

The Occult Digest

A Periodical of Reprint and Research.

November, 1929

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In This Issue

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**Attaining Universal
Consciousness**

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The Occult Digest

EFFA DANELSON
Editor and Publisher

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—Through Conscious Progress"*

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THE editorial policy of *The Occult Digest* is to offer a channel for searchers for knowledge.

We invite contributions from men and women of authority in their respective fields of research.

The Occult Digest is an Open Forum for Occult Science in every phase.

We do not accept articles for publication containing statements of a nature derogatory to personal character; neither do we encourage exploitation of any one branch of the Occult Sciences to the detriment of others.

We discourage any and all legislation hampering the free advance of scientific achievement.

We declare capital punishment will be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics.

We declare the religionizing of Occult phenomena shrouds in mystery that which is expressive of a natural law.

Volume V

November, 1929

No. 11

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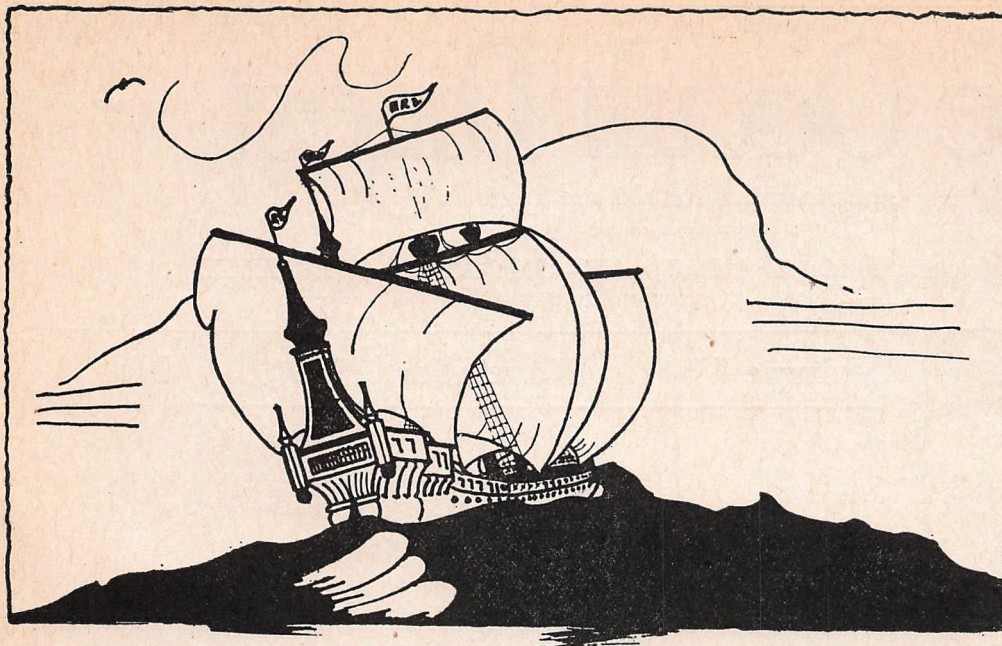
Published monthly by THE OCCULT DIGEST COMPANY at 1900 N. Clark Street, Chicago, Illinois, U. S. A. Address all correspondence to THE OCCULT DIGEST and not to individuals.

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To Give Thanks

By Effa Danelson

TO GIVE THANKS in this day and age of mighty political forces bound together by money power, one must be endowed with vision, power to reason and analyze, and unlimited strength and courage.

TO GIVE THANKS under the leash of the "co-operative," "golden rule," "brotherhood of man," and "international league for peace" method of getting all you can and keeping all you get, one must not only not listen to the still, small voice, but must even hush its plaintive call for succor.

TO GIVE THANKS on the day of proclamation is to blanket all our woes and stumble blindly on in our misery, accepting our lot as a part of our heirship from the mighty ruler of finances and dispenser of gifts to the poor, without questioning the giver or his motive.

TO GIVE THANKS we must forgive those who have robbed us and filled their storehouses with the loot, leaving us to turn the other cheek, that we may inherit a golden harp and crown—a pass into that glorious realm of senility after we are dead.

TO GIVE REAL THANKS, my brother, my sister, we must be immortal **today**. Thus saith the Law. We must know that that "life," that ego who did us wrong today is our benefactor—not our enemy, our savior—not our judge, and that vested in us—not in him—is the mighty power of reconstruction. He builded in our fortress a rough-hewn stone. If we would not be torn by it, we must make its surface smooth, must give thanks unto the enemy, that our days may be long in the land of struggle and sorrow.

TO GIVE THANKS that will be of service, our hearts must thrill with the joy of being, with the power to withstand our foes with keen intellect to meet and master every temptation, to be as though we were not—steadfast, enduring to the end.

Effa DANELSON'S

¶ A Perplexing Question

A READER asks how all the different writers on numerology can be right and not agree. This question applies to the exponents of any science, whether they write in the pages of THE OCCULT DIGEST, or speak from the pulpit or in the street or in the home.

Each writer speaks from his own experience and sets forth his conclusion as an immutable law, while the experiences of others deny his claim. Yet each is right, according to his power to analyze.

One man decides Death ends all. Another man says he knows Life is not ended at Death, for Death is just another Birth. Some men believe we are born again into a flesh body to travel through another Life on Earth. And still other men claim, as a result of their experiences, that Life is continuous after Death and reaches one plane after another in the realm of spirit until it attains a Godhead.

All these seemingly contradictory conclusions bring out this fact: Life is evolution; at no place in the travel of the human soul can a line be drawn to prove one right and another wrong. You must have your experience, and I must have mine. If we would truly progress and not be stumbling blocks to others, we must maintain that which has become a law to us and give others the right to their claims, although our views have not one point of mutual contact.

At best it is all a matter of opinion when a fact cannot be proven by laws that have stood the test of time. It has been said that when two or three can agree, a law is established, but I say that until *all* agree there is no governing law in science or religion. Just as a chain is only as strong as its weakest link, so is evidence established and laws are enacted. We cannot accept the testimony of another—we must know the truth for ourselves.

Denying a law does not destroy it, but testing the facts which the law governs either establishes it or eliminates it from our book of experience. All compromises are arrived at by comparisons. Deliberate upon all conclusions reached by others, but always reserve for yourself the right to question, contradict, and even abolish—as far as you are concerned—whatever is not in accord with your own conclusions. You are not expected to agree with the writers in THE OCCULT DIGEST. They are only presenting to you the results of their earnest searching. Do not be afraid to contradict a state-

ment if you think your logic is better than the author's.

Discussion is good for any truth, no matter who found it or where it was found. We only reserve our right, which cannot be infringed upon, and that is the right to change our opinion for yours if you can convince us we are wrong.

¶ Pain and Sorrow

SOME people believe that pain, sorrow, and trouble are gifts from God to teach us to look Heavenward. Some believe they are intended to make us appreciate our blessings, while there are others who say God sends them to punish us for our sins, and then there are those who think they are left over from past lives.

Whatever its cause, the trouble is ours to bear intelligently or otherwise. Certain it is that somewhere a law has been broken. Whether broken by us or by Adam and Eve, we are not concerned. What we are anxious to know is how we can prevent the continuation of the trouble—how to avoid the particular combination of chemicals that created the cause, for after all it is the affinity of chemicals in our bodies that causes harmony or discord.

It is an affinity of chemicals that causes both joy and sorrow. Of course, they are opposites, but they must be in perfect at-one-ment to produce either harmony or discord, joy or sorrow, for after its kind is everything made perfect. Pain and sorrow as well as joy and happiness, are the creation of harmony, for without harmony nothing can be brought into being.

Punishing the physical part of man for the misguidance of an integral unit is folly. Give him the proper, balanced food to bring the various units into harmonious vibration, raise his standard of emotions to seek association with builders of will power and with masters of destructive forces, and *in one generation* we could overcome pain and sorrow!

Chemical affinity in the physical part of man is the cause of pain, sorrow and crime. Chemical affinity is the cause of joy and sorrow. Food, sunshine, air, and water produce these affinities. Give the child balanced food, pure water and air, plenty of sunshine. Nature does not produce criminals—or angels. In raising himself above the beast of the field, man mislaid his sense of food values, forgot his natural instincts and lost sight of the importance of the big out-of-doors.

—by the Editor

EDITORIALS *of the* DAY

W

¶ Applesauce

WE QUOTE from the *Kansas City Star*:

"Sir Arthur Conan Doyle urges that police stations be supplied with clairvoyants, or 'mediums,' with the idea that these could go into trances and 'sense' clues. The *Kansas City Star* affects to believe that the author of the Sherlock Holmes has done this in a belated attempt to make amends for the sorry showing that officers from Scotland Yard invariably made in their contacts with the greatest detective of fiction.

"Maybe so, but the effect of all this applesauce is to make us sad. Sir Arthur believes in 'mediums' and all that goes with such belief. He has seen fairies; he has photographed them.

"Still, he is an intelligent man, with scientific training. We have often wondered what got him off the track."

Strange it is indeed that men intelligent enough to run a newspaper cannot analyze mediumship. They can go to church and listen to sermons about Life after Death in its allegorical interpretation, and pay large sums of money to support a caretaker for the Heaven they picture in their minds, but they will not listen to a *bona fide* demonstration from one who has passed through the gate of Death. What are they afraid of—the truth about Life?

Why does the approach to proof of a tangible Life after Death fill them with such terror that they lose their reasoning power? They wonder what got Sir Arthur off the track. The answer is simple. Sir Arthur had his eyes opened and his ears unstopped, and he realized that Life after Death was a vital thing—something to be grateful for, that all people found themselves very much alive after passing through the change, and that when their surprise gave way to logical reasoning, they saw how maliciously they had been cheated of their inheritance while they were in the physical body.

66 J ¶ Governments, Wake Up!

JUSTICE and mercy is mine," saith the Lord. Now, if we just knew who this Lord was, we could govern ourselves accordingly, but there is such a diversity of opinion.

Justice being blind, does not see Mercy mutely pleading for the righting of wrongs. On every side we see the unbalanced scale. The law which says, "Unto him who hath shall it be given" is being up-

held, while he that hath but a pittance has even that taken from him and given to him who already has more than his share. Poverty brings ruin, but there is no need of poverty, and there would be none if those elected to high offices to protect the rights of the people would demand that Justice balance the scales.

Is Justice but a figure of speech? It would seem so when one realizes the mounting of prices and decreasing of wages except in a few trades, and the hardships and trials placed on those who strive to keep the upper trail. The howl of the wolf at the door and the cry of the hungry child will drive a father to crime more quickly and surely, will break up more homes, cause more suicides and murders than any other known cause.

The countries of the world are overflowing with plenty for the needs of man, but the wheels of the chariot of politico-financial power are crushing and grinding the helpless into the dust of dissolution. Governments, wake up! The beast of revolution is at your throats!

H ¶ That Radio Brain of Yours

HAVE you a radio brain or, in other words, are you a psychic? If so, you hear voices the same as you hear voices outside your window. The voices outside your window do not bother you because you realize they do not belong to you. You turn a deaf ear or employ your mind with other things, and the voices are forgotten.

Treat these voices the same way—tune them out. You have simply tuned in on the wrong vibration. Break it by asking the master minds to speak to them and help you oust the undesirables. Do not talk to these undesirables or remonstrate with them. The least notice given them, the better. No doubt they are just a group of brawling spirits whose vibrations you have contacted. Ignoring them entirely is the safest and surest way to overcome the sound of their voices. I have found that in most cases such groups are ignorant of your presence and do not know they are offending. Once we strengthen a vibration by noticing them, it is not easy to destroy it again. Hold your attention on something else.

Simply turn a deaf ear in the same way that you would to overcome so-called physical sounds or unpleasantness, thereby refining your psychic powers and attracting a higher vibration. Our ears are like sieves. We must use the fine screen and sift out the undesired voices.

Practical *POINTERS* for the Psychic

Traveling In The Astral

By EFFA DANELSON

SO MANY readers of THE OCCULT DIGEST have asked for a sane and simple rule which will enable them to understand and enjoy little journeys into what is commonly called the "astral." Accordingly, I am setting forth the results of my own experiences in opening the door to that great unknown world of silence—or the astral vibration—as far as is possible with the limited English at command and the lack of practical comparison which can be made.

