

The Occult Digest

A Periodical of Reprint and Research.

★June

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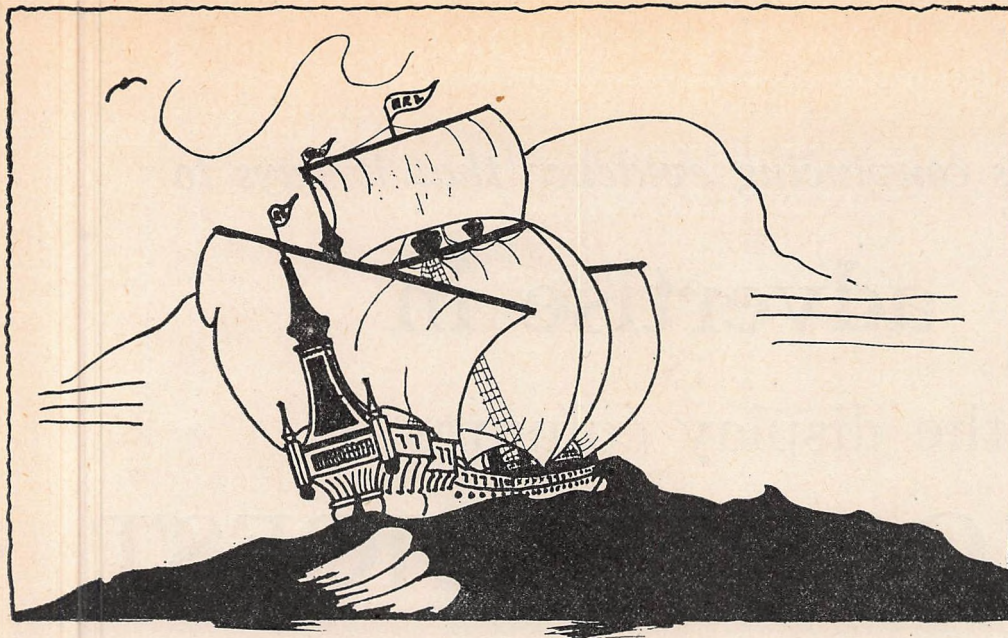
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EFFA DANELSON, *Editor and Owner*

Volume V

JUNE, 1929

Number 6

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Drawn by Hugh Rankin

☞ Nature Spirits are beautiful, etheric beings, and they can be seen sometimes even by non-clairvoyants. The artist who made this fine sketch of a fairy may have seen one with his eyes or with his mind; it matters not in what way he conceived it. They usually put on such a shape, when they make up their mind—if they have one—to be seen by human beings. It flatters the humans to see a fairy take human form.

The Spirit of Hope

By EFFA DANIELSON

THE spring of Life that brought us into being flows like a river through our lives. Sometimes its eddies and whirlpools swerve us from our path of duty, but ever the stream winds its way, carrying us onward to new and ever-increasing duties as Life unfolds its powerful emotions.

Yesterday we idled on the bank. To-day our eyes are scanning in wonderment the great space that time has revealed to us. Tomorrow, when Life is giving back the toll it exacted from us we are counting the cost preparatory to balancing our ledger of duties done or left undone.

Each recurring tomorrow finds us filled with a new Hope akin to the Hope of the little child that idled on the bank. As each tomorrow becomes a reality, and the reality passes into the record of yesterday, Hope springs anew within us. Each new day is a day of promise.

Can it be said that we are careless with these pearls of promise, or must it be recorded to our credit that—according to the light of our understanding—we fought the tide of adversity, and even though we were swallowed up by it, were valiant soldiers who succumbed to the enemy only when overpowered.

Each life is endowed with a mission. The Star of Hope lights the way leading to the goal of that mission. All about us we see the evidence of the power of hope in the fulfillment of these lives.

The world is most blessed at this time because of men and women of vision whose lives were guided by this star of splendor from the cradle to the grave. They know no other power of command. Though rough the trail, they journeyed on. Deprivation spurred them to greater activities. With determination ever a living fire burning within them, they persevered, neither relaxing nor relenting, meeting each obstacle defiantly until all enemies were vanquished and the goal won.

O Spirit of Hope! Thy mission is to stand guard at the portal of Life, shedding thy light upon the path of the traveler entrusted to thy care from the hour of birth. Thy vigil must be kept, lest the feet of the traveler turn aside into the bypath of discouragement, and he becomes the captive of thy archenemies, Despair and Abandonment, and the life that gave such promise is lost entirely to the world that waited for its great light.

Let not Hope fail thee, O traveler, for only as thou dost seek her light can it be shed upon thy life. Hope, like the Spring, must be called forth. When the spring of Life ceases to gush forth, the rivers of Life fail. Feed the spring of Life, and Hope cannot fail thee.

Watch the moments as they pass. Count your blessings daily. Balance your ledger each day, that tomorrow may not find you exhausted and fallen by the wayside.

Reach your goal each night, and rest in the promise given you when you were sent into the world entrusted with the great mission of Life.

Effa DANELSON'S

¶ *Whence Cometh Our Power*

CAN it be said that our power to see and do comes from on high, or must we not realize that it comes only through meeting and conquering our adversaries? Is our power rained down upon us, or does it not well up within us when our strength is tested? Can we see before the object of our sight comes into our range of vision, or hear before the sound strikes our ear? Light is everywhere, but until it penetrates our vision and arrests our attention, it does not serve us. Sound is everywhere, but it must needs serve our wants before it becomes a power within us. Whence, then cometh our power—from without or from within, or does it have its birth only when contact is made?

Life runs smoothly and it seemeth that our cup of joy is overflowing, until a ray of light of great splendor reaches our domain. Our cup of sorrow is filled to over-flowing, and we bemoan our lot until we drain the dregs and find the crystal spring. Then we learn that neither joy nor sorrow were our possessions. We recognize the power of our adversary, and rising to our defense, we find ourselves vested with power, not to overcome the adversary, but to remake our map and clear away the debris.

Clear vision is power, but to gain this power we must be assailed, we must be aroused to our weakness, and realize that our power to conquer is not rained down upon us from above, but comes from our adversaries.

Watch every little thing that enters your life, for springing up in your path may be a beautiful flower, or it may be a bird of prey. The power of your discernment lies not in your attitude toward the flower or bird, but rather in their power to influence you for good or evil. Watch then, for the growl in the softly spoken word, and the softly spoken word in the growl, that power may be vested in you to direct your steps from the pitfalls of weakness when approached by friend or foe.

¶ *When Doubts Assail*

IN the dark hours of despair when friends forsake and doubts assail, our thoughts stampede and all but wreck us. We gaze upon the past, and like an exaggerating mirror, we reflect the mountain when in reality there is only a molehill from which we are creating our picture. Looking ahead we see only the darkness, because our eyes see double and our usual clear reasoning has become only fantasy. Nothing can convince us that we are wrong. Yet down deep in our silent chamber, there is a persistent voice speaking to us to abide in the faith and time will open our blind eyes to our lack of first seeing things as they are and not as we would wish them to be, of accepting our own waywardness in not listening to that voice of wisdom giving its little warning lights of danger ahead, until we round the sharp curve and come face to face with the overwhelming truth, which impact reverses our thinking.

