higher realms?

of the young Commander.

The ability, according to the language of numbers is to be the master revelator of something essential to air and water, and be in the position of authority. This necessarily had to bring power with it.



It is evident that he wishes to link life with all kinds of conditions and individuals and be the peacemaker, seeking advice from others, but after carefully considering and weighing it, finds guidance from within.

The indications are that his greatest ambition is to be the explorer and creator or builder and of course we know that Commander Byrd does not fly to show what he can do but what the creations he has built are capable of doing.

He is the scientist who developed such principal instruments for a plane as the Bubble Sextant used for sighting, the drift indicator and numerous other things, all of which will be recognized by airmen. He is developing the charts of the North Atlantic, which are to be used by navigators in the same sense as the present hydrographic now used by mariners. This is the charting course between Paris and New York for commercial use. So here we see the individualistic expression



Above is the plane in which Commander Richard Byrd and Floyd Bennett flew over the North Pole. Below (left) Commander Byrd and (right) Floyd Bennett.

This set of numbers indicates the quiet, reserved type with a refined atmosphere that seems sacred. A gentleness that speaks for itself, and able to enjoy the world's praises better from behind the scenes than right in it all.

It may be difficult to believe that the very handsome and much admired Commander is lonely. This does not mean entirely so of course. Mrs. Byrd and the three little Birdies are charming companions, but as far as other people are concerned, so many do not really understand the fine nature and the things that

interest him most.

Pleasures of a quiet nature are most pleasing to one with this influence, and a fondness for the dependable, practical things of life.

Blue and green are colors strangely suited to Commander Byrd and these are the associations of the blue sky and green

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Light and Shadow

IN TEMPERAMENT

By
Dr. C. Wm.
Chamberlain

At left, the rhythmic, fiery, exotic, mystical famous Russian Blonde Beauty, Miss Ilona Karolovna of Moscow.

Right, Bertin Ree, the young futurist French dancer, a brunette who is proclaimed one of the beauties of Paris, the greatest since Cleo de Merode.

JUDGE BEN LINDSEY'S proposal to legalize companionate or trial marriage may be a step in the right direction, but this ancient system of trial and error method might easily be replaced by an intelligent use of the laws of psychology, anthropometry and character analysis. The selection of complementary mates is a comparatively simple matter and gives promise of greater success than anything else that has even been used.

By this system, couples, who are contemplating matrimony, may be assured that they know more about their prospective mates than most people learn in a life time. Propinquity and sex appeal have a great deal to do with marriage and love, and intelligent selection of the right sort of mate simplifies the situation a great deal.

Whether exponents of eugenics intend it or not, nature tends to marry the blonde to the brunette—to mate the Nordic with the Aryan. As we have seen in previous articles of this series this appears to work out well for the race and the individual.

Complementary types are those in which the deficiencies of each individual are supplied by the other. One tends to balance the other and together they form a unity or whole which functions more efficiently than can either separately.

It would be going too far to say that all blondes should marry brunettes, as both the Aryan and the Nordic has been modified for so many centuries that the true types are comparatively rare.

When the northern tribes were separated from the Aryans south of the Himalayas in Asia, as detailed in earlier articles, some of them were driven westward and migrated into South-eastern Europe to find a fairly favorable habitat in the Alpine range of mountains.

Ten or twenty thousand years is a comparatively brief phylogenetic period of time in which to allow for the law of Natural Selection to eliminate the unfit who wandered into the mountains of South Eastern Europe and to adopt the survivors to a life which made certain demands upon these hardy savages.

But as Nature had an abundance of time in which to bring this about she was able to evolve a peculiar race of men, whose descendants maintain their place in the sun to this day.

These savages held on to some of the blonde characteristics, while the Aryan qualities also had an influence upon these embryonic Nordics. The result was a race of people, who were biological sports and who functioned differently than either of the other races, while having some qualities of each. It was as though a Nordic race had married into an Aryan one, producing descendants, equal to neither parent race, but with qualities superior to both.

This Alpine environment demanded virility and stamina above all other qualities. It demanded courage and a capacity for utilizing every factor at hand if one were to survive. The savages with sturdy, stocky build who painstakingly plugged away at conquering the rigorous life survived.

Alpine is a word derived from "mountain pastures" which is a quite different thing from the pastoral conditions of Asia whence this race of fighting Aryans had come.

Even today the Alps is no place for a weakling and in those primitive times it was but a survival of the fittest. What "pastures" our savage found in the fountains were maintained only by the most strenuous effort and these Alpine settlers had no opportunity to develop qualities of love and friendship such as had been marked in their Asiatic ancestors. It was every man for himself and the devil take the hindmost.

So we find these Alpine people losing the large development at the back of the skull, but maintaining the brachiocephalic features which gave him a wide bullet-head, flat at the back.



The love of conquest and physical prowess were retained, as well as the width between the ears. The Nordic Teuton of Germany is a good example of this race and he is to be found all through the German empire today, practically in the North.

Some authorities prefer to classify him as the "Alpine," but "Teutonic" is sufficiently descriptive to identify him. He is found in many German communities in America and has intermarried with all the other races to some extent.

Orderliness, militarism, imitation, observation, thoroughness, ingenuity, method, system, all these and more are terms which apply to the Teuton. Lacking creative imagination and originality, he almost makes up for all his lack in his thorough-going perseverance. He is the world's

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MURDER BY SOCIETY

Will It Cure Crime

By

H. SPENCER LEWIS, Ph. D., F. R. C.

THE idea of Capital Punishment is wholly wrong and inconsistent with natural laws from the viewpoint of Rosicrucian doctrines. The Rosicrucians, in all ages, have had very distinctive ideas in regard to punishment of all kinds, and also in regard to reward or compensation of any kind. The Rosicrucians of today hold to the ancient ideas and doctrines, not because they are ancient, not because they are found in hoary traditions, and not through any love of antiquity. The Rosicrucians of today are progressive, wide-awake, educated men and women, far in advance of the average man and woman in regard to a knowledge of the fundamental laws of nature and the mystical laws of the universe.

I am speaking now in behalf of the American branch of the International Rosicrucian Organization, and therefore speaking for the most modern and progressive jurisdiction of Rosicrucians throughout the world. And I know that I speak for fifty to one hundred thousand men and women in all walks of life, and in whose hands rests the education and care of children, the direction and study of adults in their material and personal problems, and the judgment of those who fall into error and require correction and special guidance.

Rosicrucians, then, are well aware of the fact that there is one great fundamental law in the universe which man must take into consideration throughout his entire life and in all of his dealings with man as well as with God and nature. This fundamental law is the law of compensation. Many great writers have written about this law and many poets have spoken of its immutability. In simple words it is that the whole process of adjustment rests with Cosmic action, and the Cosmic mind. It is not only true that revenge rests with God, but all forms of adjustment and all methods of compensation are out of the hands of man entirely. No one is so good that he has any Divine right to judge another. We may safely recognize in others their good qualities and praise them. And we may safely analyze the weak qualities in others, and the errors they make, and speak to them about them; but not one of us is qualified, in any sense and by any means, to take into our hands adjustment of the inequality that we find in others.

If I suffer at the hands of another, I may resent that suffering and I may take means to prevent a repetition of it. I may speak to the one who caused me to suffer and do that which would bring to him a keen realization of the error he has made and of the crime he has committed, a crime against himself more than against me. But I have no right, I have no warrant

*Imperator of A. M. O. R. C.
Rosicrucian Brotherhood*

for attempting to adjust the matter, or to force him to make compensation in accordance with my judgment of the nature and degree of the crime he has committed or the means

whereby that crime may be compensated.

The Rosicrucians know that all sin is committed in ignorance; from the Rosicrucian point of view ignorance is the original sin of all Man. Man is born in ignorance, objectively, of the fundamental laws of nature; inwardly or physically he is a mighty and potent storehouse of wisdom and knowledge. But it takes time and experience for the outer objective man to realize or become acquainted with the great knowledge he has in his subconscious and Divine being.

Therefore, in ignorance man commits sin, and in accordance with the Rosicrucian doctrine the great need throughout the world is salvation through education. By educating man to realize the Divinity within him, the profound wisdom of the self within that will speak and will guide, we will bring about the redemption and salvation of man.

When man attempts to punish man for sin or error, man is claiming Divine privilege and Divine right, and is at the same time setting aside the laws of nature and the wisdom of the Cosmic Mind.

Crime is a disease of the mind and consciousness that can be cured, as is any disease that has not reached its ultimate manifestation. While disease, if allowed to continue in the flesh, may destroy the body, the disease of ignorance, manifested in crime and sin, will not always destroy the body, and cannot destroy the soul, but it can destroy the character and the future of the being. That which is immortal in man is neither flesh nor spirit, but that personality, that Soul-essence of mind and consciousness, that comes from the great Cosmic Mind at birth and returns to it, perhaps to live again and manifest on this earth once more or many times.

Sin and crime weaken and attack the strength of character of the future of the Soul expression. To attempt, therefore, to make man compensate for his crime, by or through physical torture or through death to the body, is to reduce the nature of crime to a physical basis, to blame all sin upon the physical man, and to overlook the essential being within.

From the Rosicrucian point of view, that crime which is the greatest, and which, according to the law of man, warrants death, is the crime which urges the true Mystic, the true Brother or Sister of all beings, to extend sympathy, help and

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Killed Twice

AT Raiford, Fla., on June 1, after being strapped, terror-stricken, in the electric chair at the state prison for fully ten minutes, Jim Williams, negro, wife slayer, is living today, reprieved until Friday, by which time his executioner will be determined. Sheriff's deputies W. I. Minton and W. M. Canton of Putnam County refused to act as executioners, declaring the task was not theirs. J. S. Blitch, prison superintendent, declared the duty belonged to the sheriff of the county from which the negro was sentenced. The same death warrant will cover the execution next Friday since it calls for the execution during the current week.—News Dispatch.

DE ASTROLOGIA

The BUNK In Astrology

By Brandon Libra

LET us, by all means have a high-sounding, occult-looking, mouth-filling title. For are we not to discuss the "sacred" science? Are we not to peer with due ritual and "authority" into the Heavens themselves and extract the mysterious arcana of the stars? We certainly are not! We are to gaze with an excessive frank gaze upon the *generalia* of bunk regarding astrology which is current in much recent literature which masquerades as "occult," and point out, with what is to be hoped will be a helpful criticism, the futility of this sort of thing in either occultism or science.

In the first place astrology is not sacred. That is, it is no more sacred than the science of biological chemistry, which is given more frequent practical application, for instance. That the symbols used in Astrology have been borrowed for religious purposes does not make Astrology sacred, or even religious. Or, that Astrology has borrowed symbols which are also used in sundry religions does not make Astrology sacred, or even religious. And there is no more mystery about Astrology than there is about mathematics.

A certain school of astrological students has, by analysis of the symbols which are used to indicate the planets and the signs of the zodiac, endeavored to build up the theory that these matters are esoteric. That is, that such information is available only to the chosen and selected few. This is pure nonsense. Before science, was mysticism—before symbolism became, in scientific usage, mere identification, symbols were more complex. And the student may discover that the sign of Venus means what it means without any more mystery than surrounds the discovery of the value of Pi.

Once and for all, and by all occult students of whatever affiliation let this be understood—there is no esotericism in astrology. That there is esotericism of a legitimate sort, is of course true, and that some of this esotericism makes use of astrological symbols and even of astrology, is also true, but it should be made perfectly clear that there are no secrets in astrology.

The argument as to whether Astrology is or is not a science, is quite apart from the purpose of this paper. In this particular attempt, the matter will be left entirely open as to whether it is a science or an amusement—a workable and practical system of personal analysis and prediction—or a futile, if interesting bypath of human knowledge.

The argument which it is the aim of this particular paper to put forth is that Astrology, if it is a practical matter must be approached in a practical manner, utilized in a practical manner, and its results must be of proven usefulness.

Whether the system (or technique) be Chaldean (or Ptolemaic), Chinese, Hindu or Cabalistic, and whether its application be genethliacal, horary, mundane or medical, the starting point must be definite, the method clear, and the result practical and proveable. Otherwise one must admit without question the folly of the ancient "lore of the stars."

The country is flooded with astrological publications. If

astrology is what its adherents claim for it, there should be even more of these. If it is what most of them seem to make it appear, the only value which lies in its practice and dissemination is the fact that it employs a few paper makers, and enables a few printers and postal clerks to be employed who would not otherwise have work.

One notable English publication—notable in that it is in a ripe middle age, well supported, and avidly read, each month prints numerous statements concerning past events, and explains by astrology, how they happened. Of what use is this to anybody! Several notable (in the same sense) American publications print prophecies based upon astrological calculation which not only prove inaccurately astrological, but, what is more important, they lack common sense. And these are the sort of "predications" that stab astrology in the back, and make it an object of scorn for intelligent persons who have never given the matter even casual investigation, not to say the attention of learning the simple process of setting up a figure of the heaven for themselves.

As long as there is no differentiation in the public or scientific mind between the biased maunderings of individuals who use astrology as the sects use the Scriptures—namely, as justification for their particular and peculiar point of view to the exclusion of all other points of view—we shall have the spectacle of sorry, puerile and inadequate prophecy.

I may say, that so long as prophecy is viewed as a mystery, and not as scientific prognostication, we shall have this condition. The most outstanding achievements in scientific astrology with reference to prophecy have been made by *Sepharial*, who, despite the fact that he has contributed more in the way of popular literature on the subject than any contemporary except, possibly Alan Leo, seems not to have been able to "train up" a successor who bears any promise of his sanity, his mathematical perfection, his clear and sharp intuition, and his therefore reliable prophecies.

Alan Leo, perhaps the most prolific of modern writers on the exclusive subject of astrology, nevertheless has read into the science of the stars the entire gamut of mystical interpretation. Now be it distinctly understood that this is not to say that Leo's work has not contributed worthily to the advancement of Astrological science. I think it has, but it has also obscured the formal side of science in its overemphasis of the use of symbolism as a means to intuitional perception. What I mean to say is that any one with a reasonable degree of intelligence can take *Sepharial* as a guide and follow his propositions through logically to their ultimate conclusions, without losing sight of what the proposition in hand consists in. Whereas, when Leo is one's guide, one needs almost to be equally mystical (emphatically *not* mysterious!) to follow his interpretative system. And since the lamentable incursions upon the Leo organization by the Theosophical Society, it has practically been necessary to be a Theosophist—and a thoroughgoing Theosophical Society member at that—in order to find out what various statements based upon astrological

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A Rendezvous with Death

By ROSA ZAGNONI

A HARROWING scream cleaved the stillness of the peaceful night—a woman's voice rang out:

"Let me go—let—me—go—"

The air seemed to clog—the moon seemed to remain tangled among two twisted branches of pine—the crickets hushed. Death seemed to have descended on nature. Then, the echo repeated in a lugubrious, howling staccato: "Let—me—go—oo—." A cock crowed down in the valley, others answered. The crickets resumed their stitching and the moon disentangled itself from the branches of the pine trees.

The night continued in its course. The scream was forgotten—but—down by the stagnant waters of the pond—a woman lay strangled.

NEXT morning among the tall weeds they found her. Hair disheveled—her hands still clutching as if writhing in pain—head bent backward—clothes crumpled and stained by bloody hands and on the white throat the vandal marks of the strangler's hands.

The town rose in horror. Silvia Fernandez, the beautiful daughter of Senor Rodrigo Fernandez, had been strangled. There was no clue which might have given an inkling as to the identity of the murderer.

Silvia had no lovers but Robert Sanders, and Robert Sanders could not have killed Silvia whom he was to marry in the spring. Silvia had no enemies for she was kind and well liked. So the people wondered.

At the funeral the town turned out to grieve over the loss of the fair Silvia and many eyes were dimmed with tears.

Robert was almost crazed and it was with difficulty that friends persuaded him to leave the mound of flowers that marked Silvia's resting place. In poignant desperation, he would repeat over and over again: "It must swing—swing—I tell you—there has to be justice—it has to swing."

They brought him away—tried to appease that gnawing sorrow that flamed into a blind desire for vengeance. That night friends remained with him to offer comfort, but at dawn seeing that their presence aroused even more unrest in Robert, they left him. When they returned the next morning Robert was gone. No one knew of his whereabouts. The natives talked—and wondered.

Robert had walked out at dawn, out of his house—out of the town—into the hill country—and there among the tangles of fallen trees and branches he crouched, as a hunted animal, hiding—hiding—away from those people who wanted to pity and comfort him,—him, whose heart had been buried with Silvia. He remained all day in hiding, and when night came he walked to a high cliff and looked down toward the town.

In the moonlight he could see the white stones of the graveyard. With a gesture of desperation he fell on his knees, and with arms stretched toward those wan splashes in the moonlight, he cried out in his desolation:

"Silvia—tell me who did it—tell me so he will swing—tell me, Silvia, who took my love away from me? I shall not rest, Silvia, till he swings." And he fell prone on the grass sobbing out his despair.

The air remained still. The pale stone faces in the grass down the valley remained silent and white in the moonlight.

TOMORROW

By June Slavens

*I KNOW not where the road may lead
Nor where it ends, nor why.*

*I know not what awaits me there,
Yet I don't fear to die.*

*I only know that men have gone
This same highway before,
That all of those to come will have
This road to travel o'er.*

*Whatever lies beyond the hill
Is natural and best,*

*For it has come to those who've gone
And it awaits the rest.*

*Death's but one of Nature's laws
That all of us obey,*

*We live our lives and sleep and wake
And start another day.*

FOR thirty days Robert hid away in the thick morass of the forest and every night he would implore from the hill top, almost expecting her voice to answer him, but faint echoes in the distance were the only response to his anguished cries.

Spent and desolate, he returned to the town. No one dared to ask where he had been, and again he resumed his mode of living.

During the day he was rational, as he supervised the workers on the plantation of Don Rodrigo Fernandez. And Don Rodrigo Fernandez never asked questions.

At night, Robert would walk about town, and look at the trees and telephone poles, staring blankly. Once he asked Senor Fernandez:

"Tell me, Senor, where is the highest place in town one could hang a man?"

The Senor had looked at him in wonder, then answered calmly:

"The belfry, I suppose. Why?"

"Oh, nothing—nothing—only—I just wondered," Robert had answered.

After that Senor Fernandez wondered.

THAT town bell, how it did call with its lingering tolls. At noon, one could not hear it so distinctly, but in the stillness of the evening, how one could hear it—calling—calling—and Robert would listen to it with fascination.

"Some time, some time," he would mutter to himself.

Some way that clock had a note of hunger to it—like his heart had for Silvia.

When it tolled in the morning, to awaken the farm hands, at noon and at dusk, that tolling bell stirred Robert strangely. He knew that Salmatrio, the half breed, rang it—pulling at the rope with his sinewy arms; but still it seemed to him that it rang of its own accord. Everyone knew that the bell was rung by Salmatrio but some way no one ever saw Salmatrio; so they would say:

"The bell rings," or "Hear the bell ringing?" No one

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In The Pronaos of the Temple

The True and The False Rosicrucians

By Franz Hartmann, M. D.

(Continued from July issue)

I AMBLICHUS was a disciple of Porphyry, and died about 333 A. D. He says:

"If the soul rises up to the gods, she becomes god-like and able to know the *above* and the *below*; she then obtains the power to heal diseases, to make useful inventions, to institute wise laws. Man has no intuitive power of his own; his intuition is the result of the connection existing between his soul and the Divine Spirit; the stronger this union grows, the greater will be his intuition or spiritual knowledge. Not all the perceptions of the soul are of divine character; there are also many images which are the products of the lower activity of the soul in her mixture with material elements. Divine Nature, being the eternal fountain of Life, produces no deceptive images; but if her activity is perverted, such deceptive images may appear. If the mind of man is illumined by the Divine Light, the ethereal vehicle of his soul becomes filled with light and shining."