To begin with, the great danger of astral traveling does not lie in the traveling. The danger is to the unguarded physical body. Therefore the first step should be to guard the body. See that the heart action is perfect, that the blood stream is pure and the mind at rest, free from worry and care. All fear should be eliminated, the body perfectly relaxed, with the mind keen and alert, so that you may enjoy the journey.

The second great danger is unconscious astral traveling. Demand consciousness. Refuse to sleep or to be entranced. Set your mind against this outrage of your intelligence just as you would against having your eyes blinded and being compelled to look through the eyes of another. Unconscious astral traveling is nothing more nor less than hypnotism in which reflected scenes are thrown onto your mental mirror by a stronger power than your own. Conscious astral traveling is accomplished only after we have mastered the physical emotions and desire to sleep. In conscious astral traveling we attract other minds as companions, rather than as masters of our bodies.

THE real danger lies in the psychic not being protected against the marauding mind which is seeking, ever seeking revenge or more earthly pleasures or experiences.

Conscious astral traveling reduces this danger to a minimum, as one intuitively knows whom to trust and whom not to trust.

In our daily physical travels we are constantly in danger of being overtaken by foes. We are accustomed to these beings and do not fear them, but keep right on our even or uneven way, looking

back upon our encounters with them as experiences or lessons.

Let us set out at the beginning to cease thinking that astral traveling is governed or controlled by one group or many of individuals at home or abroad, whether seen or unseen. Astral traveling is mind traveling or thought delving, intense concentration, or uninterrupted meditation. It can be developed just as you train your ears to shut out unwanted noises or your eyes to see only what pleases you to see.

DO NOT desire to travel promiscuously and with companions who choose you against your will or better judgment. Before you even think seriously about your journey, make up your mind how you are going to travel, what realms of thought you are going to visit, and—most important—decide who will accompany you. When your companion presents himself, put him to the acid test unless you are well enough acquainted with him to be sure of his identity. For remember, souls who desire more experiences or who need a vehicle to carry out their purpose are always attracted by the unwary traveler as moths are attracted by a light.

The uninitiated are as great a menace to others in the astral as a drunken driver is to other travelers on the physical highway. We are all astral travelers—all like young birds just leaving the nest, and, like the birds, when strong enough we will overcome our environment and fly, so to speak, from place to place. In other words, we will all be attuned to the universal vibration of soul life and will seek as companions those with whom we are in harmony through thought transference. We will do without the gruesome and crude assistance of the professional hypnotist or controlling spirit guide and the more fantastic, mysterious adept, either of whom is necessary only to those wanting to take the dangerous short cut of unconscious astral travel.

THE keeper (Ignorance) at the door of our consciousness, setting himself up as our monarch and king, has set a trap for our unwary feet which has caused us to fear to analyze questions of the dimensions forcing us to re-*(Turn to page 25)*

Attaining Universal Consciousness

By URIEL BUCHANAN

SILENCE continually every desire except the one desire to achieve mastery over yourself.

There are three transmutations. First, we must transmute the body into mind. Second, the mind into soul. Third, the soul into spirit. To transmute the body into mind, raise the vibrations by intense desire to know the truth. Sit in contemplation to raise the vibrations and rid yourself of all anger or wrong emotion. If there is one quality in your body that does not belong to the divine and you want to transmute it, you must apply the same process as when you apply heat to water to produce steam. Intensity of desire is represented by fire; the moment that is aflame in you, begin to desire truth.

That is the aspiration of the mind first. That brings you a step higher, and helps you to transmute the body into mind. Take this on the physical plane where you live. You must begin there. Understand the laws controlling that plane and work up from that to the mind, to the soul, and into the spiritual. It is only step by step that you can gain the summit. Do not be discouraged if progress seems slow. If you become angry, you can by a purely mental process bring that up and conquer it. At first it may be a purely mental action; but the effort strengthens the will, and finally you can rise above the physical. Try to get the idea clearly fixed in your mind, that there is but One Life; there is but One Mind; there is but One Spirit. This thought will bring you in direct communication with the creative forces. You must train yourself until you attain this universal consciousness.

The turning point in the history of the Ego is where it turns from one life and begins to live a new life, or when it distinguishes itself from the

body of mere physical things and places its independence in a region where no mortal eye can penetrate. There is a vegetable man who responds to only a few of his possibilities. There is the animal man who knows mentally. And there is the divine man who turns to the universal.

If we seek rightly we shall have the answer; not in voice or sound, not in a visible light or guide, but in a calm revealing to the silent soul, when in a peaceful vacancy of self, where the soul only acts and is acted upon by spirit, and will say to each in spirit, "This is the way, walk ye in it."

This guidance is through intuition, which is a pillar of cloud by day and a pillar of fire by night, going before us to conduct our march to the realization of our supreme good.

What INSPIRATION WITHIN This Thought:

"There is a vegetable man who responds to only a few of his possibilities. There is the animal man who knows mentally. And there is the *divine man* who turns to the *universal*."

upon all the power to act its nature, without realizing that this power is your life, that it permeates each vital function of your being, without realizing your entire dependence upon this power for every breath you draw, for every act you perform? And ought not that breath be in harmony with the Divine breath and that act in perfect love?

If you desire to live in harmony and peace with the world, to be just and kind, to be progressive, prosperous and happy, keep yourself in sympathetic touch with the Universal Mind. Its hidden light will make your pathway (*Turn to page 22*)

We must seek to unlock divine truth from the inner consciousness, as it is all there, waiting to be freed from bondage and limitation of body to the demonstration of the mind's supremacy. Can you dwell upon this theme of infinity of power and love? Can you analyze it? Can you seek to understand it? Can you watch the lilies as they grow, or the birds as they fly and then contemplate this wondrous life-giving essence, pervading all and bestowing

THE REASON WHY Some of Us Never Truly Prosper

U s u r y

By HERBERT MADISON DESHON

THE average man asks the Law by which the universe is governed for a generous supply of money to pay his honest debts. The Law is put into operation; the Power in which we all live, breathe, think, act, and have our being, works through perfectly natural channels, imbuing this person and that, involving all personalities—for none can escape an idea. And a series of events follows, bringing that supply for which he asked. But, after the money—for which he asked, in order to pay his honest debts—is safely in his hands, what does Mr. Average Man generally do?

He applies that money to his own personal self. He entirely disregards his debts.

If he would only stop to think, when he asks for a supply of money or any material thing from the Law for some specific purpose, that that supply should be used in its rightful place, regardless of later needs or desires.

THE Supply is inexhaustible. But if the Law is unrighteously and unwisely used, we are punished.

How many times have you, with all your heart, asked the "Power that governs this universe" for money to pay your debts? How many times have you said, "I would be sitting on the top of the world if I were out of debt?"

Perhaps after a little while you sold some property, or a deluge of business came into your store, or you were given a job paying more money. But when you got your hands on the money or supply from Nature—which was so generous in answering your desire—you said, "LET THE DEBTORS GO HANG! I need some new clothes," or you thought of buying a car or spending the money on some foolish thing you might never use.

Then also, because good news spreads quickly, a friend came along and borrowed money from you, of course promising to pay you back, or in your all-wise judgment you made a bad investment.

Through a complication of trying circumstances you lost your new job, or business grew worse. A

friend perhaps borrowed your car and reported a collision.

When you awoke to the situation, you were broke, out of a job, your debts still unpaid, the collectors hounding you almost into hysterics.

STOP and think! The universe is run absolutely by Law and Order. You can't cheat Nature. You can't ask for a supply for one thing, and then use that supply for something else. You may think you are getting away with it, but are you?

After you receive a supply, follow the continuity of your thought back to its source. Think why you asked for that supply, then use it where it rightfully belongs. Everything must be put in its rightful place. If you do this, the supply that follows will not only astound you—it will be limitless.

Imagine being sent, when you were a child, to the store to pay a bill, and that you got sidetracked and spent the money. You got a chastising from your parent and it was a long, long time before you were entrusted with more money to pay bills. Now, Nature regards us as stewards. All worldly things are entrusted with us, to be used righteously.

NATURE will supply your every need if you will pay enough attention, and not try to outdo the Law. The storehouse of the Infinite is unlimited. It is just as easy for "Nature" to make an article worth a million as to make an article worth a ten-cent piece. All is governed by our own limitations.

If you will use wisely, honorably, and with respect that which the Power gives you, you will never have to wonder where the money will come from to pay the grocer or the candlestick maker.

The very first principle the student must learn is Law and Order. He must absolutely practice these in his affairs, otherwise he will not be attuned, will not receive the things of his heart.

Now, whenever you and I quit charging Nature usury rates and attune ourselves to the Infinite, just that soon you and I will prosper!

Hypnotism and Suggestion

A Two Part Study

By HOMER C. GARRISON

Part I

THE word "hypnotism" is derived from the Greek word "upnos" meaning sleep. But hypnotism is in fact a recent-day name for the science. Through the ages it has been known as Hindu Science, Will Power, Witchcraft, Unnatural Sleep, Psychology, Somnambulism, Mineral Power, Mesmerism, Personal Magnetism, and often as Soul Power.

Although hypnotism is a comparatively new word, the science itself is as old as man. Symbolical figures found in the tomb of Isis in Egypt seem to indicate certain symptoms peculiar to what we now call hypnotism.

Hypnotism has long been known in most oriental countries. The mythology of India depicts Vishnu with fire emanating from his fingertips. But it is only recently that hypnotism has been stripped of all the mysticism that formerly surrounded it. It has been shown that hypnotism is a science based on inexorable laws of our being, and is not a state wrought through some satanic ingenuity of the operator as was formerly supposed.

The time is fast approaching when Americans will lay aside their old skepticism and accept hypnotism at its true evaluation, for it promises a great deal indeed to those suffering from the habitual use of alcohol, morphine, and tobacco.

Since man has a dual character, or that is to say, he possesses two distinct minds which under certain psychological conditions are capable of inde-

pendent action, it is readily seen that hypnosis is possible. We all know that these two minds exist. I am sure that we have all felt within us a keen perception of truth which was wholly independent of education or the testimony of the bodily senses.

The two minds may well be called the objective and subjective minds, the objective mind the one

which guides and controls man's material environment, and the subjective the one which takes cognizance of his environment by a method entirely independent of the physical senses. Some call this method "perception by intuition." It is through the subjective mind that hypnotism performs. When a person is in a hypnotic state, it is the intelligence of his subjective mind which is made manifest.

Hypnotism is characterized by a series of phases intimately associated. Hypnotists differ as to the number of phases, some saying that there are four, some seven, and some nine. However, the most important phases or states are (1) hypo-lethargic, (2) lethargic, (3) cataleptic, and (4) somnambulatory.

Know The Facts

TOO long have most of us taken the phrase Hypnotism and Suggestion as a synonym for "danger." And this in spite of the mass of evidence which investigators have piled up in favor of the science as a means of relieving and curing many mental and physical troubles. Perhaps it is because so much has also been written about the evil that is done when a naturally weak subject falls into the hands of an unprincipled operator. However, admitting that hypnotic suggestion is a powerful agent which, if wrongly used, produces extremely harmful results, it would seem only fair to assume that it would produce results beneficial in the same degree if *rightly* used. The practice of hypnotism and suggestion properly belongs only to able and responsible persons who have made the most thorough preparation for it, but every man and woman should know the outstanding facts about the science which are so clearly set forth here by Mr. Garrison.

THE HYPO-LETHARGIC STATE

THE hypo-lethargic is a state of deepest sleep. Animation is totally suspended. It is clearly a degree of absolute, inert sleep. Sometimes it is hard to tell this state from the lethargic, the only difference being a more marked condition of sleep.

The body organisms are deprived of all power of reaction. Many hypnotists say that the trance of hypo-lethargy may last for days or weeks.

LETHARGY

THIS is closely related to the hypo-lethargic state. There is a great tendency of the muscles to contract under the influence of the slightest pressure, which tendency is termed hyperexcitability. The eyes of the person in the lethargic state either remain closed or half-closed, and the face remains impassive. As a rule the pupils of the eyes are greatly dilated. The eyes themselves are unusually bright. Pressure on the globes of the eyes is often used to bring about the lethargic state, although there are many other methods of producing this state.