In our first realization, we are assailed with doubts and fears; the exaggerating mirror produces in us an apprehension with which we are unable to cope. Then, when the last straw has been laid upon our already heavy load, we rise in the strength of our rebellion and cast off the yoke of dependence, realizing that all power is vested in us and that in the great central storehouse our supply is inexhaustible.

In the great joy of this realization, we throw off the monster Doubt, the common enemy of the human race. We sit and weep, lamenting our lot, and waste our precious moments, days, weeks, and sometimes years, before we awaken to the fact that we owe the greatest debt to ourselves. When we pay that debt and cease to doubt those powers vested in us by which we may rise supreme to all destructive forces that assail, all other debts are paid. The law says, *To Thine own self be true, and thou canst not then be untrue to another.*

¶ *Why Do We Pay?*

WHY do we pay to live, with Nature's bountiful supply so near at hand? Why has man enslaved his own soul and made captive slaves of others to do his bidding,—robbing, cheating, destroying, that might may be right, when Nature has so graciously supplied a storehouse open to the bidding of all?

Soulsick and disheartened, the weary wend their way to the tollgate to pay the price of living, when Nature's gifts were given free to all mankind.

Why do we pay like beggars at the gate of the rich man's lair? Has any man the right to put a padlock on food, clothing, and shelter? Has any government the right to jail a man who takes a loaf of bread from the thief who put the padlock there while his children cried for food?

Is there justice in the law that forces a man to choose between poverty and slavery, when Nature's gifts are free? Can there be peace in the soul of man while his wife and children starve day after day, and are clothed in rags, and sheltered in huts where vermin live?

What need have we to prate the honored name of Him who taught salvation by the power of Love, while the little children blest by Him are left to starve and die because men live the lie and keep behind the padlocked door the bounteous gifts of Nature to all mankind, protected by the unjust law man himself has made?

¶ *Positive and Negative Clairvoyance*

IN positive or conscious clairvoyance, the psychic is conscious of what he is receiving. He is able to analyze and make deductions regarding the worth of the picture thrown upon the mind mirror, and can judge to some degree the authority and value of the message received.

—by the Editor

EDITORIALS *of the* DAY

The positive clairvoyant is master of the psychic centers of the body and draws from his storehouse of raw supply at will. He commands, so to speak, the tributaries that supply the main centers which are located at both the front and back of the head, also at the wrists and palms of the hands. The tributaries reach out from the supply center (located at the pit of the stomach), to the outlying centers, just mentioned, from which other tributaries feed, carrying the picture to the surface, portraying it to the mental vision sometimes by contacting objects through the finger tips, forehead, or any surface part of the body.

It is through these tributaries that the blind and deaf often hear and see clearly. When the tributaries are healthy and strong, healing vibrations can be felt, often resulting in instantaneous healings—known as miracles—as when the woman touched the hem of the garment as Jesus passed her and was healed.

All positive people are gifted with clear vision and are often heard to designate their ability to decide important questions as “hunches” or premonitions. Positive clairvoyance is rapidly growing in favor among psychics, and the present Aquarian Age is becoming very prolific of positive clairvoyant psychics who are revealing laws heretofore unknown to man.

In negative or unconscious clairvoyance, the psychic is at the mercy of the strongest influence attracted and is unable to dictate what shall be done or said. He is helpless to set aside any picture or impression thrown upon the brain mirror, even though it may be undesirable, nor can he analyze or judge the correctness and value of the message portrayed. The negative clairvoyant takes on diseases and suffers greatly from not being able to resist people of stronger magnetic influence. He is unable to protect himself against an antagonistic influence or the influence of one whose desires are harmful.

We need only to study the two types of clairvoyants to see at a glance that the positive clairvoyant builds up his body, develops intellect, gains poise, and is generally benefited, while the negative clairvoyant is uncertain, becomes depleted physically, and exerts no will power, but is subject to any influence passing.

The former type is found among influential people holding permanent and prominent positions, while the other type is like the shifting sands, becoming helpless dependents, or ending their days in asylums, mentally dead—individually swallowed up in the influences that have attached themselves to them.

Be positive, exact identification, and analyze every experience until the truth can be culled.

F ¶ *Psychic Dreams*

FEW people understand the difference between a dream and a vision. All dreams are visions, but all visions are not psychic dreams. The psychic dream is a real experience taking place independently of the physical body, in what some call the astral body.

When we speak of life, we are not referring to a

body substance, but rather to that composite part of man that is master over not only the physical body but the elements comprising all bodies through which life functions. Once man could separate life from all other substances and realize its independent power of perception and action, the question of its sojourn and activities after the death of the physical body would become obsolete. He would then know that life independent of matter can travel at will, especially when the physical body is at rest in sleep, entranced, or in a condition of suspended animation.

Psychic dreams take place when life has thus proposed to absent itself. At such time the dreamer walks and talks with others and does what is known as astral traveling, meeting other souls on astral planes. Those who have intelligently experienced these things know them as facts, not as theories. A psychic dream is an actual experience, while a pictorial dream is a picture impressed on the mind when asleep and is a reflection of the waking mind or a sign of some disturbance of the mental equilibrium. In reality, all dreams that have any significance are psychic dreams.

T ¶ *Unmasking Truth*

TIME was when kings told men what Truth was. The priests and clergy followed in their wake, and all through history the record shows that, while Truth was the wholesome morsel of diet given to the world to make men free, the fetters of ignorance cut deeper and deeper until humanity revolted and asked for more substantial food.

The world grew tired of promises, threats and punishment. It wanted to know more about this great warrior, Truth, who could free all men from the torture of idling in heaven or burning in hell.

