

The Occult Digest

SEPTEMBER

A Periodical of Reprint and Research.

1927

The Hidden Powers of

JUNGLE MAGIC IN AFRICA

By Grace Vander Merwe

A Psychical View of This Era

Tares and Wheat

By Effa Danelson

A Mysterious Natural Force

Telepathy

By Grace Evelyn Brown

Is Capital Punishment

Legalized Murder

By Wm. C. Hartmann

"Number-izing" a Channel Conqueror

A Woman in the Swim

By Elaine Williams

A Human Riddle

Mysteries of Sleep

By Pierson W. Banning

A Psychic Novelette

His Guiding Spirit

By Ward Skeen

The Baha'i Movement
(Official Statement)

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A Glimpse At Future Issues

A Psychical Article on

The Illusion of Death

By Effa Danelson

On Capital Punishment

Our Brothers' Keeper

By Augusta F. (Mrs. Max) Heindel

A Thrilling Occult Story

Dead Man's Proxy

By Rosa Zagnoni Marinoni

An Occult Biography

Apollonius of Tyana

By Maurice Fredal

The Aquarian Foundation

Official Statement

Astrological Values Defined in

Mirrors of Magick

By Brandon Libra

With Many Other Occult Features of Compelling Interest

The Occult Digest

A Periodical of Reprint and Research

SEPTEMBER,
1927Phone
DIVERSEY 5135

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.

September

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Psychically Interpreted

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Queen of Summer

Helen Ford, noted star of the beautiful operetta "Dearest Enemy"

The Occult Digest

A Periodical of Reprint and Research.

VOLUME III

SEPTEMBER, 1927

NUMBER 9

The Star of Bethlehem

THE Star of Bethlehem is rising again in its splendor, marking the new era, heralding again the approach of a mighty change in the controlling forces of nature. Its light shall be seen in many lands. Its influence is dynamic for good. It shall lift men from their dungeons, giving strength and power to all the people of the earth. In its wake the children shall follow in safety on the path of progress. In its rising it shall flood the world with an everlasting light that, henceforth men shall walk in wisdom's way and never again shall the people of earth perish; for this star shall rule the Heavens, bringing peace to the world forever and forever.



The Story of



*Who Could
Believe
That Girls
Like
This Dark
Jungle
Beauty
Could Be
Driven
By
Jealousy
to
Become
a
Devil-Woman
Nursing
Revenge so
Deep
That Only
Death
Can
Satisfy
As Matouki
in
This True
Account
of
African
Sorcery*



IN THIS day and age of science great things are being accomplished by the sincere student of Applied Psychology, New Thought, Suggestion, Hypnosis, Thought Waves, Mental Telepathy and Spiritualism. The brave souls who are finding their way out of the darkness of the "old thought" into the light of better understanding of any one of these newer sciences is happy indeed, for in so doing they are finding themselves, and are able to express their own individuality in many ways, which is as it should be. But mysticism or superstition is not always of the uplifting kind, and some countries are indeed to be pitied.

The home of much mysticism may be found in Africa. There we find all kinds of beliefs, which instead of building up a nation, tear down and destroy, beliefs that are deep seated and rooted, queer superstitions handed down from

generation to generation, superstitions that only time and patience coupled with good teaching will eradicate.

In the days of Stanley and Livingstone, the natives had their own gods, witches and "takaties," which were dreadful, and did not stop at the shedding of blood. Even today the popular belief among the natives is that all deaths are caused by witchcraft; at such times witch doctors are always called upon to find out who made the "bad" charm which brought on the sickness, whether fatal or not. If it is an enemy the witch doctor gives the victim a "good" charm which he may wear, or in some cases eat, or hang over the doorway of his kraal to scare away the evil spirit of his enemy. Or, he may demand sacrifice of some animal, the blood to be spilled over the doorway, and the carcass to be given to the witch doctor in payment. If all this

African Magic

How The Weird Rites of Forgotten Peoples Sways Life In Jungle Lands

fails, attempts are made to what is called "smell out" the enemy, and the person named by the witch doctor is put to death in a horrible manner. One way is to tie the victim up to a tree, having previously smeared his body with honey. He is then

left for the large ants, of which there are a great many in Africa, to crawl over him and devour him at their leisure.

Before the advent of the white man, there were many ways in which these wretches played upon the credulity of the natives. No help could be expected from the terrified friends and relations of the victims, so great was the power of the witch doctor and the spirits he was supposed to consort with. This power he wielded unmercifully.

These fearful orgies have in some measure been suppressed by the watchfulness of various civilized governments in Africa, and Great Britain has found that the practices of the witch doctors and the fear of evil spirits lead sometimes to great uprisings. There is a large and demoralizing waste of human life, yet secretly many beliefs in strange gods still exist, and the natives cling to old superstitions.

My husband and I went on a hunting trip, starting at Cape Town, and taking the coast route round past Port Elizabeth and Durban, steaming along on an uneventful voyage till we arrived at Mombassa, Portuguese territory.

We hired native carriers, and a head porter to take care of them. This is called a "safari." We started through the Tanganyika territory, parts of which are high and rocky. Others are evil, fetid swamps, with strange birds flying over them, and huge black hippopotami, their bobbing heads occasionally seen as they swam about. After months of traveling we reached the small piece of country called Kampala, inhabited by a race of people known as the Swahili, a strong race not unlike the Zulus.

We were not the first white people that Umyana, the chief, had ever seen. He had entertained several parties of missionaries and hunters. He was very pleased to see us, thinking, no doubt, we had brought him some presents, which we had, so while a sumptuous feast was being prepared we gave him some gifts of beads, mirrors, knives and other articles the native likes and appreciates.

After the meal, we sat resting, on a *kaross* skin, then it was I asked Umyana to tell us some of the superstitions of his youth. He consented, and after sitting for some time, gazing into the embers of a dying fire as if to call to memory his recollections of bygone times, he began, speaking in the guttural Swahili tongue.

"It was in the days when King Bangwan, son of Mwzan the Great, was reigning over that part of the country known as Katchiki. I was a young man then, having as yet no *kraal* or wife, and though I had great skill in hunting, I had not yet attained manhood.

"Rumors were going round the village that someone was plotting against the king. It came to his ears and he was very angry, so he told the witch doctress Matouki to find his enemies in order that they might be killed.

"After the length of one moon to another, Matouki decided he or she could not be found by charms, the evil one must be 'smelled out.' When she made this declaration, I can well remember my father's face of fear.

"Knowing my father as I did, I could not understand why so fearless a hunter should be afraid, so I asked him the reason, and this was the answer he gave: 'Many years ago, Matouki, the witch doctress, then a middle aged woman, took a great

liking to me, a youth. I did not like her in return, and shunned her as one would a poisonous adder. She saw this, and brewed a charm to make me return a liking for her. But the charm had an opposite effect. It produced many nights of weird and awful dreams, which made me fear and detest her more than ever. She vowed her revenge on me and any wives and children I might have, and said she would wait for her time to come, even as a snake waits for its prey,' and my father sighed heavily, in sorrow, for his heart was troubled.

"The king ordered us all to assemble on a certain day in a large square in front of the royal *kraal*. There was a great crowd of us warriors gathered in masses round the square, with the king and Matouki, the head witch doctress, in the middle.

"Matouki had her face painted in stripes of white and yellow, her body being streaked with red; in her hair were fastened many fish bladders, while on her back were strings of snake skins, and round her waist was fastened a circlet of human bones. In her shriveled hand she held a small wand. She crouched down beside the king, her glowing circlets showing bright against her parchment-like skin, for Matouki was so old there was none of us could remember when she had been young.

"The king gave the signal to begin by hitting the ground several times with his spear, an action imitated by his warriors.

"'Begin, begin!' cried Matouki, in her thin, whining voice of extreme old age; 'the hyenas are hungry.'

"There was a long ghastly silence in which no one moved. I know I did not dare to, for I was much afraid.

"Presently a voice came from we knew not where.

"'What be the lot of man, born of woman?' it asked.

"Then we all answered together, 'Death.'

"Out from the crowd of warriors where they had been hiding burst a score of old women, their white hair flying behind them. They were dressed much the same as Matouki. All were painted and carried forked wands. They ran in front of Matouki, crying:

"'Matouki, we are here.'

"'Good,' she answered, rising to her feet and tottering toward them. 'Are your eyes keen and your ears open, that you may smell out those that have dealings with the evil spirits and plot against the king?'

"'They are awake and keen,' they all cried together.

"'Go, then, smell out the evildoers,' she screamed.

"Round the crowd of warriors ran the old women, their white hair and fish bladders flying behind them. I could see my father in the front ranks, he being a veteran warrior, while I, being only a boy, had to stay at the back of the dense mass; still from where I was I could see his face was gray with fear. Even I was shaking all over as if I had a fever.

"Quicker and quicker they ran, until the eye could scarcely follow them. They ran so fast the foam fairly flew from

(Continued on page 28)

Telepathy as a Natural Force

A Rosicrucian Conception

By GRACE EVELYN BROWN

(Reprinted from Rays From The Rose-Cross)

THE RADIO has demonstrated certain unseen forces of the universe. These always existed, but they remained unknown throughout past ages. There are other vibrations about us which are still more subtle, but even the radio cannot catch and record them. They are, nevertheless, strong influences which operate continually throughout the invisible worlds extending beyond the range of the physical senses.

Every man is a prisoner in his prison-house of clay, which contains five windows, the five senses; and there is a sixth window gradually being cut through, that of intuition. This sixth window reveals its increasing light through psychic powers, which are slowly yet steadily growing in the human race, and which give the ability to catch subtler vibrations than those affecting the five senses. The established sense organs are only able to receive impressions from influences which vibrate within their scale. The eye is only conscious of vibrations whose rate is in the trillions per second. The ear receives vibrations whose rate is in the thousands per second. The senses of touch, taste, and smell, while revealing certain facts about certain objects, do not bridge the gaps in the scale of vibrations.

Some animals have the windows in their prison-houses a little larger than those of men. They can sense vibrations too subtle for the sense organs of man. There is the record of a dog whose master invented a whistle with a note so high that the ear of a human being could not hear it; yet the dog would sense it and respond to its call. There are likewise certain ultra-violet rays which the human eye cannot perceive. It is also a well known fact that animals are conscious of human and nonhuman entities which have no physical bodies. Dogs act in peculiar ways which reveal the presence of unseen entities, and horses express fear at unseen presences, as Kipling relates in his "Phantom Rickshaw."

The colored race is very psychic, as well as the Irish race; and many individuals among them see the subtle forms on the superphysical planes. Sometimes these "ghosts" cause great fear. In other cases they are taken for granted as in that of some members of the Celtic races, who hold intercourse with entities of the fairy kingdom quite as a matter of course. The minds of the very ignorant and those of the advanced find no cause for terror at the presence of an apparition. It is only when the mind is in an intermediate state that terror is felt; after the experience becomes usual and understandable, the terror vanishes.

There are other life waves besides the human on the invisible planes, one of which is that of the nature spirits. These other life waves are very worthy of study. The influences which emanate from them are very important factors in human life, and should be considered along with those which originate in humanity both incarnate and ex-carnate.

It should be kept constantly in mind that unseen influences are even more important than the seen; for the unseen are the sources of the seen. Here in the dense conditions of the physical world, we are prone to lose sight of these things, yet by considering them even slightly we are necessarily convinced that they exist. Different members of the same family, born with the same inherited tendencies, having the same early training, education, and environment,

gradually grow more and more as the years pass to express themselves different. This is due to the different choices that they have made in other lives, and which still dominate them, yet leaving the future free for advancing ideals.

As an architect draws plans for a house, so the inner lives of men build for the outer. Thoughts made dense by desires at length find themselves materialized upon the physical plane. Each accomplishment in the physical world is the final crystallization of thoughts and ideals held in the mind of the one who accomplishes. Inventions were first conceived in the mind before they could be objected as realities. Great buildings, engineering feats, works of art, literature, musical compositions, were all conceived in the mind before they reached the outer world. Certain thoughts held for years bring health, power, and wealth; others bring disease, weakness, and poverty. This fact is the basis of all New Thought teachings, which hold that thought power is one of the strongest, most far-reaching forces that humanity possesses.

The fact that thoughts are things proves that they may not only influence their creators but they may go forth and affect others. If others vibrate to them, they may be influenced. If they do not respond to certain thoughts, they will not be affected by them. A boomerang returns to its owner. In the same way a thought returns, bringing to its creator either good or evil influences according to just what was sent out. Thoughts have forms as varied and interesting as the fauna and flora of the earth. Good thoughts are expressed in beautiful forms and colors, evil thoughts take on ugly forms and dark muddy hues. A remarkable symbolism is revealed in the study of both the colors and forms of thoughts and emotions. Miserly thoughts and wishes build cages about their authors, avaricious thoughts have hooks with which to grasp and clutch the objects of their desires, while unselfish aspiring thoughts take on the forms of beautiful flowers. Occult teachings assert that many of our floral forms are copied from the beautiful thought-forms of advanced souls who think high and holy thoughts of unselfish service. Thus when we see a lovely flower, we may consider it as a beautiful thought made manifest in the physical world in the most delicate and pure matter possible.

There is a constant impact of thoughts playing upon our minds. "The strength and definiteness of these thoughts determine the power that they can exert and the length of time that their influence will continue. The creator of a thought puts something of his own life into it, in the same way that he exerts his influence in anything that he does. The quality, definiteness, and strength of a thought determine the power that it can exert upon the one to whom it is sent. Thoughts are seen through clairvoyance to reach those to whom they are sent, expending their forces upon them, or hovering around waiting for the opportunity to give out their latent energy.

There are many kinds of telepathic influences, which may be divided into four general classes: the ones sent by those still in the physical body to those also living in the physical world; those coming from the ex-carnate to the incarnate; the reverse of this, those sent by the living to those who have passed out of the body; and influences

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TARES *and* WHEAT

By EFFA DANELSON

LET us behold the earth with its rivers, its rocks and deep ocean bed. Look into our bodies and realize ourselves as planets of that earth. Bring to our vision the convulsions we passed through from one stage of development to another and ask ourselves the question: Are we wicked, are we good? When we see the vegetation we call grain and weeds we must make comparison, asking why one is wheat and the other a weed. But is one a weed? Or, is this comparison as far as the human development has reached in its capacity to name or to utilize these. Thus, when the human race is labeled *wheat* or *weeds* we wonder if the judge who placed those labels really understood the full significance of his act. Did he really know—could he really tell with surety that one was wheat and the other a weed? When we still see men labeled good and evil after such a lapse of time we marvel at the stupidity of man in his search for truth. When we see two children of one family, one all it should be, and the other all it should not be, we should not marvel at the difference but we should search and *find* the cause.

We hear a mother saying to an infant, "you *naughty* little thing," or "you *bad* girl or boy." Study the effect of these words on the mind of that child, study books that are written for children. The bad boy and the bad girl are given prominence. Go to your theatres, observe how the bad man and the bad woman are pre-eminent. Read your story books of fiction; the villain is often the most attractive character.

The human race has been reaping the harvest of this sowing from the earliest history. When will we realize the harm done the developing mind, and see the necessity of determining what shall be harvested and what shall not before the seed ripens. Nature no doubt, remedies all of her mistakes by destroying her creation. If Nature can remedy her mistakes by destroying her creations, surely if

(Continued on page 26)



Effa Danelson

Rosicrucian Mysteries

A Sketch of The Fellowship—Part II

By MRS. MAX HEINDEL

The Conclusion of an Article Written Especially for the Occult Digest

"WHEN we entered the temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out.

"After the interview we entered the temple where the twelve Brothers were present. It was arranged differently than I had seen it before, but I shall only mention three spheres, suspended above one another in the center of the temple, the middle sphere being about half way between floor and ceiling. It was much larger than the two others, which hung above and below it.

"The various modes of vision above the physical are: Etheric, or X-ray, color vision, which opens up the Desire World, and tonal vision, which discloses the Region of Concrete Thought, as explained very fully in 'The Rosicrucian Mysteries.' My development of the latter phase of spiritual sight had been most indifferent up to the time mentioned, for it is a fact that the more robust our health, the closer we are enmeshed in the physical and the less able to contact spiritual realms. People who can say, 'I never had a day's sickness in my life,' at the same time reveal the fact that they are perfectly attuned to the physical world and incapable of contacting the spiritual realm. This was nearly my case up to 1905, though I had suffered excruciating pain all my life, the after effects of a surgical operation on the left limb in childhood. The wound never healed until I changed to a meatless diet; then the pain also ceased.

"Upbuilding of the spiritual side of nature, however, brought disharmony to the physical body; it became more sensitive to conditions around; the result was a breakdown. This was all the more complete because of the before mentioned endurance that kept me on my feet for months after I should have given in, with the result that I came very close to death's door. Friends cautioned me, and I tried to heed their warnings, but the work must be done; unless help comes, I am forced to continue regardless of health.

"Out of this precarious condition, however, has come an increasing ability to function in the spiritual world. While, at the time of the experience here related, the tonal vision and the ability to function in the Region of Concrete Thought were indifferent and chiefly confined to the lowest subdivision thereof, a little assistance from the Brothers that night enabled me to contact the fourth division, where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosicrucian Fellowship.

"I saw our Headquarters, and a string of people coming from all quarters of the world to receive the teaching. I saw them issuing thence to bring balm to afflicted ones near and far. While here in this world it is necessary to investigate in order to find out about anything, there the voice of each archetype brings with it as it strikes the spiritual consciousness a knowledge of what the archetype represents. Thus there came to me that night an understanding which is far beyond my words to express, for the world in which we live is based upon the principle of time, but in the high realm of the archetypes all is an eternal Now."

You will note in the above article that Max Heindel was able by the help of the Teacher to function in the fourth division of the Region of Concrete Thought, where the

archetypes are found. This can only be accomplished after passing through the third initiation or third degree, which corresponds to the Moon Period. Only after passing through the third stratum of the earth can a man function in the fourth division of the Region of Concrete Thought.

At the time of this initiation into the deeper mysteries the Brothers imparted to him the knowledge that an Ecclesia or temple was to be built on Mt. Ecclesia which is the name of the Headquarters of the Rosicrucian Fellowship where the Panacea described above is sometimes to be prepared. This Panacea cannot be prepared until the conditions are made for it by the Probationers. Two of its ingredients were shown to Max Heindel, but the third was left to be prepared by the consecrated lives of the Probationers; it must be a spiritual quality.

This temple was dedicated December 25, 1920, before the second decade of the century has closed. This temple, the Ecclesia, was erected for the purpose of affording more powerful means for the healing of disease. Healing meetings are held in the holy place at a regular time each day by the Probationers who have consecrated their lives to this work. Assistance is rendered by the Elder Brothers, who are using Headquarters as a focusing point. Added to this is the work of the Invisible Helpers who are Probationers located in many parts of the world. The healing power generated in the Ecclesia has strengthened the work of the Invisible Helpers so that the cures effected are frequently quite miraculous, and our work of healing is spreading like an endless chain encircling the entire globe.

It is to be hoped that a school of health may also soon be erected, for it is very necessary that some of the suffering ones be placed where they may be taught right methods of living, and given a proper diet, also spiritual food, the lack of which has caused much suffering through soul starvation.

Forty acres of land were procured in Oceanside, California, in 1911. These grounds have since been turned into one of the beauty spots of Southern California. An administration building has been erected which has twice been enlarged and at the present writing every department is crowded and crying for more room. A fully equipped printing plant and book bindery has been added where the books are linotyped, printed, and bound. A beautiful library of books written by Max Heindel consisting of twelve cloth bound volumes, a number of paper covered books, a monthly magazine,—all these are printed at Headquarters.

A chapel, or house of prayer was erected in 1914 in which services are held each morning before breakfast and after each evening meal. After this evening service the esoteric students, or Probationers, have another half hour of healing service, or concentration, which is held in the temple (The Ecclesia). These three services supersede everything else. In rain or shine these services form an endless chain of spiritual endeavor. This constant repetition of services by aspirants who have dedicated their lives to the service of humanity and who are striving to live pure lives of service is building an auric atmosphere in and around these two spiritual buildings which can be felt by sensitives upon entering the grounds.

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THE BAHA'I MOVEMENT

Official Statement

BAHA'ISM is a movement aiming at the establishment of true religion and universal peace among mankind. It started in Persia about the middle of the nineteenth century and is spreading with wonderful rapidity, not only in the land of its birth, but throughout the world, in both Eastern and Western lands. Among its principles are:

"Unfettered search after truth, and the abandonment of all superstition and prejudice.

"The Oneness of Mankind: all are 'leaves of one tree, flowers in one garden.'

"Religion must be a cause of love and harmony, else it is no religion.

"All religions are one in their fundamental principles.

"Religion must go hand in hand with science. Faith and reason must be in full accord.

"Universal peace: The establishment of a Universal League of Nations, of International Arbitration and an International Parliament.

"The adoption of an International Language which shall be taught in all the schools of the world.

"Compulsory education—especially for girls, who will be the mothers and the first educators of the next generation.

"Equal opportunities of development and equal rights and privileges for both sexes.

"Work for all: No idle rich and no idle poor, 'Work in the spirit of service is worship.'

"Abolition of extremes of poverty and wealth: Care for the needy.

"Recognition of the Unity of God and obedience to His Revealed Commands, as revealed through His Divine Manifestations."

Its Fore-runner was a young man known as the Báb (i. e., Gate), who in 1844 began to herald the advent of One greater than himself, who should inaugurate a New Era in religion and civilization. After some six years of noble and disinterested effort he was martyred at the early age of

thirty-one, his breast becoming the target of a thousand bullets.

Its Founder was Bahá'u'lláh (i. e., Glory of God), who, over sixty years ago, formulated the principles of the Movement and proclaimed himself as the One whose coming the Báb and all previous prophets had foretold. Like his predecessor, he was bitterly opposed and persecuted. During forty years of exile and imprisonment he was chiefly engaged in committing to writing the Revelation of which

he was the bearer, and in teaching and training his followers. His last place of banishment was 'Akká, in Palestine, where he passed away in 1892 at the age of seventy-five.

Its Expounder and Promoter was 'Abdu'l-Bahá (i. e., Servant of Bahá), son of Bahá'u'lláh, who was appointed by his father as the Center to whom all Bahá'is should turn for instruction and guidance. 'Abdu'l-Bahá was the close companion and constant helper of his father, all of whose sufferings he shared. He remained a prisoner until 1908, when the old régime in Turkey was overthrown and all religious and political prisoners throughout the

Empire were liberated. After that date he continued to make his home in Palestine, but made extensive teaching tours in Egypt, Europe and America, being ceaselessly engaged in explaining and exemplifying the principles of the Movement, and in inspiring and directing the activities of his friends and followers throughout the world.

He passed away in 1921 at the age of seventy-seven, leaving a will in which he appointed his eldest grandson, Shoghi Effendi, as first Guardian of the Cause, and left directions for the election of an International Council, based indirectly on universal suffrage of the believers, which should in the future guide the development of the movement and co-ordinate the activities of its followers in

(Continued on page 30)

Kill, Is Baha'ist Doctrine

To the Editor of the Occult Digest—

I am very happy to outline for you the Baha'i attitude on capital punishment, and you are welcome to use this or not, as you see fit.

In the writings of 'Abdu'l-Bahá we find a clear distinction made between those social regulations which should be applied under present conditions, and those which are to be applied when humanity has attained a higher spiritual development.

Capital punishment is considered necessary in the Baha'i teachings. It is considered necessary in the first place as a protection to society and, in the second place, 'Abdu'l-Bahá has said that it is far better for the sinner or criminal to receive full punishment in this world than to escape it and suffer spiritual punishment in the after life. Under present conditions, the Baha'i view is that crime and sin cannot be decreased by the removal of capital punishment, but it is enjoined upon all to work for the general welfare of mankind in such a way as to remove as far as possible those contributing causes and conditions which make murder and atrocious crimes possible. Capital punishment is retained for the future as a social regulation, when the Baha'is believe that humanity will live a much more spiritualized existence than now.