The peculiar stage of hyperexcitability is manifested by the rigidity of the muscles under the slightest influence, such as a magnet, friction or massage. This contraction disappears upon repetition of the identical method used to produce it.

An interesting fact is that hermetically sealed tubes of medicine placed upon the neck of a person in the lethargic state will induce emotions peculiar to the drugs used. Thus, alcohol in a tube placed on the neck induces drunkenness; water used this way induces hydrophobia; while ipecac induces vomiting, and so on.

In this state, various emotions may also be induced by the use of colored balls. Dr. Luys uses hollow glass balls colored blue, red, green, or yellow. When a person in the lethargic state opens his eyes and looks at the colored ball, a distinct emotion is manifested. For instance, the blue ball induces terror, the yellow causes laughter. The emotion is the more marked if a larger ball is used. Emotion is also induced under the influence of a magnet. If the hypnotized person grasps the north pole of the magnet, the resulting emotion is joy and mirth, while the south pole is violently repulsed by him.

There are certain points upon the body, such as the arm, back, forehead, and so on, which when pressed induce the lethargic state. These are known as the hypnogenic points. However, some subjects are not susceptible to pressure and it may then tend to waken them.

In the hypno-lethargic state of hypnosis, the most delicate surgical operations are possible, since complete anaesthesia is attained. The patient is made insensible to the pricking of needles or other sharp instruments.

THE CATALEPTIC STATE

IN the scale of the usual hypnotic phases, the cataleptic state is just above the lethargic. The

cataleptic state may be induced either by directly throwing a fully awake subject into it, or by gently lifting the eyes of a patient already in the lethargic state. It may also be induced by the subject's looking at some bright light or by his hearing a sudden sound such as a Chinese gong or the beat of a tom-tom. Often I have known a passing vehicle to induce this state.

The cataleptic state is characterized by perfect and complete rigidity of all the muscles, the subject remaining fixed in any position. A look akin to horror is usually to be observed upon the face. If the arm of the patient be raised by the hypnotist, it remains as it is placed. The explanation of this singular phenomenon is that the subject is recipient of the idea of the corresponding attitude. Another feature is imitative speech. Subjects have been known to carry on talk in a foreign language unknown to them in their normal state.

The most marvelous experiment is possible with one in the cataleptic state. This is the rock-breaking test. The patient is put in a cataleptic state and his head placed on the back of one chair, with his feet on another. Passes are made over the body and it remains rigid. A large, heavy rock is then laid on the body. This rock has been known to weigh as much as five hundred pounds. A powerful man then proceeds to break the rock with a large sledge hammer. Usually a command from the hypnotist is sufficient to end the patient's rigidity.

The different emotions in the cataleptic state are plainly influenced by appearances. For instance, if a sad picture is shown the patient, he assumes a sad expression. If the fists are closed, the face assumes an expression of anger. The subject may also reflect impressions of music. Such reactions as these are frequently observed in somnambulists, but I have never known them to attain the degree of intensity shown in the cataleptic reactions discussed above. This, I believe, is due to the fact that cataleptic reactions are caused by the complete transformation of the patient into an absolute automaton.

An even higher degree of automatism than this may be acquired. It is known as initiation-complete. To induce this condition, the subject is caused to look fixedly at the operator. If this is continued for some time, the subject soon becomes unable to direct his gaze elsewhere. He copies the operator's every movement. It is in this sub-phase that the most beautiful attitudes imaginable may be assumed. The attitude of ecstasy, especially, has a most graceful aspect. It seems as though the patient is elevated to greater heights. Apparently he is conscious of melodious sounds and he seems to seize and concentrate them all within himself. It is well to notice that the (Turn to page 26)

If You Were Born Between October 23 and November 22 Your Zodiacal Sign Is

Scorpio the Scorpion

By J. EDMOND RYAN

THERE are probably more differences in character among the Scorpio-born than there are among those born in any one of the other eleven signs of the Zodiac. (Scorpio is the second of the water triplicity, second of the reproductive trinity, and third of the fixed signs.)

Like all born in the water signs, Scorpio men and women are swayed by great surges of emotion, but they tend to suppress manifestations of feeling. They find it hard to confide in others, a fact which has caused them to win a reputation for secretiveness.

Owing to this apparent show of indifference, Scorpio people are often accused of being unsympathetic, but in reality no people have kinder hearts than they. Their charities are practical, and they are valuable people to have about in time of stress or when some great emergency must be met, as they have no trouble keeping calm and cool. What they do, they do with deliberation. Although they may be inwardly in a turmoil, they give no outward sign of it.

Scorpio people are ambitious and active. They must be continually doing something. They are neat, have good taste in dress, and as a rule present a dignified appearance.

If given but half a chance, a Scorpio man will acquire wealth, for he will make the most practical use of even a little education or advantage in his environment.

Being near any body of water has a very soothing, beneficial effect on the intense but suppressed emotional nature of those of this sign.

As for their physical appearance, Scorpio people are generally of dark complexion, have dark hair and eyes, and are rather robust. Their faces are broad and square.

The best companions for Scorpio natives are those born in Pisces. Libra and Virgo natives also make good friends, and Cancer natives, too, will be in harmony with them.

Every possible educational advantage should be provided for the children of Scorpio, for they have great capacity for learning. They must be kindly and gently led into the right paths, and their tendency to domineer others should be checked when they are still very young.

Scorpio people are very magnetic and have wonderful powers for good when they are highly developed. But when they cater to the lower side of their natures, they are vulgar, jealous, cruel, and tricky. They will then make any use they can of their friends for their own benefit without considering whether they can repay their friends or even whether they retain their good will.

The Scorpio-born make good public speakers, magnetic healers, doctors, surgeons, nurses, chemists, detectives, investigators, and welfare

workers. They are generally at home in any occupation connected with oils or liquids of a thick and heavy nature.

Other Signs With Scorpio Rising

WHEN they have Scorpio rising on the eastern horizon at birth, those of other signs tend to be bold and become involved in disputes with harmful results. They will be more cautious and secretive than their Sun sign indicates and are likely to go to extremes in both work and pleasures.

Financial success is more or less uncertain, although the later years of their lives will be more fortunate than the earlier years. They may gain through foreigners or foreign (Turn to page 23)

Scorpio's Chief Characteristics are Generation and Regeneration

Ruling Planet	Mars
Day of Week	Tuesday
Musical Tone	Do
Color	Red
Stone	Topaz
Flower	Honeysuckle

A Song of the Sea

ONE of the greatest sources of inspiration—one had almost said information—of writers of all years has been and ever will be the Sea. Her mystery of motion and tides challenges the scientist. Her breadth and depth call the inlander to conquest, and her strangely alternating moods of calm and wrath keep the mariner fascinated and fastened to her. The mystic sees in her the symbol of symbols—the sign of Infinity itself.

These verses were written at the time Mr. Starrett wrote "The Siren of the Golden Sea" (which readers will remember appeared in our issue of April, 1929), but are here published for the first time.

THE DREAM-GIRL

By D. W. STARRETT

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PANZY dreaming in the Loveland,
Sunshine streaming all the day;
Sandy beaches stretching onward,
Panzys lover on the way.

Ocean waves are rushing landward,
Panzys sleeping, eyes apeek;
Frantic friends are running wildly,
Lovely body in the deep.

Eyes wide open filled with terror,
Colored fishes dart around;
Ghostly, gleaming, flitting shadows,
Haunted chambers all abound.

Peering through the colored lacework,
Gray eyes shining clear as dew;
Light hair waving, short and glossy,
Panzys lover, oh, so true.

Swimming seaward, dove they straightway,
Panzys lover leading on;
Gurgling waters blinded Panzy,
Though undaunted, yet forlorn.

Abysmal deeps soon appearing,
Panzys lover turned around;
True arms 'circled whitened body,
True love longed, and true love found.

Journeyed they together deeper,
Coral beds and glistening sands,
Stretching onward, ever onward,
Lighted by Mystery's hands.

Near this vision rose a city,
Dim and distant, like the past;
Fluttered Panzy's heart with sorrow,
"Oh, this picture may not last."

Circling 'round this ruined city,
Passing over streets of gold;
Houses crumbling, showing beauty
Patterned in the ages old.

Panzys lover watched her closely,
Fearing thoughts of distant lands;
Home and dear ones all forgotten,
Viewing Atlantean bands.

Then her courage surely weakened,
Could her lover be untrue?
Soon they passed a gateway golden,
Then her darling seemed anew.

"I will guard you, sweetheart, dearest,
From all sorrow and all strife;
I will be your bulwark, Panzy,
You shall be my darling wife.

"In our land no sorrow enters,
In our hearts no care nor pain;
All shall be forever joyous,
All shall be forever gain."

* * *

Then his languid eyes grew restless,
Slowly life assumed its sway;
Maurice rose in dripping garments,
He had dreamed in ocean spray.

AN INQUIRY Into That Very Remarkable Phenomenon—

Memory

By D. W. STARRETT

THERE have been many books written upon the subject of memory. To understand it well, we must know something about the anatomy of the brain. Here we take for authority William Hanna Thompson's book, "Brain and Personality." In this book the brain is divided into the forebrain (or prefrontal area); the sensory brain (or parietal area), the middle top section; the visual (or occipital) area, the extreme back part; and the hearing (or temporal) area, slightly back of and above the ears.

Obviously, there are only three departments through which one may know of conditions outside of the brain, namely, sensing, seeing, and hearing. All knowledge comes to these departments as vibratory motion. There is no other way by which they may acquire knowledge.

Vibratory motion reaches the departments by way of six openings through the skull, which openings are the ears, eyes, nose, mouth, sensations of the skin, and the great sympathetic nervous system which acts as a wireless antenna. The vibrations which impinge upon the nervous system pass through the solar plexus, thence on to one or all of the three departments mentioned above, through the cerebellum—the human phone station—to the brain.

If the vibrations are to be reasoned about, they pass to the forebrain, where they become conscious memory. If they are not to be reasoned about, they pass down through *Broca's Area*, thence to the vocal cords, where they are returned whence they came—the Cosmos. In this latter case they become subconscious memory. Thus, conscious memory is that in which one reasons about the vibrations coming to the forebrain, before they are acted upon; and subconscious memory is that in which the impressions passing through one or all of the three departments are not reasoned about until

they are acted upon. In the first case, one will be correct in his reasoning, on an average of seven times out of ten; in the latter case, one will suffer from the lack of reasoning before performing the actions, on an average of seven times out of ten. Thus it is plain that one should reason, as far as possible, before performing new acts, in order to secure the best success.

It is evident, from these facts about the departments of the brain, that there can be but three kinds of memory, whether conscious or subconscious memory, namely, sensory, seeing, and hearing memories. Under these main memories there

are eight submemories; three in the sensory—taste, touch and odor; two in the seeing—seeing words and objects, and three in the hearing—hearing words, music and objects. It is generally understood that there are five senses, but these facts prove the contrary.

What is memory, and whence does it come?

Conscious memory is the recalling of vibrations which have passed through one or all of the three departments of the brain and which have been reasoned about in the forebrain. Subconscious memory is the recalling of vibrations which have only passed through one or all of the three departments and have gone on to the vocal

cords, through *Broca's Area*, and were not reasoned about at the time. Here is an example of subconscious memory: A man stands gazing out of the window, but is thinking of an interior problem; his eyes are open, and the light reflecting all objects before them into the brain; hours afterwards, he recalls the getting off the street car of a beautiful young lady, directly in front of his eyes.

All memories are invested in words or signs, for if one loses the ability to use a code, he will entirely lose conscious memory.

One has as many word and (Turn to page 28)



D. W. STARRETT

THIS MONTH The Occult Significance of
The Letters M, N, O, and P

Psycho--Symbolism

By EDWARD B. JEFFREY

THE SOCIAL FRAMEWORK

THE capital letter M is a "sign" of sociality, a mixing, meeting, congregating, and so on. It illustrates the tendency of all things in nature with similar objects and aims to congregate in one place or body. It is the fabric on which the whole social scheme is constructed.

This simple diagram is representative of all the "frames" or "skeletons" that support, or elevate a body.

It appears simplicity itself. It is two uprights, and two props, braces, or supports. But not less than two of each will make such "sign," or the "case" it stands for. Roughly, it outlines the "braces" to put over the shoulders. Anatomically, it appears that composite part of the "frame"—the collar bone, shoulder blades, breast, and back. On this swings the whole of the body, just as the braces suspend our pantaloons.