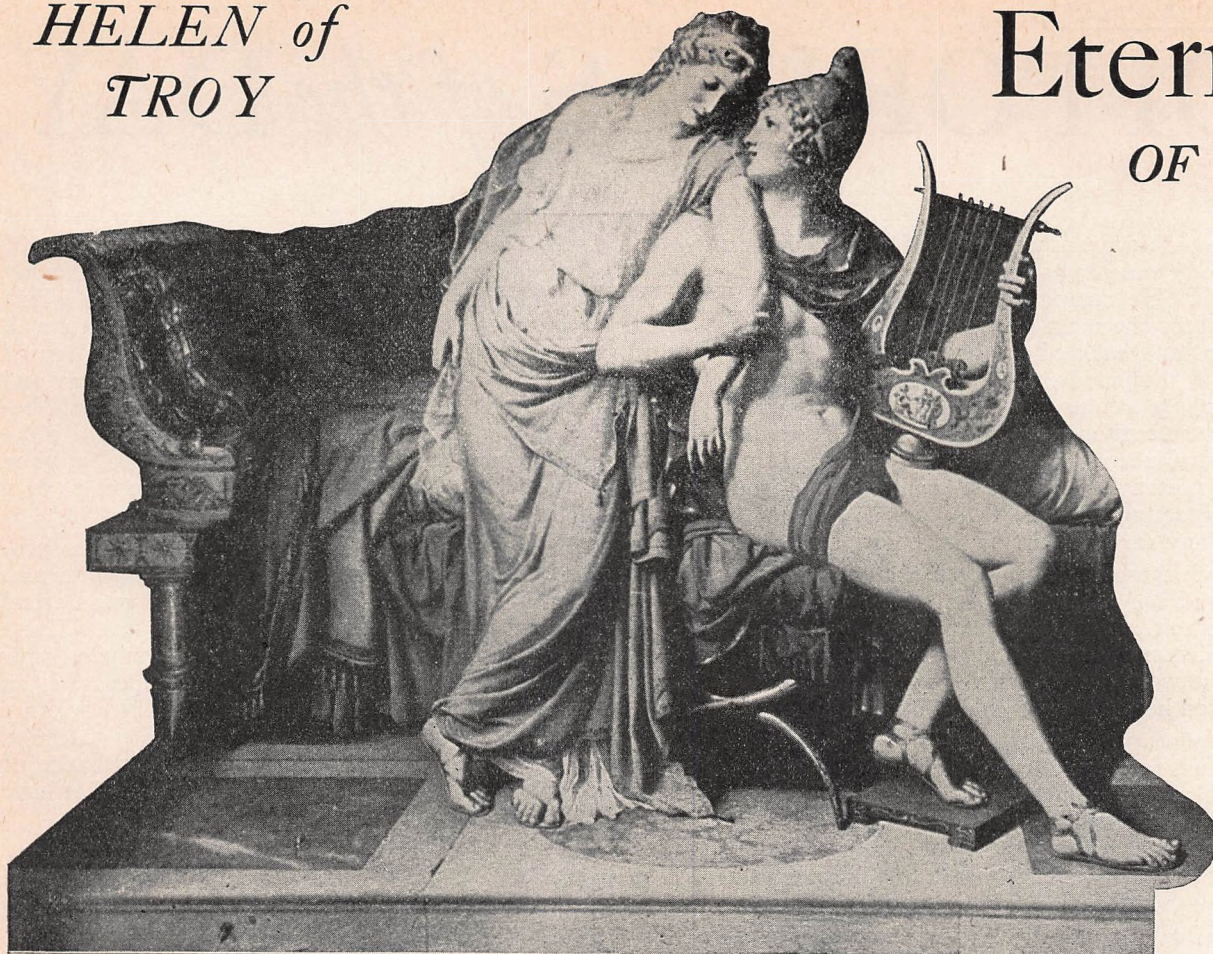
Time has brought us to the gate of Life and upon its great archway, written in the blood of martyrs, we read: Death does not plunge us into a burning hell or open the gates to a fairy heaven. There is no way by which all men can be herded together as a shepherd herds his sheep. There is no key fitted to a master lock which will open a door to admit one of Earth's children that can be bought.

Your life and mine travel the pathway of our highest ideals. Kings, priest or clergy cannot cloak us in redemption, cannot turn the key of Truth for us. We are the architect and the builder, each creating our own heaven or hell, according to our highest ideals, and as such, whether sojourning in the flesh or spirit, we,—not God or neighbor—write the eternal record of our lives, and according to our understanding do we change our record, sometimes to our credit and sometimes to our discredit.

The “Truth” is that record in which we see ourselves as we are. It can only free us when we blot it out and write in its place a greater Truth by doing a greater deed for the emancipation of the misdeed done.

HELEN of TROY

Eternal OF THE



WE find the first manifestations of life, love, and force to be in matter, giving it malleability, ductility, hardness, adhesiveness, cohesiveness, plasticity, and elasticity.

No experiments have ever shown matter to be absolutely at rest. Our schoolbooks inform us that it is force in its various degrees that gives matter its properties. Thus force is termed a mode of motion. We conceive that prior to the "fire mist" there was an emanation from a great nebula, resulting in what is generally referred to as sun radiation. Pull, push, pressure, tension, sympathy, antipathy, and specific gravity are relationships of matter to matter. In addition, chemical science postulates a universal, thin, elastic medium which it calls ether. The system of measuring substance is called metrology. Before the time of the fire worshipers, heat, light, radiant energy, and mechanical force have been forms of one energy, convertible one into another.

Back of all divisions and subdivisions of energy we find the emanation or coming forth of Will, which is the first manifestation of Spirit. The light ray is born of emanation, and we must look upon this ray, not as a vibrating, dotted line of heat, but as we would on a one-hundred story building, only

That Thing

By W. STUART

seven stories of which our physical eyes have been able to explore.

Substance or matter is spirit on its way to solidification. In the newly born tortoise, the spirit crystallizes or solidifies an armour from a liquid substance. All solidification follows the direction of the forces in a similar manner. Another example of this is the hen's egg.

All matter can be made to retrograde from solids to liquids, or gases, and from these into a chaotic stuff called by many "negative spirit," which leaves nothing more to be considered but will, wisdom, or that gentle force called love. Look upon the flesh of your arm, or the blazing sun, consider the paradoxical simplicity of all nature. None but a naive person can do other than accept the fact that the whole universe was originally constituted of one thing and that we, as units of that one thing, live, move, and have our

being within it.

Physically, we find that the atoms of different chemical elements resolve themselves under the cathode ray into different aggregations of the same primordial substance. The spirit of each man can be nothing except a direct manifestation of the great Spirit back of the spiral nebula. Some schools recognize, among the many things included in man's make-up, two spirits, three bodies, and one soul. Therefore, in this brief for simplicity, we use the word man for the one being. Although many of us have reached that stage of advancement where we can conceive of matter being retrograded to its primordial state, and can imagine the soul burying itself in matter for untold aeons, we are still unable to determine definitely whether the entity itself can be annihilated, or sunk into positive oblivion or some form of spiritual chaos, but we are

Life-Giver

COSMOS

CLEOPATRA
of
EGYPT



Called Love

LEECH, M.D.

strongly inclined to believe this is possible.

Until we are able to apprehend the fourth and other dimensions of space, we will have to look upon life, love and force as one great merger. As we see life, it is a combination of spirit with matter, manifested to us as a continual existence of constructiveness. It is ever building up, as observed in the four divisions of itself, namely, the growing stone, the green plant, the pulsating animal, and man. Life is a stream of differentiated, positive spirit which unites with negative matter (spirit) to form with tone living, physical matter. It is a living force guided by a gentle wise Will with a set purpose.

Strip man of his physical, vital, mental, and ether vehicles and the entity still remains, with endowments of intelligence, truth, and wisdom, and a love force that cannot perish. Nothing

can be destroyed, and the invisible divine attributes are more abiding than the firm granite. We repeat that dead matter is negative spirit in a retrograde movement, and back of all motion is tone and design. There is no life in a seed, but the newly laid egg or any kind of seed is an aggregation of cells purposely arranged to invite life to enter at the first seasonable opportunity.

Sap courses up the tree by what is termed capillary attraction. Each tree, plant, or animal has a tonality or sound peculiar to itself. The tonal spirit of the tree or plant rules with a set purpose, never tiring, and it holds so tenaciously to that set purpose, nothing compares with it. Whatever agencies assist in carrying out the set purpose, whether man, nature spirits, spiritual hierarchies, the seven planetary spirits, or whatnot, we find that the tonal spirit ever advances in a con-

structive force and is no other than love.