While we believe that atrocious crimes can and will be reduced to a minimum, those who follow the Baha'i teachings hold that the true occult law involves better consequences for the soul of the individual criminal through definite punishment in this world than to avoid penalties and incur the retributions of the life to come.

While the Baha'is deeply sympathize with that humanitarian motive which underlies the movement to abolish capital punishment, we quite frankly believe that this effort is based upon undue emphasis laid upon the physical existence at the expense of the spiritual realities.

Faithfully yours,

HORACE HOLLEY,

Secretary.

Legalized Murder

By WM. C. HARTMANN

(Editor "Who's Who in Occultism")

TO KILL or not to kill; that is the question. Whether 'tis nobler in the mind to let some erring brother live in his mortal form, and repent of his evil-doing, or to catapult his soul into the great beyond, not knowing what harm may come to us because of that act, must give us pause. Aye, there's the rub.

The question is whether we should favor a possible death penalty, or oppose the taking of human life through legal procedure, heinous though the crime of the offender might have been.

The life of every individual is necessarily affected by that of those with whom he comes in contact. From the lowest type of humanity to the highest type of mental development, customs, and laws have come into effect for the government and conduct of the people. Such customs and laws are largely born of group consciousness, and when the collective consciousness changes, existing laws are often abrogated, changed or ignored, not only by the people but by the legal machinery the people may have created.

The Mosaic law of "a tooth for a tooth and an eye for an eye" has been dismissed by higher mentalities long ago, and ever we are realizing more and more that we are all one family, all brothers in the flesh, and all destined to travel the same road that leads to the "great beyond." That "great beyond" that has been a mystery for ages, into which a few illuminated minds have at all times claimed to have made incursions.

Nature's laws are inexorable, and work out their destiny whether we will or no. The puny human mind, may rave about its achievements and boast of conquering of the laws of Nature, claiming to make nature obey its will. The fact is, nature makes us obey its will. Every human accomplishment is merely another step in the realization of what is possible within the laws of Nature and not beyond or in contravention of them.

Every student of psychic science knows that "thoughts are things." By that same token, some natures embodied in human form are negative while others are positive. The strong minded man or woman we call executives, while the weaker ones are at the bottom of the ladder. The same relative position exists in the field of ethics as exemplified by philosophy, psychology and religion. The intense, strong minded man becomes a leader, while the weaker minded keeps to the rank and file.

Those of us who have arrived at the realization that the human body is merely a living automation, actuated by the inner vital force, call it Mind, Ego, Soul, Personality, Spirit, or what you will, realize that *this living entity* that expresses itself differently in each human being, and so successfully eludes the surgeon's scalpel, is the *real man* in every human being.

Expounders of every religion believe in and teach the continuance of human personality after so-called death.

Nature works along methodical and orderly lines. Anthropologists, biologists, ethnologists, and leaders in all the sciences dealing with the finer forces in nature are agreed on this, and occultists, spiritualists and religious leaders have charted the "great beyond," according to their particular school of thought. But they are practically in agreement on one thing and that is that *the process of physical dissolution does not change the nature of the indwelling spirit.*

So it is generally conceded that those who pass out of the body, holding vicious thoughts, will carry over evil inclinations with their disembodied form, at least until they may have worked out of that state of mind and taken on a higher, loftier and possibly remorseful attitude towards their previous evil-doing and misconduct.

It is considered true that while they may still be desirous of exercising their evil intents and designs, such impulses may adversely influence weaker minds; brothers, still in the flesh. Thus the punishment wreaked upon a vicious character by the death penalty, may act as a boomerang on the human family at large. Who knows to what extent society may not be responsible for the culmination of evil in some one individual, so attuned as to receive and subconsciously accept the impression given out by unwholesome thoughts? A thought once released always finds its mark somewhere.

Death Penalty in England

LONDON—*Penal servitude for life, subject to all powers of remission, may supplant capital punishment for murders and those convicted of treason. Lieut.-Com. Kenworthy's bill, presented to the House of Commons, proposes this.*

Legalized killing should have no place in our modern life among individuals, communities or nations. It is a relic of barbarism, and betrays total ignorance of Karma. If the members of a jury, or the judge were compelled to personally execute the death sentence you could not get any one of fine sensibilities or education to sit on a "capital" case.

Often the man who executes a death sentence is one whose identity is known to but a few officials. He slinks into the jail to perform his gruesome task, and slinks out again. He hides his calling from his own family and is distressed if any of his neighbors become aware of his occupation. If he has any conscience he hates himself, but the judge and jury, covered by no better mantle than the executioner,—"the Law,"—are looked upon as being eminently respectable.

The so-called "God of Vengeance" has long since been relegated to oblivion. We now acclaim the "God of Love," in whom we live and move and have our being. We take a more liberal view of the shortcomings of our fellow-men, realizing that none of us are perfect, through striving for a higher state of enlightenment as to spiritual things. We are beginning to realize that those who have criminal tendencies are abnormal and should be looked upon as mental

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A WOMAN in the SWIM

'Number-izing' A Channel Conqueror

By ELAINE WILLIAMS



At left is Charlotte Schoemmell being lowered into water for a practice swim by her trainer. At right Miss Schoemmell shown diving into the choppy waters of the English Channel.

ONE of the "ten demandments" of the human mind is to follow a hobby.

The other nine may be anything between the urge to awake and the urge to sleep.

And, strange as it may seem, Numerology knows all about each individual and the reasons for particular hobbies.

Charlotte Moore Schoemmell likes to swim. She loves to swim. And had Charlotte, when she first began to talk, inquired of a Numerologist what her particular fancy would be, she would have said the water.

The science of numbers from 600 years before Christ was taught first by Pythagoras, the Greek Philosopher, then by philosophers of India and other countries. It was true in those days, and has lost none of its power. The fact is that the developed intelligence of the present day calls for a science that can be depended upon to solve the many problems of the moment, as well as supply advanced advice for the problems facing us.

The man who is going into a new partnership is getting his associate's analysis to determine whether he will be a help or a hindrance.

The prospective mother has a name worked out for her youngster in order to keep close, harmonious contact in her family.

Before signing a big contract, the business men are first learning if it is a safe day for the undertaking. And so it goes because the same as the next day has its own weather mood, it also has an influence on the life of each individual.

But on Oct. 10, 1926, Charlotte Moore Schoemmell began her swim without the advice of a philosopher. This was from Albany to New York, and, fortunately for the swimmer, the universal vibration of that day was number 11, meaning Revelation. And certainly it was a revelation to the universe for Charlotte, the mother of two children, to start out to accomplish that feat.

It was an 11-6, which added together makes 8, personal day, which calls for finishing anything that is started, and a time to win honor and power.

When she finished, Oct. 20, the Cosmic influence was number 3, meaning self expression.

Charlotte expressed before camers and prominent people,

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IS ATLANTIS RISING?

The History of a Lost Continent

By W. J. Colville

(Concluded from the August issue)

IF THE story of Atlantis is regarded by any as a fable, it must be accounted for in other ways than those which have already been resorted to to prove the narrative fabulous. The statement that Atlantis at one time occupied space which is now the Atlantic Ocean is borne out by the very name the ocean has taken. Atlantis was at one time an immense continent, but was afterward reduced through encroachments of the waters, to an island of moderate dimensions. The name comes also from Atlas, said to have been a mighty ruler of Atlantis before the days of Poseidon, for whom the principal city of Atlantis was named. This great king also gave his name to the central state of the Atlantic empire, which was divided into ten kingdoms. Poseidon was afterward regarded as a god in mythology. Great warriors and heroes of antiquity were often deified; even Romulus was numbered among the gods because he was regarded as the founder of Rome. It is supposed his sudden death was a result of popular protest against his tyranny. The "gods" therefore were not always immaculate.

We say the very name of the Atlantic will have to be accounted for in ways not yet attempted if the story of Atlantis is considered a myth. The deep sea soundings of the "Dolphin," "Challenger" and others in the waters of the Atlantic Ocean have absolutely proved the assertion of Plato, made more than twenty-three hundred years ago, reiterated from the words of his ancestor, Solon, who flourished six hundred years before the commencement of the Christian era, that the ocean district bordering upon the northwestern coast of Africa, extending as far as the British Islands, is filled with volcanic debris which may be correctly termed "mud" produced by sunken land.

It is an absolutely tested fact that the entire bed of the Atlantic Ocean bordering upon the coast of Africa and Europe is at present in such condition as to prove conclusively that violent earthquakes and volcanic eruptions have destroyed countries in that region once extending far toward the shore of what is now America, while the peaks of the Azores, off the northwestern coast of Africa, are without doubt the mountain tops of the highest elevation upon Atlantis.

The circular motion of the Gulf stream is another witness to Atlantis, as it was doubtless occasioned by the water flowing around the island of Atlantis, taking an almost circular form from that circumstance.

The glacial period in Europe was no doubt occasioned by the cold northern ocean being shut off from the waters of the warm southern seas; but as the continent of Atlantis gradually wore away, the Gulf Stream, flowing from the southern seas around Atlantis, warmed the waters of the northern ocean, and by so doing caused that melting of the ice supposed by many geologists to have taken place from twelve to twenty thousand years ago. The epoch when Atlantis was submerged must have fully terminated the glacial period in the northern parts of North America and Europe, while the more southern portions of these continents must have had their glacial era, if at all, at a period of almost incalculable antiquity.

Let the reader try to imagine himself a citizen of the

ancient world occupying a position on Atlantis, say, twenty-five thousand years ago, before the continent had been reduced to an island. At that time Atlantis was physically connected with both the Eastern and Western Hemispheres. Instead of there being two large hemispheres, the Eastern and Western, as now, with two immense oceans between, there was an immense middle continent, that included considerable portions of what are now known as the Eastern and Western Hemispheres. The land was gradually split by earthquakes and the encroachment of the sea, which caused land to rise both on the eastern and western sides of Atlantis. As the land sunk more and more in the central continent, it rose correspondingly on either side. In this way both the western parts of the Eastern Hemisphere and the eastern parts of the Western Hemisphere were gradually formed prior to the time of the submergence of Atlantis, but did not assume anything like their present size till after that event.

This fact will account for the presence of widely different races in the opposite hemispheres, races who certainly were not indigenous to the soil.

There is, moreover, a wonderful similarity in the fauna and flora of the Eastern and the Western world. These facts, together with that perfect unity of tradition in religions and many other respects prevailing in the most ancient portions of the Eastern and the most ancient portions of the Western Hemisphere prove very strongly the union of both hemispheres.

There can be no doubt that after Atlantis had been nearly separated from the mainland, ridges remained connecting with the Eastern Hemisphere and with the Western. The course of those ridges can be traced, as they are not very far below the bed of the Atlantic. Across these ridges men and animals must have passed from Atlantis to the Eastern and Western world.

Inhabitants of Atlantis could easily pass along the eastern ridge into Africa, thence into Europe and thence into Asia; and along the western ridge they could with equal ease pass into the Western Hemisphere. The close resemblance between peoples, animals and vegetation of both hemispheres cannot be accounted for satisfactorily in any other way.

You will also remember that the earliest stories of Egypt are tales of unparalleled glory and magnificence. Egypt was at one time the most highly civilized colony of Atlantis. Long before the days of the Pharaohs or any native Egyptian rulers, you are told, the country was ruled by "gods."

Many ancient Egyptian traditions and inscriptions prove there were great and mighty men who ruled in prehistoric times. They are represented, in tradition, as of a reddish hues.

The Hebrew narrative ultimately traceable to Moses, educated at the court of Pharaoh, declares that red men were specially created in Eden by God.

Now, the Atlantians were doubtless a red race, exceedingly powerful and highly developed.

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His Guiding Spirit

By WARD SKEEN

THE little Carolina town was buzzing with excitement. Small knots of people gathered here and there. Feeling was tense. John Horn had murdered his wife and escaped into the mountains.

"If he is caught, the law won't have a chance," declared some of the hot tempered ones.

But John Horn escaped and left no trail. The earth seemed to have swallowed him.

Bert Gregory was four years old. His two sisters were even younger. The loss of their mother could not be replaced by kind strangers, although every one was glad to lend a hand in their care. Their father, Bert remembered but little, and the sisters not at all. He passed away a year before their mother married Horn.

The utter helplessness of a motherless child is hard to comprehend. The pleading of the tear dimmed eyes, the plaintive wail of the small voice calling: "Mamma, Mamma, I want my Mamma," would melt a heart of flint.

But time helps to heal all wounds, and seals up in tiny recesses of the mind such soul searing memories. They are not forgotten, only stored away. The Gregory children grew up. Friends provided them with food, shelter and clothing. Bert grew into splendid young manhood, and his sisters attained striking beauty.

There was one thing that Bert had never told any one. He had a secret he had never shared, even with his sisters. From his fifth or sixth year he communicated with his Mother in his dreams.

Often, when he planned to "play hookey," to go fishing or swimming with neighboring boys, his Mother appeared to him and counseled him to go to school.

As he grew to manhood, he sometimes felt he was not being "used right," and wanted to run away, out into the great wide world to see things, and have adventures. As often, his mother appeared to guide him along the path of faithfulness.

After these visitations, Bert always had a strange feeling of elation, of having done something manly, something worth while, when he followed her counsel, as he usually did. He was known as the most dependable and industrious lad in the community. His daily tasks were done willingly and well.

When the boy was twenty-one, his Mother appeared to him one night as he was asleep and spoke to him. He could feel her words rather than hear them, but the memory of them was vivid when he awoke.

"Bertie, you are a man now, I have something for you to do. Pack your clothes and take a train for Farewell, Mississippi. When you arrive, go to a frame house up the street from the depot where a sign says 'Board and room.'

Stop there. I will be with you to guide and aid you."

The boy packed and bid his friends goodbye.

"Why! What has come over you, Bert?" asked his employer. "You are doing so well here, why do you wish to go to a strange place? My wife and I were talking about you last night. I was going to offer you a half interest in the farm this fall. You are a man now, and this would be a mighty fine chance for you."

"Yes, I know Mr. Bolt, it is wonderful of you to think so much of me, but I must go. I simply must go." Bert intended to tell his friend of his mother's message, but he could not bear to do it. He hesitated for fear Bolt would not understand, and would think him "queer." And if the other young men in the neighborhood heard of it, they would no doubt, tease him, and this was not a teasing subject.

"Now listen Bert," said Mr. Bolt, "if you have quarreled with Eloise, you do not need to take it so hard. You can make up with her again, can't you?"

"We are just as close friends as ever. I am going over to tell her goodbye now as I go to town."

The boy swung down up the road toward Eloise's home. Eloise came to the door, much surprised. "Why, Bert, what in the world has happened? Where are you going?"

"I am going to Mississippi, Eloise."

"What for; how long are you going to stay?"

"I do not know how long I will be gone. My mother—that is—I mean I must go."

Eloise burst into tears.

"Bert, have you forgotten that we are to be married in two months, and that you promised to buy a little place where we could start in all by ourselves and work together making a home? You must not go. You cannot afford to spend the money. If you spend so much money on a trip like that we will have to wait another year to get married. You do not seem to have a definite idea why you are going. If you had a good position there I would be willing to wait a while and come to you there." Her face brightened, "Or have you got a position there and are trying to surprise me?"

"No, I have nothing in view, but I must go Eloise. I must go! When I return I will ex-

plain it all to you and then I am sure that you will understand."

But Eloise was not so easily consoled. "I can't understand it, Bert dear. Are you afraid we will not be happy, is that the reason you are going away?"

"No, I am sure we will be happy. Eloise, I have planned on our happiness just as much as you have."

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INHIBITIONS

By BLANCHE WHITING KEYSNER

WHAT fair ancestress, down forgotten
years,
Tripping, exultant, to her shepherd's flute,
Lest envious gods should turn her mirth to
tears,
Made still her feet, her joyous laughter
mute?
What Pilgrim maid, with eyes downcast
and shy,
Found Spring arbutus fair, and kisses
sweet?
Her pious elders bade her look on high
To heaven's dim vault, to guide her way-
ward feet.
Lest she should feel their stern displeasure's
rod,
To quench the fire of youth they bent
their will,
And made her walk in sober fear of God,
So must I feel their admonitions still.
The music is my heart I must repress,
I dare not name its singing Happiness.

Our ANIMAL FRIENDS

A Sermon for All Humanity

By DR. S. PARKES CADMAN

NO theme discussed from this platform received more attention last year than that of kindness to God's dumb creatures. I speak of it again in obedience to a wide demand from our seen and unseen audience. Their response reveals the steady advance of humane education, and also a keen desire for the speedy relief of the animal kingdom from the useless tortures inflicted upon it. The text: "The righteous man is merciful to his beast," was evidently in the mind of the composer of an old stanza found in the Berkshire Inn, Great Barrington, Mass.:

A man of kindness to his beast is kind,
Brutal actions show a brutal mind,
Remember, He who gave thee speech and reason
Made the brute and formed him mute—
He can't complain, but God's omniscient eye
Beholds thy cruelty, He hears his cry,
He was destined thy servant and thy drudge,
But know this—his Creator is thy Judge.

Personally, I would not give a fig for any man's religion whose horse, cat and dog do not feel its benefits, Life in any form is our perpetual responsibility. Its abuse degrades those who practice it. Its rightful usage is a signal token of genuine manhood. If there is a superintending Justice surely it takes account of the injuries and sufferings of helpless yet animate creation. Let us be perfectly clear about the spirituality of the issue before us. We have abolished human bondage because it cursed those who imposed it almost more than those who endured it. It is now our bounden duty to abolish the futile and ferocious oppression of these creatures of our common Father which share with man the mystery of life.

I pondered this mystery the past week as I looked upon New York City from the vantage point of one of its great structures. Around me were the towers and pinnacles of the sky line. Below on the street stood a policeman with his horse. It is no reflection on that particular officer's intelligence to say that his cherished steed showed an almost equal mount. He avoided the whirl of traffic, saluted the passerby, accepted with a dainty nibble a lady's gift of an apple, and was plainly bent on making his round of duty a pleasure to all concerned. No hand was on his bridle. He moved at a hint from the officer and halted where it was necessary. The gigantic buildings on all sides had their attractions. They testified to man's inventive and mechanical skill. But the horse fascinated me because in him the Deity's miraculous gift of life was superbly manifested. Moreover, observant minds are not agreed concerning the limitations of the gift. Can animals reason? The French commander-in-chief, Marshall Foch, seems to believe that they can and do, and has recently quoted his dog's behavior in proof of his belief. A distinguished comrade supports the Marshal's conclusion.

Churchmen and scientists, as well as well-known lovers of animals, like my friend Mr. Terhune of Oakland and Francis H. Rowley, relate remarkable instances of patience, courage, fidelity; even of reflective capacity, which go far to confirm John Wesley's confidence that there was

a heaven for good animals as well as for good men and women. Speculate about his opinion as you please. But do not doubt that there is a real hell for those so-called superior beings who unnecessarily and cruelly harass and torment the inferior ones.

I speak, therefore, for those who cannot speak for themselves, and I do it the more earnestly because they are subjected to our bodily demands, our manifold service, and, alas, to our carelessness, our caprice, even our wanton barbarism. Today Switzerland, Germany and Holland lead the world in the humane methods of slaughter. How does its required alleviation fare in the United States? With the exception of the large beef animals which are generally knocked on the head before their throats are cut, the rest are jerked up by a kind ankle and, so suspended, their throats are cut, after which they are left to bleed to death. Imagine a line of lambs, sheep, calves and swine lined around the globe seven times and a half with only six inches between each animal, passing hourly in the manner described to their doom, and you have a realistic picture of the continuous sacrifice. Every one of them persists in consciousness from one and a half to three and a half minutes after the knife thrust. The scenes in the large slaughter houses are too often pitiful beyond description. Electric shocks and the stunning process as now practiced do not and cannot fulfill the determination that these hourly holocausts shall be as painless as possible. If we demand this animal sacrifice for food, as we do, it is our solemn obligation to insist that its sufferings shall reach the irreducible minimum. But the reduction costs in monetary profits because it also reduces the speed of the killing. And owners of the packing industries oppose the slackening of their vast machines by a moment. Yet they are human like ourselves and certainly susceptible to appeals of reason and mercifulness.

A few months ago a rodeo exhibition was given in the auditorium of Madison Square Garden, New York City, for the benefit of a hospital. Wrestling with steers and tying calves is entirely legal as the law stands. Nevertheless, the agents of the American Society for the Prevention of Cruelty to Animals denounced the exhibition as demoralizing and debasing, destructive of the educational work done in public schools and elsewhere for the instruction of children in care for animal life. I agree with this conclusion. Moreover, the rodeo, as given in this city, did not depict the West of today. The shouting, shooting cowboy of the plains was their unique product. He had valuable qualities. He was courageous, enterprising and useful. But civilization has relegated him to the rear. The cattle are tamed, the prairies are fenced, the lariat is almost a curiosity. The rodeo is artificial, commercialized without a legitimate place in modern conditions. Its flamboyant exploitations are offensive. London rose up against them and so should the cities of our republic. Nor need I point out the anomaly of seeking funds for the relief of human suffering by means of a spectacle augmenting animal suffering. Let the performers try roping and throwing on some of the spectators and I for one am ready to

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Hidden Treasures

By FRATER ILLUMINATUS

WHEN Sir Jagadis Chunder Bose recently (or comparatively so) made his announcements regarding his years of experiment in measuring the sensitivity of plants, the journalists of the nations rushed to their typewriters and with customary journalistic penetration announced that the eminent Hindu scholar had "found the souls of plants." They declared that he had "weighed the souls of onions," that he had "proved that begonias think," that he had "charted the sufferings of tortured vegetables," and much more in the same strain, and all equally strained.

For the truth is that Sir Jagadis must have been much more pained at the burst of fantastic press-agenting than his tender vegetables were supposed to have been. It is also the truth that Sir Jagadis has not found the soul of plants, and almost as certain that he has not measured their "psychisms" or thoughts, nor even proved that they "think" in commonly understood meaning of the word.

What he has done is to prove that plants of various sorts are possessed of measurable degrees of sensitivity to certain stimuli—a thing in itself not new, but in the form in which he has presented it, a valuable contribution to the increasingly attenuating science of botany.