The uprights are as the whalebones that strengthen corsets. They are the uprights on which walls are built. They give strength to withstand shock from without, they tie up the parts within. Incidentally, they produce "form." The braces meet centrally, and tighten both sides. The fabric therefore cannot fall in on itself to chaos, or out of itself to ruin. Such in principle is the picture of any building in outline.

The lack of such frame is readily seen in the tottering walls of an old abbey or in the burnt-out shell of a ruined factory. Houses, churches, and factories, are, however, but a few of the structures made by man. The ship, bridge, car, or loom, each have their waist, buttress, chassis, or frame, with bearings, struts, and stays. They are each built or erected.

In all these fabrics there could be no sort of internal order were there not this organization to admit, enclose, or support it. Short of such, everything would be disorganized. It is this organization—usually based on the skeletons—that divides the higher order of animals from the jellyfish.

In the "ideal signs" the parts fit exactly, and all others must follow suit if they are to support and elevate a body rightly. The object of it is to support a covering and protect the works or workers within. It also indicates an economical fitting together of the parts, so that there is ample room for machinery, without crushing any section of it.

Analyzed, the symbol shows four pen strokes to complete the "sign." Of these, two are the plain figure 1. This signifies that all that is necessary to make a society is two, but the two do not make a society until they meet on a common ground of mutual agreement, and each is shown as meeting the other half way. It indicates that man and woman together were necessary, but *all* that were necessary, to make the first social meeting.

These gestures of drawing together, assembling, mixing, grouping, banding, in close contact, without losing identity however, is a law of man and beast. It is the herd instinct for mutual support, protection, and well being.

The "sign" shows the frame to be parts joined, hence a composite structure. A crowd of units also forms a composite. This may explain the problem of why one man apart will act far differently from the same man in a mass. In the crowd, should he lose his identity and independence, he becomes but one body or one cell of a whole, and is consequently swayed by the feelings of the mass. It is well known that even a very gentle creature—beast or man—can instantly become a veritable tiger, once he is mixed and identified with a tigerish mob.

It is significant that the letter M or "frame" on which the classification of animal "types" depends, is the "type" standard on which the printer bases his kinds of "type." Each font is ruled by its M or "em."

A "SIGN"

OF THE FIRST EMIGRATION

THE symbol N is a diagram representing uniformity, equality, rank or class. It consists of "two units of the same standing." There is no dif-

ference in size, quality, condition, or degree between the two. They are simply two uprights, marks, or figures, not variable in any way. In "mind" they illustrate two states of consciousness, or realization of position. The first is the actual position held, the second the position one is capable of taking on "extending" all his powers. The amount and nature of extension shows the "figure's" possibilities, reach, and limitations. This is when the "sign" is oneself, considered subjectively. Probably only madmen ever extend their powers to the utmost.

The "type" N, the ideal form, signifies that the position of one man in relation to another is uniform—that they both have feet of clay, and stand level. But it also shows that each has the capability to extend his position. At the same time the level is maintained. This points to "rank" and "class" distinctions as having no justification for their existence. The symbol is in this case representing objective thought.

The "ideal" feeling, then, is to consider oneself no better, no worse, or rather neither superior nor inferior to another. On the other hand, it indicates that one man may go further, progress, open out, extend, or move for himself, more than another. But there should be no feeling of pride of triumph, no elation nor superior feeling on account of higher success. After all, N is subjective to M, or the arm or branch is but part of the structure, society or machine.

Anatomically, the outline compares with the *latissimus dorsi* muscle, that is, the arm and forearm, including the shoulder and elbow joints. The "type" portrays the normal state, as the hand raised to the height of the shoulder.

This gesture or raising of the arm is a salute or "sign" of equality among the Fascists. Scouts and guides use a similar movement. Variations inferring superiority on the one hand and inferiority on the other, are the salutes of soldiers to officers; raising one's hat to a lady, or person of rank; or the bishop raising his arm over his congregation; while the king knights a subject with a gesture of arm and sword. The policeman too raises his "arm of the law" as a signal.

Arms made the man at one time. The primitive test of self-safety was the capacity to use the arms, which later were specialized into "arms" or weapons. Heraldry still recognizes "arms" as a distinct "sign" of "rank." "Rank" is indicated in the army on the sleeve and shoulder. By extending his arm, man kept his foes at arm's length, at spear's length, gun shot length, and so on. It enabled him to make way for himself over the land, even as a tree sends out "branches" beyond the "trunk" or "stock."

The process appears a provision of creation to open the "ranks," as soldiers extend the arms in drill to get more ground in which to maneuver.

They thus obtain "elbow room," or a sphere large enough for their future actions. Were this not so, new branches of a family, or new members of one class, would settle or root in one spot and grow too "rank." The young would have no chance to feel their feet, but would live on the strength of the parents, robbing them, yet stunting themselves.

Again, if there were no law limiting growth upwards and outwards, well favored growths would choke out others, or the branches would absorb all the sustenance of the area. They do so as it is, but eventually are checked.

Mechanically, the diagram illustrates the arm or crank of an engine, rotary, or other means of producing perpendicular or horizontal motion. It can bend, turn, or wind, and it extends.

It is like the branch of a business or arm of service. It carries power beyond itself.

THE HUMAN ENGINE

THE capital letter O "represents" one of the mechanical powers. It is a circle, or more nearly an ellipsoid, a "sign" of circulation. It "illustrates" a process of moving round in a prescribed channel. It "signifies" something moving from point to point, or hand to hand, so as to return. It indicates revolution round an axis; a rotary movement, but not making a true wheel or circle in that the diameter varies.

Anatomically, it appears to "stand for" the rotary pump of the body—the heart. As a circulation the blood is propelled from point to point round the body and comes back from the extremities with some of its power exhausted.

Mechanically, it compares with the wheel and axle, or, when the principle is extended, to an engine. The cylinders and tubes remain stationary, but the valves open and close, forcing the stream in one direction. The power is turned into various kinds of action. Afterwards it is drawn back to be reheated and reinforced. Pumping and fire engines are modifications of the same process.

In each case, if the "engine" is "overloaded" with work, or "overcharged" with steam, a "chamber" of the steam vessel, or valve, is liable to burst, leak, or strain. If not repaired immediately it is liable to further damage itself, or it may injure other parts by throwing extra work upon them. The principle underlying the working of each is expansion and compression.

It implies the further principle of radiation from a central point to an outside circumference. Illustrations are the rays of light from the sun; the rays or spokes of a wheel; the diffusion of a liquid, as water from the rose of a watering can. The arteries radiate from the heart, and veins return to it. The metals of a railway radiate from a metropolis, whilst others carry a freight into it.

Financially, the symbol typi- (Turn to page 28)

Your *LOVE LIFE* and the Trend of Your *AFFECTIONS*
Are *REVEALED* By

The Heart Line

By ALICE DENTON JENNINGS

Illustrated by ROSE COHN

THE Heart Line is that line which runs below the mounts, in the upper part of the hand. It usually begins either at some point on or near the Mount of Jupiter or between the index and middle fingers. Sometimes it extends over and rises at some point on or near the Mount of Saturn.

The Heart line indicates (first) the physical state of that organ; (second) the mental characteristics and qualities of the affection as a result of that physical state; (third) events in the love life.

The perfect Heart Line is that which is clean cut, without islands of cross lines, dots or spots; well-colored, not deeply furrowed, and starting either from the Mount of Jupiter or between the index and middle fingers, extending to the percussion or side of the hand. Such a Heart Line indicates a good physical condition of the heart, good circulation, strong affection. Its possessor will have few love affairs, but those he has will affect him deeply. He will have confidence in those he loves, and a disappointment will affect him severely.

The Heart Line may be deep and well-cut, smooth and thin, broad and shallow, or formed of small links like a chain. It may be pink in color, or red, white or yellow.

With the deep, well-cut Heart Line, there is little likelihood of heart disease. One will not make a display of his feelings, will not enjoy great demonstrations from others, will love deeply and consistently but will not wear his heart on his sleeve.

The smooth, thin line indicates egotism, an arid heart, inconstancy at times, and the durations of the affections are shortened. Any display of love that one with such a Heart Line may make will be from a desire to further his own selfish ends.

Where the line is broad and shallow, the heart action will be physically weak and the affections will correspond. One will be sentimental to excess, very emotional, very impressionable, quick to take offense, and of an

extremely nervous disposition with regard to everything relating to the sentimental side of the heart action. He is incapable of a lasting affection.

When the line is made up of small links like a chain, the heart action is irregular, the circulation poor, and there is a general poor physical condition of the heart. One with this line thinks he is in love one day, but changes his mind the next. There is no permanent health or affection.

Pink is the best color, for it indicates a good physical condition of the heart, reliability and steadfastness in the affections. Red adds intensity to the heart action and all affairs of the heart. It sometimes shows a heart action so strong as to be dangerous. White indicates a weak physical condition of the heart, and is often a sign of coldness in the affections. Yellow indicates a poisoned state of the heart, adds suspicion and jealousy to love, which often degenerates into tyranny. The yellow Heart Line is less to be depended on than the Heart Line of any other color.

Where the line is blue, it indicates congestion and sluggishness of the heart organ.

When the Heart Line is absent in the hand, it indicates one who is cold-blooded and selfish, one who desires personal success to the detriment of all others. Such a marking should always arouse distrust, as the possessor will be egotistical, faithless, vicious, and take pleasure in ill-doing.

The shorter the Line of Heart, the less the higher sentiments of the affections will manifest themselves.

The double Heart Line is rarely seen, but when it appears, it denotes that one is capable of the greatest devotion in friendship and love. It also denotes a disposition to female maladies.

The Line of Heart may rise from three well-defined positions, (first) the middle of the Mount of Jupiter; (second) between the first and second fingers; (third) and

Every Month for Our Readers—One
of These Fine Talks on Palmistry

from the center of the Mount of Saturn.

Rising from the Mount of Jupiter, it indicates idealism in love. One's love is an adoration to him, and love, even with poverty attached, is attractive to him.

When the line begins at the root of the Mount of Jupiter, it foretells losses or misfortune in enterprise. One with this sign should never undertake any speculative enterprise, but be content with sure investments without risks, and business deals which have been studied well.

Rising between the first and second fingers, the line shows the practical, common sense, middle ground of the affections. One is never carried away by sentiment, but views love from a practical standpoint.

Rising from the Mount of Saturn, it indicates love by way of the senses rather than the heart. If one becomes attached to another, the affections will be tinged with the idea of pleasure from the sexual relations.

It should be borne in mind that the perfect Heart Line is the one which rises either from the Mount of Jupiter or between the index and middle fingers, running in a straight, continuous, and not deeply furrowed line, at the base of the Mounts of Jupiter, Saturn, Apollo, Mercury, and ending on the percussion (refer to 2 on plate).

If the line rises under Saturn and ends under Saturn, it either means that the heart will soon stop beating, or that the heart which began with the right kind of affection soon changes to coldness, distrust, and that one has little affection left. It is an unfortunate sign (4).

If the line end under Apollo, it indicates that only those possessed of graceful, symmetrical bodies, and minds full of similar charms and attributes will attract one. He would not be interested in marrying any person not of this type (A).

If the line end under Mercury, the indications are that the affections are largely influenced by finance. One would not enter into marriage with a person who could not further his ambitions in a temporal way. This is especially true if the line turns upward at the end (B).

If the line end on upper Mars, one will love ardently, and while love lasts will brook no opposition, but his affairs will be of short duration. This ending produces a narrow triangle, consequently a secretive disposition (C).

A line rising from the Heart Line under Jupiter shows that ambition will govern love (2).

A line rising from the Heart Line under Saturn indicates that one will be attracted to a person of scholarly attainments, or who has scientific talents or aptitudes (3).

A line rising from the Heart Line under Apollo indicates that one is attracted to people who are artistic and brilliant (5).

A line rising from the Heart Line under Mercury indicates that the Mercurian qualities of shrewdness and ambition will attract one (6).

Sometimes a distinct line will drop from the Heart Line and gradually fall to the Head Line, merging into it. This indicates the heart has surrendered to the head and thereafter will be guided by it (D-E).