The Will back of all construction is the *vis a tergo* (force from behind), the immutable hand of Deity. Love is constructive desire, and when it "runs amuck," it becomes a destructive passion terminating in a morbid disintegration, be it man or nation. Love may borrow, but she is never destructive. She does no evil and wishes no evil.

Press and relax the finger against the nail, and see the blood go rapidly to and fro, governed by the set laws of the material world, plus the Spirit's immutable push. Each corpuscle goes forth with a determined purpose and travels onward with an attachment or glorious design of love in doing its duty. For the time being, the design back of the corpuscle is stronger than any other force, for it is governed by designed love. So firm is the purpose wrapped up in the corpuscle, it will suffer apparent destruction rather than fail in its purpose.

The entity of each corpuscle and tissue cell of your body has the wisdom of untold ages within it, and this wisdom has reached your possession as an endowment. It is a direct cosmic loan to you, and it is love that holds us together. We observe then, that love

becomes wisdom, and wisdom (the fruit of knowledge) becomes life.

Constructive plant or animal life is but the manifestation of the Spiritual Intelligence back of our physical sun and the whole solar system. Each atom is surrounded with a cushion of ether and has the desire spirit constantly brooding over and within it.

That entity, man, with all of his spirits and vehicles, is but a unit of the Cosmic Being, and as such we may well call him an independent God with unlimited possibilities. This little God-man goes forth and has his own way, provided that his mission glorifies the Great One, otherwise he loses his endowments one by one. Whether he evolves or retrogrades, cosmic laws force him to glorify the Cosmic Being.

Reverting to the period when the earth was born as a "fiery mist," the time when our souls radiated in their virginal purity—divine sparks, as it were, from a Divine Anvil—each of us was endowed with the determination or will to reach out for the parent. Through myriads of lives, we have never ceased to do this, and will continue to do so until our great mission has been fulfilled. Looking upon nature in its true light, we can readily perceive why physical death is a mere transition. We find the same process of life and death going on within us daily, apparently a katabolic catalysis. Yes, we die daily that we may live the better.

Behold, as the sunshine is interwoven with heat, so is love interlocked with words and good deeds. In chemistry we have chemical love or chemical affinity, where one element shows its love for another by uniting with it. This is observed when sulphuric acid is mixed with water, when the union causes heat. The desire of the two to unite was and is eternal, and not limited to the age of man. The desire (or sympathy) of chemicals becomes force, and the unseen hand of the Omnipotent Will is put forth at the mo-

ment of union, just the same now as it was aeons before the fire-mist.

From our luminary and from each of the subluminaries we borrow tone for the construction of our special parts. And while we admit that all force is born of design, the hand of the designer is Love.

When we utilize even will or imagination, we become borrowers, and as love is present with every heartbeat, every corpuscle, molecule, atom, and ion, the work goes on for some future purpose, but it must be good, for we find all nature weighed in the balance and not found wanting. At times we may think we can thwart or set aside nature's design, or can steal from our fellow beings with impunity, but the Eternal Verity will even up things with interest, just as surely as there is a law that causes the apple to fall.

Implanted in the heart of each entity or seed atom is the love of immortality, which is peculiarly manifested to us by a love of offspring. Had the God-love been otherwise, all animal and plant life would have disappeared from the face of the earth ages ago.

The love shown by the seed is wonderfully bountiful, full to overflowing. Mother love comes very near to being a piece of the real thing. A mother desires, executes, and would suffer destruction that her offspring might live. The Spanish vivisectionists of the sixteenth century blindfolded some dogs, and by Caesarian section removed the young puppies, placing them side by side. The mother dogs on being brought to the puppies, looked them over, and each caressingly licked none but her own. This was animal instinct or implanted love, or, as some would choose to call it, "group-spirit" manifestation.

A young woman made a serious mistake, and, on applying for relief,

was informed that a crime would not justify or correct her mistake. After much thought she consented, and gave her child away at birth. But in a few hours the implanted God-love took possession of her heart and it has never ceased to gnaw. Similar cases are familiar to us all.

No evil can prevail against love; it may attempt to use love's harness, but the mask soon falls. If we direct love against love, or force against life, then love and life will withdraw, leaving the forms to disintegrate. Erroneously directed force is observed in war and in other malicious destruction of life. Love, with all her desire in the life, withdraws, for she has a plan of her own which cannot be defeated. Where there is no life, no love, the forces of destruction step in, retrograding the forms, that life may abundantly prevail.

All our passions are not only closely linked with, but are sub-divisions of the one primordial attribute—Love. Direct any of them in the wrong channel, and Love takes wing, as in disease and pestilence.

To summarize, chaos is spirit, and there is no such thing as vacancy. Substance or matter is negative spirit; when it is united with positive spirit, there is a manifestation of construction, and when it is separated from positive spirit, there is a manifestation of disintegration. So determined and so sympathetic is the constructive force of spirit that it is synonymous with Love. The Cosmic Ruler is none other than Love, or the "All in All." Thus is He revealed to us as being nearer than our hands and feet and as the great Power who will eventually quell all our rude discords, to compose the whole of mankind in an ever blissful peace.



Develop Your Psychic Powers

How To Talk With The Dead

By HEREWARD CARRINGTON, Ph.D.

Reprinted from "Psychic Power"

BROADLY speaking, there are four important and fundamental methods of psychic development. These are (1) the *mystical* and religious; (2) the *yogi* or oriental method; (3) the *occult*, or occidental, transcendental; and (4) the *psychic* or mediumistic. The first two of these resemble one another—to a certain extent—inasmuch as they both endeavor to bring about an ultimate merging of the Self with the Absolute—the oriental system of giving a complete and very complicated series of exercises in order to accomplish this. They consist in certain bodily postures, breathing, "mantras" or chants, concentration, meditation, the outpouring of the mind on the object held before it, and finally the unification, in *Samadhi*, when subject and object—seer and seen—become one. Mysticism has a more distinctly religious tinge, inasmuch as it assumes this Absolute to be God. Occult training is in many respects very different from both the foregoing. *Occultism* is a complete system of philosophy, science and theology—presenting a certain interpretation of the universe—*magic* (invocational or ceremonial magic) being its practical or phenomenal form. The older occultists depended, for the production of their phenomena, upon the occult use of the will, and the powers of the "astral light," so-called—the invisible ether, differing from the ether of the physicists, in which we are bathed, and of which our "etheric body" is composed. Modern occultism devotes itself largely to a study and interpretation of phenomena; and has a certain well-defined interpretation of all psychic phenomena. For example, no orthodox occultist would ever admit the claim of the "psychical researcher" that "spirits" return to us through so-called mediums; they have other interpretations of the facts—chiefly based upon the hidden and unknown powers of man. Again, they assert (with some truth, I admit) that ordinary mediumship, as at present practised and cultivated, is harmful and dangerous; and that the medium should not lose consciousness and control of himself in the way he does. He should retain full possession of himself when in the trance state. Proper methods of occult development will give this control.