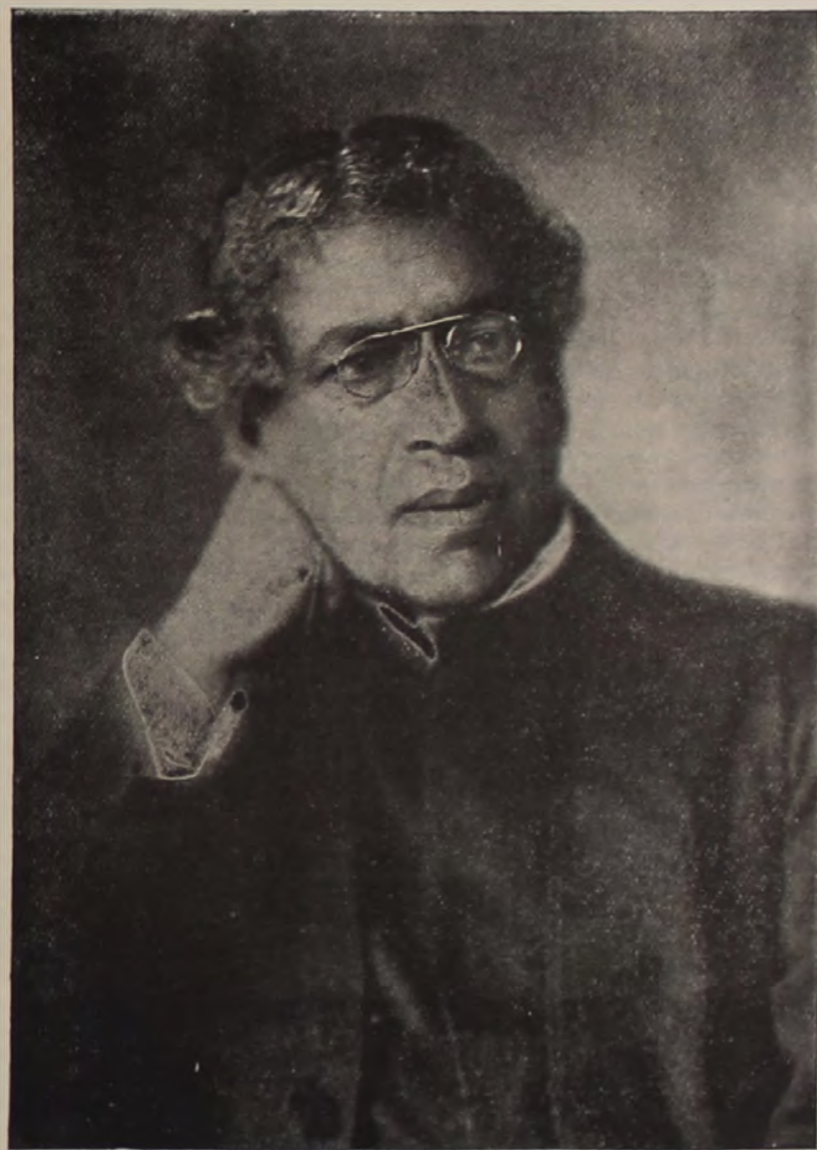
His book, although not "occult," is a necessary text for the informed occultist, who of course deals with aspects of plant life beyond—in a sense of being totally different—the scope of the Indian knight's treatise. Theosophists, seeking confirmation of their often stated theories regarding plant status in the cosmic scheme, and who may have been led, through journalistic enthusiasms to seek it in Sir Jagadis' book, are doomed to two things—disappointment and assistance. For, if his discussion does not deal with the soul-nature of his beloved flowers and herbs, it does nevertheless offer much data on the sensual side of plant life which is highly in-

dicative that there may be something presently discovered confirming what the occultist has always held is true of plant life on its super-sensual side.

And this latter circumstance, as well as the technical excellence and general lucidity of the work, is what leads us to highly recommend it to all earnest students of those subtle links between all

Cosmos in all its manifestations which is the characteristic of the true occult researcher. Macmillan publishes it.

I would as easily have believed that I had never heard of John D. Rockefeller as to have believed that I have passed through so many arduous years of occult research, without contacting in some form the personality of Marc Edmund Jones. Probably you are sitting back in your chair saying, Well, that chap, whoever he is, can't know much, if he doesn't know Jones! And perhaps you are right. It is these punches in the psychic jaw which often cure us of perilous intellectual pride. And until I recently got hold of "Key Truths of Occult Philosophy" by that author, I confess freely and honestly I had never even heard of him. I rather marvel at this. It is part of my business to ferret out the best things in occult literature. And either something has gone woefully wrong with my ferreting ap-



Sir Jagadis Chunder Bose

paratus, or some mysterious force has prevented my finding out about him until now.

Anyway, he has written the clearest exposition of occult streams of thought which I have yet discovered in the English language. He is a little rougher with occultism in general even than I am, and I am considered so skeptical that I am suspected of being not at all occult! His book is published by the J. F. Rowney press, Los Angeles, and is in addition to being exceptionally necessary to the general worker in the field, also very attractively put together.

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In The Pronaos of the Temple

The True and The False Rosicrucians

By Franz Hartmann, M. D.

(Continued from August Issue)

THE SPIRIT—the Primum mobile—is self-existent and is motion; the body, or the element of matter, is in its essence without motion, and differs so much from the former that an intermediary substance is required by which the Spirit can be united with the body. This intermediary spiritual substance is the soul, or the fifth essence (quinta essentia) because it is not included in the four states of matter, which are called the four elements, but constitutes a fifth element, or a higher state of matter which is perceptible to the physical senses. This soul of the world is of the same form as the world; because as the spirit in man acts upon all the members of his body by means of man's soul, likewise the universal spirit by means of the soul of the universe pervades and penetrates all parts of the latter. There is nothing in the world which does not contain a spark of this universal power; but spirit is most active in those things or beings in whom the activity of soul is strongest.

This astral spirit can be rendered very useful to us if we know how to separate it from the other elements, or if we use such things as contain an abundance of it. There are certain things in which this principle is not so deeply sunk into or so strongly amalgamated with the body as it is in others, and such things act powerfully and may produce quickly their counterparts.

This is the great alchemical agent, and in it are contained all productive and generative powers. If this spirit is extracted from gold or silver and united with some other metal it transforms the latter into gold, respectively silver.

There is such a great harmony and unity in nature that every superior power sends its rays through intermediary links down to the lowest, and the most inferior thing may rise up through the scale to the highest. Thus the lowest is connected with the highest comparable to a string of musical instrument, which vibrates in its whole length if touched at one end. If the lower is acted on it reacts upon the higher, and the highest corresponds to the lowest.

A thing of very small size may produce a great effect (as may be seen by the growth of a tree from a seed), but this cannot take place with an elementary quality (physical force). The hidden powers may accomplish a great deal, because they are the properties of the form to which they belong; but the elementary (mechanical or physical) forces, being material, require a great deal of matter to produce great effects upon matter. The powers belonging to the form are called occult powers, because their causes are hidden; that is to say, even the sharpest intellect cannot thoroughly conceive of their nature, and what the philosophers know about them they have learned rather by

observation and experience than by intellectual reasoning.

God created man in His own image. The universe is the image of God and man is the image of nature. Man is therefore, so to say, the image of the image; in other words a Microcosmos, or little world. The world is a reasonable, living and immortal being; man is equally reasonable, but he is mortal, or at least divisible. Hermes Trismegistus says that the world is immortal, because no part of it is ever annihilated. Nothing is ever annihilated, and if "to die" means to be annihilated, then is "dying" a term without any reason for its existence; because there is no death in nature. If we say that a man dies, we do not mean to imply that anything of that man perishes; we only mean to say that his body and soul have become separated from each other. The true image of God is His Word, Wisdom, Life, Light, and Truth; they exist through Him, and the (spiritual) soul is their image. This is the reason why it is said that we (man in its primitive purity as a spiritual being) have been created in the image of God, and not in the image of the world or its creatures. God can neither be touched with the hand, nor be heard with the external ear, nor be seen with the external eye, and likewise the spirit of man can neither be seen, heard, or touched in this manner. God is infinite and cannot be overpowered by anything, and likewise is man's spirit (spiritual soul) free and can neither be forced nor limited. In God is contained the whole world and everything existing therein, and likewise in the will of man is contained every part of the body. Man being thus stamped and sealed in the image of God as His counterpart, necessarily clothed himself in a form, representing the true image of nature. He is therefore called the second or little world; he contains everything contained in the great world, and there is nothing existing in the latter which is not also truly existing within the organism of man. In him are contained all the elements (principles), each principle according to its own qualities; in him is the ethereal astral body, the vehicle of his soul, corresponding to the firmament of the world; in him is the vegetative power of plants, the principle of sensation, manifest in the animal kingdom, the divine spirit, the divine reason, and the divine mind. All this is contained in

TRANSITION

BY ARTHUR GRANT

SILENTLY into a view of mist

Pass years and ages in slow parade,

And the silent stars gleam dimly down

On the wonderful works that man has made.

Subdued by the patient hand of time,

They see them crumble and fall away,

And above their ruins in grandeur rise

The nobler works of a later day.

But ever aglow

In the span of space,

These selfsame stars

Shed their silver light,

To lighten the nights of all the years

As long as the heavens remain in place.

man, united to a unity and belonging to him by divine right. Man is therefore called by the Bible "the whole creation," and in his aspect as the Microcosm he contains not only all parts of the world, but also contains and comprehends the divinity itself.

The natural soul is the Medium by which the Spirit becomes united with the flesh and the body, through which

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Some Mysteries of Sleep

By PIERSON WORRALL BANNING

THE BORDER LINE OF SCIENCE SERIES

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NATURE has various ways of manifesting itself. The human mind divides its daily routine into rest and activity. Animal, vegetable and mineral life does the same. Nature has taken this way of refreshing and rebuilding the vitality essential to continued life and activity.

But nature seems to do other things that bring about the appearance of sleep, even if it is not exactly the same as ordinary sleep. Thus we find that in exhausted conditions there may develop a long period of unconsciousness similar to sleep, that may either end in death or awakening.

Nature permits itself to be directed to some extent. Hypnotism, in many cases, brings about a state resembling sleep. But it is not natural sleep, though the person in this state may receive wonderfully refreshing benefits.

The degree to which one participates in natural or hypnotic sleep is representative of his control over his own mind. The individual who cannot relax or eliminate from his mind disturbing things, lacks will power.

The "depth" of sleep is indicative of one's power of attention. The habit of eliminating everything from the mind at the time of retirement is a development. A person so endowed finds that almost instantly he retires the active mind loses consciousness. Such a person is often hard to waken or disturb by ordinary noises. The "deep" sleeper is the opposite of the light sleeper who is so lacking in the control of mental direction, that every passing fancy arouses his mental activity, and "dozing" answers to his need for sleep.

All types of sleepers awake at periods they adjust their mentalities to, either at regular hours or irregularly.

The excellent hypnotic subject, we find, has the ability of the deep sleeper, and under intelligent direction by the operator is able to go into still deeper stages of apparent sleep. No matter how deep the directed sleep may be, if allowed to continue it develops into natural sleep, and in due course he awakens as from a natural sleep, or at the time he is instructed to.

The individual who sleeps for days in a hypnotic state without action or movement of certain organs of the body, or only slight action of these organs, often becomes partially conscious of some of his surroundings, though not always. If not kept asleep to the point of exhaustion, he will awaken of his own accord if allowed to pass into a natural sleep, told to awaken when he desires, or at a given time.

But these types of sleep are not always the same as

those forced and prolonged sleeps that certain conditions of the body bring about. The much studied "sleeping sickness" has been found to be caused by an entirely different thing than either of the types mentioned.

Sleeping sickness is not now considered necessarily fatal. Esther Hammer, a young girl of Venice, California, suddenly went into a prolonged sleep that defied all efforts of the best physicians. She slept for more than four months. Dr. Sands, her physician, considered her awakening and recovery most remarkable.

What was responsible for her sudden sleep was not determined, but her case attracted specialists of various kinds.

An even stranger case of prolonged sleeping was that of Doris Hinton, about twenty years of age. She lived in Chilwell, near Nottingham, England. She remained like a marble statue for six months. Up to the time the sleep, or trance, started, she was considered as one of the brightest girls of the neighborhood.

One evening while listening over the radio she suddenly said she felt sick and faint. Removing the head-set, she dropped back on the couch, and from that time neither spoke nor moved for six months. Her jaws became rigidly set, necessitating her being fed through a tube.

She had shown no symptoms of any known illness and during the period of her enforced sleep actually gained weight. The question was raised at the time as to whether she heard something over the radio that produced this trance, if it was really hypnotic, or whether she was put to sleep from some electrical cause having to do with radio.

While trances have been known through all recorded history, their causes are various. Some are self induced, others are due to disorders. But nothing in the history of this young woman led to the belief that she had had disorders that such a condition could be traced to.

There are many authenticated instances of

seeming remarkable duration for long sleeps. A recent one was the case of Anne Swanepool, of Johannesburg. During the latter part of October, 1921, she revived after being in a deep trance or sleep for over nine years.

Excepting for her somewhat weakened condition, she was in full possession of her faculties. Her voice at first, however, was weak, though perfectly distinct.

It is most unusual for hypnotized sleepers to remain

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Pierson Worrall Banning

PIERSON WORRALL BANNING passed from this life July 7th, to continue his career of usefulness from another sphere. Mr. Banning was one of the most popular writers it has been the good fortune of this magazine to acquire. His "Border Line of Science" series, now running in this publication, he had completed for the balance of the year before his sudden decease. With profound sorrow over the personal and professional loss, the Occult Digest extends its sympathy to his family and friends, tempered with the joy which all true occultists feel at the transition which is by the world at large so frequently misnamed Death. Pierson Worrall Banning has not only left his imprint for constructive thought, but will continue to do so. So we believe, and so we proclaim.

asleep for long periods. But to prove the rule, the exception is reported, but not confirmed, in the case of two girls in the village of Blatna Brezotica, in Jugo-Slavia, who had been hypnotized by a traveling showman named Frank Rok.

Seemingly forgetting he had put them to sleep, he moved to another location and all efforts to find him proved unavailing. The result was the girls were still sleeping and no one seemed able to arouse them during the first six months of their sleep. The final outcome of this is unknown.

In these states of sleep the sleeper is either under the control of someone else who may or may not be known to others, or has given up his desire to awaken, because it requires too great effort on his part. The determining cause that finally awakens them seems to be one of the missing points, in the results obtained when investigating such instances.

Probably the longest sleeper known to modern history was Nicholas Hart, known as the "Sleeping Man." He was born in Leyden, Holland, Aug. 5, 1684.

At the time of his birth his mother slept soundly for forty-eight hours, and continued to sleep another forty-eight hours after his birth, which took place unknown to her. The child was born asleep and continued to sleep, until the mother awakened forty-eight hours later.

Every year following his birthday he would fall asleep and remain asleep for varying periods of time.

Finally he broke all records when he went to sleep and remained in that condition for twenty-two years, without once awakening. In this condition he was placed on exhibition in a bed built especially for the purpose, with curtains drawn aside to show him peacefully lying there, unconscious of all that was going on about him.

Every known means was tried to awaken him, but without avail. Spirits of the strongest kind were placed in his nose. Only once did a response occur. That was but a slight cough.

At different times for days and nights he was watched for weeks at a time, by committees of doctors representing the Royal Society, in an effort to decide whether or not trickery was being practiced. But each investigation came to the same definite conclusion. The final report of the Royal Society closed by "declaring that he was no cheat."

And yet another state of continued sleep is to be found among certain animals. Everyone has heard of suspended animation. Bears, snakes and some other animals freeze or go into a dormant state of inaction for the winter, only to thaw out again when warm weather returns. Fish freeze in ice in streams, only to become active when

the melting of the ice releases them.

Another interesting question presents itself regarding the condition of the mind of the sleeper at such times.

In the case of Nicholas Hart, who slept so many years, due perhaps to a prenatal influence, he came into the world greatly handicapped. Instead of having any desire to keep awake, he found it very easy to remain asleep. As the periods of sleep came oftener, and for longer periods of time, doubtless he became more and more used to them, and probably craved that condition.

The Town of Yawn
MY friend, have you heard of the
Town of Yawn
On the banks of the River Slow?
Where blooms the Wait-a-While
flower fair,
Where the Some-time-or-other
scents the air,
And the soft Go-easies grow?
It lies in the valley of What's-the-
use,
In the province of Let-it-slide.
That tired feeling is native there,
It's the home of the listless I-don't-
care,
Where the Put-it-offs abide.
—Lorain Journal.

Consequently, when he went into his twenty-two years sleep, he found far more enjoyment in not having to exert himself than even the laziest man ever experienced. Evidently his sleep was a state of self-hypnosis, from which he refused to be disturbed or aroused.

As many different explanations seem to have been given sleep and its causes, as there are persons who have experienced sleep.

The following may assist some to a more comprehensive appreciation of what a very large group of thinkers consider it to be.

Let us compare the mind that controls our bodies both while awake and during sleep, to a pool. Deep down in this pool is the unfathomed portion of the mind, and mind action, where the so-called sub-conscious is to be found. As we approach the surface of this mind pool the quiet lower portions are left behind. At the surface we find the rippling, active portion of the mind we call the active or positive mind. It is this surface part of the mind that is our consciousness when awake, and the part of the mind that controls our actions during this condition.

But when we go to sleep we may compare the active surface of our mind pool to the surface of the little pool of water that freezes over at night, becoming inactive on top. Down below the frozen surface of this pool of water the waters are still limpid and liquid,

and able to stir or be stirred.

Upon awakening, the surface of the mind pool, like the surface of the pool of water, melts again into action. The breezes, the outward things that reach the surface of the now liquid and active surface of the pool, reflect down into the depths again, and receive back reflections or impressions from below that respond on the surface.

In the case of the sleepers we have mentioned, it is evident that the surface of their mind pools "froze over" for some cause, and so remained for abnormal periods. In the case of the two girls who continued to sleep when the hypnotist had gone, his compelling personality and suggestions to remain asleep evidently were sufficiently powerful to paralyze the mental action of their minds.

In the case of the other sleepers, it may have been an organic or induced cause that reacted on the mind, resulted in a similar holding of the surface of the mind pool in each case in a frozen state, until through some cause it was suddenly released and the surface of the individual mind pools melted again into action.

Because normal sleep represents a trained control of the individual, to produce a frozen surface of one's own mind pool, or is the result of a natural ability to bring about this condition, we find that while the surface portion is frozen in sleep, the lower depths of the mind pool are not affected in the least.

If that is so, what goes on deep down in these mind pools, it is reasonable to inquire. Let us compare the individual mind pool that he controls at times, and that also control him, and the similar mind pools of every other living person, to the thousands of little pools of standing water that appear at the surface of a large bog or floating mass.

These individual pools in the surface of the bog may be compared to the mind pools of individuals on earth today. If we will dig down into the bog but a little way, we will find that the entire bog is underlain with an abundance of water. The bog may seem to rest or float on the surface of the water.

In exactly the same manner, we may compare the mind pool of each individual, as connected through its depths in the subconscious, with the great universal mind all about us.

If we could raise the curtain of the unfathomed, hiding the depths of our mind pools, so we could see where our mind actually comes from, and where it will go when we die, and with what it is connected right now, we would doubtless find that at the bottom it was exactly like the pool in the floating

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

News Notes of Interest to Occultists

FLEEING to London, England, in an effort to escape an ever-present jinx, Miss Pauline Frederick, the beautiful American stage and screen star, is rehearsing for her first stage appearance in a foreign land while newspapers are speculating who the next victim of her "hoodoo" may be.

Starring in "vamping" roles, Pauline's jinx first picked out Frank M. Andrews, a successful and happily married architect of New York City. Andrews was divorced by his wife. Seven days later he married Pauline. In a couple of years his firm was in the hands of a receiver, and he was again divorced.

Next under the jinx's spell came E. R. Thomas, millionaire publisher and Wall street operator. Thomas paid attention to Pauline's enchanting eyes, and soon his wife divorced him. He married the stage star, backed her plays heavily—and lost his fortune in the panic of 1907.

They were divorced, and Pauline resolved to ignore all men. Tommy Thorne, who was making a spectacular success as a young Broadway actor, fell in love with her, was rejected, and hanged himself. Next came Willard Mack, another Broadway star, whom she married and promptly divorced because he nearly killed himself with drink. Her last marriage, to Dr. C. Alton Rutherford, of Seattle, Wash., ended in disaster, with the doctor a broken-hearted man.

Perhaps the climax came when Miss Frederick's father, Richard O. Libby, died and cut her off in his will without bequeathing her a single penny.

AMERICAN GIRL SAVED FROM VOODOO KILLING

Selected, the Havana police assert, as the victim for a human sacrifice Beatrice Chisholm, the 7-year-old daughter of Everett Chisholm, a prominent American resident of Havana, Cuba, was rescued by a girl employee of the Chisholm household and several neighbors when an attempt was made to abduct her.

Blood of the child was prescribed by a voodoo witch doctor, Trino Fernandez, as the only cure for a sick Negro, Luisa Pedra, and two youths, Francisco Hernandez and Eugenio Cortez, were ordered to procure the victim.

The child was standing on the sidewalk near her parents' home in Vedado when an automobile occupied by the two youths and driven by a third, stopped near her. The child was seized

and an endeavor made to force her into the automobile but she struggled and screamed and the maid rushed to her aid with several neighbors.

Forced to release the child the youths ran, but two were captured. The police say they made a full confession and Hernandez led the police to the headquarters of the witch doctor at the "Quintao del Obispo," where there is a cluster of shack houses occupied mostly by Negroes.

The police broke into the house where numerous Negroes had gathered, apparently awaiting for the delivery of the victim. The sick woman was also present. All were taken to jail, followed for a distance by a threatening crowd.

HYPNOTIC BURGLAR PUTS VICTIMS TO SLEEP

A burglar who used hypnotism to put his victim to sleep and then ransacked her home has been arrested at Lodz, Poland, just in time to revive the woman after doctors had failed. The woman's husband, an army lieutenant, took her to a hospital, where her case was diagnosed as "hypnotic lethargy," but physicians tried in vain to draw her out of her trance. Meanwhile police had traced the thief through one of the stolen articles, which they found in the possession of a notorious receiver of stolen goods. They had no trouble in arresting the scientific burglar, who ultimately agreed to awaken his victim on condition he would be dealt with leniently for the burglary.

MOUNTAINS MOVE? YES, AND SHOCK CONTINENT!

The Andes, longest mountain system on earth, 4,500 miles in length, are moving. The American scientist, Willis, discovers this. Dr. Willis traces the cause of earthquakes in Japan and Chile to the heaving of the Andes chain. It was the moving of the California mountains that caused the San Francisco earthquake in 1906, he adds.

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Telepathy as a Natural Force

By GRACE EVELYN BROWN

(Continued from page 8)

from those who have entered the higher worlds to others inhabiting them also.

Perhaps the most common form of telepathy is that produced between those who are together; then the giving and receiving of thought is capable of being observed and recorded without other interests interfering. The time of the sending of the thought is seen to coincide with its reception. Friends talking together utter the same thought at the same time, or one may express the thought in the mind of the other. I had an experience several years ago which made me conscious of this play of thought in a very definite way. A friend who was teaching me stenography used to sit opposite me at a little table. She would often ask me to give her a word to illustrate a certain principle. Suddenly, like a little winging bird dashing against a window pane, I would feel her thought strike me, and a certain word would flash into my mind, which I would give in answer to her request. Then she would ask wonderingly: "Why do you always mention the actual word that I have in my mind?"

"I feel it strike me," I would reply.

Besides these definite thoughts there are indefinite ones. The entrance of a certain person where others are gathered will at once produce a different atmosphere in the assemblage, especially if the newcomer has a dominating personality. In the portrait class of the art school which I attended, the entrance of the instructor seemed immediately to reveal imperfections in our work which we had considered perfect but a moment before. Of course our imagination as to his criticism and the ordeal before us added to our sensitiveness; yet the emanations of a superior power are always stimulating to those less endowed.

Certain combinations of individuals are like certain combinations of colors or like the union of two or more chemicals which must produce a similar result every time they are mixed. When friends who have been parted for years meet again, one of them having changed or grown a great deal since the last meeting, the association is like an outgrown garment; one misjudges the other. The one who has changed is wrongly judged by the old standard, and is embarrassed and dumb, merely by reason of sensing the opinion of the other, although no word regarding this may have been uttered. The other may also feel the incompatibility for the same reason, thus illustrating the power of thought.

The lecturer, the actor, and the musician, in fact anyone who appears before audiences, is conscious of the thoughts of his audience. He is inspired by

them if they are appreciative, or rendered unfit for his best service if they are unfavorable to him. Masses of thoughts and emotions from an audience surge toward the speaker or the performer in a great tidal wave, which if appreciative thrills him with its warmth and fullness. When this experience is lacking, he may know that he has failed to reach the hearts and minds of his hearers.