Cross bars cutting the line mean constant heart irritations, either illness or worries in the affections. The Heart Line broken into several pieces denotes inconstancy in affections and in love (F).

When the Line of Heart commences with a small fork on the Mount of Jupiter, it is an invariable sign of a happy, tranquil marriage.

When the line lies so low that it droops down under the Line of Head, it is a certain sign of unhappiness during the early years of life (G).

When the line commences with a fork so wide that one branch rests on Jupiter, the other on Saturn, it indicates an uncertain disposition, and one who is not likely to remain happily married.

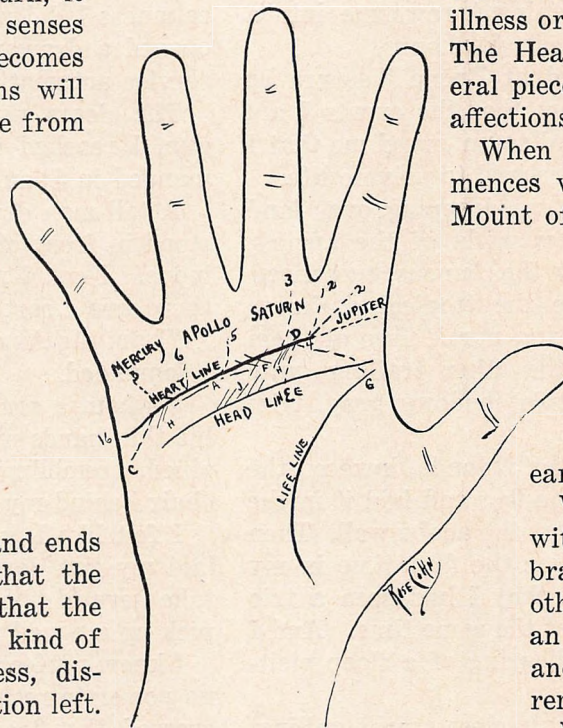
When the line is barren of branches and is thin, it indicates coldness of heart and want of affection. When bare and thin towards the percussion, it usually de-

notes sterility.

Hair lines dropping from the Line of Heart show a perpetual conflict between heart and head. These lines are read as love sorrows and disappointments. Hair lines rising up to the Line of Heart from the Line of Head indicate those who have influenced the affections, and by being crossed or uncrossed, indicate whether these influences have brought good fortune or the reverse (H-J).

When the Heart Line droops downward towards the Head Line, it indicates a union or a marriage which will cause much suffering and loss.

When the Heart Line droops downward towards the Head Line but without (Turn to page 25)



1. Rising extreme outside of Mount Jupiter.
2. Rising from center of Mount Jupiter from space between 1st and 2nd fingers.
3. Rising on Mount of Saturn.
4. Rising under the Mount of Saturn.

THE STORY of the Sailor's Return

In the Consul's Study

By
An Ex-Consul

As told to D. C. RETSLOFF

COLD chills chase up and down my spine; goose flesh rises all over my body and the memory of one evening throws me into a spell of nervousness that lasts for hours.

In 1900 I was stationed at Buena Ventura as U. S. Consul. It was there that the events I am relating here took place and so unnerved me that I resigned my position and retired to private life.

The evening shadows were dropping over land and sea as I sat on the veranda of the ancient adobe, erected in 1850 by the famous buccaneer, Jose Llanos. Just before the tropical darkness fell I saw three boats making port. Two of them were lumber schooners, the other trailing quite some distance behind, was a shadowy gray, trim little sloop.

I walked to the end of the veranda, lowered the stars and stripes, folded the flag and laid it in the covered box standing against the adobe wall. Then I turned to the bay. It was the first time in my three years' service there that I had seen a trio of boats enter the harbor at the same time. And I could not remember ever hearing of a sloop visiting our port.

I sat down in a reed chair close to the railing, filled my pipe and watched the white riding lights of the schooners at the tops of the masts as the boats swung on the tide. I wondered why there was no light showing on the sloop. For possibly an hour I sat and smoked and dozed.

Suddenly something aroused me. I straightened in my chair as I saw a white form slip between two big clumps of pampas grass in the terraced garden below. I strained my eyes trying to determine what it was. My servants never left their quarters after dark; they were mortally afraid of the ghosts which tradition said roamed about the premises of the old buccaneer.

I stood up and leaned over the edge of the railing. The wind rustled the brown skirts of the palms; the dry stalks of the pampas grass rubbed together. I waited—a second passed. I turned my head and through the French doors leading into my study I glimpsed something white. Immediately a tale concerning the ghost of old Jose

Llanos flashed through my mind. For several seconds I remained motionless, then forcing a calmness I did not feel, I entered the living room, opened a drawer in the table, took from it a .45 service automatic and crossed to my study.

The doors were slightly open. Gripping the gun, I reached in, switched on a light, and commanded in Spanish, "Hands up!"

A tall man dressed in the white suit of a sailor, stood in front of my flat-topped desk. He did not move. I could not see his features distinctly and there was a sort of misty haze surrounding him.

"I am the American Consul, why are you here?" I demanded.

Without a sound he backed to the wall. One of his thin hands motioned for me to sit down. Horrified, trembling like a leaf, I dropped into the chair behind my desk.

I felt like I was being chloroformed. I knew I laid my gun down. Something commanded me to take several sheets of paper from a drawer and pick up a pencil from the tray.

I knew perfectly well what I was doing, still had no power to resist. The man in white soundlessly crossed the floor. He approached my desk; he leaned toward me. Although only three feet separated us, I could not distinguish his features. The hazy light surrounded him like a thin, grayish white veil.

Twice he lifted his right hand; twice it fell to his side. The third time it went up, it fell only as far as the top of the desk on its downward drop and rested about twelve inches from my own.

Then I felt my pencil begin to move. I will never be able to explain the feeling that swept over me. I could hear the scratch, scratch, scratch on the paper but could not see a mark, although I knew I was writing words.

For a long time the pencil traveled across the large sheets, then I felt myself falling. When I returned to my senses I could not understand why I was on the floor of my study. I got up and rubbed my eyes, to dispel some horrible dream—a dream I could not remember distinctly. The house was absolutely still. The (*Turn to page 24*)

Psychic Revelation

Your Personal Problems Solved By The Psychic Editor

In these columns each person is limited to two questions. Be brief—write plainly. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be received by first day of second preceding month. Address PSYCHIC EDITOR, The Occult Digest, 1900 North Clark St., Chicago, Illinois.

Mrs. R.F.M., Ohio—Do not let your condition worry you. You are progressive and they are not. You outgrow each other. Be glad it is so.

A.S., Wash.—Sand does not contain either product. Party suffering from fear. Try to understand things better. All are to blame.

G.O., N. Y.—You cannot have both. Stick to job and get a happy home.

A.C.A., Calif.—She will not change her mind. Replying to your second question, not for some length of time.

H.B., Ill.—Operation will not help. Osteopathic treatment with eye exercises will. You would be successful at radio instruction, or in aviation, as you are well poised and have nerve.

M.N.S., Mich.—Marriage consummated. Some travel but home remains intact.

H.G., Ill.—Yes, to both your questions.

M.C., N. Y.—Change will be very beneficial. Party will change mind.

Mrs. M.P., N. Y.—Adjust matters—both are to blame. Increase the vitality of your blood for condition of eyes.

L.C.M., N. Y.—You will not marry as planned.

B.A.B., Mich.—Marriage not indicated.

E.R.W., Ore.—Marry by all means and fulfill your dreams in your career.

E.S., Mich.—You will be able to move about very nicely. Estate hangs on but will eventually be settled.

M.K., Pa.—Indefinitely delayed. Extensive travel during 1934 is indicated.

E.B., Ill.—Papers are not changed unless steps are taken to force it. A black spirit means no more than a white one. You are psychic, that is all.

S.N., Wis.—Money not indicated. Will not leave before spring.

N.D.H., Mich.—1930 is a fairly prosperous year.

Mrs. O.C.D., Mont.—1930 gives you an even break. Sale not consummated before June, 1930.

M.E.M., R. I.—Will be successful if you have patience, but it will take a long time. You are too negative. Answering second question, not unless you go to law.

M.W., Colo.—You will make good in new venture. Forget the old. Future looks good.

M.S., Calif.—East not good for you at present. Health will improve.

M.H., N. Y.—A change advisable.

Mrs. N.G., N.Y.—Father went before mother.

E.S., N.Y.—Stocks are good.

J.P., Ill.—No, to both questions.

K.S., Mich.—Aviation would make you. You are too self-conscious.

A.A.S., Mass.—Letter too late for October issue—read notice at top of column. The future looks bright after the first of 1930.

T.A.B., R.I.—Mud baths not a cure. Stop eating everything you see. You lack poise and do not stick to one thing long enough to do any good. What we eat is the cause of good or bad health. How we think causes our happiness or unhappiness, regardless of any or all circumstances. All are to blame—a conference would help.

A.R.T., Tex.—No success whatever, as they were thrown out by yourself by mistake. Nothing unusual will happen.

W.P.D., Ohio—Will come when she gets ready.

R.T.M., S.A.—(1) Future holds happiness; try, try again. (2) Your aspirations will be fulfilled.

(Turn to page 27)

Your Dreams

Psychically Interpreted By The Dream Editor

Have you ever had a dream which later came true? Psychically interpreted dreams are of benefit only for the specific dream discussed. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Dreams must be received by the first day of second preceding month. Address DREAM EDITOR, The Occult Digest, 1900 N. Clark St., Chicago, Ill.

L.P., N. Y.—Your dream is a warning to be very careful not to go into strange places without investigating them, especially in connection with your daughter's affairs. As in your dream, so will it be as you proceed. Everything will be at hand that you might need.

C. R., N. Y.—Your dreams are the imaginings of an overwrought mind. They have no sequence nor connection with affairs, therefore do not have any meaning. However, they may serve the purpose of reminding you to rely on yourself rather than look to others for help.

E. L. L., Calif.—Your dreams are psychic experiences with your mother. You are getting ready to do some psychic work and your mother is trying to help you in your preparations.

Mrs. O. C. D., Mont.—Your dream signifies that supply for your needs will be brought to your hand or notice.

E. H. J., Calif.—Your dream was a psychic experience. Your sister was reaching you by throwing pictures on the brain mirror to attract your attention. There is no special meaning.

M. N. S., Mich.—Your dream has its climax in bringing about a reunion with the one who was represented in

the form of the watchdog. As in your dream, so will he be a faithful watcher of your interests.

M. W., N. Y.—Your dream has a deep meaning and you should profit by it, by not allowing yourself to be led into making negotiations that will compromise you with others. Weigh everything and analyze from every angle before accepting commissions from others which would only benefit them and get you into trouble in your new position from just such a cause as in your old one.

(Turn to page 24)

Listening in on W-O-R-L-D

News Items of Especial Interest to Occultists

Theosophists Hold World Conference

Some 10,000 leading Theosophists, representing over 40 countries, attended the World Congress of the Theosophical Society in Chicago, at the Hotel Stevens, during August. At the informal reception for Dr. Annie Besant and the International Delegates, held in the Grand Ball Room, Saturday evening, August 24th, there was opportunity to mingle among the most delightful personalities, but none aroused more admiration than Dr. Besant herself, standing calm and clear-eyed at the receiving line. Dr. Besant is 82.

All meetings were presided over by Dr. Besant and she also made the opening address as well as other important addresses which received considerable notice from the press. Mr. L. W. Rogers, national president, welcomed the delegates to America. There were many other noted speakers at the Congress, including Dr. A. P. Warrington, Mr. Geoffrey Hodson, Dr. George S. Arundale, Mrs. Rukmini Arundale, Dr. James Cousins, Mrs. Margaret Cousins, Mr. A. E. S. Smythe, Mr. Hari Govil, Rev. Irving Cooper, and Mr. Max Wardall. Mr. C. Jinarajadasa, who was to have lectured Monday evening, was unable to get away from Central America, and Dr. Besant took his place on the platform. The Congress was closed with a banquet Thursday evening, August 29th.

The September issue of *The Theosophical Messenger*, official publication of The American Theosophical Society, devotes considerable space to a report of the Congress, and *The Canadian Theosophist*, issue of September 15th, has also a very interesting and detailed report.