The psychic development with which we of the West are most familiar,

however, depends upon the development of certain psychic or mediumistic powers which we possess; and as this is the most promising field for the average beginner, along these lines, and as we know more of these phe-

All Roads Lead To Psychic Science

nomena than any others, from the scientific standpoint, I propose to deal, throughout the remainder of this paper, with psychic phenomena pure and simple—their proper cultivation and development—and leave out of consideration, for the time being, these other methods, which I have mentioned—perhaps taking them up for consideration, later and in detail, in some future paper devoted to the subject.

Let us, therefore, turn to the practical question:

How to Develop Psychic Power

Every student of psychics who has experienced phenomena of one kind or another, and who is more or less mediumistic, desires to know how to develop his own powers and faculties so that the phenomena which come through him may be increased in power, in clearness and in excellence. This is quite possible, since we are all more or less mediumistic or psychic, and need only cultivate our powers in order to develop them, and bring them to maturity. Development will differ, according to the character of the phenomena you desire. Those who desire physical phenomena must develop in one way; those who desire to obtain automatic writing must develop in another; those who wish to become clairvoyant must develop in still another, and so on.

Spontaneous Phenomena

For the present, let us give a few general hints to those who have experienced *spontaneous* phenomena in their waking state, or who have experienced remarkable dreams, which they feel signify something—but just *what*, they do not understand. These spontaneous phenomena are the sim-

plest types of mediumship, though as a matter of fact it is often an indication of psychic power, having but little to do with true mediumistic messages—that is, they are the result of remarkable powers within ourselves. All who obtain phenomena of this nature should make it a point, first of all, to maintain the physical health at the highest possible standard, so that the energies are not drained, and the body remains healthy and the mind clear in its judgments. It is essential, at this stage to reduce the amount of any stimulants which may be taken, to the lowest possible quantity, and, if possible, omit them altogether. This applies not only to alcohol in all its forms, but also to tea and coffee. These stimulants excite the nerves and imagination, and often induce manifestations which are not true psychic phenomena at all, but the results of a disordered nervous system. The subject should not eat too much meat. On the other hand, fruits of all kinds, particularly acid fruits, such as the pear, peach, plum, orange and lemon, would be especially suitable, since the juices of these fruits act upon the liver and tend to cleanse the blood. Of course, these precautions are only for those who are serious in their study, and who are determined to obtain the best possible phenomena. Plenty of exercise should be taken, plenty of water should be drunk, cool baths should be often indulged in, and deep breathing exercises will prove very beneficial.

The mind should be exercised in all healthy channels. Do not "introspect" or reflect too much on your own inner mental conditions. You must learn to live *outside your head*, so to speak, in the outer world. Do not constantly wonder what is going on within your own brain. If you do, you will surely lead yourself into difficulties later on. In short, you should lead a healthy, active life and, between those times when you experienced phenomena, you should think about them as applied to yourself as little as possible.

Conditions for Development

If you desire to obtain certain manifestations, it is not advisable to sit for them or try and obtain them for longer than twenty minutes to half an hour each day. At first five or ten minutes would suffice, and this time can gradually be lengthened as you

receive. This is *especially important*; and the neglect of this rule is one of the great reasons for the dangers which mediums experience later on in their development. Suppose, for example, that someone appeared to you and gave you certain advice as to your course of action. It would certainly be unwise for you to follow this advice in every case, without inquiring whether or not it would be just and sensible, and without using your own judgment when the advice was given. Even supposing that the person who appeared to you was *really* the spirit it claimed to be, there is always the possibility that this spirit may be mistaken and the further possibility that some malicious and lying spirit was coming to you, pretending to give advice, while in reality it was only leading you astray. There is this further possibility that the figure you saw was not really a spirit at all, but merely the product of your own subconscious imagination. Often this is the case, and yet the figure has given true and sound advice! All that we are stating now is that the judgment of the individual who receives such messages, or advice, must always be exercised upon the message received. If you do not cultivate this habit, you will find that messages often become more and more insistent, when they are not followed, and will sometimes give untrue or lying information. They may even urge you to do certain things which are against your own welfare. All this can only be settled by the exercise of right judgment, and by asking the advice of those who know how much to believe in these messages. It is for this reason that the counsel and help of one who has had long training and experience in this subject is most desirable, during these early stages of mediumship.

Symptoms of Mediumship

For the first few evenings you will probably notice nothing much of interest, though very psychic persons begin to develop almost at once. A peculiar lightness and buzzing is sometimes experienced in the head, together with a sense of numbness in the hands and arms, and sometimes in the feet and legs. The respiration seems to become slower, and so does the heart. Tiny lights and spots, and light or dark spots, appear in the air at a distance of one or two feet in front of the subject. A peculiar pressure is sometimes experienced on the top of the head or on the base of the brain, or in the solar plexus, "swishing" sound, as of the sea, breaking upon the seashore may be heard and a sensation that something inside of the head is going round and round in spirals. The head, the hands and sometimes the whole body breaks out into a

profuse perspiration at this point.

These are the first sensations of on-coming mediumship. Very often they are not pleasant for the first few weeks, but if this period be passed, the unpleasant sensations will as a rule vanish, and the subject will then develop true mediumship of one character or another.

Early Signs and Experiences

At this phase of the development the subject may feel cool breezes blowing upon his hands and face from various directions—breezes which appear to be perfectly physical in character. He may also experience a peculiar sticky sensation on his hands and face as though cobwebs were applied over the bare skin which is exposed. This cobwebby sensation is very common, and is not limited, as many think, to mediums who obtain materialization.

Colors and Voices

In the early stage of the development, mediums very often see colors of various shades and hues in space before them. They are unable to tell whether or not these colors have any definite shape or outline or not; they seem to possess some irregular shape of their own, something like a large blot of ink. At this stage also many psychics see faces of friends and relatives, either living or dead, just as they are falling asleep or as they are awakening in the morning—more usually the former. They also see many strange faces. These may be mere vague images or clearly outlined. Instead of the faces they may hear voices, speaking—and the first thing these voices generally say is the name of the subject himself. After this the voices may become more and more clear and intense, but such phenomena should be permitted only at stated times, because if they are allowed to develop whenever they may be experienced, trouble

of patterns such as may be seen on the wall paper and occasionally weird and horrible images flash into the mind, to be gone again the next instant.

Unpleasant Experiences

If these manifestations develop an unpleasant character at this time they should be checked instantly. The subject may do this in several ways. First of all he should build up his physical health. Second, he should see to it that he obtains plenty of sleep. Third he should exercise his brain as little as possible on anything of this unpleasant character. Fourth, he should keep busily occupied in material, practical things and leave himself no time to ponder and dwell upon these unpleasant occurrences. Fifth, he should avoid by all means day-dreaming and never allow the mind to become passive or absent-minded. He should cultivate his objective attention and interest, in short, and focus his whole personality, as it were between his eyes, so as to have it under thorough control. If he does this, and refuses to sit for development for a short time, he will find that these early unpleasant symptoms (should they develop) will soon wear off; and this advice holds good at any stage of the development of mediumship.