Death to the Chair

WASHINGTON—*Nationwide agitation to abolish the death penalty in America has been aroused by the Ruth Snyder-Henry Judd Gray case, Virginia Peters Parkhurst, Maryland state director of the Susan B. Anthony Foundation, declared today.*

Making it clear that those opposing capital punishment are not interested in the death chair verdict imposed upon Mrs. Snyder or Gray, as individual cases, Mrs. Parkhurst said:

"When we, as Christian people, deliberately stand by and without raising our voice in protest allow the continuance of legalized murder, we are committing a sin of omission."—*News dispatch.*

A strong desire to meet a friend, to be with a loved one, to express love and friendship, or to communicate some necessary knowledge to another sends out a thought-form which goes directly to its object as an arrow to the target. When one is under the influence of a strong desire or emotion, the thought is most readily sensed by the person to whom it is sent. When one is in great need or danger, a mental call may be sent to one who is considered able to help. If the spiritual tie between these two is strong, the message is the better able to bridge the distance between them. If the mind of the one to whom the message is sent is intent upon some other matter at the time, the thought will remain near until there is an opportunity for it to exert its influence. Thoughts are ensouled with blind forces which automatically endeavor to carry out the intentions of their senders, as servants do those of a master.

An example of this kind of telepathy once came to a relative of mine. A man broken down mentally was removed to a sanatorium against his will. Late one night he attempted to escape, and entered a closet under the impression that it was an exit. In his disappointment he called out to his wife. She was awakened suddenly from sleep by his call, although she was several miles distant from him. Hearing his voice, she thought that he had escaped and was calling to be admitted to the house. His desire to return home, accompanied by his will to do so,

and the thwarted attempt were embodied in this telepathic message, resulting in impressing its recipient with the idea that he had already accomplished his intention. A telepathic message may be most successfully sent when the sender and the one receiving it are in emotional rapport regarding the subject of the message. In the foregoing case both persons were suffering from the separation and the conditions accompanying it. The recipient of a call for help may respond because of selfish motives or because of a general disposition to be of service to others. Every day the newspapers relate deeds of noble self-sacrifice where persons plunge into deep water to rescue others or rush into burning buildings to save those in danger of being burned, showing that there is an almost automatic response to need in the hearts of all men.

A case illustrating a different phase of telepathy once came under my personal attention, where a man and a woman who were much to each other were separated by a disagreement regarding different standards of living. The woman left the place where the conversation occurred and went home. She retired and after some time fell into a light and troubled sleep. Suddenly she heard her name clearly spoken. The voice and manner of the person speaking were recognized as being those of the man with whom she had had the disagreement and who was several miles distant. He was continuing to criticize her for the opinion which she held. A guest who was present at the place where the man was staying told her later that the words which she heard had been uttered at just the time and in just the manner in which she had heard them. The interesting fact to be observed here is that the words which she heard were merely those which referred to the disagreement from which she was still suffering. They were doubtless directed toward her with resentment and anger, and the reason why she heard them was because she was still holding her own resentment and anger against the one who uttered them, thus attuning herself to their low pitch. Had she been able to lift her emotions and mind to a higher level, she would not have heard them.

As a mole burrows in the ground, as a fish swims in the sea, and as a bird flies through the air, so each thought has its natural home either in dense coarse matter, or in higher fields of expression. Again, thoughts congregate, associating with others of their kind in the same way in which flocks of birds and herds of animals keep

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MY STARS--WHAT THEY TELL ME

What Your Birth Hour Signifies by Haasan Osiris

BY referring to the "Tables of Planetary Hours" in last month's issue you may determine what Planet was ruling the hour in which you were born.

The planet ruling the hour of your birth has some bearing upon your general character and indications of life aside from the qualities given by your Zodiacal Sign and Main Ruling Planet.

THE SUN

IF you were born in an hour ruled by the Sun you are more or less diplomatic and others often fearful of approaching you. You are progressive, ambitious and generous, and this hour bestows upon you refined and genteel mannerisms which attract the admiration of others. You have reserved energy and are decidedly forceful in actions and speech. You do not sit idly while others go on—but prefer to lead. You do not like to be alone—loneliness is one of your greatest dreads. Your judgment is sound; you have many opportunities to rise to high position and wealth through life. Your love-affairs will be more or less annoying and you will find difficulty in locating your real mate. You will undertake many things in life and be miserable until you have mastered each one of your efforts.

You have ability to hold responsible positions and usually find yourself rapidly advancing in any department of life you are engaged. Many favors will be granted you and you will do a great deal of traveling in early years, in fact you are so full of latent energy you cannot be contented in one place for long unless the conditions surrounding you are such that allow you to fully expand and forge ahead in pursuit of your heart's desires. You will be surrounded constantly by many friends and while marriage is usually delayed you are sure of a fairly happy domestic life after marriage and your offspring are generally healthy, robust and mentally, very alert.

THE MOON

IF you were born in an hour ruled by the Moon you are strangely changeable in opinions which is often annoying to your friends. You are undecided on important issues and constantly need advice and encouragement from others. Your nature is refined, generous and you are often affectionately inclined and unless careful this can turn out to your detriment. Your nature is somewhat dualistic—at times you will be warm and generous hearted; again very cold and unconcerned; these moods

coming over you unawares and for no special reason at all. You are inclined to be conservative, economical and practical. You like to have every action advance your interests but you accept failure very mildly if it should happen your way.

You are destined to travel across the water through life and will have peculiar adventures among strangers in foreign lands. You will have many ups and downs in pursuit of your pastimes; often friends prove untrue and you suffer heartache in love affairs. Unless cautious you will choose a mate upon impulse and forever regret it for you are mysteriously attracted to those who are most inharmonious with you; therefore, a great deal of tact should be used in selecting the marriage partner.

You lose many opportunities to advance yourself through timidity and lack of self-confidence and will lead a more or less common existence unless you bring out the hidden fire in your nature and resolve firmly to over-rule all obstacles that you imagine before you. Your offspring are usually somewhat delicate in health, but have a strong well-developed mentality and will be a great care until they reach maturity.

MARS

IF you were born in an hour ruled by Mars you are bold and persistent in the effort to carry out your plans. You have great nerve-force reserve and are more easily thwarted in plans or decisions. Unless you use more than ordinary care you are liable to become selfish and unfeeling towards others but this can be overcome by self-discipline and by cultivating thoughtfulness and kindness. You are somewhat muscular in physique—so strenuous exercise appeals to you. Your hour ruler gives you a temperamental turn of mind, also bestows lack of judgment in the pursuit of pleasures and pastimes which cause you to often over-do and undermine your health.

You will encounter many disagreements among friends and associates and often you cause otherwise good friends to turn against you because of your combative nature. Your life will be jammed with experimenting, exploring and dealing in things of an inventive nature. Your financial affairs will usually prosper with only minor setbacks at times, but each failure will be

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Astrological DAILY GUIDE for September

By Haasan Osiris

1. An excellent day. Seek employment. Ask favors. Push all business affairs.
2. Same as yesterday, except avoid agreements, writings, etc.
3. Sell but not buy. Avoid losses in money. Otherwise a favorable day.
4. Avoid disagreements and quarrels. Visit. Recreate.
5. Mixed vibrations prevail. Avoid traveling, changes and important affairs.
6. An unfortunate day. Be careful in all undertakings.
7. An excellent business day. Good for courtship in evening.
8. A progressive business day. Push all affairs of importance.
9. Unfavorable. Avoid all important deals. Make no agreements and sign no contracts.
10. A. M. moderately good. P. M. somewhat uncertain. Use caution.
11. Forenoon is the best part of the day. Mingle with opposite sex. P. M. rather unfavorable.
12. Mixed influences predominate. Be careful in important things.
13. Same as yesterday. Avoid risks and accidents.
14. An adverse day. Postpone all important dealings.
15. Avoid asking favors. Do not change or travel.
16. A. M. favorable. P. M. adverse.
17. Seek employment, advancement. Mix with superiors. Ask favors.
18. Attend usual Sunday affairs. Avoid quarrels.
19. An unfavorable day. Be careful in business deals.
20. Attend hygiene. Collect money. Correspond.
21. An unimportant day. Attend usual duties only.
22. An adverse day. Postpone all important affairs.
23. Same as yesterday. Avoid accidents.
24. Same as yesterday.
25. Remain quiet. Avoid trips, travel, and misunderstandings.
26. Partly adverse. Attend only necessary duties.
27. Avoid quarrels, intrigues, etc. Avoid loss of temper.
28. Correspond. Make agreements. Sign documents. Attend important things.
29. Attend only usual duties. Somewhat unfavorable.
30. Early morning hours are best. Remainder of day is unfavorable for important deals.

Telepathy as a Natural Force

By GRACE EVELYN BROWN

(Continued from page 22)

together, or as different classes of society keep to their own kind. The atmosphere of particular locations, therefore, teems with particular kinds of influences. As a good instance of this I remember the depressing, murky, evil atmosphere hanging over the environs of the Chicago stock yards, where thousands of helpless animals are butchered daily. Approaching that region is like entering the smoky atmosphere of a large terminal railroad station on a dark, heavy day; yet infinitely worse, for the vibrations are the evil ones of suffering, torture, and cruelty, fear and apprehension. In the building where the animals are being driven to their doom these vibrations are so strong as to be like a physical blow, and would unnerve a sensitive person for hours.

There are many examples in the reports of the Society for Psychical Research relating to the telepathic reception of calls for assistance. Many times a benevolent person receives an impression that another needs help, is strongly and repeatedly impressed to go to a certain place, and does so to find that there is a very good reason for the impression. The call may come from the needy man himself, or from a higher source, or from both merged together. It may proceed from a human being no longer upon the physical plane, who upon the upper levels of our sevenfold field of existence is able to know the needs of the sufferer and that it is best to assist him.

There is also another class, many examples of which are recorded by the Society for Psychical Research. At the moment of passing out in death many persons appear to their loved ones who are at a distance. The state of mind and the emotions accompanying the transition are so strong that it enables the one who is passing to go in his etheric body to the one to whom he desires to speak. This apparition may cause a vague conviction that its original is passing on, or it may actually speak and give the information more definitely.

An example of this kind of communication occurred not long ago. A mother who was taking an afternoon nap suddenly saw her son before her. He wore the uniform of an aviator, aviation being his work. He said to her: "Mother, don't grieve. It's all right. It had to be." Then he disappeared. She was convinced that at that moment he had been killed. A few hours later her telephone rang. A newspaper reporter was calling to ask her if the report about her son being killed was true. "Yes," she replied, "it's true." She had not as yet received the actual notice of his death, but it

came in the course of time, thus confirming the truth of the impression.

One who is able to receive any of the myriad vibrations which come from the invisible regions finds the world a very different place from what it is to the more obtuse who have not developed psychic power. To the positive clairvoyant there are always rifts in the clouds of material existence. The man of psychic powers sees through these rifts the lights of other states of being. Often in the midst of practical thoughts there will flash upon his mental vision the face of a friend or

End State Murder

WILLIAM RANDOLPH

HEARST, newspaper publisher, urged in a speech that opened the first convention of the American crime study commission that the death penalty be abolished. He said abnormality, as well as insanity, should be considered a compelling cause of lawlessness, and that the principles of Christianity be applied as a cure for crime.

"My conclusion," Mr. Hearst said, "is that the state should cease to commit murder, as an example to its citizens not to commit murder."

an acquaintance. It may be that the face thus casually appearing is that of a person met the day before, and at the moment of the vision the person whose face appears happens to think of the one who sees it.

In the same way there are clairaudient powers developing in the human race. As one suddenly sees a certain face, so one may hear the fragment of a sentence, perhaps trivial, inconsequential, like a bit of conversation overheard on the street. This may be something spoken by someone still in the physical world, which is in some way attuned to the consciousness of the hearer. Again, it may be something uttered by one who has dropped the physical body. These experiences merge the physical with more advanced states. Sometimes it is difficult to determine whether a certain communication comes from someone inhabiting this world or from the invisible world which lies so near.

Communications from the unseen world about us come with an entirely different influence. They produce a vague yet thrilling impression of a

presence different from that of an incarnate individual. An invisible barrier is felt, a "ring pass not" between the two states of being. A psychic influence is strongly felt in the case of haunted houses, caused often by the fact that a sudden tragedy has left its unpleasant psychic effect.

To those who are clairvoyant it is very apparent that evil thoughts do great wrong both to their authors and those to whom they are sent. Explosive anger clairvoyantly seen appears even more vital and vivid than flashes of lightning in the physical world. Thoughts of sorrow and bereavement generated by mourners carry to departed ones an atmosphere of gloom and despondency, preventing them from realizing the brightness of their new life, and also tending to draw them back to the conditions which should be left behind.

The law of cause and effect exists on the invisible planes as well as here, and those who sow helpful and bright thoughts will reap corresponding results as well as those who sow harmful, despondent thoughts. Those who have generated love, friendship, and esteem in the hearts of their fellow men will when passing over to the next life, find a profusion of thoughts of beauty meeting them. Vague thoughts of love will appear as a rosy mist, and the more definite thoughts will take on the forms and colors of beautiful flowers. Occultists have stated that after the death of Queen Victoria her atmosphere was so filled with myriads of loving, tender thoughts that she was completely surrounded by them, and she passed through the lower planes scarcely conscious of their existence, being principally conscious of these surrounding forms of love and beauty.

To those dwelling upon the superphysical planes the ever changing forms of emotions, desires, and thoughts are as much a part of their lives as the changing clouds of the sky are of ours. Thoughts and emotions cannot be concealed there as they are here. Before a soul can be admitted to heaven all unworthy thoughts must be eliminated.

All creatures are bound together by the interplay of telepathic forces. No entity lives for itself alone, whether it be an atom, a man, or a great Being manifesting through a star. The human kingdoms, the kingdom of the angels, and the kingdom of the gods are joined by various phases of telepathy. Thus there is promoted a closer unity of all lives in the One Life of God.

On Theosophical Authority

By JOCELYN UNDERHILL

(Reprinted from Canadian Theosophist)

THE sight of yet another "Theosophical" volume of well-nigh a thousand closely printed pages has shocked me into writing an article! It is all to seldom now, in a busy life that threatens constantly to get busier, that I have time or inclination to write as in old days. Yet this present volume is so great a challenge and the generation of Theosophists to which I belong who alone can deal adequately with the subject, grows so few, that I am tempted to place on record yet again the position as I see it in regard to what should constitute our attitude to teachings masquerading as Theosophy. The volume is called "Talks on the Path of Occultism," by Mrs. Besant and Mr. Leadbeater.

Theosophical literature, like the Gaul of Caesar's immortal introductory line, is divided into three parts. There are the volumes of Madame Blavatsky, and those writers immediately inspired by her, notably the early Sinnett and W. Q. Judge. Then comes the vast output of Mrs. Besant and Mr. Leadbeater, which culminates in the volumes that spring from their literary marriage. Revolving round their output are the lesser stellar bodies of the writings of their *entourage*, Messrs. Jinarajadasa, etc. Finally there are those volumes coming from an indirect source, but of Theosophical inspiration, written by Messrs. Mead, Pryse, Steiner, "The Dreamer," Kingsland and others.

It is a truism to point out that without Blavatsky there would have been no Theosophy and no Theosophical literature, using the word in its restricted sense. Hence, her writings are first in importance because they originated the cycle, and moreover, she wrote with all the authority of personal knowledge and experience. To her alone was it given to have extended personal and physical contact with those Eastern sages which she revealed to the world. To her alone came the opportunity for first-hand training in "Occultism," whatever other claims may be now put forward. She alone had the right as well as the power to produce "phenomena," whatever this was worth. Finally, she alone produced on the one hand *The Secret Doctrine*, with its magnificent sweep of Cosmogony and Anthropology, and, on the other, *The Voice of the Silence*, which disputes with *The Hound of Heaven* the right to be regarded as the only genuine piece of "Mysticism" given to the nineteenth century of our Lord. (I expressly pass by *Light on the Path*, which is occult and not mystical.) Moreover, her message was coherent, and most absolutely consistent—which can be said of no other labourer in the Theosophical vineyard. From the

first lines of the incomparable preface of *Isis Unveiled* to the last line of Theosophical journalese, she had a distinct vision and a definite purpose. Classed with her works may be taken the writings of W. Q. Judge, who drew directly from her and never from any other source—hence his books are useful and valuable as an introduction to a greater richness. The recently published *Mahatma Letters* are of the same authority—they square and dovetail at every point with Blavatsky's teachings. With their publication the use and value of the early Sinnett literature (which was valuable in bringing Theosophy to Western eyes) drops to zero, because it is based upon them, and it is now possible to study original texts without seeing them through the eyes and mind of A.P.S. His later literature, from *The Growth of the Soul* onward is largely useless, because its inspiration is chiefly mediumistic, and the chief medium is (or was) ultimately a Liberal Catholic Church bishop—which indicates where the medium's personal predilections were leading him.

The second great division takes in the literature produced after Blavatsky's death, and when personality worship came in to the T.S. to ultimately destroy its usefulness. Mrs. Besant is the chief offender—she herself is recorded to have said her one contribution to Theosophical teaching was the "permanent atom" theory elucidated in *The Study in Consciousness*. Apart from this, she has never uttered an original idea; each book she has written, and every lecture delivered, is solidly based on the work of another—usually a man. Thus she drew from Judge, Chakravarti, Mead (but only very indirectly), Upendranath Basu, Bhagavan Das, and Leadbeater—in that order. To the literary-minded student, who is versed in Theosophical history, any published book by Mrs. Besant can be assigned to the real originator. Her special gift was her lucid oratory, which permitted her to embroider other men's thoughts and to expound with a remarkable lucidity ideas she could never have conceived. Her pretence at first-hand knowledge is puerile and clumsy; there is no reason to believe that she possesses any of the "occult" powers claimed by and for her. Moreover, this constant change of original sources has produced a sense of inconsistency that is deeply distressing to the logical-minded students. Her works, therefore, can be dismissed as Theosophically worthless. The same may be said of Mr. Leadbeater, whose fatuous vision of 700 years hence has been proved to be based purely upon the already present knowledge, and within

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A Woman in the Swim

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for Charlotte was "made." And she expressed herself again the same evening at a dance affair, but this extreme endurance was due to her personal vibration, which, combined with the universal one, gave her a 9 day, for Complete Expression.

The ideality or inner desire of this newly famous young swimmer, is number 7.

This is the nature vibration, and while some number 7's are fond of the country, others prefer the water.

Any day in any temperature, the urge is likely to take Mrs. Schoemmell down to the Battery where a bathing suit is kept and a room maintained for her use. There she swims about in the basin just because she loves the water. Or crawling about Manhattan waters in the moonlight with no thought of publicity.

For one to suddenly come into such popularity and fame, Mrs. Schoemmell is decidedly modest and natural. It has not changed her in the least, and when she speaks of her plans to swim the channel OVER AND BACK, there is not the slightest bit of uncertainty in her statement that she will accomplish it.

This determination and confidence comes from the splendid collection of numbers deducted from her name and birth date.

The 7 ideality feels its own strength and while it is often a mystery even to itself, there is an internal sight which doesn't fail.

The 3 expression, or ability number is self expression. Able to bring out the things that lie hidden within. It is the number of the entertainer, talented and fearless, making a success easily.

And the easiest thing Charlotte can do is long distance swimming and come up smiling.

Each one has a purpose in this life which must be fulfilled. The path or purpose in Charlotte's life is 5.

This vibration carries the message and command to give free expression to everything physical or mental. New thrills, varied experiences, inspirational and versatile, and again as always, Numerology is correct, because Mrs. Schoemmell is a splendid dancer, a wonderful mother, and she possesses abundant business ability.

In her office she helps to open the many letters of offers, proposals and suggestions, for big swimming tests, and takes a hand in fixing up her large scrap book of the many newspaper clippings and photographs. Office is a lively place with three desks busy where Mrs. Schoemmell works as hard

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Tares and Wheat

By EFFA DANIELSON

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our lives are the reflection and the result of our thoughts, we have as much right to destroy the thoughts that are not going to reap benefit and service for us as Nature has to destroy her creation.

Our bodies do not sin no matter how impure our blood is or what deformity it may have. The body reflects and reverses when it is acted upon by constructive or destructive forces. We can not right this great ship of Life by crippling or destroying the flesh body.

If thought causes the body to do all of these good and bad deeds which are labeled wheat and weeds, should we not then look to our thoughts? Should we not prevent these acts of ours by weeding in our thought garden? But we can not begin at the thought for the thought is not a creative thing. Thought is a projection created through the convulsions of the emotion of the physical body.

We are a personality, an individuality living outside and absolutely independent of the physical body. This individuality creates the thought that flows through the mind chambers, supplying force and power to the various parts and particles of the physical body responding to it.

In the deep recesses of our minds there lies a sleeping master. This master is not awakened by choice but is awakened through stress of circumstances. If the stress of circumstance is pleasing and in harmony with every part and particle and usage of our physical body, the master that we call good is awakened, but if the stress of circumstances is the contrary the master that is awakened is a bad master. The thing that we really must do and the thing that we can rely upon most is the process of governing these forces of circumstances so that there shall, at all times, under all circumstances, be awakened within us, the master that we call good.

In this age every child should come into this world with this understanding. Of course, the many millions of people scattered over the earth awakening to this thought anew, every hour of the day, will, in the course of time, bring about the establishment of these new relations between the physical body and the individual that reflects upon it, causing it to act as it does for good or evil. When we learn to govern our steps we can be the builder of our destiny, the creator of our world, but we can never be either of these unless we realize that the physical body is a machine to do the bidding of the individual that acts upon it.

To punish the body will not avail anything; whipping a child awakens the bad master; it gives the child a bad

disposition, destroys the forces for good through the brain centers and creates in the child a distorted world picture that dominates it at every turn of the road. If those who understand these laws, only in part, could be at the head of our penal institutions, our reformatories, our asylums for the insane and our hospitals, these bad masters, in time, would be eliminated. When the body is sick the brain forces are weakened. A man or woman who understands these laws and uses them for constructive purposes, can rebuild that sick body. You can take any child and reflect constructive thoughts and awaken within it the master that speaks for good through its lips.

Begin with your own life. If you are diligent and tremendously in earnest you will discover this master with the first correction that you make with yourself. A few moments taken each day, analyzing, reorganizing and reconstructing according to your own realization of what you think is right will enable you to draw into your brain the light cells; into your lungs, the air cells; into your veins, the blood cells and into your nerves, the nerve cells, all of these are brain cells pure and simple.

Outside of you, not within you, the raw material exists. In fact there are no life forces within the body, which is like a barn waiting for the harvest. We must realize we are the harvester. Our power of possession is just a question of re-organizing every day just as diligently as we prepare our meals or take our sleep. It is necessary for us to reorganize and draw through these various channels the supply that gives our physical bodies super-power of intellect. We can starve ourselves to death mentally with greater ease than we can starve to death physically. We need the air and light for the physical body and we need the equivalent of these in mental world to feed our mental bodies. To sustain life in its completeness, we must draw from every source that Nature has provided.

Scientists tell us that we are composed of certain elements but science is not talking about Life. Science is talking about the physical body.

Every acting entity is a law unto itself and is brought into activity through the power of its own law. No two persons vibrate in the same rate of vibration. No two persons are illuminated with the same illumination. Every living thing represents a color but no two have the same color vibration. Each and every one are active but no two are active in the same degree; one has a rapid stride and a long step, another has a short, quick step while a third may be slow and ponder-

ous. One may have an even stride and measure distances quickly while another with the same even tread, measure distances slowly. One can think clearly, another can not. The completeness of one's life is not a question of birth or of association. These things are of very little consequence in the final analysis of Life.

By studying history, we find one generation which a later generation proved to be untrue. In this generation, the truths that were "established" in the last, will be set aside. Man's inventive turn of mind will be responsible for this. Each generation is governed by its degree of understanding. Study the child; observe how patiently the mother teaches it; after a while it comprehends that A, B, and C are for the purpose of forming words. One, two and three are for the purpose of forming numbers. Later on it realizes that these letters and numbers are for purposes that they could not at first comprehend. So it is in Life, we grow in knowledge and wisdom through our experiences; we get our comprehension of Life through the things that we understand and realize. We are our own teacher because we can get the comprehension and understanding only through our experiences. Can we realize what an independent piece of mechanism we really are; each man exclusive and inclusive; the Law and the Law Giver. The understanding is within him; he only needs to develop a brain cell to receive and register as he observes. There is an intake which feeds the brain through analyzing these observations, classifying and placing them within the living brain cells of memory.