Proclus lived at *Bysany*, 412-485. He was a hermetic philosopher and mystic, having often prophetic visions and dreams. It is said that he had the spiritual power of producing rain by his "prayer" and of preventing earthquakes. He was very pious and self-denying and on some occasions his head seemed to be surrounded by a glory of light.

He says that the soul of man consists of many coats; some more dense, and others of a more ethereal character, each one being a fundamental principle, changeable only in regard to its form. "The soul can only return to her divine state after being purified of her earthly desires. Her reason and free will must take part in the sufferings belonging to the material state, until she attains knowledge and becomes free from desires. For this purpose she clothes herself at certain periods in a physical form (reincarnates as a human being) until she has laid off her desires. The more the soul frees herself from her gross external coats (principles) the higher can she rise."

HIEROCLES says: "The intelligent soul-substance received from the *Demiurgos* (logos) and inseparable immaterial body, and entered thus into being. She is, therefore, neither corporeal nor incorporeal, but comparable to the sun and the stars, which are the product of an immaterial substance. This soul-body, which human beings as well as "spirits" possess, is of a shining nature. The vehicle of the soul is contained within the material body of man; it breathes life into the lifeless and soulless physical organism and contains the harmony of the latter. The *Life Principle* of man is the inner being which produces the activity of Life in the organism. The inner man consists of an intelligent substance and an immaterial (transcendentally material) body. The visible material form is the production and image of the interior man. The external form consists of the animal, unintellectual, gross-material body. By the process of purification of the gross-material and ethereal bodies, a separation of living substance and dead matter is effected, and thus man may render himself capable of intercourse with pure spirits.

During the year 529, the imperial bigot *Justinian* closed the school of Philosophy at *Athens*, and their last representatives, *Isidorus*, *Damascius* and *Simplicius* went to Persia. They expected to find in the East freedom of thought, tolerance and wisdom. It was said that *Chosroes*, the King of

Persia, was a philosopher, and they hoped to obtain his protection. But they soon found that the philosophy of that King was very superficial, and that he was a cruel, passionate and ignorant tyrant, varnished over with some superficial learning. Disappointed, they returned to Greece.

This was the experience of the last of the Neoplatonic philosophers, such as were publicly known, and a long obscurantism of the sun of wisdom took place, until a ray of light broke again through the clouds during the 15th century.

The external world is an image of the interior world. The astronomy of the visible starry sky is an external reproduction of astrological processes taking place in the invisible heavens, and the revolutions of the planets which are within the reach of observation by our physical senses, are symbols by means of which the action of spiritual powers existing in the universe are represented. As the earth has her seasons of heat and cold, according to her position which she occupies in regard to the sun, and as she approaches the sun at certain times and recedes at others, likewise there are regular periods at which the human mind seems to come nearer to the spiritual sun of divine wisdom, and there are other times when a period of darkness and materialism exists.

During the times of perihelion, receptive minds will find it easier to rise up in their thoughts to the fountain of eternal truth; while during the aphelion it requires greater efforts to approach the divine luminary. During the time of the Middle Ages there appears such a perihelion to have taken place, and a wave of spirituality was passing over the world, illuminating the minds of those who were receptive for wisdom; while in the minds of the vulgar it merely aroused the emotional element, causing among them an epidemic of superstition, which manifested itself on the external plane as the development of witchcraft and sorcery. There were many hermetic philosophers of great prominence living during those times. Foremost of all must be mentioned Theophrastus Paracelsus, of Hohenheim; Jacob Boehme, Cornelius Agrippa, Basilus Valentinus, Robert Fludd, and many others too numerous to be named. As the lives and philosophy of the two former ones have already been explicitly dealt with in my other books, I will select from the rest the writings of Cornelius Agrippa as a type of what was taught by those mediaeval philosophers.

Cornelius Agrippa of Nettesheim was born of a noble family at Coeln (Cologne) on September 14, in the year 1486. He was a philosopher, physician, lawyer, theologian, soldier, and also a statesman. He studied the Occult Sciences, and is said to have been a good Alchemist. He also organized at Paris a secret society for the purpose of studying the secret sciences. He drew upon himself the hatred and malice of the clergy, whose evil practices he desired to reform, and he was consequently denounced as a black magician and sorcerer, and there are even today nearly as many fabulous stories circulating about him as there are in regard to the reputed black magician, Doctor Faustus. He was an open enemy of the Holy Inquisition, continually persecuted by the latter, and therefore he had to change his place of residence very often. While only twenty-four years of age he wrote his celebrated work, "Occulta Philosophia," which in his riper age he greatly improved. His

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Mephistopheles

By JOSEPHINE VERLAGE

Reprint from The Occult Review

"I AM the Spirit that denies." No better definition of this familiar spirit of Faust's could have been devised than the above, furnished by himself. It not only defines this curious anomaly personally, but depicts with rare ingenuity the universal Spirit of Evil, of which Mephistopheles has become the accepted embodiment.

Goethe well understood the promptings, impulses and contradictions of human nature and their trend towards both the depths and heights of existence. For that reason he seems particularly well qualified to put this descriptive self-explanation, together with others of equal value and importance, into the mouth of the philosopher, guide, tutor, tempter and tormentor of the Germanic doctor.

Horned and hooved he was clothed in the color of blood, and ever on the alert to let his influence twist and dominate the better impulses that at times rose to the surface of his not altogether willing pupil.

It does not seem congruous to limit the character ascribed to Mephistopheles to a fixed time, a certain personality, or geographical locality. Rather is it fair to assume that Goethe had more than a fictitious character in mind when he projected both Faust and Mephistopheles on the screen of his immortal masterpiece. That he had in view certain world-processes and natural propensities, which he personified as a human being and his evil genius, is more than a mere assumption. Not only does the second part of Faust furnish conclusive proof that this is the case, but Goethe, the psychologist, metaphysician and profound scientist, may safely be credited with this estimation of human nature, collectively and individually.

If a lesson can be drawn from this special characterization, we will do well to read between the lines, and gather up such fragments of information as are both helpful and interesting.

Mephistopheles will be seen to be a mirror in which not only one, but every member of the human race is depicted, whether this registration is as yet latent, or has already made its way to the surface, either as a restrained or unrestrained influence, impulse or propensity.

Personified influences abound in both ancient and modern literature. The secular and sacred books of all nations furnish us with endless examples of like personifications.

The biblical metaphor, "He goeth about as a roaring lion, seeking whom he may devour," is probably the most familiar description under which this Mephistophelian influence is known in the present day.

It must have occurred to the thinking and analytical mind that this unpopular traducer, Belial or Satan, must have an

origin, cause or creator. Theology propounds that fundamentally there is but One Creator or Origin for all that is, to which the name God has been given. In that case there can be no other primal source for his Satanic Majesty than the Most High, however much inclined we may be to shield the Almighty from this imputation.

Why and whence this Satan is a legitimate question. Wherefore this unequal struggle with a power, that to all appearance far outstrips in strength the armour and weapons mankind is endowed with, is bound to demand an answer sooner or later.

No philosopher, metaphysician, psychologist, theologian or scientist alone is in a position to answer these questions satisfactorily. A combination of all is required to reach a solution that will satisfy the questioner to the point of certainty.

That this malignant demon exists for a purpose, is in fact involved in the very nature of things, past, present, and future, is one of the modern theories put forth to account for him. That he is a factor to be dealt with, whatever his cause or origin, can be testi-

fied to by only too many who have struggled valiantly or otherwise with this ubiquitous spirit of negation.

Faust's cry, "Two souls, alas, reside within my breast," still goes up to the Unknown by those who do not blindly acquiesce in the verdict of self-appointed authority, but who seek, ask and knock on their own account, with a view to solving the riddle of the Universe. "Find out for yourself" seems to be the only answer of this imperturbable Sphinx. If there is a justification for this spirit of evil, which hounds, scourges, drives and jeers at man, and leaves him no peace, until it is reckoned with, there must be a way of discovering it.

Few there undoubtedly are who have not made its acquaintance in some form or other, and not curiosity alone, but self-protection should be the stimulus for an ever more ardent search for its *raison d'être*.

If Life has a purpose, if there is a destiny involved in the origin of Man, then this destiny is bound to be carried out in one way or other. Logically, no higher destiny for Man can be conceived than a full and complete realization of his inherent potentialities and possibilities in every imaginable direction. The forces that be, whether called physical, mental, moral or spiritual, must be ever operative, and are bound to bring about this final issue before the circle of Creation can be said to be complete.

Does the devil play a part in this process of self-evolution?

THE UNKNOWN SPARK

By S. Griswold Morley

OUT of the dust I came, and I shall go
Back to the dust. A sweet and unseen flame
Will charily consume my careful frame,
And in the ardor of its yellow glow
Many an insect, many a root will grow,
Nourished and warmed by what had once my name
And spoke my thoughts. Out of the dust I came
And toward the ocean of all dust I flow.

And yet, when I recall the certain ill
This body knew and faced; when I recall
The times this brain, defeated, said, "I must,"
And did the thing, by empery of will,
I ask: Did man, that conscious animal,
Strike his grim fire from a grave of dust?

—The World Tomorrow (New York).

He decidedly does, and he is needed until this destiny has been fulfilled, or until latencies have become actualities. This is not blasphemy or sacrilege, but scientific and religious necessity.

Let us start with the hypothesis, if you will, that the devil is no more an entity than is darkness. That he is universal by no means interferes with this hypothesis, but rather accounts for his being individual also. That two entities cannot occupy the same space at the same time is a foregone conclusion. That the operation of one and the same power, however, tends to either construction or destruction, according to the direction which is given to it, is also self-evident.

This raises the question, "Is friction necessary in existence, or can it be wholly and forever avoided?" Certain fixed principles operative in the universe lead us to conclude that friction is both necessary and unavoidable in the process that makes for progress and upward expansion, or self-expression.

Familiarity with the force of habit shows us how difficult it is to abandon a mould into which we have definitely settled down, whether from heredity or personal preferment. The process of adaptation to another and possibly entirely different habit or mould produces a pull in two directions. The old and the new induce conditions more or less at odds with each other, and are bound to create a sensation of discomfort, if not of positive suffering.

In spite of the recognition that the old landmarks must be abandoned, and the willingness and desire to do so, the temptation to continue in the line of least resistance is ever at hand. Like a ball, the individual is swept hither and thither, until the new tendency has been set up sufficiently to repeat itself without conscious assistance or effort on the part of the one concerned.

Existence is in a constant state of flux, for development means change. This change consists in the abandoning of old, and the setting up of new standards or habits of thought, word and act.

While in this "valley of decision," between the devil and the deep blue sea, the former plays an important and necessary part. Without his tormenting jabs, his jeering suggestions and innumerable methods of attack, the I, in the process of carrying out its destiny, would find no inducement to make the necessary effort towards a general betterment, whether in temporal or eternal affairs.

In this battle between the lesser and the greater issues, the self would be torn to pieces—almost—were it not for the other influences, which stand squarely opposed to the "prince of darkness"—the "messengers of light"; which in the words of Faust, type of the ever-seeking soul, enable the I to "rest not, till the finished work has crowned me."

"Who traps the devil, holds him fast,"

not by special permission of anybody, but naturally or according to the inexorable laws of Nature. Where the will exists, the seeking self is bound to make its way through the night of the Not-yet-known into the day of the Seen and Understood. If it falters not and fails not to hold up Nature's standard, it is bound to win out in its journey from ignorance to knowledge.

The devil pure and simple, past, present, and future, would therefore seem to be the tendency in every individual to pursue the line of least resistance, when placed between two opposing positions. This tendency is sure to contradict the higher impulses and possibilities, which prompt the individual in the opposite direction of his merely animal, or lower human and racial instincts.

Is God responsible for this tendency? Decidedly, if by God we understand the governing Principle of the Universe, to which can be traced all that is, whether directly or indirectly. This God operates along the lines of both Religion and Science and can no more be overthrown than can the principle of Mathematics. The devil will be recognized for what he is along both these paths, when we withstand him, or, rather, "it," and thereby prove our right to a higher altitude than the one formerly occupied.

No real advance in any direction can be guaranteed unless and until the claims for a more enlightened existence have been put to the utmost test. Unless the great tempter or tester became busy with the self, these utmost tests could not be carried out, and show the status of the soul as either a winner or loser.

It is easy to assert and theorize, and the average man might let it rest there, were it not for that voice forever crying in the wilderness: "Prove, prove, prove and do not cease until every test, water, fire, and acid has been successfully passed through and beyond."

Read the story of Job, which is Everyman's story. Satan was deliberately summoned by a higher power to test and prove the faith and loyalty of this man of Uz, "perfect and upright, and one that feared God and eschewed evil." The utmost destitution, lack and loss were the price considered none too high for the "double amount of his former possessions," after Job had risen above the wiles of the ever-operative Mephistopheles, not as a special favor, but as the natural and inevitable result of the conquest of self.

This allegory is repeated in a lesser or equal degree in every life that is worth counting a life, whether now or at some other period. There are countless Jobs in the world today. The tests are made by the same power, in the same way, with the same means to the same end.

The reproach heaped upon this old-new Satan, and the enmity he incurs because of his hellish persistence, must be redeemed unto a clear comprehension of

his uses and purposes.

The self-suggestion that wells up in every man when placed before an alternative, "Take the easiest way, the one that promises the greatest returns, irrespective of ethical standards," is truly a Satanic one, and will be either opposed or yielded to, according to the value placed upon these standards.

Other suggestions dwell side by side with the devilish ones, and they minister to mankind as much today as when the trumpet-sound went forth, "Get thee behind me, Satan."

The personal devil? Yes, but only in the sense that each person creates his own devil out of the universal tendency to go counter to the requirements of the better self.

If man were less than he is, there would be no need of this dragon. Because of the vastness of his inherent possibilities, and moreover because of his power of choice, which in the last analysis consists in the ability and right to think and act as he wills, whether right or wrong, he often finds himself blocked "for a season," in the process of self-revelation, which is for all alike and will be encountered by all alike.

Man makes his own choice and elects to walk in the way he has chosen. Neither God or Devil can compel him to act contrary to what he deliberately decides upon. "Diablo est Deus inversus." Not a platitude by any means, though according to Emerson "the devil is an ass," in spite of his apparent power, with its accompanying torments.

In one sense the devil is a benefactor; an adversary, to be sure, but one we will do well to "agree with quickly." He is a schoolmaster who finds us out as nothing else will. He cross-examines us, and brings to the surface motives that surprise us more often than not. He invariably forces us into a position to see all sides of a situation, and then leaves us to our own devices. His machinations may leave us "for a season," but they do not altogether cease, until the crown of destiny, complete self-knowledge, has been reached.

Not until the man of Nazareth had successfully withstood all the contradictions and temptations of his human nature, could he say of himself "Satan findeth nothing in me." The world, the flesh and the devil, which in modern language mean the self-deceptions relative to the circumstances of life, had been unflinchingly faced, and put where they belonged in the course of his journey along the royal highway of self-discovery.

His final conquest of all that human devilry could devise to thwart his purpose was proof of his fitness to be called Master. To the as yet self-deluded onlooker he went down to perdition; to his own clear vision, and to that of the seer of today he won the greatest victory a

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Is Atlantis Rising?

By W. J. COLVILLE

(Continued from page 7)

classical lore, and Indian tradition can supply, all must become convinced that there was a time when Europe, America, and Asia were united as they are not now geographically, but as they surely will be to all intents and purposes, as fully if not more perfectly than they ever were in prehistoric times, when commerce and navigation have been brought to such perfection as to place a girdle of fraternity round the whole world.

You all know that in many places islands have been known to suddenly disappear, especially in regions where there are active volcanoes and where earthquakes are frequent, and whenever an island has disappeared in one part of the sea, somewhere else an island has suddenly—apparently miraculously—made its appearance. You all know that whenever the encroachments of the sea in some places are such as to inundate large tracts of country, submerge habitations, and drive the population inland, at that very time somewhere else large tracts of marshy land become dry and, in some places, what was for ages the bed of ocean becomes once more the habitation of humanity.

In California and all along the line of the Pacific coast there is a tendency on the part of the sea to withdraw itself; and though something has been done by the hand of man in "making land," human art and ingenuity having redeemed some land from the waters, yet instead of the sea when left to itself gaining upon the land, it is unquestionably assisting man's endeavors to extend the land. We predict the time will not be long before the waters of the Pacific will retreat several miles from where they now usually flow, and there will arise a beautiful and fertile tract extending far into what is now the ocean. But on the extreme eastern coast, especially in the state of Maine, it is observed that many farms once high and dry are now under the water. The water is constantly encroaching upon the eastern shores of the American continent and retreating from the western; and as the march of civilization and progress is constantly westward, it appears as though the current of human thought and enterprise naturally follows those natural currents which are causing new lands to rise in the West and the sea to encroach upon land that has grown old in the East.

You know that it is necessary in Egypt for the Nile to overflow its banks every year and inundate the land, or it would not be capable of yielding crops; hence the overflow of the waters of that "sacred" river is absolutely necessary to human sustenance. You also know that after long periods of excessive cultivation it is necessary for

the earth to have a period of rest. For this reason it was wisely prescribed in the Jewish law that the land should keep its Sabbaths (every seventh year the land should be allowed to rest) as the seventh day every week was given to man for rest. Whenever the Sabbath law is ignored by farmers and agriculturists, the land gradually loses its fertility, as by cultivation and overproduction it becomes sterile, just as man by overexertion, the loss of natural sleep and stated periods of refreshment and recuperation, loses his vigor and power to continue labor.

Whenever the land has been excessively cultivated for a long period of time and has supported very highly developed races of men, the phosphates have been gradually removed from the soil into the sea; and when those phosphates, which are necessary for all human and vegetable life, are removed from the soil and the richest earth has been carried into the waters, the earth becomes practically uninhabitable; at such times the waters gradually encroach upon the land and undermine large portions of the soil. There are many currents of water under the earth, and there are also currents of fire.

If you could see deep down into the bowels of the earth, you would behold connections between interior portions of the earth far inland and the ocean. These are reasons for streams of fire belching forth as they sometimes do far from the center of any specially volcanic regions. You know there are warm and even boiling springs in very cold parts of the earth—in Iceland, for instance—proving that there is underneath the earth a close connection between rivers of fire and rivers of water; whenever earthquakes occur, the fire and the water under the earth have together produced the phenomena.

Earthquakes and volcanoes are always near neighbors. Earthquakes are always common in volcanic regions. In many places where there are now frequent earthquakes there are ranges of extinct volcanoes. Students can discover over all the earth many indications that great upheavals and convulsions, destroying large territories, have been brought about by the collision of fire and water, two great necessities and two great enemies of man.

But when we realize the existence of spiritual power beyond all eternal laws and forces, and attribute all to divine power, never to accident or chance, nature becomes aglow with divine illumination, and the spirit of God is seen in every movement of the earth.

From the standpoint of spiritual life we can observe the action of spiritual powers in peopling and unpeopling the earth, in rebuilding districts long since

rendered uninhabitable; and we thereby come to know that every distinct center of civilization is a direct response to some special need, in spiritual life, and that when any period or cycle ends the first fruits of that cycle are gathered in, like garnered sheaves; at such times all the souls belonging to that period are gathered to their home in spiritual life.

If we had space to explain the existence of the families in the spiritual world, the distinctive origin of the various races of mankind, and prove how each race has its distinctive origin in spirit and afterward in material form; that the negro did not spring from the Malay, nor the Malay from the Caucasian, but that each race represents a distinct order of spiritual life manifested on earth,—we could trace in the outward history of the world the reason why one race after another rises and falls, and why a place which has been long occupied by one people will afterward be occupied by another and totally dissimilar race, until after many such changes (generally brought about by natural convulsions of the most terrific character also somewhat by wars and pestilence particularly when the condition of the people has been corrupt) all nations blend into one; then when all nations have blended into one the Paradisaical or Edenic condition of the world will be established on that hemisphere or in that zone where such union has been perfected.