Clairvoyance

Most psychics, when they begin their development, see shapes and figures more frequently than they experience any other phenomena. They wonder why this should be. Why should nearly all of us see? (Now and then, it is true, we come across one who hears more easily than he sees, but he is the exception, not the rule.)

How We "See" in Clairvoyance

The explanation of this fact is probably the following: We use our eyes more than we do any other one of our senses. We feel that our active consciousness is more connected with sight than with anything else. The sight-centers in the brain are more used than any of the others, and this fact is proved by dreams, in which we see figures but very seldom hear spoken words. Again our memory consists mostly of visual symbols. If we think of a person we call up his image before us, this being a "memory image." Now, as these parts of the mind and brain are so active, it is only an extension of this faculty of inducing memory-images, which enables us to see objects and figures in clairvoyance. We only have to force this faculty of the mind a little more than usual to carry it beyond the limitations of physical sense; whereas, in the other senses, much less used, we have to do a great deal more of this cultivating or forcing-process, in order to develop the corresponding spiritual or-

(Continued on page 28)

RECONCILIATION

By EDITH T. SPENCER

"Where are you now?" my lone heart asked
Across the silence of the tomb,
And suddenly a pleasant warmth
Embraced me in that quiet room:
I heard your deep unuttered thought
As plainly as a spoken word,
And trembled in ecstatic joy
That pierced my being like a sword.
There is no death! For you are here
Walking beside me day by day,
Your grave was sealed, but love has dared
To roll the barrier away.

may result. Many odd and grotesque figures and shapes may present themselves to the mind's eye at this stage of development. These shapes may be highly colored or may be almost colorless, seeming to be made of the air itself, yet somehow separated from this in outline. Many of these images are symbolic, though as a rule a few of them are recognizable. More often they represent curious patterns and figures, such as roses, circles, outlines

A Battle With Unseen Forces

BETWEEN TWO WORLDS

By JULIA SETON, M.D.

THERE are some things so self-evidently true, no amount of proof can make their truth more apparent, yet one hesitates to tell of them, or even to seem to stand pat in their defense. That is why I approach my story with diffidence. The events I must set forth are so extraordinary, it is scarcely possible for them to be accepted without considerable incredulity, or even scorn. But I feel bound to make allowance for all these things beforehand, and am prepared to face them with stoical indifference.

For many years I have been a practicing physician in Washington, D. C. My home practice has always been large and interesting, and my friends are usually intelligent and of assured position in life, all of which makes my story much like a fable, at least to my friends.

My house is large and surrounded by a pleasant garden with many shady retreats and numerous flowers and fruit trees, also a murmuring waterfall. My office and laboratory are in an addition built onto the house. Around neither house nor office is there anything whatever hinting of mystery.

I HAD just finished with my usual run of patients and was preparing to work in the laboratory with my assistant, when the office man brought me a telegram. It read, "Coming on 7 p. m. train. For God's sake, wait for me," and was signed, "Hassan." I looked at my watch; it was then 6:45 p. m.

Hassan I knew well—we graduated in the same class. There had always been a certain occult friendship between us. When together, we enjoyed some sort of new and wide expansion of thought. Often we had marveled at this and at the way our perceptive faculties were intensified, giving us a strange feeling of unlimited existence in which we sometimes seemed to merge into one being, at the same time contacting the whole universe. Hassan many times remarked, "Great Scott, old man, if we kept this up, we could open up some of the old world's secrets. This is better than opium, for we have all this extension of mind and yet retain all our normal senses."

Sometimes I felt as if we ought to break this unusual contact before we stumbled onto something we did not know how to handle, but curiosity let me go on. Then we graduated and



JULIA SETON, M.D.

time and different interests settled the whole question for us, Hassan's profession taking him East, while I went West.

Promptly at seven, Dr. Hassan arrived. I could see that he was unusually excited. We seated ourselves in big comfortable chairs and lit our large meerschaums filled with fine Turkish tobacco.

He smoked for some time in silence, then turning suddenly, he said, "Look here, Greyson, what would you do if you had to battle for your life with some enemy you could not see, or to put the question another way, what would you do if every hour of your life you were controlled and directed by some person you could not touch or see, yet who exacted the utmost obedience from you—never allowing you to disobey for one moment any command he gave."

I looked at him, drew several long puffs of smoke, then said, "I would have to be convinced first that such a thing really existed—that it was not the fermentation of my own mind."

Hassan settled himself a little more comfortably in his chair, and began telling me the cause of his sudden visit. I am skeptical about many things, but, even as I listened—long before I had any thought of passing through the things that followed—I could not help feeling that he had convinced himself, at least, of the truth of what he was telling. As I looked into his too bright eyes and watched

his twitching hands, I could see that it was time he either had a holiday or found a friend who could help him through his dilemma.

We talked until far into the night. I listened with every show of enthusiasm, checking him now and then as he went on with his startling story. I became convinced that if all he said were true, we stood on the edge of one of the most subtle psychic experiences the world had ever known, or else here at least was the story of no ordinary madman.

When he finished talking, we sat awhile in silence—he waiting for my opinion, and I giving myself time to determine my best plan of action. Finally, after a long inward battle, I was just on the point of speaking, when I felt coming on that strange extension of consciousness which we so often had touched when together. Hassan turned quickly, half rose, and held up his hand. "Wait, Greyson," he commanded, "if we can get together as we used to do—become *en rapport*—perhaps I can transfer this strange experience to you."

We paused a moment, and then suddenly all the sensation had passed. I had evolved my plan. I said, "Hassan, we won't try to dig this out to-night. I must think it over carefully before I give you my opinion. Wait until morning, then we will go over the whole ground again."

Each went to his own room. I sat down for awhile to think everything over and to ponder on the fact that while the extension of faculties which I had felt with him had passed for the moment, yet I felt an almost imperceptible quiver along my veins, showing me that it might be reawakened at a moment's notice.

At last I undressed and went to bed—my mind running riot. I thought he must be deceived, it seemed improbable that anything he related could be true. The clock struck two, and then I must have gone to sleep.

Suddenly I awoke, and in the dark I plainly felt a cool, strong hand pass over my face.

I sat up startled, my heart beating furiously. I am not a coward, but somehow the room seemed full of hidden, deadly enemies. I jumped to the floor and pulled the electric light cord, but the globe had burned out.

Then gradually a faint bluish-white

light, like a tiny star, began to glow just at the bottom of the door. I watched it fixedly. All at once it flashed brightly and went out, while at the same time I was conscious of someone pressing closely against my body from behind. I tried to spring forward—my body acted instinctively—while my mind whirled dizzily. In spite of my attempt to move, my feet were as if glued to the floor. A strong hand fell firmly albeit lightly upon my shoulder, while an almost inaudible voice whispered in my ear, "Go to Hassan's room—follow the light."

Immersed as I was in utter darkness, with some impalpable thing apparently controlling my actions, I struggled fiercely in rebellion. I had always been the master of my own actions—what strange unseen thing was this which had so suddenly taken possession of my will? Turning quickly, I reached fiercely for the hand on my shoulder. No hand was there. I felt myself being forcibly pushed toward the little gleaming light which had now gathered on the knob of the door. Some subtle force, undefined but irresistible, was deliberately urging me on. With all my might I struggled to gain my self-control, but to no avail. Something like a strong soft body stood against me, in close contact with my back, and I was carried on. The door swung open as we approached it, and I was pushed on down the hall to Dr. Hassan's room. Here also the door swung open with noiseless certainty and presently I found myself inside.