Prejudice Resented By American Jews

"Will the anti-Jewish prejudice stop with homes, hotels and clubs, or will it be carried over into the medical staff of hospitals, the faculties of colleges and the courtrooms?" asks Mr. N. Herman in the *Sentinel*, Chicago Jewish weekly paper.

Mr. Herman urges American Jews to "lift the veil of complacency from your eyes and learn the uncomfortable truth."

"Today the Jew suffers from prejudice," he asserts, "when it comes to buying a home in a respectable American neighborhood, or when he seeks a summer hotel, where he finds later that the Jews are barred. How will it be in the next few years when even more and more Jewish doctors and lawyers and teachers from New York will be emigrating to the less Jewish towns of America in search of a more comfortable livelihood? This spreading of the Jews throughout the country will not ease the problem of Nordic racial prejudice, but will, on the contrary, make it sharper."

Electrical Robots to Dig Tunnel Under New York

One hundred "robots," "hogs," "donkeys," and hoists are under construction in Schenectady, N. Y., to help build a tunnel almost as deep below New York City as the Woolworth Building towers above it. The tunnel will be 500 feet below sea level and at some points 850 feet below the surface.

The electrical equipment will include 16 electric mine hoists for shafts. Air for drills and shovels will be furnished by 400-horsepower, motor-driven compressors. There will be 62 electrical mine locomotives to run along the bottom of the tunnel.—Grit.

Secretary of Labor Warns of Unemployment

James J. Davis, Secretary of Labor, issued a warning that unemployment, chiefly in the coal and textile industries, will seriously affect business unless steps are taken to check it, in his recent address at the annual convention of the American Industrial Leaders' Association in Philadelphia.

500 Londoners Plan to Live One Hundred Years

Dr. Maurice Ernst is the founder of a club of five hundred men and women in London whose aim is to reach the age of 100. Dr. Ernst says that the members are not required to follow any particular fads, but may drink liquor, smoke, or eat—provided they do it in moderation.

"A man who thinks he is going to die at fifty believes in a short life and a merry one, and lives for himself," asserts Dr. Ernst. "If he believes he is going to live another fifty years, it gives him added interest in life and a less selfish outlook."

Scientist Claims Man May Permanently Retain Youth

News dispatches from England tell of the prediction of "permanent youth" by Prof. F. A. Crew, of Edinburgh University, as a result of experiments.

"Man knows the causes of ageing," the professor is quoted as saying, "the cause of the loss of proteins and when he knows the methods by which that loss may be replaced, he may prolong his life indefinitely."

"Science, as well as religion, affirms that in the future mankind may, if it be so desired, not only remain permanently youthful, but also may live forever."

Age a Matter of Mind Helen Keller Declares

Although she is nearly fifty years old, Helen Keller keeps cheery and busy, according to one of her visitors, who tells of her interview with Miss Keller in Grit.

"Age is a matter of the mind, and my spirit never grows old," she said recently as she celebrated her forty-ninth birthday.

Miss Keller lives in Forest Hills, Long Island, where she takes great delight in her flower gardens. At present she is endeavoring to raise a \$2,000,000 fund for the American Foundation for the Blind.

Boy Scouts Hate War Says Their Chief

Tid Bits (London), quotes Sir Robert Baden-Powell, Bart., Chief Boy Scout, as follows:

"The Boy Scouts are working for peace. Every man who has any heart in him is ANTI-WAR. Peace will come when the heart of every man, woman, and child beats with affection for his neighbour. War cannot produce those heart-beats. War can only produce heart-beats of anguish and grief and hate. That is why I and all good Scouts hate war!"

Woman Robbed of \$250,000 In Jewels, But is Good Loser

At least one woman in the world knows how to take philosophically the loss of mere jewelry. In reporting the robbery of a quarter million dollars' worth of precious gems from her home in Massachusetts one evening last August, the press quotes Mrs. Sydney E. Hutchinson as saying:

"It is folly for a wealthy woman to have and wear a fortune in jewelry when paste serves the purpose just as well. I am not sorry that the jewels are gone. I am only thankful nobody was killed or wounded by the prowler."

Spiritual Power Explained by Science

Taken from a recent issue of *The Federal Independent* (Australia):

The following article appeared in the papers recently:

"New light on Christ's walking on the waters was thrown recently by a scientist, who has been making a special study of Einstein's newest theory of relativity. As a result of his investigations Professor H. H. Sheldon says that he may find it possible to assert that the Biblical narrative at which the sceptics have so long mocked is in fact explicable by scientific laws. 'The miracle can be accepted by the most sceptical minds as soon as they recognise the fact that the basic laws of relativistic mechanics and of electricity can be reduced to one formula, and that the power of electromagnetism can influence and completely control gravitation,' said Prof. Sheldon. According to Einstein's latest mathematical theory there is only one substance and one universal law containing electric and gravitational components, both of which are united into a single formula, and each of which influences the other. Dr. Sheldon now believes that as a result of this discovery such things as keeping aeroplanes aloft without engines or material support, and stepping out of a window into the air without fear of falling, are avenues of investigation easily suggested. 'If this theory stands up as a proof that electricity and gravitation are virtually the same, we can actually isolate ourselves from the force of gravitation,' he declared. In actual proof of these seemingly incredible possibilities, Dr. Sheldon showed how a bar of permalloy, which is usually sensitive to magnetism, will remain suspended, seemingly by air alone, if a magnet is placed underneath it.

"In the light of Einstein's new theory, therefore, it may be that Christ's freedom from the accepted laws of gravitation, which would have forced him to sink as soon as His feet touched the surface of the sea, was due to a prodigious amount of electro-magnetism in His own body, and from a force springing from the strength of His personality and vitality. In all the paintings of Christ He is shown with a halo about His head. Once this halo was regarded as the product of His disciples' overwrought imaginations. But during the last few years science, along with many students of psychic phenomena, has shown by means of actual experiments that every human being has an aura which strongly resembles the refulgence emanating from any powerful electrical machine."

Such a statement is a further proof that science is rapidly crossing the border-line separating things material from things spiritual. Once we realise that the knowledge of higher laws can overcome the resistance of lower laws, then we shall enter our true spiritual heritage.



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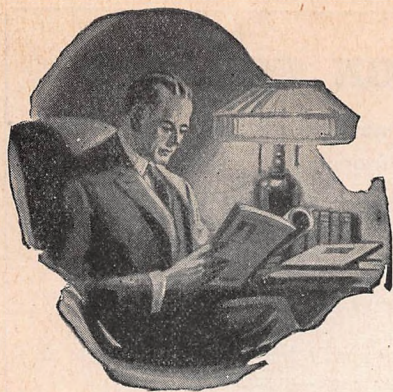
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The NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

From Past to Present Day Schools of Philosophy

By W. STUART LEECH, M. D.

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LIST OF ABBREVIATIONS

(Cosmo).....	Cosmo-Conception
(Eng).....	English
(F).....	French
(G).....	Greek
(G.S.).....	The Great School in America
(I).....	Italian
(Imp.).....	Imperial Encyclopedia
(L.S.).....	Latin
(L.S.).....	Lewis Spencer Encyclopedia
(N).....	Noun
(plur.).....	plural
(R.C.).....	Roman Catholic
(R.F.C.).....	Rays From Rose Cross
(S).....	Sanskrit
(T).....	Theosophical
(Theo.).....	Theological School
(T.S.).....	Theosophical School
(v).....	verb
(W.W.S.).....	Western Wisdom School

Godfrey A priest of Provence against whom the charge of bewitchment was brought by a seduced nun. He was tortured until he confessed attending the witches' Sabbath, and the Parliament at Aix had him burned at the stake.

Goetia or Black Magic The art of exercising powers of a superphysical nature for the purpose of witchcraft and in order to obtain the upper hand of one's fellow creatures. "In white magic the devil devotes himself to the magician; in black the magician devotes himself to the devil."

Gold To the initiate this signifies light as the Golden Verses of Pythagoras and the sacred numbers of the kabalah speak of it. In a golden panorama of golden vision with their appearing as golden-faced people is probably the highest conception of the teachers of light by the student.

Golden Ass of Aouleious This relates to an occult legend of a man traveling in Thessaly who made improper

use of a Christian lady's hospitality and was accordingly metamorphosed into an ass. The servant girl consoled him by saying he could regain his former shape by eating roses the following morning. Before morning some robbers came and stole the ass, thus preventing his getting the proper food. Later, after much mental agony, he was warned in a dream of a coming festival to Isis. At the festival the ass, being in the procession, watched his chance and ate a crown of roses which was being borne by one of the herald bearers. Needless to say, the traveler regained his former likeness, as roses are the emblems of initiation.

Golden Fleece The vesture of the sun, the magical secret, the lost word. Its quest, which carried men into the Orient, has been written about in song and prose.

Golden Key Many books of an Hermetic or occult nature have been written purporting to give the key to the Elixir of Life or the Philosopher's Stone.

Golden Spurs Symbols of the Sun and divine illumination which were to be worn by the knight of the Graal.

Golden Verses Eliphas Levi thinks Pythagoras was the author, others suggest that Lysis, an exponent of the Pythagorean philosophy, was the real author. Some of these verses were identical with the ten commandments, and one of them was a command to retrospection similar to that now practiced openly by the Rosicrucian Fellowship School.

Gold Rose-Croix A German fraternal order which sprung from the order of the Rosy Cross.

Good—The constructive part of nature. God alone is good.

Good and Evil Two opposing poles of the same thing. "There is a principle in nature which in all of its operations is creative, formative, integrating, developing, organizing, and evolutionary in its nature and tendencies. It is known to science as nature's constructive principle. As such it constitutes an equal part of a most stupendous duality in nature, the other half of which is known as nature's destructive principle."

Gorgon A fierce horrid ugly creature mentioned in Greek mythology. According to Homer, it was a frightful monster whose headquarters were in the infernal regions. Hesiod mentions three gorgons, Stheno, Euryale, and Medusa. The legend probably originally illustrated some astrological fact.

Gormogons "A Jacobite Masonic Society, perhaps related to the lodges of Harodim."

Gotrabhu A condition of fitness for initiation.

Graal, Holy Part of the romance of King Arthur's Round Table. There are many tales of the search for this vessel of sanctity. The most celebrated of these was by Sir Percyvalle, and Guyot. The romance is more or less occult, but has an everyday meaning. The story is above that of any sect or denomination, for its base goes back to the foundation of the world and the true significance is that mankind has from time immemorial had lifting hands from above, regardless of race or mode of worship.

Attaining Universal Consciousness

(Continued from page 7)

true and good. Can you not realize the clear to the realization of all that is wonderful possibilities at your command, patiently awaiting recognition? Within your being are sympathetic chords which should vibrate in response to all the symphonies of nature. If there are visions of beauty to

which you are blind, and joyous harmonies you have not heard, and depths of feeling you have not fathomed, know this for a certainty, that as you open your mind and heart to the higher and better influences and place yourself in a childlike attitude to receive, you will draw nearer to the bright and beautiful unseen world, and the finer forces of that world will draw nearer to you.

Keep your mind in the thought of truth and purity, of health and vigor, and become as a magnet in the proper attitude of aspiration to attract the element of finer material. Every thought or desire to be better, more

noble, more refined, every determination to rise above all that is selfish and sordid, arouses an element of strength which works in you and through you as a magnetic current of ever increasing power. You will gradually cut off the undesirable thought currents from inferior minds and will bring yourself

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in closer communication with the higher realm of thought and intelligence where all things needful will come to you. The mind should be trained persistently to shut out all morbid, depressing, fear currents of thought, and be ever receptive to the positive, inspiring thought currents coming from helpful sources.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future discourage, have faith in your power to triumph over all things which would wrest from your grasp the glorious heritage. Have faith in the harmony, the love and the goodness of the immutable laws which govern life and destiny and change. Though there are times when we ignore the monitions of the higher self and grope in the darkness where we hear but a faint echo of the voice of truth and catch only a gleam of the light, yet if we look more deeply and listen intently, there will come to our vision a glimpse of the beckoning ideal and a foregleam of noble achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoils to the final awakening and deliverance.