There can be no doubt whatever that upon the land where civilized races are now living there were once powerful warlike races who gradually grew peaceful; then, in an age of deterioration, warlike again. These races came and went in obedience to a direct law of spiritual being which ordains that all events shall be accomplished through the procession of cycles of development. When objection is made that there is not only progress but also retrogression, we answer that when you can solve the spiritual problem of life, you will KNOW that seeming retrogression as well as seeming progress is in reality only progress in the true sense of the word.

What do we discover concerning the development of the earth itself? Why that everything advances, then retrogrades, and then goes forward again. Visibly there is not a summer but is followed by a winter, day always followed by night; there is never a period of activity that is not followed by a rest, the glory of the meridian sunlight is followed by a midnight, but why is it necessary that there should be sleep every night after an activity during the day? Why is it that em-

(Continued on page 34)

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

News Notes of Interest to Occultists

MYSTERY is no name for it. It is even doubtful whether the Pied Piper of Hamelin would have influence over the lemming. Periodically, every thirty years or so, these migrating rodents appear suddenly in the mountainous regions of Norway behind Stavanger and move in a straight line toward the sea. As they move they breed and eat everything in sight. They have four or five litters in four months, each litter averages eight young and a second litter will be delivered eight days after the first.

They look something like guinea-pigs only yellow streaked with black, and have beady eyes, vicious little teeth, and mere suspicion of tails.

If there is a river in their way, they swim it; if a mountain is in their way, they climb it. They never go around anything. Above all they eat and eat and eat. Not only the grass furnishes them fodder but the very roots, making it impossible for next year's pasture to produce feed for the live stock. No wonder the cows leave the fields and parade the streets of the town when the lemmings come down from the mountains.

Most mysterious and interesting is their disappearance, as sudden as their appearance. When they reach the coast they swim out to sea, millions of them. The legend is that their ancestors used to swim at certain times of emergency to the shores of Atlantis, and the species can't shake off the old habit. Seafarers have met them in mid-ocean off the coast of Norway. The instinct of these little animals is more than an indication of the existence of the lost continent of Atlantis.

"PHILOSOPHER'S STONE" NEAR DISCOVERY BY SCIENCE

Forecasting synthetic production of insulin, Professor John Jacob Abel of Johns Hopkins University told Chicago scientists modern chemistry soon would realize the ambition of ancient alchemists in their search for the mythical "philosopher's stone."

"They believed this stone not only would transmute base metal into gold but also would give them the elixir of life," he said. "Modern chemistry has made convincing progress in prolonging human life."

Dr. Abel is credited with isolating adrenalin, "life-giving" drug used so often to save newborn babies, and with purifying insulin, the body drug used effectively to relieve diabetes.

"Production of insulin is now so simple that a janitor could do it," he said. "The next step is to break down the crystalline product and see what it really is. We hope there will not be too many by-products or the hope of synthetic production will be difficult of realization."

Following the lead of the "philosopher's stone," he said gold could be made from mercury, but the cost would be prohibitive.

"We believe it will be done by adding one more electron to those already composing an atom of mercury," he said. In previous tests 145,000 volts have been used in an effort to "shoot" the additional electron into the atom nucleus.

"By increasing this voltage to 300,000," he predicted, "we feel it can be done."

FAKIR CALLS HOUDINI REAL "MYSTIC" WORKER

Houdini was a true fakir and not a faker, as he professed to be, according to Den Ibrihim, one of the latest Eastern mystics to arrive in Europe. Fakir circles recognized Houdini as a master, says the Egyptian-Hindu, who claims to have known the American. He hailed Houdini as one of the world's greatest fakirs, who, though he used legerdemain in his simplest tricks, relied on the fakir's mysticism for his major performances.

KOREAN HOLY MAN BARES SECRET OF LONG LIFE

A Korean "holy man," Sai Ki Nan, has been telling Tokio how to live to be 350 years old. Sai Ki Nan is now 60 and says he has 290 years still coming to him. He ran across his astounding secret, he says, a generation ago, when he found in some sacred books records of men who lived to be 500 years old. The reason given for such extraordinary longevity was that these folk eschewed food almost entirely, lived on bark and water and spent their time in study. Sai Ki Nan, after diligent research, found the right sort of bark, built his hut in the forest and settled down to live 290 years more. He eats seven little bark cakes a day and drinks two glasses of water; sleeps two hours out of the twenty-four, gives himself a daily massage, and has a system of exercises based on Buddhist writings.

SEE RED? NO, YELLOW BY PECULIAR DRUG

A drug that makes an individual see yellow has been discovered by a Scottish scientist. It is known as santonin and is prepared from the dried flower heads of the European wormwood. It has not yet been determined just how the drug accomplishes its peculiar effect.

MENTAL HYGIENISTS TO MEET IN PARIS

The first international congress on mental hygiene is to be held in Washington in April, 1929.

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What the Blind See

By PIERSON WORRALL BANNING

(Continued from page 8)

France. The latter expressed himself in writing as fully satisfied by the evidence. Dr. Cantonnet wrote about the new discovery in the "Presse Medicale," of October, 1920, and in "La Medecine," of January, 1921.

Not long ago M. Rene Maublanc, in further experiments announced that Mrs. Heyn, an American lady blind from birth, had successfully read the "New York Herald" with the back of her neck. The success, on October 25, 1925 required nearly seventy sittings to 1825 required nearly seventy sittings to bring about.

Prof. Cesare Lombroso reported the case of a totally blind girl who could "see" by moving her elbow over the lines of a book.

Prof. Robert H. Gault of Northwestern University has also announced that his tests proved the possibility of seeing by similar means, and that he had also succeeded in substituting one of the five senses for another. He said, "We have progressed, too, with experiments in color perception by the sense of smell."

In Denver a blind student named Carl Bestrom, "sees" with the cheek nerve. He astonished brokers on the floor of the Board of Trade by the ease with which he defined the room, pointed out doors and corridors, and grasped the significance of the excitement of trading. He walked unguided about the room, pointed out blackboards, distinguished between blank and printed paper, and told within a foot or so the dimensions of the trading floor.

Up to this point we have attempted to show that the borderline of science is rapidly advancing, far beyond the point that it was satisfied to remain at, not very many years ago.

Another question arises of the power of sensing or seeing, not only by the blind but by persons at a distance.

The oft repeated accomplishments of Emanuel Swedenborg and his wonderful power of "seeing" things at a distance are well known. It will suffice to tell of one of the most interesting cases frequently mentioned. Suddenly speaking out loud at a reception in Stockholm, he announced he saw a fire burning a few doors from his house, in his home city nearly one hundred and fifty miles away. He continued to describe it until it was under control.

This caused such a sensation that he was called to the Governor's palace the following morning, where he again told it in detail. A day or so later couriers arrived announcing what had happened, confirming everything that Swedenborg had described. This was but one of a large number of equally remarkable in-

cidents authenticated scientifically at the time.

We are now entering a field about which much speculation exists as well as a great deal of evidence.

How many people have experienced some premonition in which they clearly saw something that was either taking place then, or which was to take place shortly. Those who have not had such an experience themselves, in most cases know others who have.

In this class of cases, where the premonition comes in the form of a vision, or picture, not infrequently there is so much detail that when the scene or person is later seen, immediate recognition is the result.

The dream problem that has received such attention of late from scientific circles, is another state that for some reason about which scientific explanation is still incomplete, frequently presents scenes or persons or conditions coming to one in the dream state, that later are found to be correct down to the slightest detail.

Those who remember an earlier chapter devoted to "Future Man," will remember that near its close, an outline was given of the preceding conditions that physical man has passed through in his development from the invisible cloud like substance, to a more dense texture, and on through the early colloidal state of watery, transparent cell or jelly-fish like substance, down to the point where the approaching fleshlike material he was acquiring, received a skeleton, and then on down to the hard, muscular type we know as physical man today.

Let us look again at these stages or periods of development, for we trace from the same line of thought, the evolution of the sense of sight in man.

At the earliest stage of nearly invisible development of the substance housing the life element of man already mentioned, man had no physical sense organs. Therefore, no physical eyes existed, as we now know them.

Instead there was what some have called the power of "spiritual perception or knowing" or sensing. This was an understanding that represented the only consciousness that man in that state of development was aware of on this developing earth. It sufficed for all his needs at the time, therefore, later development of the sense of sight had no appeal to him.

As the fog or cloud-like substance then housing the life element of man, became more and more condensed and of firmer texture, this same "spiritual knowing" partially remained with him, though in its place there slowly began the development of a lesser power we

know as inspiration, later followed by the more material power of intuition which finally hid the greater powers with which he was formerly endowed. This continued to meet the requirements of his new environments, and controlled his existence until his jelly-like state had been reached. In this state there developed a different form of understanding of an even lesser nature, we now know as instinct.

During all these changes man had no oral or vocal speech for there existed no vocal organs, nor the sense of hearing as we now know it. At that time nature was more or less opaque and required no power of visual penetration, for it is said man could see everywhere mentally.

But as man developed the more physical bodies, he no longer was able to live on the substances he found about him, probably in the atmosphere, but required new substance that would nourish and maintain his now developing physical body. So, as this began to come about, organs to meet the new requirements and environments gradually manifest.

Thus it was, that when man first became physical and began to stand erect, his senses of "spiritual knowing," "inspiration" and "intuition" began to lose their former powers, and in their place there appeared more limited sense capacities of a very different nature and quality.

This continued, until man became entirely dependent upon the five senses and organs attuned to their use. This is the stage of development we find ourselves in today. Further details of these subjects is to be found in my book "Maker, Man and Matter."

But going back to the period when the physical began to reach a more spiritual state of development, we find that the so-called spiritual powers of understanding and communication gradually became less and less, and eventually became almost entirely lost to man.

Just as each individual has varied from all other men of his period in mental, spiritual and physical endowment, just so do we find today that among the peoples of the earth, there are those who seem to retain or have more or less of the earlier power or endowments mentally, spiritually or otherwise, than the average man may now have.

Emanuel Swedenborg represents one of the outstanding men of his day, both as a giant mentally and a scholar intellectually. During the middle period of his life he suddenly found himself also endowed with some of these

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Sunshine Psychology Talks

MOTIVATION

By Ernest Windle

A LOS ANGELES reader is puzzled by the expression "an open and closed mind," and wishes further elucidation. Answer: Ever start out to do a "good deed?" Were there feelings of "sunshine," hope, kindness and helpfulness in the mind? Everything going fine! Then, quite unexpectedly, along comes someone who is sympathetic to the proposition and "throw a wet blanket over it."

Makes some unfriendly remark, and "takes all the joy out of life." A's mind closes to darkness. Gloom is expressed in A's face.

Now, if A resents the criticism, the mind reopens and a mental battle is on. A's first thoughts were moved by "good motives," but the second thoughts were those of conflict—those of retaliation, and they were thoughts that were tuned to a higher vibration (probably caused by State of Mind and glandular stimulation—emotion).

When the human mind likes and appreciates a thing, the mind opens. When the thing is disliked, or the reaction to it is a "feeling of disgust," the mind contracts, closes or narrows down to a more intensified point of contact: that is, it operates that way if the "mental shutter" is working in harmony with the mind.

In thoughts of love, "sunshine," kindness, loyalty, charity, service, patience, etc., the mind is open and the "elements" flow through it. In thoughts of hate, vengeance, conflict, fear, etc., the mind contracts, and the flow of mental power is deflected into other channels. The human mind makes a man or woman a success or a failure. Think it over!

It is from the above analysis that modern psychologists take the position that there is no fear in love. In "love"—which is not passion—the mind opens. In fear, the mind contracts. Two separate mental movements. And what moves the mind? Is motive the spring of action?

When a person laughs—with a good, "hearty" laugh—the mind is opened. When the laugh is "touched" with vindictiveness, malice, etc., there is a mental reservation that is indicative of repressed thoughts, fictitious thoughts, that are not wholesome or character building.

A habitually gloomy mind usually "lives in" a nervous, irresponsible, refractory body. When a person begins to appreciate the value of "mental sunshine," the environment brightens, and the conflicting thoughts are discarded as so many "waste materials" of the mental processes. Now smile—a real, honest-to-goodness laugh! "Laugh, and the world laughs with you." Laugh honestly, and note the "mind reactions" as the mental shutter opens and closes in sympathetic movement with your own thoughts.

Remember, folks, this is a sunshine psychology column. It is written on the "sunshine island" where the philosophical sunshine just "oozes" from the sea, the sky and the minerals of the mountains; written where a thousand astonished and enthusiastic visitors daily cry: "Ain't Nature Grand!"

"What is the secret of success?" postcards S. T. W. from San Francisco. The secret (apparently) is in knowing what you have in your own mind and then using the information for worthwhile purposes. Do worth-while things and you may become a happy individual—happy in the service of successfully doing things for those who appreciate your efforts. Success is in the mind. Men live in their minds.

The youngster who slides down a mountain side gets quite a thrill from his first two or three experiences. Then the game gets monotonous to the child's mind. The man or woman who acquires mental treasures gets just as much thrill out of them—if they don't get monotonous to the mind! The probable cause of the thrill in the slide down the mountain side is adrenalin stimulation into the blood stream.

The man who carts off a dead dog to the crematory isn't doing the "dog any favor," because it doesn't appreciate the effort. But he is doing the neighbors a favor—and they may appreciate it. A lot of little acts, successfully done, constitute a successful life.

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Palmistry for All

By D. V. James

Introduction

Palmistry, the study of the hand, has been popular as a means of divination down through all the ages. It existed in China 3,000 years before Christ, and is practiced in nearly all parts of China today. The reader finds palmistry referred to in early Indian literature, and the traveler in modern India discovers palmistry flourishing there, particularly among the members of one caste of Brahmins, the Joshi. Palmistry was known among the Chaldeans, Assyrians, Egyptians, and the Hebrews. Again, coming down to our day, we find the palmist in Syria and Egypt, following his vocation in the cafes, and in Arabia, giving advice to his patrons just as in ancient times.

Among those renowned for superior intellect in the early ages who gave serious consideration to palmistry was the philosopher Plato. Aristotle, Plato's brilliant pupil, also was a student of the art, and history relates that he found, on an altar dedicated to Apollo, a treatise on palmistry which he presented to Alexander the Great, as being worthy of his elevated mind.

In the Middle Ages, palmistry was practiced and seriously accepted, but no especially noteworthy contribution to its literature was made during that time. After the Middle Ages much favorable attention was drawn to the art through the writings of two Frenchmen. These were Adrien Adolphe Desbarolles (1801-76) and Casimir Stanislas d'Arpentigny (born 1798), an officer in the French army.

In our time we have many writers on palmistry, and the would-be student certainly cannot complain of any lack of textbooks. Our modern writers, moreover, present palmistry to us in a form greatly improved upon since the days of Plato and Aristotle. This is owing to the observation and research work of numerous writers of the past. So great is the value of their combined contributions to the subject that, whereas palmistry was formerly thought of merely as a doubtful means of "fortune-telling," it may now be regarded as an exact science of character analysis and divination.

Let no one imagine for a moment that palmistry is the exclusive property of charlatans or the superstitious, because of the dark cloud of tradition that has floated with it down from the past. Modern palmistry, though studied in ever so slight a degree, will be found

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Muhammad in America

By MUHAMMAD YUSUF KHAN (Continued from page 9)

fucius and Muhammad, He must speak to us today, otherwise what is the proof of His existence?" says Ahmad. He adds that, in the Quran, God calls Himself "Rabbil Alameen" which means "the Provider and the Sustainer" of the physical and the spiritual needs of the worlds. If He sent Moses for the Israelites, He must have sent another Moses for the Arabians, as they also claim to be the children of the same God. If Jesus came for the lost sheep of Israel, there must have been many others for the other parts of the world, as the Holy Quran says "No nation has passed to which God has not sent a prophet." Hence an Ahmadi Moslem is one who believes in all the prophets without any distinction.

"Unity of God" is the very first question in religion, and if religion does not give a perfect definition of the Unity of God it is no religion at all, teaches Ahmad.

The object of the coming of a prophet is, that man should so regulate his life in conformity with the teachings of the Unity of God as to lead him to moral and spiritual perfection; that is to say, he should place his whole trust and reliance in God, and he should love no other thing or being with a love greater than that which he entertains for God. All sins in the world are committed from two causes, either because a man loves an object with such intense love that he regards his existence as useless without it, or because he thinks an object as so hateful he imagines his salvation depends upon its destruction and this unreasonable excess of love or hatred leads him to do things that are against purity. But a person whose faith in the Unity of God is perfect prefers not the love of any other object or person to his love for God, and hates nothing so intensely as being led away from God. To such a person a sin becomes an impossibility and this is the true doctrine of the Unity of God which is the real object of a religion to teach.

Next to the Unity of God the promised Messiah solved another great problem relating to the connection between man and his Creator. He refuted the theory of man's being born in sin. According to him every man is born sinless, and gifted with the capacities of an unlimited progress. God does not permit an intermediary between Himself and His creatures. All prophets have the position of guides but none of them can serve as an intermediary. The gates of spiritual progress are open at all times to all those who knock. A very serious misapprehension that he removed is about revelation. The people of this age erroneously believed the inspiration of the mind was revelation, but this is misleading says the prophet Ahmad. He taught that revelation is conveyed in words possessing extraordinary glory and majesty, and that a dialogue is

possible between God and man in the same manner as between two men, so that a recipient of revelation attains the degree of certainty. To the question whether God has a tongue with which He speaks, he made answer that God is not dependent upon material means for the expression of His will and pleasure, and that, as He has created the universe without material hands and can see without material eyes, so can He speak without any material tongue. Ahmad not only received revelation from God for himself but he enabled thousands of his followers to benefit from this spiritual powers by following the instructions of ISLAM.

Islam is best described in the words of the Maulvi Muhammad Din. It is a very simple faith. It requires man to recognize his duties towards God, his creator, and toward his fellow men. It teaches the supreme duty of living at peace with one's surroundings. It is preeminently the religion of peace. The very name, "Islam," means "Peace." The goal of a man's life according to Islam is peace with God and peace with man. The Quran, the holy book of Islam, tells us that the final abode of man is the "House of Peace" where "no vain word or sinful discourse" will be heard. The Holy Prophet of Islam says "a follower of Islam, in the true sense of the word, is one whose hands, tongue, and thoughts do not hurt others."

The prophethood of Muhammad is the second pillar of Islam. We believe that God, through His infinite mercy and grace has been raising great teachers throughout the ages, in all countries and in all climes. We do not believe that His bounties have been restricted to one place or people. Hence we honor and respect all the great teachers of the past. We honor Buddha, Rama, Krishna, Confucius and Zoroaster much the same as we honor Moses, Abraham and Jesus. We regard them all and many more as the heavenly teachers born to reform and regenerate man and lead him to God. We draw no line of discrimination. All we add is that Muhammad was also a great teacher and a prophet of God, though from the magnitude and the extent of his work we regard him as the greatest of them all. Yet we do not believe that the divine door of prophecy is closed for the future, though it is now, in the footsteps of the Master-Prophet Muhammad that each one has to walk. Our own age has not been without its own witness, for in Ahmad of India, we have the Prophet of the age whose sole mission has been to lead mankind to the sun of Islam. That is why we regard Muhammad as the seal of the Prophets, for without Muhammad's yoke nobody can be the leader and teacher of mankind.

The Quran is our sacred book. Just as we believe in all the prophets of all places and times, so we believe all re-

ligions had their origin in truth and righteousness, but with the lapse of time, truth was either forgotten or became overlaid with human inventions. We believe our holy book preserves and includes all teachings of a permanent nature, and supplies additional teachings of a universal nature that can help mankind in its never ending march of progress. We hold the Quran as the very Word of God, which has superseded all previous teachings. It is the final code for man's upward course of life.