Hassan was standing in the center of the dimly lighted room. I cannot attempt to give any description of his attitude and the unspeakable look of terror on his face. Several times he framed his lips in an effort to speak, but no sound came forth. He was apparently as helpless as I—caught in the grasp of something we could neither see nor hear. He tried to catch hold of my hands, then suddenly the lights went out and we were both struggling with something that seemed to draw us close to itself. In that invisible suction there came surging over me the fatal feeling of a complete loss of identity.

"Hassan," I managed to cry aloud, "don't give up—fight!" Quick as lightning, I grabbed him by the shoulders. "Now I—come on—let's get out of this hellish octopus."

Not even now, when I have had time to think it all over, do I know just what happened. But some wonderful instinct of self-preservation must have sustained me, for together we battled with that something that was like a stifling dragnet—a slow on-creeping something that darkened our senses and checked our movements.

Sometimes it was between us—sometimes we seemed to be suddenly merged into it. Again, a hand as strong as iron grasped our throats. In the blackness of the room the tiny spark of bluish-white light moved and quivered like a will-o'-the-wisp.

Hassan never loosed his hold on me, and I held fast to him. But all at once I felt that he was weakening. He half

door open. I staggered out into the hall, still dragging Hassan, and turned on the light.

Hassan fell to the floor and lay full length in a dead faint. I knelt down and shook him. "Hassan, Hassan!" I cried, "come out of it." Then, overcome by the effort, I dropped into a nearby chair and lost consciousness.

When I came to my senses, Hassan was standing near. He looked haggard and wild-eyed, yet satisfied I had found out that his story was not the work of his imagination, but a problem of the occult laws of life awaiting investigation.

The next night, safe in the seclusion of my office, he said to me, "Greyson, if this thing we went through last night is only some psychical influence, as you say, what can prevent it from coming again? What proof have we that we will not go through the same experience tonight, and how am I to be sure that I will not be tormented by this thing in the future as I have been in the past?"

I looked at him, and remembering the events of the night before, I was astonished at being able to treat the affair so calmly. Then I answered, "Let us reason it all out, Hassan. You and I have always known that there are many substratums of mind lying just below the normal consciousness. These are not to be feared, but understood."

"If we accept the law that *this* surface stratum is filled with things, why should we not accept the fact that all these other levels are also full of their own entities and their possessions? Normally we do not see, hear, nor feel them, but let some irritation of consciousness open our surface mind to their registrations, and we will have psychic sensations and psychic experiences."

Hassan shook his head. "What then?" he asked.

"As soon as we know the facts about these things," I went on, "we can shut our minds against them and re-establish our normal consciousness. The only key that opens the substates of being is FEAR. Sometimes by the natural laws of our life we touch these substates and then our fear of them links us steadfastly to them until we interrupt it."

"Fear is the only live devil, and in our peculiar intimate association, you communicated your fear to me almost unconsciously—hence our dual experiences. My courage rescued us, and now that you know the truth, your own reason will protect you."

Hassan returned home the next day. He has since become one of the greatest physicians specializing in nervous and mental diseases in the country.

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sank to his knees and his head dropped forward on my hand—his senses were yielding to the invisible narcotic presence. In my own befuddled brain I knew that we had approached a decisive moment. Either we were to become the prey of this devilish obsessing unseen entity, or we were to destroy it forever by some occult turn or other.

In my realization of Hassan's failing powers, I seemed to gain additional strength. I tightened my grasp and brought forth new mental energy. I half dragged Hassan's slumping figure to the door. Something in me was answering the tightened grasp of the thing—I shudder even now as I think of that moment of struggle. With superhuman effort I shook the hand of iron from my shoulder, and tore the

¶ The Foundations of Graphology

PSYCHO-SYMBOLISM

By EDWARD B. JEFFREY

THE English alphabetical symbols, like those of other languages, consist of a series of signs which have evolved through the ages.

The dictionary tells us that such signs or symbols stand for something else. They are letters or characters which are significant—they stand for something of a definite nature, for it is impossible to realize anything in our minds unless we first have a sign or token of it for one of the senses to take hold upon.

We cannot avoid visualizing some kind of picture of, say a book, table, ship, or town, if we try to consider them at all. If, for example, we think of visiting a strange place, we immediately conjure up some image of it, right or wrong. That imaginary picture stands for the actual reality, until corrected by further acquaintance. Different people symbolize a town or picture it in their various individual ways, but the large number of people who actually live there will agree in describing it as a factory town or an agricultural town, as it may be in reality.

To form such a picture, a mechanical form of movement apparently occurs in the brain, since before an idea can be conceived of even the simplest matter, the mental picture or representation, no matter how hazy, moves towards us, from us, or we move to or from it. If, for instance, we think of a city little known to us, and try to consider it, although it is actually perhaps a hundred miles distant, it appears to move to a spot probably only half a mile away. It will there appear distinct as a city, that is, it will not be mistaken for a village. But should the city be well known to us, it will move closer up and exhibit details—some particularly well known street may even appear at our feet, as it were.

Signs are probably older than life itself. The meaning of the term practically proves this. A symbol must come before the thing it represents. Scientists saw signs of the microscopic amoeba, before they saw the organism itself; they saw "indications" of the electron, and later discovered its actual existence. They now see symptoms of a still smaller life, or there would be no incentive to investigate further.

The "Sign of the Cross" foreshadowed or typified the Crucifixion

hundreds of years before the event. The "Star of Bethlehem" came before the Nativity. Adam and Eve were probably but symbolic figures of man evolving from the animal state. The first animal that stood upright, made a tool, and spoke, was a fresh "type," typifying humanity. That type was an emblem or token from the Creator that others of like nature would follow.

The sign of anything comes to one's mind before the material, or even immaterial, reality. The indication of a street car still unseen around the corner is the sound upon the sense of hearing. The car may remain unseen, but the sign preceded the car.

The alphabets, or signs of today and tomorrow, are not quite those of the ancient Greeks and Egyptians, although, considering their great antiquity, they have altered little. The present symbols have evolved, like everything else, from being "signs of the times" of thousands of years ago to being "signs of the times" of today.

The type or "ideal symbol" is the hard, inflexible, nonvariable standard from which all other emblems must take their origin. This is as true in writing and printing as it is in character and life. Handwriting is simply a variation from type, but it remains still a series of characters or hieroglyphics and each stands for personal thoughts. Actually, they stand for processes with various mental tools.

The numerical symbols (or figures 1 to 9) are abstract signs. They may stand for persons, objects, money, or nothing in particular beyond themselves. But no one thinks of questioning the fact that each has a value. Letter-symbols, however, are literal repre-

moral, and spiritual values. One emblem alone represents a grouped inclination or habit, the total series a whole personality, or, in matter, the whole organization.