Journeying with the swift-fleeting years toward that horizon where the evening shadows forebode the coming night, the degree of man's happiness and worth will not be measured alone by the hoarded productions of wealth, and the broad lands he may claim, but by the treasures of knowledge and the stores of wisdom, by the strength and beauty of his mind, and by the purity and glory of the light which burns on the altar of the heart's sanctuary. To thirst for knowledge and yearn for the true and beautiful, to enrich the mind, to feast on the wonders of nature and the beauties of art, is to awaken in man a knowledge of his rightful inheritance and endow him with that priceless possession which fire cannot consume nor time obliterate. A noble character evolved from the imperishable principle of truth is the white flower of the mind, whose beauty and fragrance will fill the heart with peace and love.

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Scorpio

(Continued from page 11)

affairs, and relatives by marriage are likely to be of help to them. Usually they will not confine themselves to one source of income but will follow two or more pursuits in life.

There will probably be few brothers or sisters and there may not be any.

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EVERYBODY'S

Astrological

DAILY GUIDE

For November

This Daily Guide covers from sunrise to sunset unless otherwise stated. When the influence is over during the day the hour is generally given.

1. Ask favors; good for employment.
2. Unfavorable for travel. Unfortunate day.
3. Rest and read.
4. Do not buy; good for selling.
5. Favors study, but otherwise unfortunate.
6. Evening good for work.
7. Travel and seek pleasure.
8. Unfavorable.
9. Morning good for finance.
10. Good for religious affairs.
11. Very good day.
12. Good for work; avoid vain tendencies.
13. Avoid accidents, machinery, disputes and travel.
14. Very good day.
15. Exercise care in love affairs; be careful with strangers.
16. Do not write, but business should be pushed.
17. Misunderstandings liable.
18. Good for business.
19. Adverse day.
20. Not favorable.
21. Make changes; seek promotion.
22. Uncertain day.
23. Deal with old people. Be careful of police and affairs of the sea.
24. Good for conversation and friendly offices.
25. Advertise, sell, and seek publicity.
26. Favorable for business. Guard against deceit.
27. Take no risks; do not gamble or speculate.
28. Deal with servants. Good for work.
29. Care for the teeth or visit doctors. A good day.
30. Favorable up to noon for business.

In the Consul's Study

long fronds of a palm outside brushed the windows as they swayed to and fro in the night breeze. I looked at my desk. Several sheets of paper were scattered on its top. Each sheet was covered with my writing. I flooded the study with light, sat down and with but little difficulty read:

"I, Herb Perry, was in the Navy, on the supply ship, Electro, with Jack Fenalson and Cal Spencer. We left San Francisco for the south, went through the canal, up to New York, down to Argentina and back to Hampton Roads, where we stayed for three months. Then orders came to go to Chile and twenty days later we dropped anchor in Penas Gulf.

"Cal, always hard-boiled, had boxed and won four lightweight fights from men in other places. So down in the Gulf he started to clean up the Navy. The skipper on the Electro told him to quit, but Cal boasted that he took orders from no one. Jack helped stage the fights when the officers did not know it. Cal challenged Rankin. One night when we had the ship to ourselves, the fight was pulled. Rankin was a favorite and there was considerable money up. Rankin beat Cal in no time. Cal swore he'd get even with Rankin and with the officers, against whom he had a grievance. A few days after that the Electro with a cargo of nitrate and depth bombs sailed for New York. When we were three days out at sea, Cal and Jack hatched a plot and chose me to help them carry out their plan. A lifeboat hanging from the davit over the ship's stern was to be provisioned. They told me I had to do it and threatened me with death if I refused. So I prepared the boat. We were about a hundred miles off the coast. It was the dark of the moon when Jack passed me the word that the time had come and the hour was set in the last dog watch that night. We met on the fantail of the ship. All

(Continued from page 18)

of a sudden, every light went out. In the confusion we unlashed the lifeboat, swung it far out, lowered and managed to get down into it. A wave caught us and threw us away from the ship's stern. We went down in a trough and when we came up on the crest of a wave, the lights were back on the Electro. Again we went down; as we reached the crest of the next wave, we saw a flash. Fire flared up in a dozen places. That is the truth about the mysterious disappearance of the supply ship Electro. Neither Jack nor Cal could navigate, so it was up to me to make shore. After many days we reached the mainland. We left the boat and made our way south. One day we came to a small bay at the mouth of a river. Out in the bay was a little sloop. We swam out to her, climbed on board and found no one. In the cabin was a paper and on it was written, 'Whoever sails in this sloop will meet with disaster.' Jack and Cal laughed. They forced me to navigate the boat. We left the bay and made for the open sea. Four days out Cal developed a mysterious disease and died. Four days later Jack fell overboard; four days after that I—" The sentence was not finished.

Cold sweat stood on my forehead as I laid the sheets in the drawer and turned the key in the lock. It may have been several minutes or only a few seconds that I sat motionless, a paralyzed feeling in every muscle of my body. After several unsuccessful attempts I stood up, pulled on a coat and left the house.

A thousand strange thoughts beset me as I hurried down the hill to the water front. Up and down the wharf I paced until dawn streaked the sky. I was certain that no boat had left the harbor during the hours I watched, but the morning light showed only two boats swinging on the outgoing tide—both were lumber schooners.

Forecast for November

By GRACE ELLERY WILLIAMS
In "Astrological Student-Adept."

DEATH of prominent women and a noted actress is indicated for the autumn, centering on the 12th. A wave of student suicides, holdups and crimes keep the police active. Political graft in high circles will be exposed from the 23rd to the 25th.

Earthquakes are indicated for California and Mexico. Crude oil will be active. International adjustment programs will be discussed.

Dreams

(Continued from page 19)

Mrs. R. F. M., Ohio—Your dream has no particular significance—is neither a warning nor a lesson. You were tired and worried and your apprehension after waking comes from that.

F. A. M., Mass.—Your dream is quite lucid as it shows very plainly that someone is prompting you to do something that would have made you lots of trouble, but you opened your eyes in time to avoid it. What might have been a disaster was avoided by the realization on your part of the danger lurking behind fine words. Your dream brought you protection and all is well now.

The Heart Line

(Continued from page 17)

touching it, the indications are that one will allow his heart to be guided by the head and will direct his love affairs through his reason.

When the lines of Head, Heart, and Life are very much joined together, it is an indication of severe misfortune in matters of the affections, and often foretells a violent death.

The long line which cuts across the entire hand indicates an excess of affection, and, as a result, a terrible tendency towards jealousy. This indication is more certain if the line appears to rise from the outside of the hand and reaches the base of the first finger (16).

A Line of Heart from Saturn which is chained and broad indicates an utter contempt for the views of the opposite sex.

When a Line of Heart has appeared in the hand and then faded, it is a certain indication of some terrible disappointment in the affections, and, as a result, one has become cold, heartless and indifferent.

Islands on the Heart Line indicate some form of heart trouble. Dots mean temporary disturbances. A hole in the line often denotes apoplexy. A dot under the Mount of Apollo often indicates chagrin or annoyance, caused through affection for someone of rank or distinction. A deep red dot on the Heart Line is an indication of conjugal love troubles and wounds of the heart.

Traveling in the Astral

(Continued from page 6)

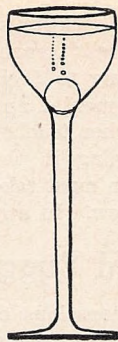
main in our childlike faith. We have never ventured beyond the fated line of physical expression and have never gotten over believing that beyond death was the silent chamber where entrance was granted only to a chosen few.

Remember that where one can go, others can follow, but if you are a leader, you will break the trail, un-mindful of pitfalls or barriers. All must vanish at your command.

True astral traveling is overcoming the limitations that have been placed on us by ignorance of the natural law which compensates with full power of mastership—not seership. The probability of danger in astral traveling is the same as in flying, but who is going to stop flying because some fall to the ground? Mastership comes from trying again and again until all handicaps are overcome. Self-consciousness and fear are the two great drawbacks to the majority. Relax mentally, but keep your body keyed to the same pitch you would in any mental problem, that it may not be depleted.

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Neuritis, Rheumatism, Asthma, Catarrh, Kidney diseases, Hay Fever, Indigestion, Gas in Stomach and Bowels, a feeling of lassitude and lack of energy, all result from Acidosis and Toxemia, which in turn are caused by the blood stream and tissues being surcharged with food wastes. All these can be overcome and prevented by using foods as a remedy or to improve your resistance.

The National Fertilizer Ass'n of Washington, D. C. teaches that the best way to prevent diseases of plants is to build up their resistance to it, by feeding the natural chemical elements through the soil. This resulted in giving the plants a resistance to disease that could not be secured by spraying with poisonous materials. Man gets his resistance to disease through the same elements taken into his body from natural plant foods. If your body is deficient in these blood and tissue salts you will be liable to infectious and other diseases. This is why some take infections easily.

"An ounce of prevention is better than a pound of cure." Build up your resistance so you will not be liable to the infectious diseases that take such heavy toll in the winter months. Fruits, vegetables and herbs can be so selected that they will act as a remedy, tonic or blood purifier. A body that is CLEAN INSIDE needs no disinfectant to protect it. Our Cocktail Formulas give you this natural remedy, tonic and blood purifier, and our carefully compiled instructions, given FREE, tell you just how to make and use them. The materials from which these Cocktails are made can be bought in any small town.

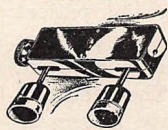
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Much depends on how much psychic force you have mustered into service.

One thing about astral traveling seems very difficult, yet is really very simple. Few realize that each must conquer for himself. At best, teachers can direct only according to their own experiences, and both mental and physical trouble is caused when teacher and pupil are not functioning in the same vibration. Each person must take a chance if he wants to know. In any

and all events, be on the alert for pitfalls as well as for good things. Your surest safeguard is good sense and careful analysis of each activity.

Slow and careful investigation, step by step, is wise. It is much easier to get into trouble than out of it. Always call to the master minds before even starting to prepare for your journey. Be earnest and ask only for that which will help humanity to understand the Law—and advance yourself.

Hypnotism and Suggestion (Continued from page 10)

subject upon waking is unconscious of all that occurred during the trance. This loss of memory following the imitation-complete phase is known as post-hypnotic amnesia. There have been times, however, when I have known patients to manifest an acute hypermnesia (abnormal memory) upon waking, but this is unusual.

A condition of hemi-hypnosis may be induced very easily in the cataleptic state. In hemi-hypnosis, the patient seems to be divided in two. One eye is closed by the operator and the other allowed to remain open. The hand corresponding to the open eye ceases all movement, while the hand corresponding to the closed eye continues its movement. Whatever affects the side of the closed eye has no effect on the side of the open eye. Thus emotions such as laughter or surprise are manifested only on one side of the face.

THE SOMNAMBULIC STATE

THERE are three distinct phases of the somnambulic state. These are (1) the phase in which the subject speaks; (2) the phase in which movements are made; and (3) the phase in which long or complicated actions are performed.

Somnambulism has a marked affinity with insanity. All sorts of hypnotic hallucinations are possible. The patient will scream in terror at what appears to him to be a horrible monster but which is in reality only a broom. However it is sometimes difficult to implant the hypnotist's will in this state, especially if the suggestion he imparts is out of harmony with the patient's usual character. Nevertheless, the patient reluctantly carries out the operator's command.

Patients in the somnambulic state are capable of miraculous manifestations. They may describe places they have never seen. Usually the subject presents a very acute hyperamnesia. A patient of mine once repeated in Spanish the poem "Himo Nacional Argentina" which I had recited to him. When awake he could speak no Spanish.

When a subject is in the somnam-

bulic state, he is no longer an automaton as in catalepsy, but has an individual character. The operator's tone of voice is much more effective than his words and the patient receives the impression almost entirely by tone.

Every one of the senses may be affected by suggestion. The patients see, hear, smell, and feel and even touch objects that exist in name only. If a subject is told that an electric bulb is a candle, he attempts to extinguish it by blowing and is not disconcerted by the fact that it does not go out, but continues to blow.

Latent memories and imaginative faculties are aroused. This is called active somnambulistic automatism. This phase is characterized by the taking away of spontaneity. The mind is especially susceptible to deceptive illusions. In the latter, the psycho-sensorial phenomena are unconscious in character. We may deduce, in fact, that active somnambulism is the most profound and advanced stage of hypnosis, during which motor-automatism is ever present. If the patient has been placed in this state a very great number of times, it will sometimes be observed that amnesia (loss of memory) exists upon his awakening.