Life After Death is another pillar of Islam. We believe in the resurrection of the dead. Yet how it is to come about we do not know. This much we are told, that the next life is to be no new one, but a continuation of the present to manifest the hidden realities of the one here. We are told this new phase of life will have unlimited scope of progress. Salvation, we believe, begins in this life, and that the next life is to see only its unfoldment. "He who is blind in this life, will be blind in the next life too," says the holy Quran. Such a one shall have to wait for his period of purgation, to let the scales fall from his eyes. Yet according to Islam nobody is damned, in the Christian sense of the term. Every one in the end will see his way to eternal progress. But it does not mean that we regard the next life as imaginary. Nothing can be more real than that. We believe that spirit must be encased in some sort of body to function properly, and we cannot conceive a spirit existing without a body. So we believe in a future blissful state in which both body and soul must work out their own destiny. What that body would be like we can't say; maybe it is a sublimation of the earthly material.

We believe in angels, and we believe in predestination in so far that God is all-knowing. We believe in accountability of man who has been provided with the means and power of discrimination. We do not believe that any other person can suffer to undo our mistakes, neither do we believe in the vicarious atonement. We believe our mistakes do entail misery and suffering, but we can just make it up by right living. "No burdened soul can bear the burden of another," says the holy Word of God. Sincere repentance, however, we believe secures forgiveness. "O My servants who have transgressed to your injury, despair not of Allah's Mercy, for all sin doth Allah forgive, Gracious and Merciful is He." Quran, XXXIX.

We believe in prayer, fasting and almsgiving, and we believe in the all-pervading and all-prevailing Mercy of God. There is no priesthood in Islam. Any and every true believer can lead in prayers provided he is versed in his religion. There is no need of any ordination. It is sufficient

(Continued on page 29)

with both mind and body alert and active. Upon awakening, give your body time to collect itself before getting into an upright position by a few moments of meditation. Do not think about the things you are going to do; think of the creative force, that great surplus from which you draw your daily supply. A few moments' rest before arising from the bed after awakening will give added strength for the daily task and prolong life.

If you will follow these simple rules vigorously, you will gain control of all destructive elements. If you go about it half-heartedly, thinking tomorrow or next week will do, you will be like the farmer that planted a grain of corn today and another tomorrow and when the time for harvest came, he was still planting corn. You can not waste your moments and ever hope to gain the supreme control of life. To gain this control, you must have control of the physical body which supplies life with its volition.

This control means more to you than eating, drinking or sleeping. You can change your vibration, whether you

were born in a hovel or a mansion; or what color the skin may be, a man is a man and a woman is a woman, regardless of who your mother or father happened to be.

The vital, all-important question is Who am I? What have I done with my time? What am I doing with my body? What kind of a chance am I giving myself? Am I robbing myself of my inheritance or am I making good? No one can answer these questions for us; we can and must answer them for ourselves. Be just as blunt, just as harsh in our criticism of ourselves as we are of our neighbor. When we can do this we will be successful in our development.

We must arouse ourselves to action; become the master of our destiny, the maker of our universe. We must show ourselves the way. We must not consider ourselves pre-destined; we must look the world over and choose our goal. We must be diligent and earnest, strong to face the world and look ourselves squarely in the eyes, cease making excuses, if we would have the world look up to use and revere us.

Murder by Society (Continued from page 16)

guidance to the utmost of our ability. He who, in the eyes of the law of man, and in the judgment of a court on earth, deserves the death penalty, is the one to whom all mankind should turn with all of the power to redeem and save that exists in our own consciousness as an individual and a group of individuals on this earth.

Therefore I say, in behalf of many, many thousands in this country, and perhaps a million throughout the world, that capital punishment as practiced in this country and in other countries is wrong, because it fails to do that which man hopes it will do—prevent crime.

It is a sin because it forces other men to commit sins and crimes equal to that committed by the person condemned. And it is inconsistent with the laws of nature, because the principle is based upon the assumption that man can justly judge and rightly adjust the form of compensation.

In our opinion the solution lies in education, training, and real salvation. The criminal, or the person with criminal tendencies who has not yet learned the great

law, and who is living in ignorance, should be given every opportunity to study, to see and observe from personal experience and contact with others that obedience to law—not man-made law—but Cosmic law—is the only way to live successfully and happily.

And every person condemned to learn the greatest of all lessons, because of having committed the greatest of all crimes, should be so placed that he may be watched, and observed, and helped, instructed, and guided, and so saved and redeemed, before his hour of transition comes. With the death of the body through natural processes, there will be released to the Cosmic a soul that has made proper compensation, through understanding, through comprehension, through regret, through prayer, thereby adding to the host of the millions of souls that are ready to save the world and save all mankind, through human understanding, human experience and human blessing based upon love, mercy and justice.

De Astrologia (Continued from page 17)

calculation mean. It is not astrology as such. It is as if one wrote in Spanish in the midst of a German community in which only the few who speak the language can translate for the majority. This would be necessary if there were any reason why German could not be used.

But there is no reason why the phraseology of the Theosophist must needs be used in interpreting the values of the astrological symbols. And that, after all, is the one criticism of Leo's tremendous contribution to modern astrology. Stripped of (Continued on page 32)

Astrological DAILY GUIDE for August

By Haasan Osiris

1. A good day for usual duties.
2. A. M. favorable. P. M. adverse. Avoid heavy business transactions.
3. Same as yesterday. Avoid opposite sex.
4. Good for completing unfinished jobs.
5. Adverse. Be careful in all dealings. Do not travel.
6. Somewhat good for dealing with large corporations. A. M. most favorable.
7. A good day.
8. Delay important deals. Avoid risky ventures.
9. Unfavorable for monetary affairs. Be careful in all dealings.
10. Same as yesterday.
11. Same as yesterday.
12. Attend deferred correspondence. Deal with business houses.
13. Attend only necessary duties today.
14. Good for usual Sunday affairs.
15. Push business, but do not invest money.
16. Mixed aspects prevail. Be careful.
17. Deal with landlords and superiors. Rush business propositions.
18. Adverse. Be cautious. Avoid accidents.
19. Good for personal affairs. Be moderate in business.
20. Avoid haste and anger. Do not travel.
21. Favors outings, amusements, and religious affairs.
22. Travel, but do nothing else of importance. Many arrests will occur today.
23. Avoid superiors. Be careful of misunderstandings.
24. A good day for all branches of business activity.
25. Avoid the opposite sex. Be careful in all dealings. Remain quiet.
26. Avoid disputes and loss of friends. Unexpected things are likely to occur.
27. Good for personal affairs only. The day does not favor business.
28. Attend usual Sunday affairs.
29. Avoid risky ventures. Keep self poised and confident.
30. An excellent business and social day. Attend meetings. Push affairs.
31. Unfavorable. Be careful in all dealings. Avoid landlords and superiors.

not be anything else. Man's mind can conceive of no other kind of temple. The Rosicrucian Brotherhood and its work is unique in that its temple is not one made with hands. This spiritual temple surrounds the plain but spacious home of a respected and beloved country squire, and is set in the midst of beautiful grounds. About this home may be found the etheric temple of the ancient brothers of the Rose Cross. Only those who are initiates of this order can recognize and are permitted to enter the spiritual temple. The ordinary man or woman who would enter the physical structure might feel the purity of this home, but would never suspect the real work that was being carried on in and about it.

Silently and lovingly these Great Ones are carrying on their work for humanity. If they were known to their neighbors and their temple accessible to the public, they would be greatly handicapped in their beneficent work, for the curious and self-seeking public would overrun their domain and their valuable time would be spent in interviews, etc.

At this temple Max Heindel spent a little over one month in direct communication in his physical body with and under the personal instructions of the Elder Brothers, who imparted to him the greater part of the teachings contained in the "Rosicrucian Cosmo-Conception." The first draft of this book, which was made while he was in the temple, the Teacher told him was but an outline. The heavy psychic atmosphere of Germany was particularly adapted to the communication of mystical thought to the consciousness of the candidate, but he was told that the three hundred and fifty pages of manuscript which he had written would not satisfy him when he reached the electric atmosphere of America, and that he would then wish to rewrite the entire book. In his great enthusiasm he at first doubted this. He felt that he had received a wonderfully complete message, but the Elder Brother's predictions were true. After he had spent a few weeks in New York City this proved to be the fact. The manner in which the manuscript was written did not then please him, and he set about the work of rewriting it.

He rented a cheap hall bedroom on the seventh floor of a rooming house, and during the hottest summer months of 1908 he sat in this hot room writing on a Blickensderfer typewriter from 7:00 A. M. until 9:00 and sometimes 10:00 P. M., not taking time even to go out for his meals. The milkman would leave a quart of milk outside his room every morning, and this, with a few shredded wheat biscuits, constituted his

food until 9:00 P. M., when he would go out for his dinner, often consisting of only a few vegetables. After a walk through the hot streets of New York he would again resume his work on the manuscript until after midnight. The heat becoming too intense, he moved to Buffalo, N. Y., where he finished the manuscript about September, 1908.

The next problem, however, which faced him was how to get the book published and where he was to procure the means for its publication. His path then led him to Seattle, Washington, where he had made many friends in

DREAM LITTLE ONE

BY WILLIAM BERNARD ZIFF

DREAM, little one
Sleep and dream,
In a fairer world than mine;
Where the little men dance
And wild elves prance
On the dewy leaves of the vine.
Dream, baby mine,
Slumber on
The comforting bosom of night;
Let the wild flowers bloom
On the web of your loom
Threading a moonbeam in flight.
Dream, sleepy eyes,
In another land,
Of the wonderful things that are;
Oh, dance on the rose
With your pert little toes
And reach with your hands for a star.
Sleep, flowerlet—
In rapture rest
On a bed of fairy wings;
And laugh and coo,
For the skylark too
Will dream of you as he sings.

1906, and he hoped to interest some friend there in assisting him to print his book. This friend proved to be William M. Patterson, who not only assisted him to get the book into the hands of the publisher, but, being a printer and editor himself, was able to give him much valuable advice as to the publishing.

The entire edition of the "Cosmo-Conception," with the exception of a few hundred copies which were taken to Seattle, was stored with a woman in Chicago who conducted a publishing house. Being in debt, this woman used the "Cosmo-Conception" stored with her to pay indebtedness to other publishers. When the request was later made from Seattle for more books, it was found that the first edition of two

thousand copies was exhausted. In order to free herself from paying this debt, the woman went into bankruptcy. This necessitated the ordering of the second edition.

While it might seem that the loss of two-thirds of the copies of the "Cosmo-Conception" must have been a calamity to one of limited means, however, this proved to be a godsend, in that it was the means of introducing the "Rosicrucian Cosmo-Conception" to the many publishers to whom this woman sent these books as payment for her indebtedness to them, thereby creating a demand for the book which was also the means of spreading the Rosicrucian Fellowship Teachings to many parts of the world in a much shorter time than it could otherwise have been done.

Max Heindel continued to lecture and teach classes all during the winter of 1908 and 1909. Between November 29, 1909 and March 17, 1910, he conducted classes and lectures in Los Angeles, Calif. With three public lectures each week he filled a hall holding one thousand full to the door each night.

Shortly afterwards he was taken very ill with the usual heart trouble and while the hospital at the very point of death he had a most remarkable experience. We will append his description in his own words:

"On the night of the 9th of April, 1910, when the New Moon was in Aries, my Teacher appeared at my bedside in his vital body and told me that a new decade had commenced that night, and that in the coming ten years it would be my privilege to give to the world of science of healing and a spiritual panacea of which I shall presently speak. The Fellowship would furnish helpers in the great work.

"This as the first intimation I had had that such work was contemplated. The night before, work with the newly formed Los Angeles Fellowship Center had terminated. I had traveled and lectured six out of seven nights and several afternoons a week besides since my Chicago publishing experience. I was sick and withdrawing from public work to recuperate. I knew it was very dangerous to leave the body consciously when ill, for the ether is then unusually attenuated and the silver cord breaks easily. Death under such conditions would cause the same sufferings as suicide, so the Invisible Helper is always cautioned to stay in his body when it is suffering. At my Teacher's request, however, I was ready for the soul flight to the temple, and a guard was left to watch the sick body.

"As we have stated previously in our literature, there are nine degrees in the Lesser Mysteries of whatever country,
(Continued on page 36)

Muhammad in America

(Continued from page 26)

that he is a good Moslem.

Excepting the differences of spheres in certain aspects of life, Islam does not recognize any difference of sex. "Man and woman have been created out of the same essence. Women have as much right and obligation as men have," says the holy Quran. The prophet of Islam says "the best among you is he who acts best toward his family and wife." "Heaven lies at the feet of your mothers," is another of his well known sayings.

Islam forbids impurity of every kind. Cleanliness of body and mind is a prerequisite for a Moslem. His body, his food that makes the body, and his thoughts that arise in that body must all be clean. That is why pork, wine and gambling are absolutely forbidden.

Science and knowledge have always been encouraged in Islam. Islam has ever been the champion of rationalism and scientific research. Islam claims to be a rational faith, and undertakes to satisfy both reason and conscience. It does not recognize any color bar. It teaches universal brotherhood, and the greatest of its miracles is that it has obliterated and practically effaced all ideas of racial and color superiority. In the sight of God all are equal, therefore a king and a slave stand side by side, shoulder to shoulder in the prayer house. Says H. G. Wells, "The Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, color, language, that makes the bond of Christian brotherhood seem a futile sentimentality."

Islam has been the greatest social and democratic force in the world, and the future of the world lies at the feet of Islam and nowhere else. The one distinctive feature of Islam is that it is a living religion. It promises and gives the spiritual blessings which were given to the former people. The door of prophecy it keeps open for all time, and its devotees can have direct communication with God like the prophets of old.

NEW-THOUGHT INDEX

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The Character-Analyst
Who Has Told Thousands HOW.

Light and Shadow in Temperament By C. WM. CHAMBERLAIN (Continued from page 15)

best plugger and "mopper-up." Let the Nordic Anglo Saxon sketch an idea and the Teuton will fill in all the details and finish the job.

Now, all Germans are not Teutons, any more than all Englishmen are Nordics. The character analyst and anthropometrist does not classify men according to country or nationality, but according to racial inheritance, although he takes environmental factors into consideration.

The Teuton descendants of the blonde and brunette Asiatics are still primitive in much of their philosophy. The less said about the domestic life of this type the better. The Teuton rules his wife and children with an iron hand, so to speak. Lacking the capacity for tact or diplomacy, this wide-skulled, thick-headed egotist tries to batter his way through any opposition and often succeeds.

With extraordinary energy, he stolidly plows his way through to his goal and if he but possessed a substantial back-head he might be the ruler of the world. As an organizer and director of mechanical methods he has no peer but when it comes to working with the public, he is almost a total loss.

He is unable to understand or appreciate the sentiments of other people. He will give and take punishment in a physical encounter with pleasure, but he is unable to function cooperatively where the human side of things is important. Lacking in sympathy and unappreciative of the altruistic motives of men, he prides himself on materialistic achievement and physical conquest.

The more Nordic qualities he has the more he tends to resemble the Anglo Saxon, while the Aryan characteristics modify him the other way. With few of the original Teutons in existence there are plenty of the modified Teutons to be found in the world. Von Hindenberg is a good example of what this type can do in a military way and Bismarck was another illustration.

One factor which sealed the doom of the original Alpine or Teuton was a distinctly different race of men who were known as the Mediterranean.

This was another offshoot of the original Asiatic and Nordic races which produced a peculiar narrow-long head which was high above the ears. With a full back head these peaceful, home loving tribes took life about as easy as had their Aryan ancestors. The mild Mediterranean climate enabled the race to flourish and although the savage Alpines endeavored to crush these dark skinned pastoral folk, the power which

finally conquered the Teuton was that which lay in the fecundity of the Mediterranean Joins.

Slowly, but surely, these long-headed brunettes absorbed the Teutonic intruders blood into their own and a new race was born.

The primitive animal power of the savage Alpine and his extraordinary energy assimilated by the dark skinned Mediterranean who was equipped with a large amount of social culture.

The result was a type endowed with remarkable versatility. While some of the Mediterranean height of skull was lost, a fair amount of the development back of the ears was retained. So that in losing some of the egotism and ambition of the Mediterranean much of his sociability was preserved.

This particular racial blend has produced more varieties of unusual skull shapes than has any other mixture of races. All these types are gathered under the general heading of "Latin," a name given to all the descendants of the Mediterranean tribes which assimilated the Alpine.

Less wide at the ears than was the original Alpine, enough of the Teuton energy was retained to make these brunettes far more energetic than any other dark skinned descendants of the Aryan mother race. While the Latin did not retain all the bodily height of the Mediterranean, he did retain a lithe and trim body build, which made him a little less animal than had been the stocky Alpine.

Given to peaceful ways this Latin does well at minding his own business, but he has assimilated enough Nordic blood at times, which when added to his retained Alpine physical prowess, has enabled him to give a good account of himself when any one meddles in his private affairs.

While few Latins are blonde, there is an occasional throwback to the old original Aryan with the unusually large back head and the traditional lethargy of the mother race. This places the Latin in closer relationship to the old Aryan than any other European group. A Latin with blue eyes and light hair is apt to be a Nordic, rather than a Latin, although the Mediterranean can absorb practically any of the qualities of any other race.

Dealing with the modern races of men, it is possible to confine our terminology to three general classifications which will describe living individuals of the Caucasian race:

The Anglo Saxon—(the modified Nordic),

The Teuton—(the modified Alpine),
The Mediterranean — (the brunette combination).

In character analysis it is permissible to use the term "Nordic" for the extreme type of Anglo Saxon with blonde qualities. And because of the great variety of types with large round skulls and brunette complexion it is common to use the term "Aryan" in referring to these qualities.

Using these terms loosely, we find blonde Nordics marrying brunette Aryans all through Europe and America. The result is that the children can have a great variation of qualities, which have come down from all three races.

Each of these qualities is manifested in the shape of the skull, the body build, the complexion and in other ways. The previous article of this series has pointed out, in a general way, certain results of the mating between these blondes and brunettes.

The chemist has gone a step farther than the anthropometrist and has pointed out the relation of certain chemicals in the body to the modified children of the parent races. He shows us that an abundance of Nitrogen is responsible for the brunette pigment, while Oxygen produces the dizzy blonde.

He has found that Sodium is important in the physical makeup of the lithe and ligamentous Mediterranean type. Carbon is especially important in the beefy modifications while Calcium is most prominent in the bony Anglo Saxons. Potassium, which is so important in muscle building, has come down from the parent Aryans and is common to the Teuton.

Much finer distinctions are found and with this test tube knowledge it is possible to prognosticate, fairly successfully, and to determine what one has a right to expect when Blonde marries Brunette, or when any two combinations are placed in the melting pot.

With the added knowledge of the influences of diet, climate, and other environment, scientific character analysis is enabled to reduce the element of chance to a minimum, casting the ancient method of trial and error into the discard.

When public clinics for this purpose have been established, experiments such as legalized companionate or trial marriages will have been disposed of to a large extent, with the assurance that mating may be a monogamous success, equally satisfactory to the Judge Lindsey school and its opponents.

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De Astrologia

By BRANDON LIBRA

(Continued from page 27)

its neo-mystical verbiage, Leo stands, along with Sepharial, as a competent leader in the astrological field. One wishes as much might be said for his successors.

Yet, even among them, there is Vivian Robson, who is, if possible even clearer than Sepharial, and whose work in classification and arrangement of the fixed stars, as they are popularly called, stands as a monumental, clear and workable astrological necessity. In works in English on the subject the mantle falls from the ancients to Raphael and Lilly, from them to Sepharial and Leo and from them to Robson. Our American contributions have not only been nil, but, if I may be allowed an algebraic metaphor, minus. They have been in the main of the sort to harm rather than to advance the science. And that is the subject of my story.