We repeat our former statements that the physical body is not Life. It is only the vehicle through which Life acts. It is the entrance and the exit but it is not Life. Life is that part of us that never dies; that part of us that explores unknown regions, journeying into space when the physical body sleeps.

There are many guardians of the physical body but they are not Life. Life is that immutable thing which can not be defined, weighed or measured. It can not be defaced or destroyed; can not be understood in man's primitive development. Life is a constant wonder to itself because it is constantly unfolding to new influences, to new virtues, to new sights and sounds. Man is not a perishable thing that can be born here or there at the whim of some great mind.

Encompass all the things that pertain to your Life, follow out every line and see where the connection is made; pon-

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Some Mysteries of Sleep

(Continued from page 20)

mass or bog, in that it is part of the water underlying the entire bog.

We may compare the mind of the individual as having an actual connection with that great outside or underlying mind of all existence, that acts as the source from which each little individual mind pool receives its start, and from which it is receiving inspiration right now.

If the great body of water in the bog was enlarged or reduced, the surface of each pool in the bog would be effected. Each surface would rise or lower to the new level, depending upon the changing of the water level of which it was a part.

Dreams and similar actions and reactions while asleep may be traced to contact with the mind pool, either from without each, as when overeating or otherwise and having a nightmare, or from within due to some internal pressure or consciousness that affects the lower portions of the mind pool through its connecting source in the great ocean of mind back of it all, much as shown above.

So-called birth is merely the opening up of another human mind pool in our bog or state of consciousness. This new mind pool continues at its surface to be conscious of its surroundings, a part of each day, being frozen over the remaining time. As years pass, and the effort to keep the mind pool functioning properly, either because the home it is housed in begins to fail, or because it is harmed, results in the drying up or filling in of the individual's mind pool, in what is called

death of the body it has used as its home or vehicle while here.

With the cessation of the activities of the individual mind pool in an active way in our state of consciousness, when so-called death comes, it merely slips back into the great universal ocean of mind and life, to remain in the longest of all sleeps, until opportunity for it to manifest again in some suitable way that may come to it, either through similar mind pool outlets or openings in still other states of consciousness.

Dreams may be called impressions that affect the depths of the mind pool, stirring it into action. They often have their source in the outer ocean of mind, reaching other minds, it may be, that are similarly attuned to them at the same time.

Thus we see that sleep is but an expression of inaction of the limited surface of the so-called mind. The subconscious portion of the mind in the depths below is as fully awake as ever, and continues to carry on its control of the functions of the body even if unknown to the sleeping will, we call the mind of action in waking life.

The borderline of science has already found its way well into this fascinating field of activity. As yet the efforts of the many studying this world of mind and sleep have not come to a common understanding of it all. But each year finds them slowly arriving at a more or less common appreciation of the great problem of mind and mind action, and especially the so-called question of sleep in its various forms and results.

On Theosophical Authority

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twenty years has been shown utterly and hopelessly out of date. The special features of his writings are twofold . . . an ever-increasing audacity in regard to his own claims and powers with a cynical disregard for the mentality and memory of his leaders, together with a magician-like capacity for producing new ideas and movements. Moreover—and here is the gravamen of the situation—the "researches," the ideas, the novelties of Mrs. Besant and Mr. Leadbeater are based purely upon their own experience, without regard to what was previously given on the authority of numbers and ages of reiterated experiment.

Madame Blavatsky made no claim upon her own knowledge (save in regard to the existence of the Masters), but stated occult doctrine as developed by the Lodge whose messenger she was. Hence its consistency and quality of coherent beauty. She spoke as a voice of those who knew, and, indeed, her words were theirs! Her personal self did not come into the picture at all. In the case of Mr. Leadbeater, you find him Anglo-Catholic, Spiritualist, Buddhist, Theo-Agnostic (as in *The Christian Creed*), and finally Liberal-Catholic-ritualist-and-ceremonialist. So his writings may be dismissed as the figments of an unstable mentality. Their pretended authority, on the basis of either direct communication from high sources or of personal experience, may be dismissed.

The third group is valuable in that it is based on study of existing materials, by competent scholars, with no claim to "occult" or other inspiration. The valuable studies in the Bhagavad Gita by "The Dreamer" should never have been allowed to go out of print—nor would they had not they taught a pure doctrine which conflicted with Theo-Messiahship and the Liberal Catholic Theology and its priestly intervention in regard to forgiveness of sins. Dr. Steiner loses to some extent by departing from the beaten track hallowed by the footsteps of Blavatsky and her predecessors, and striving to cut an original pathway. He loses thereby the weight of authority that makes the *Secret Doctrine* so valuable.

So that we, from the mountain peak, survey the wide realm of Theosophical literature and decide that the only safe cities of refuge are Blavatsky's own writings, *The Mahatma Letters*, and the published works of those writers, who, like W. Q. Judge, followed her lead unquestioningly. She was the source of all (with the *Mahatma Letters*) the one true authority. Other writers can be read for Theosophical relaxation, but whenever and wherever they depart from H.P.B., they should be unhesitatingly rejected.

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African Magic

By GRACE VANDER MERWE (Continued from page 7)

their gnashing jaws; finally one of them stopped and started to point toward my father, pointed like a pointer dog when he scents game. Once more she ran and jumped, but ever working her way nearer to my father, then she stiffened and started to creep toward him. Suddenly with a wild yell, she sprang forward and touched him on the shoulder with her forked wand.

"Instantly the warrior on each side of him seized him and dragged him toward the king. He looked back at me once, and did not, of course, resist. The spirit, or Matouki, had marked him for death. His assagai fell out of his limp hands as they dragged him along, his face full of agonized fright.

"Kill him, at once," commanded the king.

"Kill him, and all his wives, and all his children," shrieked Matouki.

"I saw someone push my mother forward, then my father's other wives were dragged toward the king, a warrior made a dash toward me, saying, in a frenzy of fear, 'Kill him, lest his evil spirit should enter our bodies.'

"I was quick in those days. Like a snake I threw myself down on the ground and wormed my way swiftly to the thinnest of the crowd, then sprang up with a bound and was away. Through the tall grasses I sped, fleet-footed like a deer. I could hear the shouts of the warriors as, at the king's command, they chased after me, and all that night as I lay hidden in the branches of a thick tree, did I hear their shouts calling to one another as they hunted for me. When morning came and the sun grew hot, they abandoned their search.

"The king doubtless had them killed for allowing one so full of the evil spirit to escape. I then descended the tree, and began the long journey which finally brought me to this fruitful country of Kampala."

SOMETIMES the number of killed at a "smelling out" could be estimated at a hundred. Sometimes more. Sufficient to say it was all a shocking waste of human life, brought about by superstition. Those of us who know the natives well hope, some day, to bring them to a better understanding of the beauty of life.

Many terrible deeds are still being done unknown to the Government.

The Manyema believe that when a great chief dies the Good Spirit must be appeased by the burying of ten live women together with the dead chief. The legs and arms of the women are broken at the knee and arm joints, and the bodies laid flat on the grave, then the corpse of the dead chief is laid on them, ten men whose legs and arms are treated in the same manner, are laid on top of the corpse, the grave then being filled up with earth.

Other tribes in certain of the Lake Tanganyika sections have a dainty way of eating their dead, possibly to prevent the spirit from escaping, and these ghoul practices are said to persist. The notorious secret society of ghouls, known as the Bachichi tribe, whose members eat all the dead bodies they can get hold of, had its origin in the Sese Islands. Christian natives are very much afraid of them, and keep a strict watch over their dead.

In Africa every tribe has a different belief, and the far-seeing men now governing Africa look forward to the day when the taint of strange gods will be done away with forever.

Tares and Wheat

By EFFA DANIELSON

(Continued from page 26)

der your eyes; where do they get their light? Your hand, where does it get its power? Your feet, where do they get their direction? Your tongue, where does it get its inspiration? Your brain, where does it get that wonderful capacity for research?

God and the Devil, Heaven and Hell, should no longer interest us. They are folklore handed down from generation to generation, dispoiling men's lives. What should concern us, is our independent, individual, expression of Life.

Imagine yourself a star, independently revolving around other stars, not one touching the other although hand clasps hand. We rub shoulders, bump each other physically and mentally but in our lives we function alone, absolutely alone. Every man and every woman causes the creation of their own physical body. They are the God of their universe; each one as independent as a star, as universal as the sun. *There is no limitation to man's understanding.*

Set aside a time for meditation; make a regular business of it; it should become an industry most vital to you. The best books that are written, the best words that are spoken, can never be anything but a crutch; some may be

poor crutches and some may be good; not because in themselves they are poor or good but because of the use they are put to.

The question of Life after death is the most simple thing of all; the mystery that cloaks it is ignorance or just plain falsehood. Those who really know, make more mystery of it than those who do not know because it is to their advantage to sail a mystery ship on a mysterious sea.

To a child, a toy is a wonderful thing and a mystery too; but when the child grows to be a man he is no longer interested in toys. So it is with these occult subjects; they are mysterious until knowledge penetrates the brain. If we could just drive this thought home to you that you might realize the fact that "he who teaches mystery concerning Life after Death is either a falsifier or ignorant of the true meaning of his precepts."

The physical body is a chemical product; so also is the spirit body. When man comprehends the light dimension the physical body will be as nothing to him. We are coming into the air age and it is wonderful to those who can

withstand the change. To those who can not the mind will become blurred and will temporarily lose its equilibrium. World changes, that man knows nothing of, are taking place every day, bringing about a new civilization, one that will not be ruled by the mailed fist; one that will find its way to the heights through intelligent thinking. The light age will absolve the human race from bondage.

No pressure can be brought to bear to retard the advance of man. Man will demand that he be allowed to pursue the path of his life in peace. Understanding of the laws of life will bring man out of the chaotic condition in which the world is today resting. Thinking men and women are coming to the fore and those who would rule by the hand of the sword have lost their power. The organizations in the so-called spirit world are sweeping through the earth; their influence is felt in every hamlet and in every home. It is touching the child's brain still in the mother's womb and that life will come forth clothed in the Celestial robes. *The world is not going to damnation, the people of today have saved themselves through their intelligent thinking.*

More About Spirits

BY DR. GUSTAVE GELEY

Thanks to the translation of Dr. Gustave Geley's book on his experiments in the Paris psychic laboratory, the English-speaking world is at last put in touch with that even larger world of spirit life beyond the grave. A great deal of the material in this volume is most impressive, in spite of the fact that it is based on the experiments of a Polish medium called Stephen Ossowiecki. This gentleman is a successful engineer in private life, and ever since he discovered that he was the lucky possessor of psychic gifts he has refused to take any money for his performances. Facts of this type never fail to impress certain arrant materialists whose judgment of worldly matters is as cynical as their hope of the future is serene.

Be this as it may, Mr. Ossowiecki's exploits are amazing. At one time he was a master of the art of telekinesis—the exertion of force at a distance. He is said to have moved a heavy marble statue two and a half metres in broad daylight at the house of Princess Olga Wolkonska. But as he developed his gift of clairvoyance his other faculty deserted him, and now he confines himself to recovering lost or stolen articles and describing the contents of sealed packages. Some of his feats were flawlessly executed at Paris before a committee of scientists and lawyers whose reputation for honesty is beyond question, but whose skill at detecting fraud was apparently not quite so carefully authenticated. His stunts impressed them as absolutely genuine, and in his native Warsaw he has been even more remarkable. In one experiment there, Marshal Pilsudski wrote down a chess formula known only to himself, placed it in an envelope, and sealed it with a seal handed to him by the Minister of War. Rung up on the telephone later in the day, the Marshal confirmed the accuracy of the medium's reading, the package remaining sealed the whole time, and the incident taking place in the presence of many distinguished Poles. This willingness of important political figures to lend their prestige to scientific investigation might even suggest a similar course to our own enterprising President.

The much-discussed Eva is also dealt with by Dr. Geley. She satisfied the committee that she could produce genuine emanations of ectoplasm in the form of a small human head. The author, however, admits frankly the failure of the Sorbonne experiments, and he is properly suspicious of the dark in which so much of the work has to be done. The best results, it seems, are secured when everyone present is in good health and in the prime of life. Dr. Geley advances the theory that the scarcity of mediums in Western nations is due to the suppression of sorcery in the Middle Ages. Psychical gifts are apparently inherited, and mediaeval intolerance robbed us of a rich legacy of magic.—*The Living Age*.

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430 So. Clark Drive,

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The Baha'i Movement

AN OFFICIAL STATEMENT

(Continued from page 11)

accordance with the principles laid down by Bahá'u'lláh.

Persia, at the time when the Báb and Bahá'u'lláh started teaching, was in a state of the greatest decadence. Religious bigotry and fanaticism were extreme. The government was weak and corrupt. Persecution was rife. Western science and art were regarded as unclean. Women were kept in ignorance and seclusion. The Bábís and Bahá'ís were at first bitterly opposed and tormented. Some 20,000 perished as martyrs and a great many were imprisoned, scourged, robbed of their possessions, exiled and otherwise ill-treated. Coming from different religions and sects that hated and despised each other, they joined in a great brotherhood, ready to give their lives for each other, or even for their persecutors. They are giving up their old prejudices, are establishing schools in every town and village, educating their girls, becoming enlightened, tolerant and progressive. With regard to the number of followers of the Movement in Persia, Lord Curzon of Kedleston in his book, "Persia," written in 1892, states: "The lowest estimate places the present number at half a million. I am disposed to think from conversations with persons well qualified to judge, that the total is nearer one million." In Russia, America, India, Burma and Germany, Bahá'ís are already to be numbered by the thousand, while centers are rapidly being established in several European countries, in China, Japan, Australia, New Zealand, South Africa, the islands of the Pacific Ocean and other regions of the globe.

Christians, Jews, Muslims, Zoroastrians, Hindus, people of every religion, and people of no religion, are joining this brotherhood in large numbers, dropping their age-long prejudices and animosities in order to unite in working for the promised coming of God's kingdom upon earth.

The Bahá'í Movement has shown its power to change men's hearts and lives, making them new creatures. It has provided a basis on which people of all religions, races, nations and classes may unite, and are uniting, into one great harmonious family. It has revealed the means by which can be built up a new civilization in which co-operation shall replace competition, amity take the place of enmity, and devotion to God's will be substituted for selfish and worldly desires.

Its relation to Christianity and other great religions is the same as the fruit has to the flower and the bud—it is their development and fulfillment. Bahá'u'lláh teaches that all the great

religions are parts of one Divine Plan for the education and salvation of mankind. All the great prophets and religion-founders have taught one and the same religion, which consists in the worship and service of the One and Only God, but each has presented the teaching in the form best adapted for the age and the people to whom he came. There was never want of harmony between the prophets. It is their blind followers who have fallen into quarrels and disagreements. Now, through the work of Christ and all the

As such he is not a rival, much less is he an enemy, to Christ or any previous Divine Messenger or Manifestation. On the contrary, he fulfills their promises and consummates their work.

Here are a few of the words of Bahá'u'lláh and 'Abdu'l-Bahá:

"We desire but the good of the world and the happiness of the nations; yet they deem us stirrers up of strife and sedition worthy of bondage and banishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled . . . What harm is there in this?

" . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come . . . Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."—BAHÁ'U'LLÁH.

"O Son of Being! Busy not thyself with this world for with fire We assay gold, and with gold test Our servants."—BAHÁ'U'LLÁH.

"O Children of Understanding! The closing of an eyelid shutteth out the world and all that is therein; what then if the veil of evil desire blind the sight of the heart?"—BAHÁ'U'LLÁH.

"Beware of prejudice! Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the east or from the west."—ABDU'L-BAHÁ.

"O ye beloved of the Lord! In this sacred Dispensation conflict and contention are in nowise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, righteousness, straightforwardness and heartfelt kindness unto all the peoples and kindreds of the world, be they friends or strangers. Nay, the spirit of affection and loving-kindness must so prevail that the stranger may find himself a friend; the enemy, a true companion; and every least trace of difference be removed; for universality is of God and all limitations earthly."—ABDU'L-BAHÁ.

Ave! Atque Vale!

FRATER Silenus has joined the Brethren. Tugging at the bars of matter which hampered his strong spirit, the slight barriers gave way—and his masterful and shining self stepped forth, on July 28. The new civilization he led will be the stronger, not the weaker for his liberation. Others who loved him will do his work—not better—not more faithfully but more steadfastly. He will still direct—and we who loved him most will follow—perhaps better and less reluctantly. AVE, SILENUS—ATQUE VALE!

Holy Prophets, man has reached a stage of development at which he is ready for a Universal Teaching, which shall consummate all previous Revelations and reconcile all the different sects and denominations into which humanity has become split up. This New Revelation will inaugurate that age of "peace on earth, good will towards men," whose coming has been foretold in the Holy Books of all religions.

Through railways and steamships, postal system and press, telegraph and telephone, airplanes and wireless, the mechanical means have been provided for the unification of humanity. Through the invention of Esperanto, an easy and adequate language, medium has been provided for the communication of ideas between the people of all countries. But these things cannot of themselves bring about Unity. The change of heart is needed, which only true religion freed from man-made and erroneous accretions, can accomplish.

A new era in religion is always initiated by a Prophet or Mediator, who is the bearer of the New Divine Message to His fellow men. Bahá'u'lláh comes as the Prophet of the New Era on which humanity is now entering.

Interplanetary Communication

By DR. B. F. AUSTIN

(Reprinted from "Reason")

FEW people have any adequate conception of the vast mission which communication plays in the education, and civilization of the race. In the Grand Scheme of things, the great "plan of nature" for man's growth and development, it is an agency of constantly increasing importance and value. Whether we believe in Design and a Designer in Creation or look upon the universe as "a fortuitous concourse of atoms" there seems to be back of all natural phenomena, back of all the amazing progress of man from savagery to the wondrous achievements of today, a steadily unfolding plan, a stupendous design for man's supremacy, a power that is irresistible and a Love that is universal.

The Goal of all the apparent plans in Nature seems to be the instruction of the human mind, the education and training of the mental powers, the gathering of experience from which the deepest lessons of morality and wisdom are taught, with the final result of developing a type of character in which strength, wisdom and love are the combined in adequate proportions.

In the accomplishment of these sublime purposes, education is primary and fundamental. As already pointed out the actual education of man and the most deeply impressive lessons are from life experiences, but easily next in importance must be ranked the education we receive from contact and communication with our fellow men.

It is for this reason that Communication between man and man, between nation and nation, between world and world, by speech, letter, telegram, radio, spirit messages, and mental vibration, is an important part of the Great divine plan of human uplift.

All Communication is, therefore, an essential and integral part of world education for in the simplest form of it there is an imparting of thoughts, ideas, impressions and impulses that are highly educational. The philosopher and the poor communicate and the mind of the ignorant man is illuminated with mental light and enriched with some fertile ideas that are full of inspiration. Nature's plan for the education of her human children is plainly read by the thinker. Parents are divinely appointed and inspired educators of their children. Teachers instruct the parents; philosophers teach the teachers; angels are heaven-inspired guides and teachers of earth's children. And much of this instruction is not by formal teaching but from incidental intercourse and Communication.

Spiritualism has through its phenomena and spirit communication opened up a *New Field of Education and Training for*

Humanity—a new realm of knowledge—and a new method of gaining truth and inspiration.

And Spiritualists are everywhere looking forward with hope to the extension of Communication, believing that it is inevitable that in the growth of scientific knowledge and discovery, and the constantly extended widening of Communication, that the planets of our system will soon be linked into a chain of Inter-communication, to the greater growth and development of their peoples.

While some still persist in regarding Inter-World Communication as "the fabric of a vision" and while many think of it as a dream never to be realized, it is worthy of note that two of the world's greatest Radio experts and scientists not only believe in the possibility of one world communicating with another; that both of them regard the achievement of such a feat as near at hand. These two scientific experts are Marconi of Italy, and Prof. Michael Pupin of the Columbia University of N. Y. City, who occupies among the scientific experts of America a standing very similar to that of Marconi in Europe.

Before 1500 scientists of America recently Dr. Pupin lectured for the Association for the Advancement of Science in Philadelphia on Dec. 27th, and speaking of the advance in Radio communication advanced the thought that other worlds are now calling us, or signalling us, by wireless to open up communication with them; and while no communication has yet taken place—because we have no key by which to interpret—that it is possible or probable that such communication may be an accomplished fact within the next twenty-five years. Dr. Pupin went on to give his reasons for this conjecture. He spoke of the two great and frequent difficulties in radio experimentation as "Static" and "fading" and he explained that from his point of view both of these nuisances are extremely significant. In fact he thought they were both to be explained by radio vibrations from other worlds which were bombarding our planet.

Some years ago Marconi told the world in an interview of vibrations he had encountered in his experiments which he hinted might be explained as trial messages from other planets. Both of these leaders in the field of wireless communication then believe that *interplanetary wireless communications are possible* and also that they are near at hand, perhaps already here if understood.

It is very significant that Dr. Pupin's startling announcement before the Association for the Advancement of Science
(Continued on page 33)

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Is Atlantis Rising?

By W. J. COLVILLE

(Continued from page 14)

The letter of the second chapter of Genesis contains, no doubt, a record of Atlantis. There are very many traditions in Egypt describing the over-running of the land in very ancient times by a race of powerful and mighty red people.

When the Spaniards visited Peru centuries ago, they found Solar worship in its original purity, agreeing perfectly with the ancient Solar worship of Egypt, Persia, and India. Solar worship is the true worship of antiquity, and you can account for the similarity between Peruvian and Egyptian theologies satisfactorily in no other way than by admitting the influence of Atlantians who crossed the connecting ridges now under water, and traveled to Egypt on the one side and to America on the other, leaving in both hemispheres almost ineradicable impressions of their civilization.

Before as well as after the ridges were submerged, the arts of navigation were thoroughly understood in the ancient world. In the brightest days of Atlantis, the Atlantians or their descendants must have built the Pyramids of Egypt, and also those pyramids of Central America, which, though not quite so perfect in form, bear a close resemblance to those of Egypt.

Professor Smythe has declared that the Great Pyramid of Egypt was probably built twenty-one hundred and seventy years before the commencement of the Christian era, because at that time Alpha Draconis was the polar star, which must then have shown directly down the shaft of the pyramid. The formation of the galleries in the pyramid proves conclusively to astronomers that it was built for astronomical as well as religious and other purposes.

The telescopic gallery evidently was intended for the purposes of stellar observation; but it is known that more than twenty thousand years before that date Alpha Draconis was also the polar star; may not the pyramid have been erected at that much earlier period?

Egypt had certainly begun to deteriorate four thousand years ago, for you find all marks of its highest civilization at a much earlier date. Now, as the pyramid contains in its secret and still undiscovered chambers a great deal more than has been discovered in the parts already explored and concerning which so much has already been said and written, we declare that evidence points to the fact that the greatest pyramids of Egypt are between twenty-five thousand and thirty thousand years of age, and, therefore, of such remote antiquity as places them side by side with the buried marvels of Atlantis.

At the time when Atlantis was in the

height of its glory, there was, doubtless, a high degree of civilization in Central America, and in various portions of South America, extending also some distance to the north, surpassing any civilization of today, but not reaching the height of the purest civilization of the near future, when it shall have reached its culmination, which will probably be less than one hundred years from the present.

It is stated to us by those who claim to know that about twenty thousand years ago Atlantis was at the height of its power. After a long period of ever-increasing prosperity, the land and its inhabitants gradually began to deteriorate and decline, until at last, nine thousand years or more before the days of Solon, according to his account, Atlantis was overthrown, as Plato graphically and perhaps somewhat poetically and extravagantly states, "in a single day and night."