Dr. Charcot once suggested to a patient that a picture existed on what was really a blank card. This card was placed among others which were also blank, but the patient picked the right card from among the others simply because the portrait had become to him an exteriorized sensation. It had form and was a real image to him. Dr. Charcot believes that some insignificant mark has, due to his unusual visual hypercuity, implanted such an image upon the patient's mind. If such exteriorized sensations as these be repeated, they gradually become a permanent obsession, even in the waking state.

Efforts are being exerted to establish a marked distinction between hypnotism and natural sleep. I do not believe, however, that this will be possible, since very distinct demarcations do not really exist. Crazy persons often exteriorize their hallucinations

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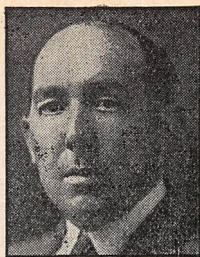
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and follow such impulses as their sensations are prone to create. Thus it is safe to say that hypnosis in the somnambulatory state is but temporary insanity.

The second and final part of Mr. Garrison's discussion will be published in the December issue.

Psychic Revelation

(Continued from page 19)

H.E.M., S.A.—Make complete change in diet. Stimulate eye with exercise and sun rays. Keep mind concentrated on perfect sight being restored, to prevent continued spreading of trouble.

S. D., Mo.—Truth told. Success in baseball not indicated.

F.B.S., Calif.—Normal success. Does not return—make new plans for future.

L.S., Mont.—Change comes later in life. For the present your success is normal. Land is rich in minerals.

J.T.M., Calif.—Development does not depend on method mentioned. You do that for health's sake. Nationality not as mentioned.

G.R.B., Fla.—You will be successful and able to take trip.

W.M.R., Calif.—You are giving yourself too much worry about nothing. Learn to relax and throw mental problems off. Everything O.K. now.

T.H.C., Calif.—Happy marriage indicated. Build present business to success.

M.W., N.Y.—Remake your life and forget. Happiness is not made by others. Think less of self. Buckle into your life duties and master your weakness, and you will be both happy and successful.

E.G.B., Wash.—Sorry, but case is dismissed. Sand not fertile.

M.C.A., Mich.—Investment O. K. Marriage indicated.

L.J.G., Calif.—Planetary conditions are changing and you will be more successful in the very near future. You have a side line you could push next year. That will bring you relief from your present service.

M.R.H., N.Y.—Proper exercises and diet will strengthen eyes. An examination will ease your mind. Position does not mature before 1930.

M.A.G., Ind.—No return indicated. Opportunity offered now brings change in money affairs.

P.C., N.Y.—Give your boy a good grammar schooling and let him choose his career for himself. It rather seems you are reaching for something you would better let others take care of.

E.F., Calif.—Your work is not a drawback. Finances are improved by investment. Do not sell.

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Memory

(Continued from page 13)

sign memories as one knows words and signs. Memories in words come from the letters that make up the words, and memories in signs from the concrete forms of signs. These forms ultimately come from objects, and all objects, according to science, are resolved into electrons which are positive and negative in types.

One has as many memories of letters as there are in the alphabet he knows; one has as many memories of individual letters as they have individual sounds. For instance, the letter *a* has five sounds, namely, *a* as in *arm*, *a* as in *ask*, *a* as in *man*, *a* as in *air*, and *a* as in *fate*. Thus it is obvious that word-code memories all come from the sounds of the different letters of alphabets. But whence come memories up through the sounds of letters? Science has proven that sounds audible and inaudible come from vibratory motion, and vibratory motion is known under the guise of wave-lengths and the number of the times the waves are formed per second. For instance, basic red has 33,000 waves to the inch, faint red has 36,750 waves to the inch, with 434 trillions times formed per second. The memory of basic violet comes from 64,000 waves to the inch, and faint violet has 61,000 waves per inch, with 740 trillions times formed per second. The

same principle holds good for all sounds and all sensations.

Memory in wave-lengths comes from the things of which waves are composed; these are negative and positive electrons. A synonym for the negative electron is *ion*, and for the positive electron *proton*. These latter would be, of course, memories of the same thing. Memory in the negative electron resides in its diameter which is supposed to be six trillionths of an inch; here there are two memories, its diameter as a form, and the figure as given above. Memory in the positive electron resides in its diameter and the form if one can grasp it. Its diameter, according to Millikin, in "The Electron," is as much smaller than the negative electron (which is six trillionths of an inch) as a fractional divisor of 2/8000 will reduce it.

But whence comes the memory which resides in this almost infinitely small thing? No man knows the answer except to say that it comes from and resides in the Infinite.

When the memory of signs is traced it leads to forms, as previously stated, and science has proven that all forms are made up of electrons, thus the ultimate source of sign-memory is the same as given above for word-memory.

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Psycho-Symbolism

(Continued from page 15)

fies the circulation of money from a chief bank, the branches "N" splitting up, but carrying on the process forward. Circulation of money is the heart's blood of a country. The medium is the same throughout, although it may change into various equivalents.

The process of circulating printed matter from a newspaper office or publishing house through wholesalers—or branches, newsstands, down to the newsboy, is a similar process. Again, it approximately describes a large circulating library whose volumes go through various channels down to the individual reader.

In each case, a certain amount of the "medium" in circulation is withdrawn or returned as an equivalent to headquarters, and fresh supplies are sent out, renewals being made as required.

The "sign" has another "significance," for, as a person's heart is the index to his constitution, so this symbol represents a "temperament," or a person's peculiar physical and mental constitution.

Psychologically, it stands for "optimism" and "pessimism." If in "good

form," it is a whole orb, a clear eye, and produces a bright outlook, but if there is poor circulation the reverse is the case.

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CAPITAL letter P is the "symbol" of a net, sifter, sieve, strainer, filter, or other kind of instrument that catches one kind of object or matter, whilst passing others. It typifies the analyzing or examining by mechanical processes, with a refining import. It represents a process of purifying by separating and retaining what is serviceable, whilst disposing of the remainder. To do so it divides matter into infinitesimal parts, and alters its composition. It is a "sign" of sublimation by chemical action.

Psychologically, it symbolizes the power to obtain net results—to sift, analyze, examine, and criticize the problems brought before the mind. It is the "emblem" of "simplification." It makes clear. It is the capacity to apply an "acid test" to the things of "mind." It discards extraneous ideas, and purifies thought by the exclusion of wrong conceptions. It condenses, and it conserves.

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Mechanically, it represents the functioning of an economizer, or condenser. It conserves energy or steam so that the very best is got out of a particular amount. It relieves the boiler of much work and it assists the engine by assuring first class power.

Anatomically, it appears to "stand for" the liver. It is nearly a gland in shape. It comes between, is an intermediary 'twixt boiler and engine, that is, between "Q" and "O," in either direction. It receives the blood stream adulterated, but purifies, condenses, and vitalizes it, then passes it forward for use. Its cells or tubes set up a mechanical and chemical action within themselves. They split up the liquids and gases into minute parts. Ultimately the solids are sublimated.

The diagram P is like the top part of B or the two eyes. It is therefore looking at or into things with a single eye and that raised in stratum. It is as if a physical or material discriminator were raised to the higher order of an intellectual discernment.

The above is the normal functioning of each. The opposite to this order, classification, and arrangement, in a psychological sense, is disorder, muddle, and chaos. This is the state of "mind" of a person whose liver is out of order, generally termed "liverish." The alcoholic indulger of overnight is usually the muddleheaded sufferer of the morning after. To such, if a business man, the small details of office routine become of unprecedented importance, whilst really pressing matters are shelved.

The process compares with the work of the news editor receiving matter of various kinds from his reporters. He sifts, analyzes, cuts out, passes some for print, puts a "bite" or "acid" into what might go flat, and returns other portions to be "boiled down," or to the waste paper basket. In actual printing, the "composition" is sent to be "boiled down" after an "impression."

It illustrates the work of the analytical chemist who, with some known facts about a substance, wishes to make sure of a specific constituent—or "O"—and can only separate it by chemical action. He heats it, passes it through test tubes, possibly adds an alkali to disintegrate the whole, depositing the matter he seeks to isolate.

It is like a refinery where crude material is received in bulk, but whose business is to clear the whole of anything foreign to the substance at issue. It reduces to purity, nicety, and simplicity the composition of the elements as first received, into others of a more useful or more profitable character. It may even add a preservative to safeguard the resulting matter from turning sour before it can be used.

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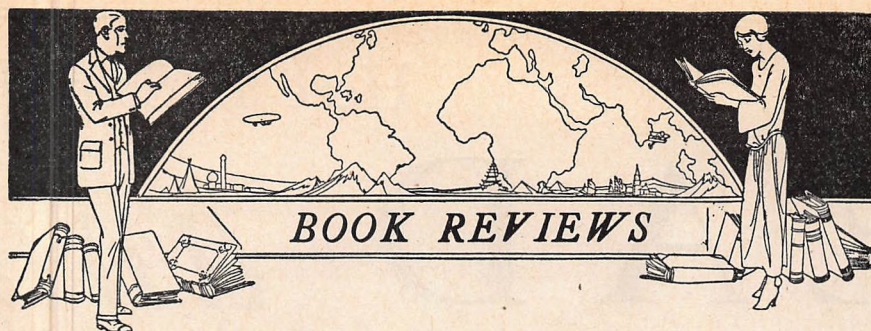
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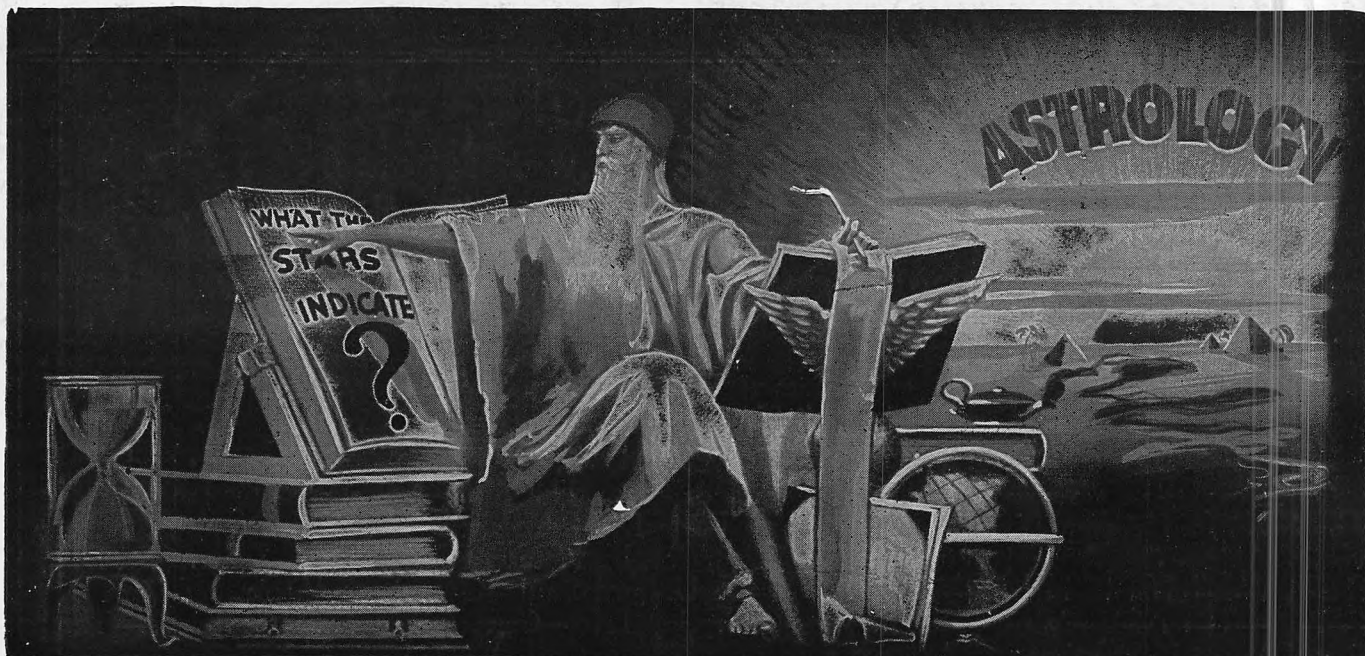
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