In American astrology what is true of the Leo contribution, may with some justice be said of Max Heindel's valuable work in this field. It suffers, as astrology, only from overemphasis of mystical interpretation.

Oddly enough, the best of astrological writings in America have been by women — Evangeline Adams, Eleanor Jennings, and Eleanor Kirk. And with all due gallantry, none of these have been particularly startling in either original contribution to the knowledge of astrology, or making more clear and useful the knowledge that we already possess. And strangely enough, none of these women has ever burst into those paeans of prophecy, which by a bad pun, correctly characterizes these ebullitions as the "pains of prophecy."

One man, obsessed with the idea that he sees clearly the problem of political government, renders most of his published material in the terms of that idea. His prophecies are as clearly "wish-fulfilment mechanisms" as the Sun is the Sun. They are not astrology. They are nonsense. Yet, month after month he bursts into print with a "prophecy" no more astrological than the annual report of the society for the prevention of cruelty to indigent cab drivers.

There is science in the stars, as astronomy bears witness. And there is bunk in astrology, as these self-emblazoned leaders bear plenty of witness. But if there is bunk in astrology, there is also bunk in astronomy—and science in astrology. Not these, our occult publications, but the current intellectual magazines of various sorts, both scientific and popular, are sceptical of the dogmatism of science. While science was speculative and free, great advances

were made—and only where science is still speculative, empirical and free, is there advance.

Scientists scorn the popularizers of their subjects. They do so because they know that a little knowledge is a dangerous thing, and they know that the popularizer seeks, not the truth of a matter, but the *interest* in a matter—the interest based not upon a scientific curiosity, but upon an emotional and thoughtless reaction. And the scientist's scorn of their efforts has brought much of the "popular" science into well deserved ill repute.

But astrologers appear to have countenanced these prophetic outbursts on the part of ill informed and confessedly ill educated practitioners, with the result that no one but the astrologers is to blame for the scientific scorn of the science.

It is impossible, in the space of this paper, to set forth the rationale of astrology. That has been adequately done by Sepharial, if one wishes to get at the theory of the matter. It is not practical in this paper, to hold up to scorn any specific "predictions" made by the astrobunkers. It would look too much like an individual quarrel, since I must admit to the practice of genethliacal astrology myself. And this pointing out of the widespread degree of bunk in astrology is largely directed to the business of Mundane astrology.

And in order that the criticism may contain some constructive germ as well as a diatribe against the purveyors of ill-considered prophecies, it is suggested that the complete analysis of such predictions as are made, be published with them. This will at once place the degree of the prophet's formal skill. It will, as it were, and in a vulgar and popular phrase, show whether he "knows his onions!"

When a man, slightly askew on the proposition of national currency, ignorance of which he betrays in every published utterance, puts forth "prophecies" so vague that like an ancient Mother Hubbard dress, they "cover everything and touch nothing," little is gained for astrology—or for the reader of his "prophecy." "Great reforms in the Money system" means nothing at all, either in astrology or in finance. There is always room for reform, and despite the unwillingness of the particular prophet referred to here to believe it, there is always reform.

Similarly, it is not very helpful to astrology to make such assertions as "religious sects will fail to be at harmony, and great religious dissension prevails." At what time in history has this not been true—in what latitude and longitude, and at what hour is this not

true! And is this all the sort of "prophecy" astrology can yield for us? Then is astrology "the bunk" as a whole! If I must set up a map of the heavens to find what is under my nose, I am not the sort of person whose judgment of either the heavens or the immediate part of the earth I occupy is a safe guide for anyone to follow.

These vague generalities which are self-evident, are month after month put forth by unqualified persons, in the name of astrology. And I know of nothing that can be done to stop them. The medical profession could not suppress chiropractic, and many a natural born plumber's helper has found it far more lucrative to thump spines than to wipe joints in a lead pipe. Many a "doctor" of chiropractic has been turned loose on the world with a greed for gold and diploma after a period of training about commensurate in time and technique with that of a pugilist for a stiff bout. And the same thing is true of astrology.

There is not a qualified educational institution in the country which teaches the subject. And there is not a legitimate "degree" in astrology obtainable in the world. That, again is one of the elements of "bunk" in astrology which militates seriously against the advancement of science.

A few ignorant practitioners gathered together, want "dignity." They organize a "college" bare of every feature except the formalities of setting up and progressing a horoscope,—a matter which anyone with a modicum of intelligence can accomplish in a few weeks—and charter themselves to issue degrees. Presently John Smith, "D.A." (Doctor of Astrology) appears on the scene. His doctor's degree is actually less convincing and less significant than the chiropractic's, if such be possible.

This flood of "Doctors of Astrology" is one of the reasons for the need of doctors in astrology.

And, lest again I be suspected of an altogether destructive criticism, I suggest that the formula of doctorate of astrology be based upon the recognized degree of Doctor of Science, conferred by any recognized college or university, plus a certified examination based upon Sepharial's Manual of Astrology, Alan Leo's complete works and Robson on the astrology of the fixed stars.

This will insure the mental capacity, dignity and achievement represented in a doctor's degree. Either that, and certainly nothing less than that, or let's cut out the bunk about being "Doctors" of anything. That poor degree has suffered enough from assaults, without the astrologer mauling it.

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

HOW a dog or a squirrel feels about things and what its sensations are like will probably never be understood, in the opinion of modern psychologists who are studying the behavior of animals.

Dr. Carl J. Warden, of Columbia University, who describes the progress of animal psychology in the Psychological Review, points out that most psychologists have concluded it is only guesswork to try to describe the purely mental processes of animals in terms of human mental processes, since animals cannot communicate their sensations and feelings.

In the sixteenth century, Dr. Warden shows, the famous essayist Montaigne declared that a fox's decision not to cross a river when the ice is too thin would be reached by "a kind of debating reason and consequence, drawn from natural sense." Montaigne believed that the fox would listen to the rushing water and then think out the situation somewhat as follows:

"Whatsoever maketh a noise moveth, whatsoever moveth is not frozen, whatsoever is not frozen is liquid, whatsoever is liquid yields under any weight." And, after this convincing logic, the fox would go away.

Such theories as these led medieval philosophers to debate whether animals had souls, and to escape this disturbing problem the famous philosopher Descartes in the seventeenth century went so far as to say that an animal is a simple machine without sensations.

Modern scientists believe that, judging from behavior, many species of animals feel anger, fear, hunger, pleasure, and apprehension. Recent experiments with higher apes have shown evidence that somehow they reason and think. But how it feels to be a chimpanzee and how a mind can work without organized language may never be discovered by man.

"BE QUIET OR GO CRAZY" IS SCIENCE'S LATEST RULE

"One of the principal causes of the irritation so common among city workers in the evening is noise," said Professor A. M. Low, famous inventor. "All day long the roar of the traffic, and a hundred other distracting noises, exhaust their nerves and seriously affect their health; so that a campaign against noise would add years to our lives. The effect of noise on efficiency was tested in Paris recently, and it was proved that stenographers working

in a quiet room were 40 per cent better than stenographers in a noisy room. We are becoming more and more sensitive to noise every year. The frequent outcries against motorcycles are due to this fact rather than that motorcycles are more noisy. The effect of sound on the nerves depends not so much on the loudness as on the intensity and pitch. Generally, high notes are more irritating than low. Take, for example, the buzz of a mosquito and a radio station's tuning note. The latter seems to ring in your head several minutes after it has stopped sounding. Often the noise arises out of a combination of two or more distinct sounds. Neither is in itself irritating, but together they become painful."

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So reads the will left in 1893 by Mme. Anna-Emillie Clara Guzman, philosopher and astronomer who believed in the march of science. But since the prize was posted thirty-four years ago, it has become a source of more trouble for the French academy than all its other duties combined.

Many scientists believe the prize never will be awarded, and that they are holding themselves up to international ridicule by accepting its guardianship.

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Is Atlantis Rising?

By W. J. COLVILLE

(Continued from page 22)

pires fall after they have risen, that flowers fade and forms die so soon after their maturity? Why is it that the history of every nation under heaven as well as in the progress of the earth itself there should be a night of rest as well as boundless activity?

Surely because during the day period of the cycle the activities are such that it becomes necessary for the rest to follow, in order that humanity may be prepared to ascend to a yet higher plane. Surely it is necessary that winter should come in order that the seeds may germinate in the earth, and that darkness follow night so that light will be more appreciated. In all great pictures the background is dark and the foreground brilliant, contrasts and reliefs are necessary to show forth the splendors of the artist's ideal; shadow is necessary to reveal the glory of sunshine, adversity gives the highest understanding of pleasure. So in the entire development of the earth and of all races of men there must come a night-

time as well as a daytime, a winter as well as a summer in the cycle of unfoldment.

If, then, you behold a bright and brilliant day ending in a dark and awful night; if clouds gather at even tide and night follows rayless and starless; if thunders, lightnings and earthquakes terminate a day of summer heat prolific of activity and prosperity, remember that that brilliant day not having been a perfect day, its very activities not being absolutely perfect have forgotten such conditions as must of necessity be removed through the agency and instrumentality of the darkness, rest, and storm that follow.

As no spirit can die, no intelligence become instinct, no mind perish, no idea be lost, what matters it if the great empires of the world are buried in oblivion? What matters if Caesar, Alexander, and Napoleon some day shall be forgotten? What matters it if Egypt, Chaldea, and Babylonia are now in ruins?

What matters it if along the banks of the Nile, the Ganges, the Euphrates, the Jordan, and all sacred rivers there are now little else than abodes of owls and bitterns where at one time were gorgeous temples and splendid palaces?

Though their outward forms be destroyed and are now but faded flowers and withered leaves, only the most external forms have died, only the chrysalides have been thrown off, while the spirit of the nations like butterflies immortality have wended their way to brighter and loftier climes; and from that glorious realm of spirit whither human sense cannot ascend triumphant mind reaches down to the earth, offering to take us all, though ever gradually, to its higher state.

All graces of the past, all voices of ancient song, all ideas inspiring ancient artificers, are ever ready to rehabilitate themselves on earth with a splendor never known in days gone by.

(To be concluded)

In The Pronaos of The Temple

By FRANZ HARTMANN

(Continued from page 19)

study of the occult side of nature led him to realize the fact that truth cannot be found in illusions, even if they belong to the supersensual plane of existence, and he therefore says in his book, "De Vanitate Scientiarum": "He who does not prophesy in the truth and power of God, but by means of daemons and evil spirits, errs. He who produces illusions by magic spells, exorcisms, citations, conjurations, philtres, and other daemoniacal methods deserves to be punished in hell."

Cornelius Agrippa made great effort to restore the true meaning of the term "Magic": a term which means the exercise of spiritual functions which are in possession of the wise; but the ignorant even to this day use the term "Magic," when they want to talk about Sorcery and Villainy, which is not wisdom, but the very thing opposed to it. In regard to his book, he says: "I have written it in such a manner that those who are wise will find therein all the information they desire; but to the evil disposed and the skeptic the door to the mysterious realm will remain closed, no matter how hard they may struggle to enter it. If you possess the power of seeing with the eye of reason, the whole sublime magic science will appear before your sight, and you will know the powers which Hermes, Zoroaster, and Apollonius knew."

"The Key to the highest and divine philosophy of the mysterious power of nature is reason. The brighter the sun of reason shines, the more powerful will the intellect grow, and the easier will it become for us to accomplish even the most

wonderful things. But if the intellect is in the bonds of flesh, if it cannot overcome the errors received by inheritance and false education, it will be unable to penetrate into the divine mysteries of nature and God. He who wants to enter into the sanctuary must die. He must die to the world and to external sensual attractions, die to his animal instincts and desires. Not that by such a death the soul would become separated from the body; but the soul must be able to step out of the latter. Therefore Paulus writes to the Colossians: 'You have died and your life is hidden with Christ in God'; and at another place he says: 'I know a man (but whether he was in the body or out of the body I do not know, God knows it) he was exalted into the third heaven.' Such a death must he die who wishes to know God, and only few are privileged to do so."

"Whatever we read about the irresistible powers of the Magic Art, of the wonderful sights of the Astrologers, etc., will be found to be fables and lies as soon as we take those things in their external and literal meaning. Their external forms cover internal truths, and he who desires to see those truths must be in possession of the divine light of reason, which is in possession of very few. Therefore those who attempt to solve the problems of the divine secrets of nature by the reading of books will remain in the dark; they are led away from the light of reason by the illusive glare of their erring intellect; they are misguided by the tricks of external astral influences and by erroneous imag-

inations. They fall continually by seeking beyond their own selves that which exists within themselves. You must know that the great cause of all magic effects is not external to ourselves, but operating within ourselves, and this cause can produce all that the Magicians, Astrologers, Alchemists, or Necromancers ever produced. Within ourselves is the power which produces all wonderful things.

Nos habitat, non tartara, sed nec sidera coeli Spiritus in nobis, qui viget, illa facit.

"Magic Science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with its corresponding higher counterpart the most surprising effects may be produced. This science is therefore the highest and most perfect of all; she is a sacred and exalted philosophy the culminating point of all."

Agrippa regards nature as being a trinity; an elementary (corporeal) astral and spiritual world, and the lower principles are intimately connected with the higher ones, forming thus four more intermediary states; that is to say, seven in all.

The cause of all activity in the universe is the omnipresent principle of Life (being identical with the Will), a function of the universal spirit. This life principle causes the ethereal Soul to act upon the gross element of Matter.

(To be continued)

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

ACTING on information conveyed to her in a dream, an English lady, at present a resident in South Africa, had the remarkable experience of recovering a family heirloom which had been lost for 20 years. In 1907 Mrs. Rendall, who had not long left North Devon, was picnicking with a party at a pretty spot near Johannesburg, called Assvogel Kop (Hill of the Vultures), when she lost a handsome diamond brooch which had been bequeathed to her shortly after the Boer War by an aunt, who had also inherited it. Its principal feature was a large blue-white center stone, valued at £150, the brooch itself being worth £350. All efforts to find the brooch failed, and advertisements, offering a reward for the recovery of the jewel, also proved unavailing. Recently Mrs. Rendall dreamed for the second time that she had returned to the spot where the picnic was held 20 years ago, and there, on the slopes, was the missing brooch. Being of a somewhat superstitious turn of mind, Mrs. Rendall determined to put her dream to the test, and, though her friends were naturally skeptical, they accompanied her on her quest. Two decades had made little difference to the little rising on the veldt. Mrs. Rendall, while pottering about among the rocks, suddenly dislodged a stone, and there stood revealed the lost heirloom, practically intact. Once before has this lucky lady found her dreams to be prophetic. Twelve months ago she dreamed that she would inherit money, and, surely enough, a cousin died at Ilfracombe and left her £150.

SPIRIT HALTS SEARCH FOR BURIED TREASURE

Excavating at old Panama for treasure buried when Sir Henry Morgan, British pirate, raided the city in the seventeenth century, has been halted by the appearance of a "ghost," says a cablegram received at the Hamburg-American line offices here. The message came from Ernest G. Schmolck, cruise manager on the steamer Reliance, which is making a cruise of the West Indies with 350 passengers, who visited the treasure site. The laborers, said Schmolck, are superstitious and fear a "bad spell" such as was reputed to have followed the excavation of King Tut's tomb at Luxor, Egypt. Lieut. George Williams and Fred Kelley, Englishmen, and Wallace Bain, an American, recently uncovered valuable gold relics and gems beneath the ruins of the San Jose convent.

THE "GHOSTS" IN TELEVISION TESTS

Ghosts have begun to walk in vision, the latest field of science, engineers of the American Telephone & Telegraph Company reported recently. The "ghosts" were first noticed in the Bell Telephone Company laboratories at Bethune street, while pictures were being received in experimental tests from station 3XN at Whippany, N. J. Although only one signal capable of being transmitted as part of an image was being sent from Whippany, observers in New York saw two and sometimes three images. The extra images were more vaguely defined than the first. Engineers reported that these "ghosts" had much the same characteristics as "spirit photographs."

MEDIUM TELLS MOTHER MISSING FLYER IS ALIVE

Because a medium told her that her son was at Bona Vista, one of the Verde islands, the mother of Capt. Saint Roman, French aviator, is said to have requested that a new search be made for him at Rio de Janeiro. Saint Roman took off from St. Louis, Senegal, May 5, for a flight across the southern Atlantic to Pernambuco, Brazil, and nothing has since been heard of him, or his flight companion, Commander Mouneyres. A search was made in the vicinity of the Cape Verde islands, particularly Bona Vista, but no trace of the flyers was found.

PARIS COURT "TABLES" CASE AGAINST PSYCHIC

Doctors, lawyers and society women packed the Paris correctional court during the hearing of the charge of illegally practicing as a physician brought by the Paris Medical Society against a Hindu exponent of an occult science who had opened clinics in Paris, Deauville and Cannes, which were packed with wealthy patients. The accused told the court he possessed supernatural powers of healing. The lawyers and two doctors said the Hindu had cured them when medical men were unable to do so. The court reserved judgment.

SIR OLIVER LODGE VISIONS ARTIFICIAL HUMAN LIFE

The possibility that life some day will be created in the laboratories of biologists—creation of life by science—was the belief expressed by Sir Oliver Lodge in an address at Oxford university recently. "I would even regard it as probable," he declared. "Indeed, from some viewpoints I should say it is inevitable."

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What the Blind See

By PIERSON WORRALL BANNING

(Continued from page 24)

powers of "mentally seeing" or "spiritually seeing or knowing" that formerly was the common possession of all mankind, during the earlier periods referred to.

It is a phase of this same power of seeming to see through the skin that science today is considering. It is going back to former stages of development of man, to the period when he knew everything mentally that he needed to know, that today accounts for the premonitions, clairvoyance and similar powers that are now frequently found among those in our midst.

But let us refer once more to the question of eyes and sight.

During the very early stage of physical development when the spiritual knowing, and the mental seeing still were the means of understanding by man, in the rapidly developing physical state, we find that the first powers of physical vision were centered in what was one large eye across the forehead. This eye doubtless protruded somewhat from the front of the upper part of the forming skull, and as many things, left the gland in the skull today known as the pineal gland. Credit is often given this gland as the present day seat or source of the power of mentally seeing or knowing of what kind, is now ex-

perienced.

But as the head of man changed in its development from its early shape to a more modern form, this one eye gradually sank into the head across the face where the eyes now are. Cyclops is supposed to have had this one big original eye across his face. But in due course as the sense of smell developed, and the organs of smell increased in size and in shape as the nose, gradually the nose pushed the single elongated eye of man, slightly upward in the middle, giving the appearance of an eye on either side and a third eye in the middle.

As the nose finally forced itself more and more to the front and upward against the brow, the middle section of third eye was forced out of existence, leaving the two eyes as we now know them.

It is evident that all sight, is first mental in nature because the eyes connect with the brain, and through it with the mind where the sight impression is registered. The eye does not of itself see. It is merely the channel of visibility with the mind, where the seeing actually goes on.

With the blind, when they are able to describe things they have never before seen or heard of, it is mental be-

cause the mind receives its impressions before it can describe them. When the eyes are blinded, it does not prevent the mind from "seeing" or "knowing" through other channels, that which the blind often become conscious of.

The somnambulist receives his impressions mentally; he certainly "sees mentally," or "knows mentally" otherwise how could he do and act as if awake, while fast asleep with eyes closed tightly?

The clairvoyant "sees" at a distance not through any physical organs, but mentally. This power of "knowing" and "seeing" mentally or spiritually is nothing new. It is far older than the present day substitute method of becoming conscious of our surroundings through any or all of our five senses. And when nature demands its return to replace the loss in other ways, it is surprising what nature is able to do under forced conditions.

The borderline of science is surely advancing to a more comprehensive understanding of the laws and actions of nature than ever before. Likewise man is accepting the logical explanations of natural laws and ways, in the light of common sense, for that is reasonable and will continue to be until it is found otherwise.