Before that time the better element had emigrated to other shores, leaving the land in possession of the less enlightened. Races die soon after the emigration of their better element, while those cut off from all other races, left alone in solitary grandeur, soon pine and expire in their isolation.

Probably the North American Indians and other aborigines have deteriorated because of the isolation brought about by those natural catastrophes which separated them from the rest of the world.

When nations begin to emigrate, it is an evidence that their country is on the decline, for then the power and vigor of the nation goes to other lands. It may be today that Ireland as an island declines; but all the representative element of the Hibernian race is within the American people. It may be said that England is declining; but the very backbone of Anglo-Saxon civilization is in the Canadas, Australia, New Zealand, South Africa and other parts of the rising world. It may be that Germany will soon decline; but the best elements of the Teutonic race form an important factor in the life of the United States. If France and Italy decline, it will be because the best elements of the French and Italian races, through varying circumstances, have departed to other lands.

There is nothing really lost when a land is overthrown. It was not in its highest glory that Greece was swallowed up by Rome. Greece had deteriorated, and Spartan bravery was no longer the watchword.

When Rome fell she no longer was the mistress of the world, but enfeebled and decrepit, given over to the vice, and so emasculated that she retained but the skeleton of her former grandeur.

When the fair temple of Jerusalem was destroyed and the Israelites driven over the earth, the characteristics of the Hebrew were carried into all countries whither they roamed.

There is no retrogression, no decline, no failure in the purposes of the Eternal.

When Plato told his story, he had gathered it from Solon, who had obtained it from the priests of Egypt; not from the Alexandrian library,—for it was told before the city of Alexandria was founded, and came from those learned cults or secret orders of priesthood, who afterward committed it to writing. It is certain that books existed before libraries or bookcases, and afterward in the Alexandrian Library ancient knowledge was preserved.

The world of letters had in its possession accessible ancient documents pertaining to Atlantis until the time this library was destroyed, several centuries after the commencement of the Christian era, through the vandalism and bigotry of the Moslems. In that library was registered and perpetuated the ancient knowledge of Egypt, its genius, literature, and art, extending to far ancient times.

Knowledge has always been preserved in ancient orders, the mysteries of knowledge being always perpetuated in rite and symbol. In very ancient times mystic orders, in their wisdom, deemed it unwise to place much of their learning in outward form; but later on the Alexandrian library contained an embodiment of that knowledge which Solon received, not from books, but direct from the priests of Sais at the time when Egypt was a Grecian colony.

Under Grecian rule, the richest treasures of Egyptian knowledge were conveyed to Grecian philosophers and afterward transmitted to the world at large, though but imperfectly.

The Atlantians were unquestionably those people of olden time who were called gods and goddesses, and who, because of their godlike forms, were termed giants among men. Atlantean men and women at one period—and that the highest in their career—without doubt enjoyed perfect equality, so that their government took that dual form in which it must have appeared at the time when Egypt was recognized the divine duality personified in Osiris and Isis: both in government and religion the feminine principle was acknowledged as deserving worship and admiration equal with that accorded to the male.

When the "Arabian Nights' Entertainments" was conceived, crowds would gather to hear the praises of an-

(Continued on page 42)

TYPES of HANDS

By D. V. JAMES

YOUR hands tell the story of what you are—what you can be. And the story begins with the outward appearance of the hands, the lines of the palm being reserved for later discussion.

Most of us have learned to "read" hands to some extent by their physical formation. That is, we can tell by looking at a hand whether the owner is a man or woman, a youthful or elderly person, and whether he does hard manual labor or not.

This much, or little, we have learned in the natural course of our lives, without having given any particular thought to the matter. We may have remarked that Mr. A. has a warm, firm hand, that Miss B. has long fingers, and made countless other observations of hands without ever stopping to think that hands are different because the characteristics of people are different.

Perhaps the first thing we notice about a hand is the shape. There are three great classes or types of hands; the *square*, the *spatulate*, and the *conic*. Comparatively few hands are of one type only, that is, they are of mixed type, being partly of two or even all three types. And this is well, for it would hardly do for any one to have the qualities pertaining to a single type only. A better balance is produced by a mixture of types. Usually, however, one type is so much more in evidence than others that we have no trouble determining the guiding principle of the hand.

The *square* is the practical, useful hand. In this type of hand, the fingers appear to have four sides down their entire length, instead of being rounded, the finger tips have a blunt, angular look. The people with square hands are the workers and soldiers of the world. They are materialists, and must see a thing before they will believe it is so. They are good disciplinarians, are sticklers for punctuality and want regularity in all things. In social life they are entirely conventional. They are steadfast in love, but more from a sense of duty than of romantic feeling.

The *spatulate* is the hand of energy. In the spatulate hand, the fingers taper down from the base, then broaden quite noticeably, so that the tips have a "clubby" appearance. Spatulate subjects are forever on the go, and if they cannot take part themselves, they must at least be where things are going on. They make good pioneers and colonists, as they are enterprising, self-confident and persevering. They are not satisfied with having enough of world-

ly goods—they must have a great abundance. Thus they keep moving and striving, glad to meet obstacles for the joy of overcoming them. A person with hands that are excessively spatulate, however, is apt to be somewhat of a nuisance to himself and to those around him, because he not only must be continually doing things himself, but must be always urging others to do things, whether the things really need to be done or not.

The *conic* is the hand of ideality, and it is readily distinguished from the other types. In the conic hand, the fingers taper down to more or less of a point at the tips. People having this hand adore the beautiful, and the useful things of life appeal to them only when they also gratify their eyes. They want lives of ease and liberty and a continuous round of pleasure. They shun responsibilities and find family ties irksome. They are likely to be vain and hypersensitive to ridicule, but at the same time are deeply touched by any little kindness that may be shown them. They are generous, and although they may be slack in paying their bills, they will not refuse their friends any financial aid within the limits of their purse. Beauty-loving, happy-go-lucky, that sums up the conic-handed people.

When sizing up any type of hand quickly, it is easy to observe whether the fingers are long or short. Very long fingers betray a sensitive nature. This subject is also critical, and his eyes will catch little details that escape the attention of others. He speaks slowly and comes deliberately to his decisions. The short-fingered person, on the other hand, makes up his mind quickly. He wants to deal with big things, and does not care to bother with details. The reader may have noticed that, whereas a long-fingered person writes small, the short-fingered person writes large.

Another important point to consider is the presence or absence of knots on the fingers. The first knot, counting from the nail down, indicates a mind that likes to reason on religious and other abstract matters, and the second knot reveals a love of order in material things. A person with a smooth, unknotted hand, of whatever type, will have a wealth of ideas, but act from impulse rather than from deliberate reasoning. The very smooth hand, however, is more often of the conic type than of the square or spatulate, as seems quite natural in view of the idealist conic temperament.

Interplanetary Communication

(Continued from page 31)

met with so hearty and flattering a reception. Here was a company of the brightest minds in the whole country, truth-seekers, men of keen and penetrating reason, unbefogged by tradition and the obsolete views of a dead past, with their faces toward the Rising Sun of Scientific Knowledge, students of the great Universal Bible of Nature and her divine Revelations, met to lift the veil from Nature's hidden secrets and extend the boundaries of truth before the gaze of mankind.

And how did such a gathering receive Dr. Pupin's views of the possibilities of Scientific Research and Experiments? With heartiest applause and a most flattering reception given him at the close proving that *Scientists believe that Interplanetary Communication is Near at Hand*. Dr. Pupin said "he hoped and prayed" for this consummation in 25 years. Why should a scientist speak of prayer in this connection? Scientists are not credited with doing much "praying" and the "Unco Guid" think there is no such word as prayer in the vocabulary of a scientist. But why should not a scientist, a seeker after truth where it is found in most perfect expression in the Book of Nature, every page of which describes the Glory and Majesty of God, be reverent and prayerful? The true scientist is full of prayer. It is said the "undevout Astronomer is mad," so with all true scientists.

But why is Dr. Pupin so deeply desirous of Interworld Communication? Doubtless as a man of broad intelligence he sees that all the laws and forces in human nature and in life tend toward this one great Goal. All discoveries tend toward ever-widening communication for mankind, and through such widening communications toward wider knowledge, fuller culture and nobler character.

Nature's great scheme of human education and evolution would be sadly incomplete without the crowning achievement of bringing the worlds into speech with each other.

Man's conquest of difficulties would lack its chief triumphs if he failed to reach the family of worlds coursing round the sun. . . . Such a victory over inter-stellar space would fill the human mind with a new and powerful inspiration.

If mortals here and Martians there could communicate each would gain by the experiences peculiar to the other and the whole field of knowledge would be enlarged. But this natural interchange of thought would be of larger gain and inspiration to those of the younger and less advanced planets, and the Earth ("Ento" in the Martian language) (as one of the

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Interplanetary Communication

(Continued from page 33)

younger and least developed) would take a tremendous leap forward in knowledge and civilization. The Martians are reputed to be very advanced scientifically (see Dr. Lowell's great work on "Mars" and "Journeys to the Planet Mars" by Mrs. Sara Weiss,) and one of their great exploits is a system of seven hundred canals from a hundred to 3500 miles in length making all our feats of engineering on the earth plane look like child's play. Evidently we should gain immeasurably in the intellectual bartering with the older and wiser members of the Solar family.

But Dr. Pupin has more to give us. He believes and teaches that closer and more general communication between the great cities enabling the people to communicate speedily and inexpensively would prevent loss, accidents, misunderstandings and he instances the great advantage derived by the perfect system of communication through radio between New York and Chicago.

Perhaps the recent World War with its sacrifice of 20 million lives might have been averted by better and quicker communication between the rulers.

If these statements are supported by facts is it not self-evident that the salvation of the world (giving all due credit to churches and religious teachers and teachings) is coming today rapidly and surely through Nature's Plan of human education and the operation of the forces and laws within man himself, and by the spread of scientific truth.

Is it not also self-evident that the salvation of the world, its deliverance from Ignorance, Poverty, Sickness, Strife, War and Crime, is a work too vast, too difficult, too complicated for any one man, or church or creed, and requires a Million Christs of Today, out of all the creeds and Isms and churches and out of the millions of good and wise men with no-church affiliation, to join hands in unity of spirit and aim, each in his own field of labor doing "his bit" to spread the Truth that shall make man free? The aim of Nature, judging by history and human experience seems to be universal enlightenment, universal communication, universal civilization, universal freedom, universal culture, universal Brotherhood, and universal happiness. The harvest truly is great. The call for laborers is urgent. Millions need the word of instruction and the words of comfort and guidance. Millions need the helping and the healing hand. The whole world needs the ministry of the Christs of Today.

Blessed is the man who goes forth, bearing precious seeds, for he shall doubtless come again rejoicing bearing his sheaves with him.

What Your Birth Hour Signifies (Continued from page 23)

diumistic and your "hunches" often rule your actions. You are at times very optimistic and cheerful, again somewhat gloomy, sarcastic and discouraged. Often your moods change several times in one day. You have a taste for all drama, fine arts, literature and music.

You are destined through life to many changes of employment; often removal. You will travel a great deal and be usually restless with the usual routine of your daily duties, feeling that you are not given the opportunity to expand as much as you believe yourself capable of doing. Your love affairs will be numerous though often threatened with estrangements. You are of the nervous temperament and must have harmony around you at all times, yet you often have to tolerate unpleasant environments, which make you restless and discouraged. You lack enough of the element of concentration so are prone to scatter your forces in too many directions thus slowing down your speed of progress.

The financial affairs are moderate during the forepart of your life and you do not become entirely settled until past middle age—then your finances begin to accumulate and become more promising. Your offspring will be highly talented in many lines and usually rise to high public office, bringing you gratitude and happiness in your later years.

JUPITER

If you were born in an hour ruled by Jupiter you are keen in judgment, prophetic to a marked degree, full of sound business logic and capable of leadership along any line you decide to take up. You are generous-hearted; friends often impose upon your generosity and bring you to grief, sorrow and loss. You have a high regard for morality and so will swing high in social favor and you are somewhat dealing with agents of the law or government. Many governmental officials are born in this hour. You are generally interested in the public good and uplift of humanity so you are often chosen to take the lead in important issues and usually succeed in being elected to high office, in public institutions, lodges, etc.

This is a very benefic hour so you will seldom be in want for some almost mysterious protection seems to tide you over the rough spots in life just when you are in dire need of help or assistance. You are destined to a great deal of travel through life, even after marriage. Marriage will be somewhat delayed on account of conditions over which you have no control. In fact, you are much more successful in love and courtship than you are in matri-

mony. You usually have your choice from a large variety of admirers when you decide to marry and unless you are careful will be attracted to the ones least harmonious with you.

Your finances will be usually good through life. Money will be your best friend and seldom desert you, though you usually have money in your pocket and spend freely, being somewhat extravagant. Yours will be an adventurous but a very useful life. The offspring will be vigorous and you will point with pride to them when they have reached maturity.

VENUS

If you were born in an hour ruled by Venus you are cheerful, agreeable, lovable, romantic and an admirer of nature in all its splendor. You project your friendliness and have great sympathy for suffering or ailing humans or animals. You are a veritable peace-maker. You look with reverence upon peace and harmony and make very congenial friends and companions with those of like nature although mostly attracted to those of a fiery nature. Venus—The Goddess of Love and Good Cheer is reflected in your innate nature to a high degree. You seem to possess the secret formulae of the elixir of life for you generally spread joyfulness and inspire happiness in all with whom you come in contact.

You are destined to a very romantic career and will meet with and have affairs of the heart with various samples of human nature. The study of human nature is an interesting hobby with you. You find difficulty in getting a return of the affection you shower upon others and at times this causes you to become slightly proud, eccentric and restless. You do a great deal of secret worrying. Your constant ambition in life will be to accomplish something great for the good of humanity. You are unselfish and happiest when you can be of help and assistance to those less fortunate than yourself.

Your love affairs will be few but very deep-rooted. The marriage problem is beset with some difficulties but if careful in the choice of a mate you will live a most successful married life. Your finances usually run low until after your 41st year; then begin to look more favorable. The offspring are somewhat delicate in health but extremely intelligent and progressive.

SATURN

If you were born in an hour ruled by Saturn you are patient, serious, prudent and diplomatic. You have strong endurance and will not give up in your efforts until your ends have been attained. You have spells when you act upon impulse and at these times you make your greatest mistakes. Learn

to condense your large imagining powers and to develop your reason to a better use. You are of a nervous temperament in regard to minor affairs. While you are patient with regard to the general trend of life; minor worries often distract you and often bring on a case of "nerves" which it is difficult to overcome. You are very discriminating in your tastes with strong likes and dislikes in regard to occupation, diet and domestic affairs.

You are destined to numerous disappointments through life, but usually emerge from each with a broader knowledge of the purpose of life and you do not have to be taught a lesson twice. You suffer many delays in your plans and are often forced to change your intentions entirely to conform to the ethics of necessity. You will often feel that fate is against you entirely, but at the most unexpected moments some new development occurs to give you renewed hope and ambition again. Your love affairs will be light and fleeting and you often have attraction for another after marriage—but not always. You constantly cry out for companionship, and in danger of choosing the wrong life-partner. The matrimonial ventures often out-number one or two.

Your finances are best towards the close of life and you will die much wealthier than you expected to. The offspring are difficult to raise, but usually result in progressive and successful men and women.

NEXT MONTH: Years Ruled by the Planets and Their Signification in Your Life.

Legalized Murder

(Continued from page 12)

defectives.

In occult philosophy all men are brothers whether brown, black, white or yellow, and it behooves those of a higher mental and spiritual development to lead the weaker ones into "The Path," whenever and wherever the opportunity offers.

The one thing in this world that we can give away and still retain is knowledge, and if every prison were changed into an institution of learning, it would serve the human family far better in the end than to merely incarcerate the malefactor. Education is the remedy for all evils.

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His Guiding Spirit

By WARD SKEEN

(Continued from page 15)

"Then why do you go? Don't you think I should come first with you? You know that you are more to me than any one else; then why do you insist on breaking my heart? Bert, I cannot stand it, to see you leave like this, you must not go."

The girl sobbed as though her heart would break. Bert wanted to tell her all about his reason for going away, but held back. If she did not understand and ridiculed him for it, his heart would be broken, he could never be happy with her again.

"Bert, darling, if you go away from me I will think that you do not love me any longer. Please do not go." The girl threw herself in Bert's arms, sobbing hysterically.

Her lover stroked the golden hair and murmured soft words to her as the tears ran down his own cheeks. It was hard to leave, yet he felt he could not explain. He would tell her all about it when he came back.

"Eloise, dearest, I must go now, I have but a few minutes to spare before train time. Goodbye dearest." He stooped and kissed her tenderly.

"If you leave me like this Bert, I will break off our engagement," screamed the girl as she tore herself out of his arms.

"Goodbye," repeated the boy, as he picked up his suitcase and walked slowly down the road. Eloise turned and ran into the house, flung herself on the bed and sobbed for hours.

This parting was very hard for Bert. Several times he almost turned back. There was a lump in his throat, but he ground his teeth and hurried on. He must go! His mother had told him to go. She always directed him right and she must be right now.

It seemed to Bert that the train only crawled along. He had never traveled before and as he looked out of the window, the ever-changing landscape kept his thoughts from his separation. After a while he would get more used to being away from them. He felt sure that when the mission on which he was going was ended, all would be well.

It was late when Bert reached Farewell. He paused on the station platform, and then remembered his mother's words, "Go to a frame house up the street from the depot where a sign says 'Board and room.'"

Bert swung along the street and suddenly, just ahead of him, he saw a sign, "Farewell House, Board and room." His inner sense told him this was the place his Mother meant. It did not surprise him to see it a frame house just as she had told him. Going in, he asked the proprietor for a room.

"I'm sorry," said the proprietor, "We have no vacant rooms. We can give

you a bed, but you will have to share the room with another man. We are rather crowded tonight."

"All right, I'll take it." Bert did not hesitate and the proprietor showed him to the room, first going to explain to the other occupant.

When Bert came in the other roomer

Dreams

By Novella Reynolds

SOME writer has said that dreams are pictures drawn by Night's artist—quickly and deftly etched on the brain while we sleep. To the student of psychology, a dream is a subconscious impression. Spiritual forces use the repose of sleep as the medium through which to transmit influences or impressions to the conscious being.

That dreams are the reflex of conscious being is not as appealing to the reasoning mind as the thought that the soul is the predominant force while we sleep. Our mentality is keener in the early morning for the reason that relaxation has refreshed the conscious mind making it more receptive to psychic influence which lingers after we are fully awake and still susceptible to impressions not wholly conscious.

The world of science concedes that wind is the strongest force—the keenest tool handled by the psycho-analyst. Thus psychic impressions stamped on the subconscious mind are transmitted through the invisible thread of thought, into tangible expression—the key note to correct diagnosis for the alleviation of mental complications.

Through the medium of psycho-analysis (always provided the case is properly and conscientiously handled) life is broadening into the practical side of dream impressions, along with stored away mental disturbances which through adroit questioning, may be dissipated by a psychic dissimulation of impressions that have haunted its victim to the destruction of reason.

Through spiritual or subconscious impressions we reach conscious conclusions of material substance and find the solution to Truth which makes us consciously whole. Through mental psychology impressions are thrown out upon a world seeking ever for light. They serve as the torch for human research—the utilization of dreams.

was apparently sound asleep. The next morning the boy awakened early as was his habit on the farm. He felt rested and was anxious to get out and see what the town had in store for him. The man in the neighboring bed soon sat up. He was about fifty and had a hard looking face.

Bert soon found work handling freight for a trucking company, so he continued to stay at the same place and to occupy the room with the other man.

In about two weeks Bert had become well acquainted with his roommate whom he found to be boastful and coarse; giving away to a tremendous thirst when he could get money enough to buy something to drink. Gambling was another accomplishment of which he seemed quite proud.

One night Bert had just finished a letter to his friend Bolt, when his roommate came in under the influence of liquor. He sprawled out in a chair and asked with a leer:

"Ever croak anybody, Buddy?"

"No." Answered Bert quietly, anxious not to antagonize the man in his present condition.

"Well, I did once. I croaked my wife over in Carolina. That was a long time ago." He gave a hard short laugh. "I heard they hunted for me all over, but they couldn't catch me." Boasted the brute. "I kept under cover until the excitement sorta died down."

"Where was that at?" asked Bert, his heart pounding and his blood racing.

"Oh, up in Tinyville. We hadn't been married very long when I got tired of her and bumped her off. That was about seventeen or eighteen years ago."

Bert's blood was boiling. He knew now what his mission was, and who the man was. He felt like killing the brute with his bare hands. But no, that would not do, then he would be a murderer too. Picking up his hat, the boy hid his emotion and walked to the door.

"I am going out to mail this letter, I'll be back in a short time." Once outside the boy ran to the police station and hurriedly told the Chief of Police what he had found out. The Chief and one of his men accompanied Bert back to the rooming house, where they put the man under arrest. When confronted with the accusation he wilted and made a full confession that he was John Horn and that it was he who had killed Bert's mother so many years ago. He was sent back to Carolina for sentence and punishment.

A few nights later Bert's mother appeared to him again and as before he seemed to feel her words more than to actually hear them. As though the communication was to his inner or subconscious self, and upon awakening was transmitted to his external or conscious self.

"Bert, your work here has been well done. Return to your sweetheart. She will understand."

The next morning Bert went to his

(Continued on page 39)

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.

R. B. T., Mass—In what vocation will I excel?

A—In the musical world as a violinist.

O. M., Wis—Will I be able to sell my ranch or farm this year?

A—Will sell before winter.

M. R. S., Fla—Will my financial affairs be any better in the near future?

A—Not in exactly the near future but early in 1928.

G. S., Calif—Do you see any success in the future for me as a teacher, writer or in any definite artistic line?

A—You are a natural born teacher and could excel as a teacher of art.

N. P., Ohio—When shall I receive my share of my father's estate?

A—You will not receive any of your father's estate unless you have proof of your statement and start legal action to recover same.

D. B., Mont—Am I going to be able to take a trip to Oklahoma and South Dakota this year?

A—Trip postponed indefinitely.

C. L. H., Hawaii—When will all the bad luck in my life stop?

A—You are passing into a new cycle which will bring better luck about Sept., 1929, after which you will prosper. Make no changes now.

D. C., Honolulu—In what month and year will my second marriage occur?

A—In the 11th month of the second year.

M. Z., N. Y.—How long will I stay in this business and in this store?

A—Not long; you will have an opportunity to travel before the year is out.

C. H. Y., Canada—Could you advise me as to occupation or profession I am best adapted for?

A—You should have been a mechanical draftsman or engineer; it is not too late. Answer to second question—yes.

E. L., Minn.—In what year will I marry?

A—1929.

N. N., Mass—Please tell me if I ever will be placed in the environment I have long desired.

A—You have within you the power to create the atmosphere conducive to the environment desired; let your impulse guide you and you will change your whole life. You repress your natural tendencies to please others and because you do this you are ever yearning for expression.

E. C. B., Calif—When will I have a change for the better in my life?

A—Radical change does not come until late in the fall of 1928 at which time you are very successful in your affairs, both social and financial through a new acquaintance.

Q—Will I be successful in photo-play writing?

A—No.

S. S., Calif—Is the man I am keeping company with, serious? Will I go in business with him? Will I marry him?

A—The man is serious and very dependable; you will not marry him or go into business with him.

L. P., Calif—Will I get my money back out of my store and my share of the balance of the money?

A—Not all.

Q—When will I go back East?

A—Not at all; travel not indicated.

Q—Will I marry again?

A—Later in life.

M. K., Wis—How soon do you see me getting married again?

A—Several years elapse before that happy event takes place?

F. E., N. J.—Will I sell my house soon enough to move to Los Angeles this fall?

A—Not until late November.

A. T., Tex—What may I expect during the remainder of 1927?

A—Very quiet until after September.