A Rendezvous with Death

By ROSA ZANGONI

(Continued from page 18)

ever thought of saying, "Hear Salmatrio ringing the bell?" Salmatrio was just the thing that pulled the rope. He, Salmatrio, who walked with a swagger. He, of the ragged trousers that frazzled over his bare feet and with his long baboonlike arms.

It was one night in November that something seemed to call Robert, call him out over the hill where he had so often invoked her. He arose and went out—out into the night. The trees were swaying toward the south but Robert felt a strange wind pushing him gently to the north. Passively Robert walked on, but it was not wind that pushed him,—it was more as if a hand on his shoulder—a soft small hand that strangely urged him on.

When he reached the hill top the hand seemed to float away from him. He looked about him. From where he was, he could see the white faces of the stones down in the church yard and he could see the steeple of the belfry, where the bell broke the hollow shadows. He sat in the grass and waited. He had come to a rendezvous and he murmured to himself in a singsong, "Yes—he has to swing—swing—or I shall never have peace—or I shall go mad. He must swing—swing." He remained there, his head bowed down.

The night was very still; the moon

could barely be seen amidst the veil of clouds; the tall pines swayed in the wind, and the pale faces down in the valley seemed to smile up to him—waiting. All the world seemed to stand waiting, just as it did that night of horrors, when that scream clogged the air.

Robert felt as if he were deprived of breath, he pressed his hands over his forehead, "I can't breathe. There is no air." And he bowed his head in his hand murmuring, "Silvia,—Silvia, give me peace—peace." Then suddenly over the stillness of the clogged air came the lingering note of the bell, swinging in cadence.

Out of the emptiness of the night, the wind rose, howling, moaning; the clouds over the belfry dispelled, running as a woman runs gathering her disheveled garments; the bell again quivered, between the gray arches, visible now, in the rays of a blood-red moon—trembled, oscillated, swayed, moaned; and the wind enveloped the quiver of it and sent it clamoring to the sky. The bell rang its lugubrious exultation. Reverberating weirdly, the wind swelled to a tumult as the bell swung in a frenzy, rising in a tremor of power.

The belfry seemed to tremble while clouds of dust danced rigmaroles about the old belfry. The bell rang on, mad-

dened by its crazed booming. It screamed and moaned and laughed a strident laugh of vengeance, and Robert stood on his feet staring—fascinated. There—there at the left of the belfry was something—something white—cloudy—gauzy—that swayed with the rhythm of the bell—that seemed to sway with it. Robert's voice rose above the din of the maddened bell, "SILVIA—Silvia."

The voice broke the spell. A cloud hid the moon. The winds died, in a distant moan—the bell hushed. The dust passed away leaving a mist, a strange halo about the belfry.

Robert felt a peace—a strange peace—as if the pain in him had vanished. He heard himself murmur, "Silvia—for me—for me—you have come?"

One of the pallid faces down in the church yard seemed to smile; then the moon came out of the clouds, and something made Robert turn and look toward the bell. In the belfry, he could see the shadow of the bell very still now. But—but, there was something strange there in the shadows—and he strained his eyes to see.

Hanging from the bell—the rope thrice about his neck—staring in the moonlight, hung Salmatrio—his long baboonlike arms hung blood stained at his sides very—very limp.

Mephistopheles

(Continued from page 21)

human being with Godlike possibilities can win—self-mastery.

An example should not be, and is not, endowed with greater or better opportunities and possibilities than those who are expected to follow, or do as it did. Human nature is the same today as in the days of the religio-scientific God-man. Therefore temptations, trials, tests, defeat and victory, pass through constant repetitions, and will invariably face him who elects to starve neither heart nor head in his efforts to open the door into the mysteries of his own being, than which there is nothing more "fearfully and wonderfully made."

The Satan of the world's youth needs to be vindicated and saved from the utter reproach which has been heaped upon him. He may not be a welcome guest any more than is the surgeon's knife, while the ordeal is under way. The one-time foe is, however, hailed as a friend when his place and mission are understood.

If existence consisted of darkness, or even of shadows only, there would be only too good cause for revolt. In that case we might well be excused for giving up the apparently unequal and hopeless struggle. As every negation, however, is in itself proof of an affirmative, we may know and not merely hope or believe that our Mephistophelian tendencies can be over-ruled by other tendencies, equally inherent in universal human nature. The old hymn, "We all have an angel side" is not fiction, but unmistakable truth, based upon fundamental principles.

A power which in point of entity is the only one that really exists, is far more to be trusted and relied upon in the exigencies of life than the power of darkness, even though it be so "thick that it can be felt."

The sum and substance of the Pauline doctrine is contained in the few words, "Overcome evil with good." It is addressed not only to the Church and its obedient children, but quite as much to the scientist, who for ages has been seeking in vain for the causes of evil where they do not lie.

"The devil drives, and God leads," is based upon pure science, and may be put to the test outside of the fold of the Church as well as within it. The truly hungry demand bread instead of a stone. If it is not forthcoming from either science or religion as known in the present day, they will start out on a search of their own, compelled by Nature's eternal push, called the devil. Therefore, "Blessed be hunger," for it makes us hustle.

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If You Read This Issue You Should Know

1. What evidence is there that the "lost Continent of Atlantis" ever really existed?
2. What prominent leader of American occultism declares Capital punishment ineffectual and upon what grounds?
3. What leading American occult movement has its headquarters at Oceanside, California?
4. Who was the first Mohammedan missionary to the United States of the Ahmadya Moslems? The present one?
5. Is there any evidence that persons actually blind can see?
6. Into what number does Commander Byrd's name resolve itself, and what does that signify in numerology?
7. How do the blonde and brunette temperaments agree?
8. What does science say about "the philosophers' stone"?
9. What occult force has recently been recorded as having been used for criminal purposes?
10. What western town was recently violently agitated over peculiar physical phenomena and how was the matter explained?

Current Articles and Features Contain the
Answers

Be Wise as the Serpent

By C. W. Smith

From the beginning of time, the ever present Serpent has been on the scene of action. Even in Biblical lore, we find him beguiling the woman (Eve) and becoming a character of reality.

It is the most deadly enemy and persistent opponent of humanity from the beginning of progress in the age of aggressiveness. We have always had the serpent in the vanguard of opposition. Therefore Modern Civilization has built itself up, through the force of that monster, "The Serpent." But in his trials of advancement, his Rainbow's end is now in sight. In all of the various phases of activity, the ever present serpent is in evidence. For instance, in politics, laws, government, he is the dominant factor.

In the great arena of political action, we find several forces opposing each other. Each with an aim—it's own striving for the same object (power), and with different destinies to each who gain control, and in the end as it now is, spells disaster. Each faction claiming to have found the ideal remedy for ills of corruption.

I, the representative of a faction, command my followers to do as I say, and they foolishly obey. Then I boldly proclaim that I am that, which I am and answer to no one as to who I am, or why I am what I am. But I am in reality, the Serpent. Why? I have led my people astray. I, the leader has betrayed by trust. My co-worker and supreme dictator, guides my destiny, therefore, why should I fear any who oppose me.

I, and my Brother Serpent are one in well, mind, and thought. I impose my will upon them. I prove them of being incapable of using that which all thinking persons use, using their five senses. The faculty I am still using for them against them.

I am the Serpent whose presence is feared, but I am in all, that goes on. They watch for me, but I elude all, and get in to do my work. I am him who destroys.

Religion, a method by which a man should do his duty unto his fellow man, I change all methods and principles. My spirit is that of conceit, jealousy, hatred, animosity. I divide and rule. My world power is that of confusion. My joys are to see suffering among many and contentment among a few. I am the aggressor of the rights of others. I fear not, nor respect any one's rights. I control, and will continue until I am overthrown. I am the symbol of the unconquered.

I am he who defied, and tempted the Prince of Peace, who threw me out of the Heavenly Kingdom into the seat of earthly power. And I have ruled through the ages until this day. I am the Supreme of the earthly Kingdoms. No one has rights without might that I am bound to respect.

I defy and subject the weak to my will, until they declare they are strong. When they unite for their salvation, I send one of my prophets on the scene of action. I block any move they make. I divide and make hostile camps of a once united order. I am the one to be reckoned with at all times. Rise and defy me if you can.

ARCHAEOLOGY

What the Reverent Spade Is Uncovering of the Past

THE only copy ever made of the valuable Kalila and Dimma manuscript, which contains one form of the best text of the ancient Arabic folk tales, some 2,000 years old, to which the Bre'r Rabbit and Uncle Remus stories are related, has been received by Prof. Martin Sprengling of the department of oriental languages of the University of Chicago.

Prof. Sprengling located the manuscript in the library of the San Antonio Abate monastery of the Maronite monks in Rome, which is in charge of the noted Maronite scholar, Gabriel Cardahi. The manuscript was made in 1701 by a bishop of Mardin named Arthanasius Sefer.

Though the tales themselves are from the Arabic, the manuscript is in the Syriac alphabet. Difficulties of writing the Arabic language led all the peoples over whom the Aabs had control to transliterate the language into their own alphabet. The Greeks and Spanish were among the nations who adopted this method, and Syriac is most universally used in the near east for Arabic material.

"These tales are highly important in a study of the psychological and cultural history of the middle ages," said Prof. Sprengling today. "In them are found the sentiments and ideas that peoples otherwise would hide. This manuscript is one of the few which gives the fullest possible text of the stories."

Prof. Sprengling is arranging to publish an English translation of the tales, and later will publish them in Persian and Arabic for the use of scholars.

STONE AGE CAVES YIELD EARLY MAGIC CLUES

Magic to which prehistoric men resorted in the hope in increasing their luck at hunting food is shown by engravings of wild horses recently discovered on the walls of a cavern at Montespan, France. The discovery was made by two young Frenchmen, Gabriel Dubuc and Felix Trombe, after they had pushed their way almost half a mile into the depths of one of the most inaccessible, slippery and rocky caverns of the French cave region. The group of wild horses depicted on the walls of this ancient secret place represents a hunting scene during the last period of the Stone age. The horses have been pursued and cornered at the edge of a pit, and one horse is shown as it turns abruptly, head thrown back,

nostrils dilated in terror. The artist who cut the horses into the wall scooped out many holes at intervals on the bodies to indicate injuries which the hunters would be able to inflict on their quarry. It is believed that Stone age cavemen made such representations of scenes which they hoped would actually take place, and, by magic rites, their so-called sorcerers tried to force nature to make the pictured event real. Count A. Begouen, noted authority on the prehistoric art of caves in southwestern Europe, has visited the inaccessible gallery and describes the panorama as one of the oldest real hunting scenes that has been discovered.

MYSTERY RACE TRACED

In red clay Georgia hills—the country through which De Soto is thought to have marched his Spanish troopers nearly 400 years ago—An American archeologist is searching for copper plates. On them is inscribed the secret of a mysterious people. Three prominent Etawah mounds in the northwestern part of the state, near Cartersville, have been revealed as burial grounds by Dr. Warren K. Moorehead of Andover, Mass., director of the department of American archeology. He has begun a third excavation in three years, primarily to uncover fragments of copper plate similar to those already found. On them are etched designs which cannot be described until a whole has been patterned. Indians, who inhabited the section a century ago, said none of their race fashioned the tombs. Much of the art work is found to resemble the ancient Mexican, and Dr. Moorehead suspects that some of it had its origin in Honduras.

The Cherokee Indians claimed the region 200 years ago, but the supposition is that the Shawnees roamed the land even earlier.

INDIAN RELICS

There are no Indians in the Missouri Ozarks now, but the dwellers among the hills have legends that have come down from early settlers about the great Indian settlements of southern Missouri and how the Ozark tribes finally were exterminated by hardy invaders from the north.

The collection from the coal mines at Virdin, Ill., contains fragments of prehistoric monsters, animals that lived perhaps millions of years ago. Some fossils show distinctly texture and details of hide, scale, fins and armor.

When the Missouri legislature convenes in the fifty-fourth general assembly the subject will be taken up to procure the collection for the state.

**EPIC OF THE TOLTEC EMPIRE
FOUND IN MEXICO**

A long-lost epic poem of the ancient Toltec empire (661 A. D.), composed more than a thousand years ago, and telling a tale of the glories and downfall of the mythical city of Tula, capital of the Toltec empire, has been found, and translated into English by John H. Cornyn, American newspaper man. The poem pictures the splendors of Tula in its golden age.

Psychic Activities

THE citizens of the town of McPherson, in Kansas, have not yet stopped talking about a strange occurrence there some weeks ago. Members of the faculty of McPherson college have been unable to give a satisfactory scientific explanation for the phenomenon. It happened on a cloudy morning, shortly before 7:30 o'clock. A mist filled the air. Owing to this, electric lights shone in homes, stores and in offices in the business buildings, and the electric street lamps also were aglow. Suddenly the sky took on a peculiar hue—a deep pinkish cast that was reflected upon buildings and upon the ground. Hundreds of people witnessed the remarkable sight.

Knots of people gathered on street corners and excitedly discussed the phenomenon. A short time before there had been a revival meeting held in McPherson. The preacher had shouted that the iniquity of the nations had aroused the divine wrath; it was only a matter of months before the end of the world would come. Then there were shouts from the watchers as another strange thing happened. Electric lights in homes and in business buildings, viewed from the outside of the structures thru the peculiar reddish glow, suddenly turned a greenish color.

For five minutes the pink glow enveloped the town. For five minutes

WISCONSIN INDIAN CAVES

Indian caves in Wisconsin may reveal to science hitherto unknown details in the lives of the men and women who peopled the American continent long before the white men came, according to Professor Charles E. Brown, chief of the Historical Museum at Madison and member of the faculty of the University of Wisconsin. In the Indian caves, he said, scientists recently noted inscriptions which they are now for the first time trying to decipher. It is believed these will throw great light on the past.

(Continued from page 35)

the electric lights shone green through the pink mists. Those who thought the end of the world was coming prayed.

And then, as suddenly as it had come, the glow faded. The electric lights resumed their normal color.

For days the matter was under discussion. Profs. H. H. Nininger and H. J. Harnly of the biology department of McPherson college, expressed the belief that an especially brilliant sunrise shining through the low hanging and thin clouds was reflected upon the fine mist in the air, causing the pinkish glow. But these scientists and others who have pondered upon the affair are utterly unable to account for the greenish appearance of the town's electric lights.

**GHOSTS? WORTH MONEY
IN ANYBODY'S HOUSE!**

Ghosts have acquired a commercial value. Houses that were popularly supposed to be "haunted" no longer stand shuttered and deserted. They are in demand. When interviewed the manager of a large firm of real estate agents said: "Ghosts when they are believed to be associated with houses, are valuable today. There are now people who are willing to make special offers for 'haunted' houses, and this sort of property is never empty long."

Listening in on W-o-r-l-d*(Continued from page 23)***NEW MATHEMATICAL
DISCOVERY MADE**

Believed to have solved a riddle that confounded Archimedes, Descartes and Sir Isaac Newton, immortal members of science, Bertice C. Hastings, 62, for 23 years an instructor in mathematics in Seattle high schools, Thursday announced discovery of a method to trisect any angle or arc of a circle.

Science has long alluded to such an accomplishment as one of three problems no one has ever solved. The other two were "doubling the cube" and "squaring the circle."

Hastings qualifies his discovery by saying that he feels it will be recognized "if he hasn't made a mistake." But he feels certain that he has made no mistake and other mathematicians to whom he has submitted his method have agreed that an original discovery has been made.

**HERE'S CLOCK TO CHASE
INSOMNIA AWAY**

A German doctor has patented a clockwork apparatus to induce sleep. It makes a softly humming, monotonous sound for about forty minutes and then gradually dies away.

NEWS NOTES*of the Occult World*

ASTROLOGERS all over the world are turning their eyes to the First National Convention of Astrologers, which is to be held at Hollywood, July 21-22-23.

Such a convention has been urged for some time by the leading Astrologers, and from the exceptionally fine program which has been announced through the "Bulletin" and other Astrological affiliations, the meeting will be a success. It is earnestly hoped that the result of this conference will be an organization broad enough to include the sincere students of this science and at the same time carry with it such restrictions as will leave the commercial exploiters outside the pale.

The convention will be held at the Chamber of Commerce in Hollywood and a report of the proceedings will appear in the October number of THE OCCULT DIGEST which will go to press August 7th to 10th.

**TEACHER FINED
FOR SPREADING DARWINISM**

M. Dindosh, a school teacher, was fined 100 zloty at Katowice, Poland, after his trial on a charge of teaching the Darwinian theory in his school at Pless, because authorities found that the schoolmaster "could not prove his teachings to be correct." Though 100 zloty is only \$11, it is the equivalent of a month's pay for the teacher. The latter's lawyers have appealed.

**DARKNESS THOUGHT TO
HERALD JUDGMENT DAY**

Famous dark days occurred in history when great fear seized the people because of abnormal darkness in the middle of the day. May 19, 1780, is famous as "Black Friday," or "the dark day" in the history of New England. Schools were dismissed, work ceased, barnyard fowl went to roost, ordinary print could not be read at noon without artificial light, and candles were lighted. Many over-conscientious people thought the day of judgment had arrived. The Connecticut legislature, which was in session at Hartford, adjourned at 11 a. m. It is related that in the council, which was also in session on that day, a motion to adjourn having been made, Col. Abraham Davenport of Stamford rose to his feet and said: "I am against adjournment. Either the day of judgment is at hand or it is not. If it is not there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." No satisfactory explanation for this extraordinary darkness throughout New England has ever been given by scientists.

When the Byrd Flies

(Continued on page 13)

earth, between which he experiments.

The purpose of this aviator is to unearth hidden things and to handle the responsibility of adjustments.

On January 6, 1926, he started on his flight to the North Pole. This was universally a spiritual day, that is a sabbath day in the Numerology world, and while the personal vibration of Byrd on that day was one for handling responsibilities along lines of adjustment, he went forth, handled the job, and was protected from accidents by the fact that no injury could come on that day.

On May 6, 1926, he crossed the Pole. The big feat had been accomplished and it was of course the day for revelation, for complete expression of that revelation, and certainly the Commander revealed the fact that it could be done.

The month of June having the same safe influence as the date Byrd started for the Pole, and this same number being part of his own ability vibration, he decided to fly to Paris after Captain Lindbergh returned which was June 11th, and the day of the start in June controlled the conditions.

The plans to follow, take in the trip to the South Pole which will require six months preparation. The proposed time is set for December, 1929. And 1929 being a year for self expression, we can look for great accomplishments from the Commander then if he decides on the right dates of course.

One is impressed how to sign the name to bring out the real self, and the expression of the Commander's signature which is usually just "Byrd" is Number 22 or the master of practical achievements.

In looking over the Numerological chart drawn up for Commander Byrd, it is evident that 1918 was an important year in his life, showing a new beginning in relation to practical affairs, change in physical conditions and subjective development. It was an emotional time, yet required some steadfast concentration.

Then in 1919 another important beginning year, there appears to have been great developments and expression of broad ideas with universality of thought.

1923 again was a memorable time, but 1926 freed him from certain limitations so he kept going to the limit in the North.

FIND ANCIENT TEMPLE IN WILDS OF PANAMA

Far into the mountains of Panama, where it is believed no white man has gone before, two American explorers have discovered an ancient Indian temple. George Williams and Wallace Bain, returning here after months of work in the jungles, brought solid gold trinkets, told of finding copper armor and battle-axes.

QUESTIONS & ANSWERS

Your Personal Problems Solved!

No charge is made readers whose personal problems are answered in these columns—as far as space and time permit. Inquirers who demand reply by mail must enclose two dollars for this service. Be brief—write plainly. Address Question and Answer Editor, 1904 North Clark St., Chicago, Ill. No responsibility shall rest upon the Occult Digest in any replies given. Anonymous communications not answered.