Q—What steps shall I take towards collecting a debt incurred with my Uncle and will I have much trouble with it?

A—A little time given and the debt will be paid.

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Rosicrucian Mysteries

By MRS. MAX HEINDEL

(Continued from page 10)

The workers are housed in comfortable cottages and dormitories. A guest house has been erected in which visitors may be as comfortable as in any city hotel, and there is a spacious dining room in which vegetarian meals are served cafeteria style.

Mt. Ecclesia which is the Headquarters of the Rosicrucian Fellowship is a small city within a beautiful park. Classes in the various phases of the teachings are held every evening during the week with a temple service on Sunday evening. A summer school is maintained during July and August. A separate school building has been erected in which the New Era kindergarten has been started for children between the ages of four and seven. Older children will be taken for spiritual, mental, and moral training as soon as buildings have been erected.

Christ called His disciples together and sent them to preach the Kingdom of God and to heal the sick, and he said unto them "Take nothing for your journey, neither staves, nor script, nor bread, nor money."—St. Luke 9th chapter. The Rosicrucian Brotherhood has also sent its disciples into the world to preach the Gospel and to heal the sick, and no price was to be set upon these lessons and their healing ministrations. The work at Headquarters is carried on entirely through love offerings and the sale of the books, and the buildings have been erected through these offerings by the practice of great economy.

Max Heindel and his followers have always held strongly to this principle. When this great soul passed into the higher life, January 6, 1919, he did not have ten dollars in his own name in the banks. He received no salary, no royalty from his books. He did not spend the Fellowship money for personal comforts and fine clothes. His wants were very simple and his two suits of clothes, one for work and the other for the lecture platform were custom made and the writer, who had the glorious privilege to be his close companion, has in the seventeen years in which she has gone through these strenuous pioneer days of fourteen hours long and seven days a week never taken a penny of salary nor royalty on the books. When she is on a lecture trip she does not stop at the highest priced hotels, neither does she spend large sums on personal adornment as is too often the custom of the leaders of humanitarian movements. The tenets of the Rosicrucian Brotherhood have been followed by the leaders as well as the principal workers at Headquarters. Loving, simple, and self-forgetting service is the duty of a true follower of the Elder Brothers of the

Rose Cross.

Both of the commands of the Christ are carried out in the work of the Fellowship. The philosophy which was imparted to Max Heindel by the Elder Brothers is going out through the books, magazines, and correspondence courses which are conducted and sent all over the world through lessons and letters in both philosophy and astrol-

Do You Know

1. What Magic Rites are still practiced in Africa?
2. What Telepathy is and how it operates?
3. What the Baha'i Movement is?
4. Who is the Editor of "Who's Who in Occultism"?
5. How Numerology Accounts for a Woman's swimming of the English Channel?
6. What evidence there is that the "lost" continent of Atlantis ever really existed?
7. Why the Occult Digest reprints much of its material?
8. What are the latest publications in the book world of value to various occult students?
9. Who is Sir Jagadis Chunder Bose and what his latest contribution to science consists in?
10. What is the longest sleep in the history of the world?

**ALL THE ANSWERS
ARE TO BE FOUND
IN THIS ISSUE!**

ogy. Astrology to the Rosicrucians is a phase of religion. It is truly the key which unlocks the soul and should never be sold. It is used only to diagnose disease, as a vocational guide, the training of children, and to guide and help those who are in trouble.

The healing department is one of the most humanitarian branches of the Fellowship work. At the present writing over sixteen hundred are looking to Headquarters for relief from their sorrow and pain. The horoscope is a true guide to the temperament of these poor people. It shows where they are breaking the laws of nature, which is usually the cause of all disease. Guidance along lines of diet and morals is given. The healing is also assisted by a large band of Invisible Helpers who as esoteric students are learning to work consciously on the Invisible Planes while out of the body during sleep and through the healing prayers which are sent out from the temple at Headquarters and the many Fellowship Centers which have been formed in various cities all over the world where special healing meetings are held at given times.

The greatest strength of the Rosicrucian Fellowship work lies in its per-

fectly organized bands of helpers both on the physical plane which is directed from the healing temple at Headquarters, and Max Heindel since he has passed over into the spiritual plane through death has also drawn together those who had in the past made a tie with the Rosicrucian Fellowship and who through their esoteric training while yet in the body are now in harmony with Max Heindel and well fitted to carry on the work. This band is working consciously with the leader and workers at Headquarters through the auric vibrations which have been built into and about the healing temple. This method of combining the work from both physical and spiritual planes is most powerful. The work in which the Elder Brothers of the Rosicrucian Order are engaged and the healing which is accomplished through this method is quite marvelous. Yes, miracles are very often performed. All this is carried on by voluntary offerings. Many who are too poor to pay even postage are nevertheless given the very best attention.

Seven Rosicrucian Steps

1st. Preparatory course of twelve lessons on the "Cosmo Conception."

2nd. Becoming a Student.

Students receive monthly lessons for a period of two years.

3rd. Becoming a Probationer.

Probationers receive private instruction given in monthly letters for five years. The Elder Brother gives the Probationer definite scientific teaching as to how to guard against the dangers of deception in the desire world, and makes an actual test before admitting him to Discipleship.

4th. Becoming a Disciple.

Disciples are regularly prepared for Initiation under the direction of the Elder Brothers, who give them certain individual instructions which are absolutely secret.

5th. Becoming a Lay Brother or Sister.

Lay Brothers and Sisters live in various parts of the Western World and have received one or more Initiations in the Lesser Mystery Schools. They are able to leave their bodies consciously, attend the services, and participate in the spiritual work at the Temple of the Brothers of the Rose Cross, having been taught the method of leaving and re-entering the body at will by one of the Elder Brothers.

6th. Becoming an Adept.

Adepts are graduates of one of the schools of the Lesser Mysteries (7 schools, 9 initiations). An Adept can build a new body for himself, and does not have to be reborn as a child. His body is absolutely under his control.

(Continued on page 41)

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

The role that the mind plays in disease—the interdependence of psychology and the science of medicine—was considered by the American Medical Association in its annual convention, at which several speakers declared psychic influences frequently are the controlling factors in illness, supposed and real. Dr. Nellis B. Foster, of New York, went so far as to say that definite changes in an individual's personality may result from a belief that an organic disease is present, and Dr. Charles Hugh Neilson, of St. Louis, declared an emotional disorder often forecasts goiter months before definite physiological symptoms appear. Business reverses, domestic trials, grief or repressed emotions were regarded as having no part in emotional or neurasthenic illnesses by Dr. James S. McLester, of Birmingham, Ala., who held, rather, that patients afflicted with that type of sickness derive their mental state by heredity. Whereas the mental attitude is a contributing factor in some cases of heart disease, diabetes, goiter and nose and throat illnesses, Dr. McLester believed digestive distress of a neurasthenic patient usually is genuine, and in these cases he recommended "a program of re-education. 'If such a person can be persuaded that he is not desperately ill and encouraged to endure his discomforts,'" he said, "he may actually overcome them. When we

know we are riding on defective tires, we avoid rough roads."

PHOTO OF SKY TAKES LIFE TIME TO MAKE

Forty years have been spent in taking a single picture and it is not yet completed. Eighteen world-wide observatories, 40 years ago, agreed to undertake the work of photographing the sky. The purpose of the astrographic chart is to give accurate positions of all the brighter stars, including those visible with a three-inch telescope. More than 20,000 plates must be exposed and many of these will be re-exposed for as many as three times. More than 9,000,000 will appear in the finished product.

SPEED OF MODERN LIFE CHANGING HUMANS FAST

Men of the future may have spindle legs, thick girths, narrow chests and toothless and chinless mouths, while future women will be slenderhipped, but unable to bear children, in the opinion of J. E. Rogers, of New York City, field director of the National Physical Educational Service.

The speed of modern life, abolishment of walking and other activities, and extreme diet fads are responsible for a tendency in this direction, declares Mr. Rogers. The change will be slow.

His Guiding Spirit

(Continued from page 36)

employer and told him he was quitting his work, drew his pay, and soon afterwards boarded the train for Tinyville and home. As soon as he arrived there he went direct to Eloise. He was glad he had gone to Farewell, now his duty was done and he could explain everything to his sweetheart. She was very glad to see him. The newspapers had carried the story of the arrest and conviction before Bert arrived, so all the people in Tinyville knew about it.

Eloise greeted him with open arms. "O, Bert, I'm so glad to see you. And why didn't you tell me that you were going to—to—catch that man?"

"Eloise, dearest, I must tell you now that my mother has always been with me and guided me. She appeared to me as in a vision in my sleep and told me to go to Mississippi. She did not tell me why, so I could not tell you. And I was so afraid to tell you of my Mother's communication for fear you

would not understand, and it was too sacred a thing to me for anyone not to understand. I only went because she told me to, not because I wanted to leave you as you thought. Mr. Bolt wrote to me that he was going to sell us one-half of his farm, so everything has worked out fine. Don't you think so, darling?"

"Yes, I do Bertie dear, and I am so proud of you because you held to your line of duty. If you had not gone and then had told me later about your mother and her communications to you, I would have felt that you had failed in your most sacred duty toward your dear mother."

* * *

After his marriage to Eloise Bert formed the habit of always putting his mind in a relaxed and peaceful state before going to sleep so that it might be receptive in case his mother should

(Continued on page 48)

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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.

Genio Riddle, 2120 Freeman Ave., Hamilton, Ohio. Ambition (7), Ability (3), Purpose (3), Member No. 34.

No doubt you are fond of the water or country. It seems you could be an artist. If you design the textiles you work on, I can understand your line of interest. Perhaps you're a musician or composer or something, because you have the entertaining vibration and can do many things. Self-expression is the necessary thing. Find numbers 1 or 2, 11 or 22.

Joseph Kaminski, 1407 N. Hoyne Ave., Chicago, Ill. Ambition (11-13), Ability (7), Purpose (5), Member No. 35.

It seems you should be a composer or associate with nature (the country or water). Selling real estate should be splendid, but even so, respect your ambition for expressing something of your own individual creation. Keep out of arguments—when people do not understand you, be perfectly still. If they were wise they would value your opinion. Find 11 and 9.

Hilda Forrest, 923-5th St., Santa Monica, Calif. Ambition (11-6-8), Ability (11-1-3), Purpose (22-2-6), Member No. 36.

You are quite different from the majority and when you wear orange, heliotrope or scarlet, you should not only be most attractive but comfortable. With an ambition to search for proofs, the ability of the explorer, and a cosmic purpose, I hope you began about 1900 to do some of the great things you came here to do. Associate with 3 or 9 and 11.

Jessie Pierce, 717 Machado Drive, P. O. Box 264-Ocean Pk., Venice, Calif. Ambition (4), Ability (22-5-9), Purpose (9), Member No. 37.

Sometimes it is very plain that housekeeping, for instance, is certainly a job. Again we find one is most wonderfully suited to that sort of work. But in these columns one cannot be too frank. So often a person is doing real drudgery when, if they understood the law, they could be accomplishing miracles with fame and fortune by easy pleasant work. You should sign your name Jessie L. Pierce. The L is merely an initial.

I am sorry you failed to give Mr. H's middle name and full birth. You have the ability of the artist even though your desire may be more material and practical. Associate with all people 1 to 11.

Eric A. McLaren, Box 74, Bisbee, N. Dakota. Ambition (6), Ability (7), Purpose (9), Member No. 38.

Your ambition is to be the cosmic adjuster and your ability is to develop subjectively. Your purpose is either the specialist in healing and helping humanity, or being the lawyer or judge. The influence of the misunderstood person, preferring aloneness and the atmosphere of the water. Find 1 to 11.

Harriet B. Sorrell, 518 E. Bradley Ave., Pauls Valley, Okla. Ambition (3), Ability (2), Purpose (3), Member No. 39.

Your signature helps you to carry out your purpose in life, and gives you more independence and power of expression than your original full name. The ambition is for art and the ability for it developed after adopting this signature. I wonder if you're a writer. The cycle since about 1907 shows a great change from previous years. A condition of quiet and aloneness compared with the restlessness and moving about. 1 or 2, 11 or 22. Then H. Myers has probably sent in the correct data. Have you? It all depends on the full name at birth and the full birth date.

Nicoline Gordon, 725 Monroe Ave., Rochester, N. Y. Ambition (22), Ability (4), Purpose (11), Member No. 40.

With a highly electrified ambition in life to be practical and master of something, it really could have been dancing; you have the ability to use physical endurance and gain the power you wish. You are better able to stand monotony and not realize it is monotony as others would. You can uplift those in need of spiritual help. Since about 1900 there has been a more unsettled existence but be happy and sociable. All numbers.

Frank M. Rood, 831 Hayes St. San Francisco, Calif. Ambition (9), Ability (1), Purpose (22-5-9), Member No. 41.

You are one of the lucky people who find life not such a difficulty. With the ambition to know all things, and the ability to be independent courageous, creative, individualistic and an explorer, your purpose is so well in keeping. Probably you are an inventor. At any rate you should be the master of something original where you completely expressed yourself. Your associations should be in numbers 1 to 11.

Rose M. Turnley, 1203 1/2 So. Union Ave., Los Angeles, Calif. Ambition (9), Ability (9), Purpose (7), Member No. 42.

To advise about the young man, would need his full data to draw up a chart. Some people are born with so many emotions and so impulsive that they are so easily angered and irritated, although these people are very deep in their love and sympathy. If you understand the reason for his leaving try to have that reason overcome, and thereby attract his return. Perhaps an influence around him was too foreign to his nature. You should associate with those 3 or 9 and 11.

Harry Page, Andrew Welch, Baywood Ave., San Mateo, Calif. Ambition (11-11-32), Ability (7), Purpose (4), Member No. 43.

I think your employer very lucky. One who is conscientious in his desire to be practical and please; who can keep to himself and be quiet and able to hold personal matters to himself—that's your vibration. I wonder if you're a dancer! If you should be shy by chance, I know you could dance and probably love to. I hope your home is in the country or near the water. I wish you would eliminate some discord or health condition by writing your name C. H. Page. Associate with any 11 or 9. And about next year, you will undoubtedly want to attempt something—maybe marriage? Nevertheless it appears to be a beginning time for you.

Flora H. Haffner, 4985 Stuart St., Denver, Colo. Ambition (9), Ability (2), Purpose (11-5-7), Member No. 44.

This is the lady who wants a word of love and peace; anxious to please and collect knowledge on every conceivable subject, and also able to collect gold, which is the color of this vibration. You can expect better financial conditions this year, probably not before the last part, but do not worry. You should certainly leave the middle initial out and just sign Flora Haffner. Find a 3 or 9 and 11.

Jacob S. Yerger, Anaconda, Montana. Ambition (9), Ability (11-6-8), Purpose (22-11-4), Member No. 45.

As you find in other 9 ambitions, this vibration wants to know everything about all things. I am happy that you want to know Numerology. But have you noticed the meaning of a number 8 and found that it means the skeptic? And it is usually the one who tries so hard to be convinced and cannot be? I appreciate your uncertainty of course since like all other things, Numerology is often dealt with carelessly and by individuals who create their own methods instead of using scientific ones. An analysis of your name would convince you. You have a splendid vibration for an attorney or judge, that I hope you are not reducing your powers by working at something else. Find a 3 and a 9.

Hezekiah Patterson, 125 W. 135th St., New York, N. Y. Ambition (5), Ability (11-1-3), Purpose (22-8-3), Member No. 46.

Nobody likes a good time better than you, and you're a talented young man who has some very individualistic methods of entertaining. The desire to move about, travel and get different experiences, is no doubt the reason for your traveling position, but I hope you also make use of your talent to be original in entertaining. And no doubt you can tell us all a good bit about Christianity. Always work in your highest influence and with your powerful vibration—you can certainly get real recognition. Associate with an 11 or 22 and a 1 or 2.

Rosicrucian Mysteries

(Continued from page 38)

and usually lasts for many hundreds of years.

7th. Becoming an Elder Brother.

Elder Brothers are graduates of the schools of the Lesser Mysteries (7 schools, 9 initiations), and also of the schools of the Greater Mysteries (5 schools, 4 initiations).

The Rosicrucian Order, founded in the 13th century, is one of the schools of the Lesser Mysteries. The other Lesser Mystery Schools are variously graded to meet the spiritual requirements of the most precocious among the earlier races of the eastern and southern peoples with whom they work. Christian Rosenkreuz is the 13th member of the Rosicrucian Order. Only the Brothers of the order have the right to use the name "Rosicrucian."

Seven of the Brothers of the Rosicrucian Order go out into the world whenever occasion requires, appearing as men among other men, or working in their invisible vehicles with or upon others as needed. It must be strictly kept in mind, however, that they never influence anyone against his will or contrary to his desires, but only strengthen good wherever found. When any of the seven Brothers are working in the world, they have and use material bodies just as other people do, and they live in a house which people in general might consider the house of some well-to-do but not ostentatious person. They hold offices or positions of distinction in the community where they live, but it is only so as to give a reason for their presence and not create any question as to what they are, or who they are, or there being anything out of the ordinary.

Five of the Brothers of the Rose Cross never leave the temple, and although they possess physical bodies, all their work is done from the inner worlds.

Though the Elder Brothers are human, they are vastly exalted above our own status. A considerable period of intensely zealous life as a visible helper must be lived by the aspirant before he has evolved his soul body to such a degree of luminosity that it attracts the Teacher. (Note: At the same time the pupil is building his soul body he is also accumulating a power within in like proportion.) No listless, easy-going study or dreamy contemplation will bring the Teacher. He is himself a servant in the highest sense of the word, and no one who is not serving with all his soul need expect to meet him.

The pupil who has become fitted for Initiation by evolving within himself certain powers, which are still latent,

(Continued on page 48)

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Our Animal Friends *By DR. S. PARKES CADMAN (Continued from page 16)*

abide by their decision as to its effects.

Pass for a moment to the prevalent fashion for furs. Doubtless it is pleasant to see a well-dressed woman clad in the skins of the chase. But an inferno rages behind her complacent appearance. The pelts used in making beautiful wraps for the perishable human body are chiefly acquired, according to Mrs. Minnie Maddern Fiske, by diabolical torture. Steel jaws grip the sensitive flesh of the fox, the mink, the muskrat and other fur-bearing animals. Frequently the traps in which they are caught remain unvisited for days and even weeks, leaving the victims to a horrible fate. I am happy to state that the Commonwealth of New York is entering legislation intended to end this melancholy business. Bills have been introduced at Albany proposing that all traps shall be inspected every 24 hours, be stamped with the owner's name and the total elimination of non-killing steel traps achieved by January 1, 1928. If this most needed reform is gained it will encourage the development of fur farms on which animals may be humanely bred and destroyed, as well as promote the use of traps which instantly kill and so prevent the animal's prolonged and weary wait for death on the blood-stained snow. Pride of appearance is right enough within limits. But it becomes repulsive to the informed mind when it insists that millions of dumb creatures, no matter what their degree of sensitiveness to pain, shall be ruthlessly tortured for its gratification. I urge you to write to your representatives at Albany in behalf of the measures indicated. I ask every woman who is directly interested in this phase of the difficulty to lend her aid for its righteous settlement. The world no longer tolerates the use of the feathers or the egret. The United States has ended the indiscriminate killing of rare species of birds at the behest of vanity. It will soon, I hope, be a badge of dishonor to wrap one's self in a garment plucked from

the flesh of another living creature unless it bears the label "Humanely killed." The American Humane Association, with its headquarters at Albany, will furnish my audience any needed information in this matter. I advise you to write that excellent organization and support its policies. Public opinion when enlightened and moralized is the solution of these grave problems of our behavior toward animals.

The statutes of New York and of other states fully cover the subject of animal neglect and cruelty. It remains for the people to insist upon better observance.

Sportsmen should see to it that they do not purchase their delights at the cost of the needless pain of lower life. Away with the besotted notion that such pain is any part of the manliness of the field or of the chase. If there is anything more silly than a squadron of men and women gorgeously arrayed running down a fox after the hounds, I have not seen it. Nothing so harmless as that little quadruped should be butchered to make a holiday for a few equestrians. We record our thankfulness for the protests against it which have recently appeared in the British press. They indicate that England is no longer regarded by increasing numbers of men and women as the paradise of the few and the hell of the many, including hares for coursing and foxes for hunting. Citizens like the late Mr. Bergh and Reginald K. Vanderbilt, also F. R. Sturgis, W. K. Horton and Frazer E. Carthay, have been and are our pioneers and leaders in the cause I advocate. Other names could be mentioned of men and women equally energetic and honorable. Among them those of the superintendents and teachers of our public schools are high on the list with a proud record. Countless farmers and their wives, owners of teams and teamsters, children and adolescents show by precept and example the way we should go. There is still a sufficient number of horse beat-

ers and assailants of cats, dogs and birds abroad in the land, however, to warrant vigilance not only by officers of the law but by the entire body of our citizenship.

The Boy and Girl Scouts have done much to further the cause of humanness. The heads of their troops are supplied with its literature and they make good use of it. I know that too many special services and sermons are already predetermined for the churches. Yet could not some superfluous subjects be dismissed and at least one annual discourse be given in defense of God's dumb creatures? I submit the suggestion to my brethren of the clergy for what it is worth. They will recall that the mystery of creation's pain has driven not a few first-class intellects into agnosticism or atheism. Charles Darwin and his doughty disciple, Thomas Huxley, were unable to accept the conception of a benevolent Deity, principally because of the groaning and travailing of animate life. It is not as widespread or incessant as some scholars have portrayed it. Nature has her glorious interludes of joyous vitality. But it is all too great for us to endure. St. Paul declared in his Roman letter that its abolition depended on the redemption of the sons of God. When we shall have entered into His holy mountain, nothing will hurt or destroy.

I close as I began with the reminder that this theme is nothing if not spiritual; an acid test of our relation to the Deity of love and compassion. It ought not to be that Hindu rivals to Christianity and Judaism excel these religions in the matter before us. Since a large portion of the suffering of animals is for us and they literally give their lives on an unparalleled scale in our behalf, are we not pledged to their defense and protection? Indeed we are, and the object of our meeting here will be fulfilled if it ends in our unanimous resolution to serve so noble an enterprise.

Is Atlantis Rising?

By W. J. COLVILLE

(Continued from page 32)

cient people and ancient times recited by itinerants, who entertained the marvel-loving Eastern public by reciting the wonders performed by the use of Aladdin's Lamp and other marvels of the Orient. All such stories are but highly colored tales of a far past, when a part of the world was brighter than it is now.

In stories of the long ago, in many

a wonder of architecture, in splendid tapering spires and minarets, in gorgeous gardens upon the roofs of the Oriental houses, in majestic palaces and cities paved with gold, from Noah's Ark, the simplest and rudest structure, to the symmetrical and magnificent temple of Solomon—in all we may trace some recollection of Atlantis.

Floods sweeping over the land, bring-

ing utter desolation and disaster, and the ark resting upon the water, in which a remnant of the human family were saved, carry us back to a period when Atlantis was in all its power and glory, a very paradise upon earth, and then to the sudden ending of its bright but glorious day, when the storm cloud arose, followed by a dark and awful night of utter desolation.

ARCHAEOLOGY

What the Reverent Spade Is Uncovering of the Past

THE Indian is far from being a "vanishing American," and romantic sympathy directed toward him is largely wasted, according to Albert B. Reagan, expert on Indian affairs, who has lived among various tribes for many years. There are at present, he states, 349,595 Indians in the United States, an increase of 16,585, or approximately 4.8 per cent, in ten years. Says Science Service's *Daily Science News Bulletin* (Washington):

"The Navajos of the Southwest, commonly thought of as the tribe most rapidly increasing. They numbered a little less than 9,000 in 1869, but now muster a roll of about 38,000. The Cherokees of North Carolina show the most rapid increase during recent years, swelling their numbers from 7,914 in 1912 to 11,969 in 1926, or more than 50 per cent in less than fifteen years. Other tribes, especially in the West, are reported to be in flourishing condition, the largest number being naturally in Oklahoma, where the Five Civilized Tribes alone total over 100,000. Mr. Reagan credits the medical and educational activities of the United States Government with most of the improvement in the status of the Indians. In 1882, he says, there was noly one hospital among the Indians; in 1900 there were five, and in 1925, eighty-two. These gave treatment to approximately 28,000 Indians.