M. A. S., Calif.—When will I marry?

A—Marriage not indicated for 1927.

Q—How shall I mine the ore from my ranch?

A—Organize a company of engineers.

E. I. D., Mont.—When and to where shall I make a change of residence?

A—Change at this time is not advisable.

O. G., Ohio.—What stones are in harmony with my vibrations?

A—Emerald.

Q—Will I be successful in the real estate business?

A—Fairly so.

E. M. R., Canada.—Would I be successful in the confectionery business in Oregon?

A—You would be very successful in the business.

A. J. H., Conn.—Shall I stay in business for myself or hire out to work for some firm?

A—Your business is not advantageous to you. Dispose of it.

M. E. H., Ohio.—What is there for me in life?

A—Prosperity through inheritance.

H. R. D., N. J.—Shall I succeed in getting the house or business position I am trying for?

A—You will.

E. C. B., N. J.—In what occupation would my son, R. C. B., be better fitted for than the insurance business?

A—Your son is a natural born

musician; is an imitator and would succeed as a dramatist or director of plays and players.

L. J., Wis.—How can I improve my physical condition?

A—First in changing your viewpoint in relation to other minds. You are a soul psychic and out of harmony with other strong minds. Realize that you are a world, surrounded by other worlds; you have a right to your ideas but you must also concede the same right to others; this gives you mental equilibrium. Physical comfort can be obtained through a course of osteopathic treatments and change of diet.

A. M. C., Mo.—Detailed answers cannot be given space in these columns.

H. H. H., Canada.—When shall I return to my native town in Scotland?

A—Speedy return is not indicated. Several years pass.

G. Z. B., Wash.—Please tell me the month and year in which Dexter will verbally confess his love for me?

A—Will not confess.

V. V. A., Tenn.—Will you please tell me if my husband will ever stop drinking?

A—Through concentration your husband will cease drinking.

A. L., Tenn.—When can I expect a change for the better, in my business affairs?

A—Very soon.

A. G. E., Fla.—Please tell me if I will draw a prize for Historical essay or sell it outright?

A—No; will sell outright; will not book for junior department.

DREAMS

Note to Readers

Psychically interpreted dreams are only of benefit to the individual dream interpreted and has no significance to other

person's dreams. Have your own dream interpreted; letter to our dream Editor printed below.

E. A. M., Dak.—Your dreaming that six other men beside yourself, competing in the standing long jump and high kick is symbolical of a future proposition which will prove to be superior in its opportunities to anything you have had

thus far. Winning over your companions in an easy manner signifies the ease with which you will fill your new position. The pleasure you received in having taken first place denotes a permanency of the position.

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GRAPHOLOGY

The Science of Handwriting by Ali Ben Raben

FOR A FREE ANALYSIS

Send sample of several lines of your own handwriting—preferably something you have already written. Answers printed under your initials and state. No attention given unless your full name, address, occupation given. Address Graphologist, The Occult Digest, 1904 North Clark St., Chicago, Ill.

Nellie, Mich.—Your love of change and novelty and travel should make you quick to grasp new ideas and movements; especially as you show an unusually keen brain, and some optimism. Strong will power is apparent. There is much in your writing that I cannot give in this brief report.

J. E. S., Md.—You have unusual ability; the kind of ability that makes you adapt yourself to many situations, to varying lines of work, and different types of people. Your aspirations are very high, your personal dignity and honor strong, and your sense of balance good. Your present work should not be so distasteful if you could travel. You would have done well in engraving if you had started it younger, as you need a type of work that is exact, that requires both mental and mechanical skill, and is above

the average in execution. More details cannot be given in this column without crowding out others.

M. L. H., Wash., D. C.—Your specimen is not written in ink and is therefore unreliable. You show love of a good time, a cool temperament, occasional lapses of dilatoriness, and then quick flashes of temper. You can make a great success of your life in your present field if you will just put your whole soul into it.

R. C., Fla.—Your two specimens differ somewhat, and as they are both pencil notes I really must refuse to make an analysis, especially as there is so much of vital importance in both of them. I may say however that you need to be more optimistic, and that you possess unusual intuition.

NUMEROLOGY

The Secret Power in Your Name by Elaine Williams

To every reader Miss Williams will answer one question in these columns when proper data is given. It is necessary to give full name at your time of birth, and the present name as you write it, together with your full birth date (the Month, day, year). Your present address and occupation must be given. Address Numerology Editor, Occult Digest, 1904 N. Clark St., Chicago, Ill.

"I necessarily give you a story for the letters and birth numbers you give me. If you do not give the FULL name given you AT BIRTH—not initials—and the correct FULL day, month and year of birth, you will get an unrecognizable story."

W. F. W.—It is very evident that you will always be interested in scientific matters as well as those of an occult nature. By all means go into this work and use the full name or write it using the first and last name with an A. initial in the center. This would enable you to more completely express yourself and thereby be more successful with lecturing. Under no condition reduce your powers by using W. X. F. W. This year is the very best time for your change and September is the month.

M. G.—July 21—Always the busy worker, and usually cheerful. If not cheerful, work is handled with a slam and bang. Thinking of doing for others, and seldom resting. Loves independence and personal opinions. Fond of oranges and their color, as well as a variety of colors. Without the birth year, there is little to work on.

E. M. C.—There is a great musical environment in your vibration, also that of the spiritual uplifter. Independent in action and thought, and though a mixer with others, decidedly apart from others, and perhaps the feeling of isolation. The inventor or specialist as a healer, with a purpose to study and uncover hidden things. A dreamer who oftentimes gets despondent. Do not make a change this year, unless it is the very end of the year. This is a completion year. I would advise changing to music or some spiritual work, unless you feel inclined in the new year to continue your practice.

W. E. J., Ill.—I looked for the skepticism but found no such number, but I did find that you probably do not appreciate your own worth. Perhaps you find an opportunity or occasion to scrap, and it's all because people do not understand you. Be very careful and keep out of arguments. Sometimes they lead to terrible things. Yes, there is something in the name,

and you are robbing yourself of a lot by your signature. It gives you a mixture of responsibilities and restlessness, and you should use Wm. and the middle and last names in full. Solicitor may be good, but you must have freedom and changes.

J. L. G. H., N. Y.—It does not seem that Johnstown, N. Y., would be the place for you to build. There is a something working against you with your serious views of life. Utah or Alabama would be excellent states to do your work. However, you are just finishing a cycle in life, and before the end of next year, you will be well able to decide just what you should do. Better wait.

G. L. H., Calif.—There is no traveling salesman vibration in your make-up, but there is the teacher or lawyer, and anything where you can use your mental as well as physical powers, and you are much better off in a concentrating position. Your signature should be just the initials G. L. with the last name.

R. G., N. Y.—May I be frank? Do you not feel and express too much certainty in the personal opinions? And are you not too self centered? This is a hard working year for you and you must think less of pleasures and more of developing intellectually and with your work. Next year is very good. Your success lies in your original name—at least the last name.

M. G. C., Ind.—Sorry not to be able to help you, but the required data did not come with your question.

N. D. H., Mich.—In order to be a member of the Numerology Club, we must be permitted to print your address, so that those interested in your vibration may write to you. We do not publish the personal data as birthdate and original name, but we want to feel that we know all our members by name. This is the year for you to make adjustments and while finances should be good, 1929 will be much better. However attempt all the things you planned and at least the raise can be expected, and be very hopeful about your farm. You ought to be interested in science and traveling about for development.

W. S. H., Conn.—I would be inclined to say yes, you will be very successful in your investment with the Five Mines Co., especially if these are varied minerals, but of course lots depends on the dates, such as the date of your investment. However, you can feel easy about it. You should do some collecting by your next birthday.

A. V. W., Calif.—If your oil well was first started on between October 1926 and the present time, it has a splendid chance to be successful. If however the developments run on, use patience without dropping hope, until 1929, when the results of your efforts will be worth while. I hope the name was decided on during 1926. It's a powerful one. If it possible for results to come as early the end of this July, be expecting them. Don't forget to write us again when you strike oil.

Free Survey for 1927

A General Reading of the Planets

COVERING BUSINESS MATTERS, CHANGE, TRAVEL, VOCATION, SPECULATION, LOVE, COURTSHIP, MARRIAGE, HEALTH, ACCIDENTS, LUCKY DAYS, ETC., AS PREPARED BY WORLD'S FOREMOST ASTROLOGER.

Are You Going to Follow a Blind Road?

The year itself is ruled by the Sun, and the vibrations from Jupiter are most favorable. You, like every other man and woman, have your problems. The most vital of them hinge on how to make more money, how to be happier in your work, how to educate and train your children, how to use your own powers to the best advantage, and how to deal with other people.

Be Prepared for What Is Coming

Your Forecast May Contain a Warning of Disaster, or a Prophecy of Happiness.

Find out NOW just what the planets hold in store for you, and then when you have an important matter to decide, and are at a loss as to what is best to be done, consult your chart for your favorable days.

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Send FREE ASTROLOGICAL SURVEY for 1927 with my one year's subscription

My Birthdate is

"My Stars"

(Continued from page 37)

Dealing in property, lands, real estate, and fruits.

Buying ornaments, art pictures and jewelry.

Hours Ruled by Venus Are Evil for:
Taking electrical treatments.

SATURN

Hours Ruled by Saturn Are Good for:

Starting building construction.

Attending to general business affairs.

Leasing property or buildings.

Buying or selling grain and produce.

Digging in the earth.

Organizing firms, companies or corporations.

Dealing with farmers, shoe makers, leather makers and dealers, real estate men, plumbers, miners, and undertakers.

Begin new positions.

Taking responsibility.

Clearing up matters of long standing.

Asking favors from elderly people.

Paying bills or opening accounts.

Hours Ruled by Saturn Are Evil for:

Loaning or borrowing money.

Becoming ill. (Send for physician immediately.)

Starting voyages.

NEXT MONTH:

What Your Birth-hour Signifies.

Palmistry

(Continued from page 25)

helpful and instructive in many ways. Doctors find it useful in assisting them to make diagnoses of cases. To parents and teachers it reveals tendencies in children that need to be overcome and qualities that should be encouraged. Palmistry points out the natural capabilities and thereby aids young people in choosing careers. In fact, no matter what the station or aim in life, palmistry well repays any study given it.

The hand is nature's own book, a gateway to the soul, a revealer of the past, a never-failing guide for the present, and an indicator of what may be in the future.

In the next issue I will take up the topic, "Types of Hands." In this chapter I will endeavor to show how one may recognize the different types of hands and secure, at a glance, the keynote of the character.

USEFUL LIGHT COLORS BLUE, GREEN, ORANGE

A noted English scientist who has conducted experiments with colored lights in the cure of disease has found that the three most useful colors are green, blue and orange.

NUMEROLOGY CLUB

By Elaine Williams

This department will run a club whereby those whose numbers are harmonious to others will be able to enjoy the association through correspondence. Most people need another to help put over their ideas. Many need the advice that only such an understanding can give. Some are good artists who need a practical mind to cooperate with—for results. This department is for the purpose of benefiting and helping others to help themselves. To become a member, it is only necessary to state that you wish to join, and send in your full birth name, your present signature, and your full birth date and address, authorizing us to print your name and address in this department.

Full birth name
Present signature
Birth date Occupation
My full address is

Compare your ambition and your purpose with others and write to other members.

You will notice that the original name nor the birth-date is given, so no one need hesitate to join our club. But in order to find one's numbers and analyze them, Miss Williams must have the complete data, the month, date and year.

Each person needs another vibration to aid either in business or spiritually. The number of the purpose of the individual one needs is given in each case, the business number first then the spiritual aid one.

Remember that there is the slightest margin between the constructive and the destructive, and just what is given as the constructive influence, becomes the opposite when the member is not working at his highest powers.

It is understood by this magazine that members of this club are agreeable to having other members write to them, and Miss Williams' aim is to create associations of benefit and interest of each other.

When you read of one whose ideals are similar to your own, or read of one whose abilities are what you need to successfully express yourself, write to the member, disregarding sex or age, and it is possible that you will find that the other vibration is equally in need of your inspirations and help.

Miss Williams will be interested to know of associations formed and any help derived from the Numerology Club, so don't hesitate to correspond at any time with her.

Edith Thrower, Box 416, Kingsburg, Calif. Ambition (3), Ability (11-13), Purpose (22-11-3-9), Member No. 25.

It is not always so easy to say what is plainly written before the analyst, but I just wish I could. I certainly would be frank. In your case, and I hope you will forgive me, there is no evidence at all of the housekeeper. Your love of a home and children and people in general may be very intense, but to put yourself where the responsibilities that all these require, is not the biggest thing you can do. Your ambition is for an easy life where you can use a talent, or at least express your own ideas artistically. And your ability is to be the revealer of some individualistic creation that shows Edith Thrower all through it. Art is decidedly your line. Associate with all numbers from 1 to 11. Your numbers are not necessarily money vibrations, especially if you are not working in the right line. But finances have probably never meant as much to you as to many others.

Lillian Davidson, 227 E. 57 St., New York, N. Y. Ambition (8), Ability (4), Purpose (9), Member No. 26.

With your wonderful big ideas, and your big purpose in life, you need not allow yourself to be small in any way. You can attain great power and influence, which you desire, and while you are never sure of anything and need constant proof, you are then often not convinced. This is all right if you have learned not to air your skepticism too freely and antagonize believing ones. You will find less monotony and better conditions if you will write your name Lilyan A. Davidson. Associate with all from 1 to 11.

William S. Holmes, 42 Bears St., New Haven, Conn. Ambition (11-13), Ability (22), Purpose (22-1-5), Member No. 27.

You should never feel the pangs of poverty, and need never look to others to aid you. Your ambition is to create or discover the something of interest and value to others, and you are able to put it over in the biggest fashion, and be very practical. I hope you have invented something, and if not be sure to start now. Electrical matters interest you, but from the standpoint of requiring your intellect and attention to the details. 11 and 9.

Henry Kleberg, General Delivery, Phoenix, Ariz. Ambition (6), Ability (4), Purpose (4), Member No. 28.

Since data for any sort of advice must be accurate, it should be so carefully written, in fact printed, because the story comes from what

the analyst understands the name and birth to be. Your desire is for the home and children and the fireside and to be a big respected someone in your community. You can handle work that requires energy and physical endurance, and unfortunately hard work is laid out for you. You would make a splendid teacher, especially in mechanics. Try signing your name Henry M. Kleberg. The seeming loneliness that presents itself at times is for the purpose of enabling you to study and perfect yourself in technicalities. Get an 11 or 9 for help.

Samuel M. Holt, Wathena, Kansas. Ambition (5) Ability (8) Purpose (8) Member No. 7.

Considering your ambition to roam, and have changes and new experiences and considering your ability to use good judgement in handling business matters, or even be a lawyer, I am surprised at your being a farmer. Of course if you are handling the business end of it, you may be very satisfied. The signature above causes restlessness and it is very advisable for you to use at all times your full name. You should associate with all people.

Edward Harry Smith, 1111 N. Fort Thomas Ave., Ft. Thomas, Ky., Newport P. O. Ambition (7), Ability (5), Purpose (8), Member No. 29.

It is your desire to always work without anyone to tell you what to do, because you want to be in authority. And you desire to unearth things that are hidden, which often requires study. You may be attracted to the water, and when those times come when you must break loose and get away, it is probably the water that has your company. Traffic work may be interesting if it gives you enough variety and moving about. It is your purpose to be a business man; more of an executive, and you must necessarily associate with all kinds of people and conditions to gather knowledge and experience.

Robert Gordon MacKenzie, P. O. Box 295, Oklahoma City, Okla. Ambition (11-5-7), Ability (4), Purpose (22-1-5), Member No. 30.

What a romantic young man you must be! If one in this vibration keeps away from gambling and over-indulgence in destructive things, it can be a most helpful influence to the universe. Being salesmanager is good but your signature in that work is probably Robt. G. MacKenzie. You know you gave me your full name as your signature and so often a name is abbreviated. Seems you may be restless and requiring new experiences. Remember you are to be an explorer or do some original creating that will make you famous and powerful. You have to work hard and monotonously this year though. Find an 11 and a 9 person.

Howard V. Pfeiffer, P. O. Box 762, Polk Co., Lake Wales, Florida. Ambition (4), Ability (11-5-7), Purpose (8), Member No. 31.

You should change your signature to Howard L. Pfeiffer. If there is any physical trouble this should help you—and also help financially. Your inner feeling is probably that life calls for a certain amount of drudgery, but it doesn't. When you feel the urge to get some new life experiences, you should travel, especially by water. But you may be remarkably able to stand monotony. Accountant work is good for you, but you must not be small in it. Associate with all numbers from 1 to 11.

K. G., Manitoba.—You have a business ambition, the desire to reach influence and wealth. The ability to be the revealer of some technicalities and the adjuster for others, especially relatives. What a wonderful lawyer you would make. Next to that would be the teacher. A level headed fair and logical person. Skeptical and looking constantly for proofs. Your purpose is to be scientific and gain experiences through travel and changes. The change that is approaching, causes you to want to answer that urge by making money. And you will gain rapidly if you will do much for others without thought of personal gain, knowing that the Source of all supply will take care of what is due you. I appreciate your good wishes, and heartily extend mine for your success.

Walter F. Hart, 508 S. A. St., Richmond, Ind., Ambition (8) Ability (7) Purpose (9) Member No. 8.

If you have a barber establishment where you are in authority it is easier to understand your being a barber. Your ambition would be more toward being a broker, or in some executive position, while your ability is to be working without a boss, and preferably in connection with nature as a real estate dealer or so. You are never to do any small things, but accomplish the biggest sort of things. Perhaps you are not signing your name right at present. You failed to give me your present signature, but the most helpful way would be Walter Hart. You should associate with all vibrations.

Minnie Otke, 116 S. Ave 29, Los Angeles, Calif. Ambition (11-2-4) Ability (1) Purpose (11-1-3) Member No. 9.

Your present signature is a drawback to you. It keeps you, in a sense, lonely and misunderstood. You do however like aloneness at the right times but your desire seems to want associations that are practical and from whom you can learn. In fact you may want to make a specialty of collecting friends or some objects for your intellectual improvement. You are able to use your own reasoning and be independent, and your purpose is to be the revelator of some original, individualistic work probably in art or the use of a talent as an entertainer. Write your name Mary Otke and by the end of the year I would certainly like to hear from you again. You should have the associations of a number 1 or 2 purposed person for business and 11 or 22 for spiritual development.

Harriet B. Sorrell, 518 E. Bradley Av, Pauls Valley, Okla.

My Dear Miss Sorrell;—We welcome you as a member, and our purpose is to make everybody acquainted (like a regular club) but we need the required data in order to know you.

Send in your FULL name that was given you at birth and your full birth date, (the day, month and year) and join us.

Eunice M. C. Corrigan, R. R. 4, Columbus, Ga. Ambition (11-1-3) Ability (6) Purpose (3) Member No. 10.

It is not a usual thing for me to advise members to have an analysis, because they will in time realize the benefit they can get from one, but there are lots of things to say to you. Instead of giving your personal signature, you wrote the F. J. which are not your initials. I should have the individual's personal signature. I cannot therefore tell what the trouble has been or why, but I wish you would write your name as I have written it above. That is of course when your own name is required. What you want to do, and what you are to do in this world are similar, but what you are doing, is different. Your associations should be numbers 1 or 2 and 11 or 22.

Elida A. T. Miller, Box B, Union, Union Co., Ore., Ambition (22), Ability (22-6-1), Purpose (11-6-8), Member No. 11.

What a practical, able-bodied and mentality person you must be! The desire to do enormous things for the world and its people. Undoubtedly you are an inventor of some very practical, possibly household utility. What you start you finish, and have your own original way of doing. It is certainly your purpose to be in charge of people, children or grown-ups. You have just left a romantic period and come into a condition of changes and possibly restlessness. It is the time for you to seek information in the different sciences and do some traveling. You should write your name just Elida Miller. It seems you could lift some of your work this way. Associate with all vibrations.