"On reservations, besides the medical aid and attention given the Indians by the school and agency people, there also are now forty field matrons, 135 nurses, and 181 physicians, besides eye, nose, ear and throat specialists, and seven traveling dentists. In 1775, the Continental Congress expended \$500 for the schooling of the Indian youth at Dartmouth College, and the year closing we spent about \$6,000,000 in the instruction of 67,000 Indian children, where medical supervision is attended to with great care, both in caring for them and in teaching them the laws of health and sanitation. In addition, the Government has introduced modern sanitation methods of living into the Indian homes."

INDIAN graves yielding hundreds of skeletons, besides great quantities of ancient pottery, weapons, ornaments and utensils, have been discovered in a group of mounds known as "Fisher mounds" near Joliet, Ill., by George Langford of Joliet. Authorities on American anthropology regard this as one of the outstanding archeological developments of recent times in this country.

The finds are regarded as of especial significance partly because three, or pos-

sibly four, distinct civilizations are represented in successive layers of burials, a very rare occurrence in American archeology; and partly because one of the layers suggests the possible location of the earlier home of the Iroquoian group of Indians, who played a very important part in the history of colonial settlement and the wars that led to American independence.

The lowest group of burials were found beneath the original ground level, and represented a race of probably great antiquity. Little could be learned of them, however, for they left no gifts with their dead, except a few flints of such crude shape that it is doubtful whether they were tools or weapons at all. These people had skulls ranging from long to medium in proportions, and there are indications that the "long skulls" had the "medium skulls" were separate and successive tribes.

Above the ground level, and constituting the bulk of burials in the mounds, were a large number of skeletons of a round-headed, rather slightly built race, who left gifts of pottery, ornaments and stone and copper tools and weapons in their graves. Some of their workmanship rather suggests that of the Iroquoian tribes of Indians. Inasmuch as these people never had been west of New York during historic times and since their archeological remains have heretofore not been found west of Ohio, this feature of Mr. Langford's work may come to have great significance in the development of Indian history.

The upper layer contains fewer burials. The skulls here are of a very broad-headed race, quite different from the round-heads who preceded them. This layer is of especial interest because the uppermost graves in it contain silver buckles, beads and a few fragments of cloth of European manufacture, marking the first contact of the tribes of this region with white men.

'OPEN CHEOPS' TOMB QUEEN'S BODY GONE

Dr. George A. Reisner, Harvard Egyptologist, recently opened the recess in Cheops' tomb, but did not find the mummy of Queen Hetepheres, mother of Cheops. In the recess was a canopic box divided into four sections, containing organic matter which, in two of the compartments, was covered with a clear yellowish fluid. The organic matter is supposed to be the intestines of the queen, removed prior to mummification. Interest centers in the liquid, still in a fluid state after thousands of years.

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LETTERS

from Our Friends and Foes

Page Paul Skinner!

Sirs:

May I take the liberty of expressing a personal knowledge in regard to one sentence of an article under the title "This Place Called Heaven?" in the June number your wonderful magazine. I agreed absolutely with the writer, with one exception, and it is this sentence: "We do not any of us know actual undying love because we are not attuned to live on this higher plane of vibration."

Without looking whether the author was a man or woman, one would know that it could only come from the male mind. When one feels the first heartbeat of an unborn child and follows it up day by day with love and anticipation and with no small amount of fear for the coming travail surely is learning the lesson of undying love. Then the little one finally becomes a realization and joy is supreme. The years of care and guidance slip around and then by this joy, this darling child is called back Home.

"Called back home." Would this Mother's love stop them? No! It goes on and on, this undying love, to the higher planes of vibration, that her boy has reached, calling to him to go on in his progression for a Mother's undying love can reach any height altho her physical body is still on earth. The author of such a remark has only lived on the earth plane and sees thru glasses darkly. His soul has never been awakened.

MRS. STELLA CONBOY,
Hamilton, O.

'Just Must' Wins!

Sirs:

I have no stationary at hand, and The Occult Digest cannot be had in this town. Please overlook stationary, but send the July Digest. SURE MUST HAVE IT! Stamps inclosed.

FLOYD W. CARPENTER,
San Bernardino, Calif.

Glad To Have You!

Sir:

Reading a copy of your valuable magazine, "The Occult Digest" it would be a pleasure to become a subscriber so please enter my subscription beginning with the January 1927 issue.

Wishing the greatest good to the greatest number and to you, Friend of Humanity, I am inclosing three dollars for the year.

MARGARET A. YOUNG,
Alhambra, Calif.

DREAMS

Note to Readers

Psychically interpreted dreams are only of benefit to the individual for whom each specific dream is discussed, and the interpretation applies only to that specific dream. Our Dream Editor will interpret your dreams psychically in this column. Those who desire private interpretations may receive them by enclosing five dollars with a full description of the dream.

L. I. D., Fla.—Dreaming of filing a suit against a wealthy man signifies making a substantial contract with a person whom you doubt. Seeing the high board fence relates to a recognized obstacle—seeing the head and shoulders of an old time sweetheart above the fence depicts time which means that time will bring back that which you lost—concluding not to enter into a law suit portrays a satisfactory settlement with an old time friend through a mediator.

GRAPHOLOGY

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Send sample of several lines of your own handwriting—preferably something you have already written. No attention given unless your full name, address, occupation given. No responsibility shall rest upon The Occult Digest in any replies given. Address Graphologist, The Occult Digest, 1904 North Clark St., Chicago, Ill.

I. D. B., Calif.—You are ambitious, energetic and determined, and not particular about trifles.

D. H., Calif.—Cool, determined temperament, with high aspirations; like things to move smoothly, but you want them to move. You have talents along the line you suggest.

L. I. D., Fla.—Some literary tendencies that would find expression in advertising, publicity work or similar employment. Optimistic, and likely to defend your own interests, sometimes needlessly.

Mrs. J. M., Mo.—You are in the right work. Study dress designing—with your energy you should succeed. High aspirations, mechanical abilities.

E. F. B., Ohio.—Space too limited to discuss suitability of two people for marriage in this column. You show natural capabilities in your present line. Your friend has determination, likely to be depressed and not as optimistic as would be well.

Mrs. M. G., Canada.—You show much determination, considerable temper, a very keen intellect and should give care to your health. You will do what you think is right. Your writing is full of personality, and would require almost more space for complete report.

P. K., Neb.—Your questions are not analysis questions. You have a nature that should go in for tennis or outdoor sports. Your present kind of work is satisfactory, or you would make good in an advertising department. Do not study bookkeeping with any intention of following that with your secretarial duties.

Mrs. E. H. M., Minn.—You have much energy, sharp temper, naturally ambitious and optimistic with a good share of real ability. You will always do what you think is right. Like travel and change. Very interesting personality.

B. S., Ill.—Go in for advertising lines of work that call for a vivid imagination, much energy. You have some literary ability, will always be in a hurry, with a driving personality.

N. V. E., Ill.—Some literary ability, will find most success in an office of a magazine publisher or similar line. High aspirations. Would make a good saleswoman with experience. You can meet people and are gaining in this capability. You are growing in personality.

V. E. C., Ne.—Go in for something scientific. You have no talent along the line you mention.

J. F. S., Ill.—Keen mentally, inclined to be sarcastic, somewhat psychic. You are capable of making a success in your present field.

Mrs. G. M. B., Ill.—I cannot send free reports direct. Very emotional; good imagination, tendency to be stubborn. Ability, which you are not using. The other specimen cannot be answered direct. If other party wishes a report have him submit specimen.

M. G. C., Ind.—Your questions are not connected with character analysis. Read my section and you will learn what graphology covers.

A. E. D., Ill.—You are capable of making a success for yourself. Cool, calculating temperament. Determination. Quite high aspirations, good talker, and with energy. Can take care of yourself.

ASTROLOGY

Queries Answered by Haasan Osiris

Miss E. L., Mo.—Does the horoscope indicate marriage? What influences are against me?

A—Your chart inclines to marriage. You suffer much inharmonies in the marriage state. Do not be in any rush to marry. Choose someone born in Taurus for best results but you are usually attracted to those who are inharmonious. The influences against you are mostly your plain-spoken nature, failure to make yourself agreeable, and your slight tendency to combativeness. Overcome this.

E. M. W., Sask, Canada.—To what work am I best fitted?

A—You are best adapted to secretarial work or occupations in connection with the stage, music, or literature. You also have decided psychic powers. You will marry later in life.

J. C. W., Okla.—Will I remarry this year or next and what date?

A—No marriage is denoted and I do not advise you to force one at the present time.

Mrs. E. C. B., Cal.—Will I ever be happy with my husband?

A—You did not send his birthdate with your own. Your chart denotes however, much strife and many difficulties in domestic affairs. Try to be brave and overcome them.

E. I. D., Mont.—Are we to grow wealthy from our investments in oil lands soon?

A—You failed to give birthdate.

J. E. S., Md.—What changes will I make this year?

A—Only minor changes in your business or occupation. Suffer some from false friends and slander. Some few of your hopes and ambitions will be realized, but disappointment in a few of your plans. Some short trips for business or pleasure. The year should prove moderately good for your finances. Some inharmonious domestic relations in a few of your adverse months.

L. I. D., Fla.—When will my conditions change? Should I marry one born in May?

A—Your finances show no improvement until early part of 1928. Remainder of 1927 is mostly beset with adversities. Keep cheerful. Better times are ahead for you. This marriage union should prove successful if birthdate is correct.

A Woman in the Swim

(Continued from page 25)

as her secretaries.

Charlotte's relatives are proud of her in spite of the fact that she wore a suit of grease instead of wool in her record swim.

She was well covered. Much more so than the swimmers anywhere around our beaches, and her puritanical sister did the greasing, too.

Several years ago Mrs. Schoemmel suggested that she wanted to swim the channel. But rather than receive

financial backing to put her idea across, the suggestion was accepted and the money raised, but for Miss Ederle to cross the channel.

Mrs. Schoemmel will do something that has never been done. She will cross the channel twice next year, making the return trip immediately with the return of the tide. We know she will because she says she will. And Numerology says she must choose as her date to begin, July 6th, 15th or 24th or August 5th, 14th or 23rd.

AMONG THE NEW BOOKS

By FRATER ILLUMINATUS

(Continued from page 17)

In the purely psychical field, there is "Other World People," a collection of several MSS. by J. W. Herries, to which Sir Arthur Conan Doyle has



Harry Stephen Keeler

given a valuable preface. It is a chronicle of psychic experiences, results with and without the aid of spirit mediums, adventures in clairvoyance and other psychic phenomena which will add luster to the growing list of vital works on these subjects. As I glance over this, I am rather surprised at the necessary fulsomeness of my last few reviews. The publishers who used to send me such awful truck are not doing so any more. That accounts for the fact that so much more of my personal opinion is smilingly favorable. I wish someone would send in a perfectly terrible opus! It lends contrast to this sameness of praise. But I will not "roast" merely to be roasting, and these books are really helpful.

J. W. Dunne, being a mathematically minded person, is a skeptic. Therefore, what he has to say is doubly interesting as bearing out the fundamental doctrine of "relativity" which was rife in occultism long before Mr. Einstein et al woke up to its existence through the errors of calculation in purely physical science. If you are one of those persons who have "dreamed things" before they happened, you will certainly want to read Mr.

Dunne's book. He has felt just as you do—and now he has set forth the result of his efforts to find out why he "dreamed true." It is eminently worth while. It is also a Macmillan production.

Dr. Louis Berman has come forth with an odd little theory that Dr. John Watson's "Behaviourism" is a religion. Either Dr. Berman knows less about religion than he should, or he is concentrating too solidly upon the phenomena of the vogue of behaviorism. It is not new—this "behaviorist" idea. It is just a new emphasis. Naturally, I can't spend the time here to prove this—and maybe it wouldn't be worth while to take the time if I could prove it. Dr. Berman's book is naturally interesting—the works of true zealots always are. But it doesn't add anything to Watson, except a lot of correlation, and historical tracing which is ever of value, and I doubt very much whether it will add a great deal to Dr. Berman's reputation. If one is specializing in human behavior, it is a worth while item. If not—well, it is by no means valueless. Boni and Liveright printed it very attractively.

And now comes Beatrissia Marye, who is personally as pretty as the orthographic style of her name, with two dainty spirit romances, one "Sachet," given to her by Spirit Otis Matthews, recounting the strange story of Spirit Mates, their bitter disappointments, longings, hopes, fears and final union and bliss in the spirit realm; the other, "The Circle," given to the author by a famous screen star now in the spirit world, and much the same in tone and character as the first. Both are rather better than the average spirit romance, and both are attractively printed by the Austin Publishing Company, at Los Angeles.

For the fact that the books on my table are piled as high as they are, without having been much more than glanced at, I blame Harry Stephen Keeler. Just because The Spectacles of Mr. Cagliostro, which I had the pleasure of reviewing in another issue, was so good, I picked his newest, "Find the Clock," in the attractive binding which E. P. Dutton has given it, from the pile—and as with that other production of Mr. Keeler's—I never laid it down until I finished it.

Now something must be done. Either Mr. Keeler and his publishers have got

(Continued on page 46)

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AMONG THE NEW BOOKS

(Continued from page 45)

to stop sending me his books, or he has got to stop writing such gripping mystery stories. I am not going to spoil your taste for the story by outlining the thrilling events which marked the feverish hunt for a cheap little 98-cent alarm clock (neither am I going to tell you Opie Read's story about his 98-cent alarm clock!), nor am I going to give you any hints on how the Blond Beast of Bremen was finally captured. That's for you to enjoy in the book itself.

But I am going to tell you that Mr. Keeler has outdone The Spectacles of Mr. Cagliostro, in this new book; I am going to say that it is one of the few yarns of newspaper life which approximates that peculiar atmosphere; I will indicate that there is an undercurrent of Chicago life astonishingly true to this great city, and compliment E. P. Dutton & Company on their excellent book production. After that, if you don't buy it, I can't help it. You'll be the loser.

For satire of a high literary quality, Karel Capek's "The Absolute at Large" is one of the finest of recent productions. With the keenest of philosophical scalpels, the author sets forth what would happen if the force called "God" were turned loose in a more apparently active sense than we are aware of—that is to say, what would happen if The Absolute were to function in human activity as a *force without direction, but nevertheless possessed of the qualities* commonly attributed to God. It is best not to be philosophically critical of this book. As entertainment it is excellent, particularly in its thrusts at ecclesiasticism. It is, of course, curiously unsound in logic—being built of situations arising out of half-statements, warped conclusions, and forced syllogisms. But its literary brilliance makes it extremely readable, and its attack on certain modern social formulae gives it some value. Macmillan sends it forth in excellent type on good paper and attractively bound.

Beautiful as the summer season in which they arrived, Nelle Richmond Eberhart's "From the Land of the Sky-Blue Water" and other Indian lyrics and poems is at hand. Many verses besides those made famous through the Cadman musical settings are in this lovely little collection, which is published by Harold Vinal, New York. It is a breath of the sweetness of the North Woods and Lakes, put into exquisite word form, and printed in-

expensively for all those who love lovely things.

More particularly occult than any of the foregoing is Talbot Mundy's latest, which is just from the press of Bobbs-Merrill, entitled "The Devil's Guard." Occult fiction, which only a few years ago was a wierd and hopeless jumble, usually written by persons who knew their subject and could not write about it, or those who could write about it but did not know their subject, has lately become a fertile field for those who know what to write about and how to write it, as a glance at the review pages of this magazine will reveal.

But nowhere among them will you find a better written mystery, more truly occult in atmosphere, and more certain of popularity among those who really enjoy this type of story than "The Devil's Guard." It deals with the search of a party of determined men for the vale and city of "Sham-ballah." Each is representative of a well defined type of seeker, and the results of the line of conduct followed by each, through the hair-breadth escapes, cruel trials, and glowing triumphs, is thoroughly in line with the best of occult teaching. It is sure to be a good seller. Talbot Munday is to occult fiction what Saxe Rohmer is to the pure mystery field.

Not a recent publication, but one with which every reader of the OCCULT DIGEST should be familiar, is the collection made by J. Lewis French of seventeen of the best psychic stories, published by Boni & Liveright. There is an interesting foreword by Dorothy Scarborough. The author has not collected these as ghost stories—they are, as the publishers point out, genuinely psychical. Several of the collection are by Algernon Blackwood, Elsa Barker, Jack London, William T. Stead, Herward Carrington, Fiona McLeod, and names equally well known, but several, not less valuable and interesting to the student, are by lesser known names. It should be in the library of every earnest student of things psychical.

Conan Doyle needs no introduction. His fame as a proponent of psychic phenomena has already eclipsed his reputation as the creator of the wily Sherlock Holmes. And not less prolific than was his pen in the recording of that detective's adventures is that same instrument in blazoning the facts and philosophy of modern spiritualism. In "The Land of Mist," Sir Arthur has

(Continued on page 47)

AMONG THE NEW BOOKS

(Continued from page 46)

set himself the task of presenting an attack on English legislation with regard to mediums, an exposition of the value, sociologically, of the practice of mediumship, of the entire theory of spiritualism, and the telling of a gripping story as well. Of course, he has succeeded. George H. Doran has produced the book, which is inexpensive and valuable as a treatise quite aside from its worth as a literary entertainment.

Marie de Montalvo's "Burning Witches," published by J. H. Sears & Company, is not an occult novel, although its title might lead to that view. It is, however, one of the most interesting of modern novels and deals with the recurrence of fundamental social taboos under various changing accidental forms. It is a gripping story of the quest for moral and intellectual freedom, with the consequences still attendant upon that quest. Its characters are forceful, its atmosphere well drawn, and its story interesting and vital.

Heralding the recent popular scientific cleavage of the mind into the conscious and subconscious as the basis of a new religious impulse, in which many occultists will agree that he is quite correct, Dr. Ernest C. Feyrer has written his enthusiastic viewpoint in "The Call of the Soul," a clear and certainly interesting statement of this postulate; and has also amplified the theory in his system of Auto-Science, which demonstrates the personal technique of this idea. Both are excellently printed by the Auto-Science Publishing Company.

Two more spiritualistic contributions, each of tremendous interest, are "The Voice," a personal narrative by Joan Halford, in which horror, terror and pathos combine to hold the reader's attention. The book is published by Rider & Company, London. Less attractively printed but certainly not less interesting in the same vein is "An Amazing Seance and an Exposure," by Sydney A. Moseley, and this has the added interest of another Doyle preface. That man certainly must keep

himself busy at preface writing along with his own personal additions to the literature of psychic phenomena! It is published by Sampson Low, Marston & Co., Ltd., London.

Mother Rhoda Alice (Benninghoven) has not been idle at her Skylands, Cal., retreat, for we are in receipt of an attractive psychical narrative, "Born of the Spirit"—a gripping romance, which we suspect is somewhat autobiographical. It is published by this noted psychic at Skylands.

A clear but exhaustive treatise of "The Dream Problem" by Ram Narayana, Delhi, India, is at hand, and should be read by all interested in this strange phenomenon of human experience. It is a symposium of opinion by the most noted leaders of metaphysical thought in India and elsewhere, and is a reference work of more than passing value.

Whenever you see "The Open Court Publishing Company" as an imprint, it is, in effect, an "imprimatur." That organization never oversteps the bounds of scientific accuracy, and usually provides extremely interesting as well as authoritative material. This they have done in presenting the papers read in the debate on the Einstein theory of relativity recently held at Indiana University, in which the affirmative was taken by Prof. Robert D. Carmichael and Harold T. Davis, and the negative by Prof. William D. MacMillan and Prof. Mason E. Hufford. The debaters were polite but firm—and if you don't quite know what the altitude of professorial debate is like, you can certainly find out by this vital, entertaining, and in spots difficult treatise.

Incidentally, for those who are interested in tying up the foregoing to the occult field, there is Thomas E. Willson's "Ancient and Modern Physics," a handy little pocket volume which will bridge the gap between the abstruse data of the scientists in the Einstein debate, and the more familiar (to the occultists) field of theosophy (with a small t, if you don't mind!). It is printed and published by the Blavatsky Institute of Canada.

(Continued on page 48)

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MEANS for the rewriting of this colossal significant work (lost in the fire of March 22nd, when the writer lost her home), typing, illustrating, printing, advertising and circulating are urgently needed. Contributions to this end and advance orders received now.

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The appearance of this work will be an epochal event and will confound the wise among the powers that be.

Jeremiah 49, 23. "... there is sorrow upon the sea; it cannot be quiet."

His Guiding Spirit

(Continued from page 39)

appear to him or wish to communicate something to him. When anything threatened Bert or his family, or if he was undecided as to what steps he should take in certain matters, his

mother would appear to him as in a dream; thus Bert, often avoided misfortunes and unhappiness because he was in constant touch with his Mother's guiding spirit.

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AMONG THE NEW BOOKS

(Continued from page 47)

William Wesley Cook's "Practical Lessons in Hypnotism and Auto-Suggestion" have recently been put forth by the Candid Institute, New York, and constitute a clear and workable

system in this field.

L. N. Fowler, London, has published "First Steps in Yoga" by Swami S. D. Ramayandas, a brief, clear treatise on this always popular subject.

Rosicrucian Mysteries (Continued from page 41)

however, is like a tuning fork to pitch identical with the vibrations of the ideas sent out by the Elder Brother in the pictures. Therefore, the pupil not only sees the pictures, but he is able to respond to the vibration, and vibrating to the ideal presented by the Elder Brother, the latent power within him is then converted into dynamic energy, and his consciousness is lifted to the level required for the Initiation which he is being given. This is the reason why the secrets of true Initiation cannot be revealed. It is not an outward ceremony, but an inward experience.

The writer would gladly tell more of the wonderful work of Max Heindel and the great joy and privileges it afforded her to be the companion of one so remarkable, the chosen messenger of the Elder Brothers, but space does not permit.

No matter how many orders or leaders may spring up who make various claims, "by their works ye shall know them." The Rosicrucian Fellowship has stood the test for seventeen years and has shown by its works that it is

the channel through which the Elder Brothers are working.

In conclusion, and to give more light on our ideals, we will add that the Rosicrucian Fellowship teachings advocate a simple, harmless and pure life. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As Christians we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

Our motto is: A sane mind, a soft heart, a sound body.

In the Pronaos of the Temple (Continued from page 18)

the latter lives and acts and exercises its functions. This Medium is intelligent, but also so to say corporeal; or to express it perhaps more correctly, the soul takes part in the materiality of the physical body. This is the doctrine of all hermetic philosophers. Man consists of the higher, the intermediary, and the lower principles. The higher ones are called the illuminated spiritual soul, and Moses speaks of it figuratively as having been breathed by God into the nostrils of man. The lowest is the animal soul (anima sensitiva). The apostle Paulus calls it the animal man. The intermediate part is the rational soul which connects the animal soul with the divine mind and takes part in the nature of the two extremes. This part, to become free, must be separated from the lower elements by the power

of the Will of which the apostle says, that it is living and cutting like a sword. The divine principle never sins and never consents to sin; but the animal principle sinks continually lower in animal desires unless it is held up by the divine spirit. The highest part of ourselves is never subject to punishment; knows nothing of the sufferings of the lower principle; but returns after being separated from the lower principles to its divine source; but that part which is called the rational soul, and which being free, may choose between the higher or lower, will, if it continually clings to the highest, become united with God and immortal in him; but if the intellectual principle clings to that which is evil, it will become ultimately evil and grow to be a malicious demon.

(To be continued)

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