Katherine Reed, Box 2045, Tulsa, Okla. Ambition (3), Ability (6), Purpose (7), Member No. 12.

Your desire is to express your own ideas either as a performer or in some other artistic way, but you are decidedly artistic, and probably not a bit happy as an office clerk. If you have never tried writing, why not put your ideas down on paper without holding a fear that you can't do anything like that. Or have you ever tried to have an establishment with people sewing things according to your designs? You should be in charge of people, or in a position of responsibility, and should get around nature as much as possible. Associate with a 3 or 9 purpose person for business and 11 or 9 for spiritual development.

Marjorie Opal Geer, 217 E. Lakeview Ave., Chicago, Ill. Ambition (5), Ability (3), Purpose (5), Member No. 13.

I guess the thing that may interest you in the real estate rental dept. is the possible opportunity to get away from the office and go here and there. Nothing confining could hold you, that is, to your satisfaction. You must have changes and variety to make you happy, and life must offer new interests always. It is your purpose to travel about and miss nothing. Interest yourself in something scientific, or if you want to go on the stage or become a writer, or do anything in the way of selling, don't hesitate. Last year you should have begun, that is after the end of Sept. So if you didn't, wait until that time this year. Associate with a 9 person, also an 11.

(Continued on page 46)

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LETTERS

from Our Friends and Foes

Isis Unveiled

Dear Sirs:

I am sending you not a newspaper clipping but something unusual in the way of experience I have wondered if there was any truth in the statement that the people of old Egypt were reincarnating in America and I have received this answer. If Symbols count for anything then the evidence is overwhelming for it seems that unconsciously or otherwise they have brought with them symbols of their old time worship. In New York Harbour stands Isis unveiled holding aloft an Egyptian torch of flame on her head she wears the emblem of Osiris the Sun God. On two silver and one copper coin are three types of heads all wearing feather headdresses in honour of Osiris who wears a headdress of two plumes. The Buffalo nickel is the best tribute they can offer to their sacred Bull Apis and Cow Hathor. The fifty cent piece of 1923 shows Isis with flowing veil sprinkled with stars greeting Osiris the Sun. The God that met all outgoing souls to record their deeds. He stands pen in hand guarding the doorway on the twenty five cent piece of 1919. Netpe protector of the dead is an eagle with outstretched wings to be found on tombs and mummy cases. They were past masters of Astrology and no nation of the present day lives under such a shower of stars, coins, flag, and song. In the British Museum are several coins of ancient Egypt which closely resemble some modern American coins. I have had this information given as I went about doing my daily work some of it in words and some of it in pictures. I am not a medium or spiritualist and I do not claim that this is true or untrue. I am too old a student not to know that a great deal that comes through this way is erroneous. I did not ask for it and I did not pay for it and I hand it on to you the same you can use it or scrap it. It neither proves nor disproves that America is modern Egypt but it has proven somewhat interesting to me so I pass it on.

Yours truly,

Elizabeth Whalley

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Gentlemen:

I found an Occult Digest in apartment I moved into. Pleased to know there is a magazine of that kind. My address changes too often to subscribe, but I can get them at the news stand.

Mrs. Marion D. Hutzen,
251 So. Vineyard St.

He Likes Tolerance!

Dear Sirs:

Have just finished reading the article, "Lost, One Reader" on page 44 of June issue. Now I would like to make a few comments on this article. I have read both articles, "The Man Nobody Knows" and "Sex Appeal" so I am in a position to say they were very good.

If this reader will look in the Bible he will find "You will do more than even I" and "even as I have done, you will do, and more". I would advise this reader to study a little psychology. I hold that Christ was surely a psychologist, for his words show that he understood the mind.

In the "Sex Appeal" article the reader has to study psychology and physiology—then he will understand how the glands influence the body, brain and action of a person. I think both articles very fine and hope for more like them.

I quote a few words from the literature of the A. M. O. R. C.: "The wise man doubteth often, and changeth his mind; the fool is obstinate and doubteth not, he knoweth all things, but his own ignorance." Are we not glad to shake the dust from our clothes; even so, let us shake those who knoweth all things but their own ignorance.

Very truly yours,

P. R. George.

R. L. M., Ohio.—Under your present signature you can handle that which calls for justice as well as be the company head. There is though, a good bit of friction or uncertainty in your vibration. The traffic connection was probably rather satisfactory if it allowed you certain freedom and getting about with changes to relieve monotony.

Myra G. Carey, 3347 School St., Indianapolis, Ind. Ambition (9), Ability (22-11-6), Purpose (1), Member No. 14.

With your good intentions and desires for helping mankind, and your ability to teach all things that are good to humanity and to handle big responsibilities and be the adjuster for those who need you, I would say that you are a rather happy person. The loneliness early in life, the responsibilities that were yours later, will be repaid before very long by the easy life awaiting you, but what you have no doubt earned yourself. Desirous of knowing much on all subjects, and giving to the world the knowledge which you obtain, and being the dependable mother to all, even though you are young—all this brings its reward. Associate with a 2 or 3 for business and 9 or 22 for spiritual help.

Fred R. Wilson, Stirling Hotel, Cambie St., Vancouver, B. C., Canada. Ambition (8), Ability (11-5-7), Purpose (3), Member No. 15.

If you find yourself somewhat lonely in your older days, do not misunderstand it. You are to develop by yourself, and not have too close contact with others. Your desire to go to great extremes to prove all things, especially those of an occult or spiritual nature is coupled with the ability to be the revelator of some original thing that you can unearth. Probably you have been somewhat misunderstood, and if some people have not entirely believed in you, the time is close when you will be able to show them. If you will develop FAITH, and permit yourself to be convinced things would be so much easier. And if you will sign your name Richard Wilson, you can more easily raise yourself to the freedom which is rightfully yours. Associate with a 1 or 2 and an 11 or 22.

John L. G. Hoeckel, 3 Miller St., Johnstown, N. Y. Ambition (2), Ability (4), Purpose (4), Member No. 16.

You are a builder because it is your ambition, and you can do hard work because your ability is to do physical things requiring energy. You are very fond of peace, but even if you have never thought of being a Jack Dempsey, you are undoubtedly well fitted for it. The difficult part of such a vibration though, is often the accompanying numbers. It seems that you have probably had an urge to travel and have lots of life's new experiences and thrills and changes, and though you may have done all that, there is the "back to the job" thought always with you. You are honest, reliable and practical, and desirous to get to a place of power. You should associate with an 11 or 9 person.

Sadie F. Riley, 1224 Franklin St., Santa Monica, Calif. Ambition (3), Ability (4), Purpose (8), Member No. 17.

You probably want a much easier life than you find you have. That is the desire to do more entertaining, or express yourself artistically, while some physical work has had to be done that required endurance and energy. It is very possible too that you allow yourself to worry if there is anything that can be worried about, but life is not so hard. When you feel the urge to travel, to give up the routine life and get away for different scenery and air, don't think it can't be done and forego that relief. You are not to stand still but are to learn both from study and experiences. Write your name just Sadie or Sarah Riley without the F. or Frances, and let us hear from you again within a year. Try all associations.

William V. Blackburn, Chattanooga, Tenn.

We would love to have you for a member, Mr. Blackburn, but since the full birth name is needed and you did not say what V means, I guess we'll have to initiate you after another application.

Jennie Della Chamberlain, Box 95, Athena, Ore. Ambition (8), Ability (11), Purpose (9), Member No. 18.

Sometimes people don't know just what to do and they do anything they have presented to them whether or not it is enjoyable. Each one of us should do only what we really like to do. With your big ideas of freedom, justice and research, it does not seem that your present position is the height of your ambition. You have probably wished you could be a big organizer, or even a judge or lawyer or a broker, or be at the head of some commercial business. Many ladies do those things. You can do any one or all of them, but you need faith in yourself and others. Being skeptical, always doubting and worrying are the things that draw one back. You can be the revelator, because while your own faith may not be so strong, you no doubt know all these things very well and need only to believe and prove to others. You are very psychical. Do you fight that off? Try signing your name Jennie S. Chamberlain. Have all associations.

Jessie Boyd Hire, 862 Lakeside Pl., Chicago, Ill. Ambition (7), Ability (9), Purpose (22-4-8), Member No. 19.

I would think you would be a singer. If you

have not developed your voice, it seems that you may be an educationalist, or a writer, or a musician, artist or lawyer. But you probably have the desire to do some big work and be in authority and while it may sound strange to a stenographer, how about a chicken ranch all your own? I know you love the water too so perhaps you would like something unusual such as a school for the crippled or otherwise disabled people built out on the water, where your wonderful influence together with nature's scenery and God's air would bring the results you would especially desire. If you are doing things for humanity you are satisfied. Associate with them all.

Jacob Sager, Edenwold, S. Arkansas. Ambition (4), Ability (9), Purpose (1), Member No. 20.

Your ambition is to rise to a place of recognition, to do detail work of a physical nature, and some day have all the material requirements. Your ability is to love humanity if you are constructive, and of course our members are not going to be destructive long, if they listen to the advice of the numbers. If you find that you have terrific temper, and hurt others by your angry words, and that you think only of yourself and not for the universe, you are sliding and should pick yourself up. In 1929 it may be good to give up farming, and you will then be able to decide if it is the flour mill business you want or something else. You should be the head of whatever it is, and not the one who does the laboring. Associate with a 2 or 3 and a 9 or 22.

Charles E. Grueninger, 3500 Victor St., St. Louis, Mo. Ambition (22-6-1), Ability (4), Purpose (11-7-9), Member No. 21.

It is remarkable how we are guided to do something for our own benefit. You have adopted the letter E, which lifted you out of a life of possible monotonous toil, and no doubt all unconsciously you gave yourself the better vibration. Either Charles E. or C. E. will be the right way to write it all the time. The desire is to be very practical and the master of some sort of adjustments, where you can be independent and creative. About next year you will get more self centered, and withdraw from the romantic temperament, keeping much to yourself the balance of life. No doubt they all know you're around, because you are able to make yourself heard as well as seen. Associate with all numbers.

George J. Rutledge, 4201 S. Vermont Ave., Los Angeles, Calif. Ambition (9), Ability (11-11-22), Purpose (3), Member No. 22.

I bet you're a dancer. And even though you are part owner of your drug store where you should have music going all the time, it certainly seems that your mind is in the movies or on the stage. Your ambition is probably for voice, or if it is for chemistry or to be a pharmacist as you are working for, you will have to be big in your accomplishments. Nothing small could interest you. Live up to your high ideals and don't be satisfied until you can master your revelations, and remember you can often progress alone, so don't mind aloneness. This is your good year too. I hope you will start something. Write your full name always, and get the full benefit of your abilities. Associate with a 1 or 2 person, also 11 or 22.

Phillip Richard George, 4320 N. Ridgeway Ave., Chicago, Ill. Ambition (8), Ability (11), Purpose (11), Member No. 23.

I wrote your full name because that is the correct way for you to write it. The abbreviated way reduces your powers. I hope you are not a dreamer unable to make your dreams come true. And I hope you do not disregard your psychical ability. You would probably like to travel all over the world and find out for yourself just what is right about all these things people are believing, especially the spiritual matters. You must have music near you, and sociable people to keep you from ever getting despondent. You will probably find yourself in the limelight if you have not been. Those with this vibration are so powerful that they are known for their good or evil, because things work sometimes in opposites. Associate with all people.

Charles P. Glover, 347 W. 3rd St., Mansfield, Ohio. Ambition (11-6-8), Ability (8), Purpose (11-3-5), Member No. 24.

If you are doing all you want to do and have the power to do and it is your purpose to do, then you are certainly a big man. But if you had an enormous idea of your abilities and tread upon the lower man who has not reached a higher understanding, showing no fairness and justice and giving assistance to the less fortunate, then this vibration would be generally recognized as very opposite to big. You can be a teacher or an attorney, and I hope you will become an attorney, and through your ability to use good logic and reasoning, you would undoubtedly be in the Judge's chair before long. You will be successful in any big business and could be a splendid broker, because you can deal fairly in money matters. Do not be in a small position. You're too big for it, and be very careful that other influences do not persuade you the wrong way. Associate with an 11 or a 9 person.

AMONG THE NEW BOOKS

By FRATER ILLUMINATUS

I HAVE just laid by three volumes by Charles F. Haanel, of St. Louis, the town that backed Col. Lindbergh's epochal aquarian adventure. As I write this, whistles are screaming, and so are people, in a city many miles from the scene of his (Lindy's) actual arrival, and I want to get out and throw my hat in the air, and yell myself into a state of sore throat, and behave generally like an animated teetotum, but duty (stern word!) demands that I sit here and consider Mr. Haanel's books, so that I may pass on to you some intelligible report as to their content and probable value on your own bookshelf.

If, therefore, my mind appears to wander, and Mr. Haanel writes in to tell the OCCULT DIGEST that it had better get another book reviewer, who at least can keep his mind on what a book contains for a few minutes, I shall have to lay it all to the enthusiasms which upset me as the radio carries the voice of the President of the United States in his official capacity, pinning upon the breast of a tousle-headed youth the Distinguished Flying Cross for having shattered the division of nations by any such trivial thing as a mere ocean.

It strikes me many in the hundreds of milling thousands who are at this moment shouting as I would like to do, could use Mr. Haanel's books to a very decided advantage. His "The New Psychology" would really enable them to appreciate to a very much greater degree the full significance of the flier's achievement. It would enable them to get at, simply and understandably, much of the mystical approach to life which they miss, being unable to stand the dry verbal assaults of the savants, and equally unable to stand the silly drivel which is these days so generously palmed off on an uncomprehending public as "psychology." For Mr. Haanel's book is both clear and mystical, strange as that may appear. It is quite the most inspirational of the psychological contributions which have come to my desk in a long while. It has all of the sentiment of Ralph Waldo Trine's pollyannaism, but a great deal more real scientific meat. It has all of the substance of the scientific treatise and all the appeal of the "popular" science production. But it is not "half-cocked," as most popular science treatises are, and it is not so abstruse that it cannot be comprehended by the man in the street—or even by a book reviewer whose mind is "vibrating" to a siren whistle, rather than the quietude of an

English basement study.

Mr. Haanel makes clear and interesting the processes of thought, and also the origins of thought, as well as the various correlated theories of the effect of thought. That's a pretty large order. But this writer seems to have accomplished it. (Hooray for Lindy!)

Perhaps by concentrating upon his chapter on Equilibrium I might restore, at the moment, some needed quality of coherence to this review, but, like most of the rest of you, I simply refuse to be practical. A Viking of the air has landed among his own—and the Vibrations, also dealt with at some length by Mr. Haanel, are such that it wouldn't be at all compensatory!

From the biological base to the metaphysical speculation regarding Man and his Cosmos, Dr. Haanel's book is one of the most penetrating analyses yet put in print—and if, instead of having been produced so economically that all of us can buy it, it had been put on finer paper, in better type, by any one of half a dozen "known" publishers, who put out less valuable stuff by the ream, it would probably have attracted a greater acclaim from us book reviewers outside the Occult field. We are so damnably susceptible to bindings, paper, and type!

I have been, all this while, talking of his book, "The New Psychology." He has another, "A Book About You." Everyone should read it. It, like its companion, is perfectly sane, scientific mysticism. I don't know whether Mr. Haanel would object to the description of his books as mystical. And that, after all, is beside the point. For they are mystical. There is no question about that. Of all the reams of so-called occult literature which pour in an amazing stream from the presses these days, his books are among the very few which are legitimately classed as mystical. They reveal, they illuminate, and they inspire. That is mysticism. Revelation is perhaps purely scientific. Knowledge is not necessarily of an occult cast. Inspiration may be purely religious, or purely scientific. But when a book combines all three of these qualities, in a lucid style, which causes the reader to react in the threefold manner, it is certainly mystical, whatever the author may have to say about it. Everybody, as I have said, should have "A Book About You" in their library whether they are occult students or not. (Three cheers for Lindbergh!)

(Continued on page 48)

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AMONG THE NEW BOOKS

The Master Key Idea All Over the World, a sort of Piggly Wiggly title, is a sort of Piggly Wiggly book. It is a collection of the fruits of still another of Mr. Haanel's productions, called the Master Key System. It is not necessary to review it. It is a collection, and a very good picture of what appears to be amazingly successful results from the use of Dr. Haanel's Master Key System. Maybe Lindy used it. Anyway, the boy flew the Atlantic! That's success—and a Master Key to pretty near any door in the United States!

Slightly more technical in its construction, and therefore in the detailed handling of material, there is this month from Messrs. Kegan Paul, Trench, Trubner & Co., Ltd., "The Mind and Its Mechanism," by Paul Bousfield, M. R. C. S., L. R. C. P., and W. R. Bousfield, K. C., F. R. S. This is a work of tremendous significance, great scientific value, and certain to enlarge the mental viewpoint of any serious student of the mind and its workings, dealing, as it does, with special references to ideomotor action, hypnosis, habit and instinct. Not quite as iconoclastic as the Watson school of behaviorists, it shows the distinct development of the most modern tendencies, with a caution highly commendable. Zeal plays no part in its makeup, which may add much to its value. It is highly recommended by this magazine.

Lloyd Ring Coleman and Saxe Commins have produced, via the presses of Messrs. Boni and Liveright, New York, "Psychology," a simplification, as its subtitle indicates. And it proves to be just that. From the hundreds of "psychological" helps, some of which are downright hindrances, it sticks out, not, indeed, like a sore thumb, but rather like one of those beacons that guided Lindy down to earth at Le Bourget that memorable night three weeks ago! I gave fair warning that I couldn't keep my mind off the intrepid flier, even in the face of a magazine deadline, the deadliest of lines I ever saw! So the authors and publishers must either bear with me or get me fired. Anyway, "Psychology" is a vital necessity on the bookshelf of any occult student with pretensions to genuine modern information regarding the scientific processes of mental life, and it is written with a flair for humor and a rollicking common-sense which makes it all the

more readable, and perhaps all the more valuable. Its discussion of the normal and abnormal mind is extremely enlightening.

Great efforts are being put forth these days by writers of several schools to "link"—as Lindy linked the nations—the various "foreign" fields of scientific endeavor. The scientist is wooing the metaphysician, and is like the young man who thinks he is winning the girl, when the fact is he has won her long ago, and it is really she who is doing the leading. For the metaphysician has long sought confirmation of his speculations in the concrete experimentalations of the scientist, as the scientist has sought explanation of what his discoveries mean, from the metaphysician. Ernest Shurtleff Holmes, therefore, has done nothing particularly new in presenting, through Robert M. McBride & Company, his volume on "The Science of Mind." But he has done the thing in a new way, and far, far more understandably than it has been done to date, that I know of. The book is an attempt to put into print fundamental truths known for ages, but neglected in the matter of general expression. It has succeeded, and while it will meet the puzzled frown of the "orthodox" scientist, it is sufficiently of his own world to compel his attention. Also it will, we predict, compel the attention of every occult student fortunate enough to secure a copy. Its subtitle reveals the extent of the author's field, "a complete course of lessons in the science of mind and spirit."

Not quite related, but yet not unrelated, is "The Case of Patience Worth," by Walter Franklin Prince. This book is the most evidential thing off modern presses, in the opinion of this reviewer. That is probably because it happens to strike my fancy. Opinions are always personal, and therefore to be taken at that rating. But here is the complete history of the case, a complete analysis of the personality through which "Patience" is presumed to have "written," and it is a record which should be upon the shelf of every collector of the literature, either of spirit survival or of other psychic phenomena. It is published by the Boston Society for Psychic Research.

I'm going out now—and join the crowds in a general, crazy celebration. Hooray for Lindbergh!

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