Once a letter-symbol is written down, it is a recorded expression, and liable to be read. The business man has figures in his brain, and uses them in their symbol form whilst calculating, but until they are converted from mental mechanism into some outward result, they are of no use whatever. Once out, they may mean untold wealth. Handwriting or print is therefore graphic "mind" record.

These symbols or "idea counters" are similar to a paper money currency. They are used for convenient passage from mind to mind, of one's thoughts. Humanity, and probably most animals and some insects, use signs. Naturalists hold they would be unable to carry on without them. With man, when words fail, "gestures" or "signs are resorted to immediately.

Speech itself is probably but sublimated gesture. A statesman has his gesture or "figure of speech"; an army corps has its "emblem" or "badge"; a club has its "insignia." Imagine a world without any figures or signs. It is unthinkable.

Each symbol has self and relative values, that is, every letter has its intrinsic, categorical, professional, and associational, values. Dr. C. G. Jung in his "Studies in World Association" shows how the mind almost automatically classifies and associates things. These values are variable from a "world-standard" or "tactic ideal" only in the degree of their divergence from that type. In process, each symbol follows out the laws of nature as at present understood. One symbol or letter represents "gravity" in both humans and nature generally, another stands for "buoyancy" in person and matter, and yet another signifies "equipoise." But they are all agreeable on a general basis of logic in this wise: Bodies under force of gravity incline downwards; a grave person is near to depression, and the signs indicating gravity in a person show he is depressed or is in low spirits.

The greatest minds of the world have always been noted for their sim-

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ple habits and expressions. The significance was clear. Symbols are good

THIS is the first of a series by Mr. Jeffrey whose work we are glad to present for the pleasure and benefit of readers interested in the mystical psychology of hand-writing. You cannot afford to miss these articles.

sentations—they have a real value of their own at any time and anywhere. The alphabets, then, are purely "literal figures" in sequence or succession.

To financiers, figures stand for numbers or quantities. In the same way the A B C symbols stand for material,

"YOU must remember, dear," cautioned his wife, "hunters who travel alone are in great danger, and should something happen to you, the world would never know."

But Will Suggs was determined. His vacation commenced today, and he liked to hunt and fish. The morning was now paling in the east; the cocks in the neighborhood were crowing, and some were heard in the distance, broadcasting the signal of dawn.

"Worry not," consoled Will, petting his discomposed wife. "I only need several days on the banks of Little River, among the birds and near the fish."

"But you are going alone," she contended.

"That is my wish," reasoned Will. "I do enjoy my trips alone."

So she kissed him, her eyes moist, and waved her handkerchief as he turned the corner.

* * *

A shrewd old backwoods farmer was Abe Dunn, the keeper of six cabins scattered along the north bank of Little River, near Ashdown, Arkansas.

He was just seating himself at the dinner table when his wife, Polly, frowned, "Someone wants you, Abe," as she placed a dish of fried squirrel before him. Abe threw down his fork and went outside.

"Hello! Hello!" shouted Will, getting out of his car.

"All right, stranger, what can I do for you?" growled Abe from his porch.

"I'm looking for the man that rents the cabins across the river," explained Will. "A friend of mine was out here a month ago, and told me that he rented a cabin near some good fishing places."

"I'm the 'mun, I 'speck," replied Abe. "Three dollars a week, and a skiff thrown in,—that's what I been gettin'."

"Let me have one. How far are they?"

"Just a mile across that bridge, and follow that road along the bank. Good road, too, stranger," pointed Abe. "Wait, I'll get a key—I keep the cabins locked."

Will surveyed the scenery with a smile of satisfaction.

"No. 3 is the best one, mister," assured Abe. "There is a pump there, too."

Will paid Abe and drove to cabin No. 3.

"Abe, did you give that stranger No. 3?" inquired Polly.

"I did."

"That's a shame—such a gentleman, and you give him that one; he'll be moving out before tomorrow night. Ain't nobody going to stay there but one night with them queer noises," scolded Polly.

"Big men like him ain't so afraid of

hants," said Abe. "I never was, and I seen a lot in my days," he boasted.

"The Devil, himself, couldn't hold you in that cabin all night, with a couple of Ozark Mountains setting on your shoulders, Abe Skinner," Polly scoffed.

"Huh, 'speck it's lucky for you that I killed these two squirrels near the barn this morning," smiled Abe.

When Will passed cabin No. 1 and cabin No. 2, he noticed they looked as though they had been frequently used. However, he found No. 3 very comfortable.

After arranging his belongings, he got into a skiff and paddled to some logs in a bend of the river, where he was very fortunate for several hours.

But a large moccasin started across the river, and Will could not miss this good target practice. One charge of squirrel shot cut the serpent in two and made a large red spot in the water.

The fish quit biting after the loud crack of the gun. A gentle breeze began to move the willows. Many ripples appeared upon the water, like scowls on an unpleasant face. The wren and thrush fluttered here and there, singing an evening hymn. The sun rays had ceased glittering through the limbs and were now

painting the tops of the tall pines.

Darkness made Will return to camp, where he busied himself for awhile. He sat down to enjoy pulling meat from little bones.

He lit a pipe and leaned back in his chair, under a large tree, to watch the flickering of the fire. Presently the flames were gone, the smoke curled over the red embers, making gruesome figures.

From far up the river came a scream, followed by several hoo-hoos. The weird notes had just ended, when another series of hoots sounded out of the blackness, from the tree above. But the conversation of the wise birds was brief.

"Some fascination in these dark 'diggins,'" mused Will, pressing more tobacco in his pipe bowl with his thumb.

An hour passed, and several times he caught himself dozing. The continual chanting of many insects invited sleep.

But suddenly he was wide awake. An unusually loud crack of a twig near a big tree ten feet away gave him the impression of something sneaking around. Leveling his flashlight in the direction of the noise,

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TRUE EXPERIENCES WITH

The Third Cabin

By GEORGE SPOHR

How Carrier Pigeons Find Their Cotes

THE mystery of the way in which carrier pigeons find their cotes, by day or night, no matter how far they are from them, nor what kind of weather surrounds them, is easily understood when scientifically explained.

The realization of the science of seeing *with* the eyes solves the mystery of bird instinct, relative to their finding unerringly the places where they wish to go.

The law of optics teaches one that objects are never really seen, only an impression of them being understood when their vibrations reach the brain.

The mental, as well as the objective impressions of all kinds, radiate from objects that set them up, and thus they vibrate from the common center to all spaces with the speed of light, 186,000 miles a second. These impressions

The Psychic

strike the eye and pass to either the word or object-seeing area that lies at the end of the optic nerve in the back part of the brain. Thus, it is quite evident that one only views *pictures* of things, never the things themselves.

If this be true, why does one turn his eyes always straight towards the object he thinks he sees? He does this because of the feeling produced by the pressure of the light wave that comes the shortest route from the object. If one hears a sound, he turns the ear finally in the direction whence the sound comes, because of the pressure upon the drum of the ear. It is self-evident that one *feels* the pressure of the light wave, but not upon the *eyes*.

The great sympathetic nervous system, which has over four thousand miles of nerves in the body, has points reaching out to practically each minute part of the skin. These points

THE LIVING DEAD

His Guiding Hand

By WESLEY W. GEORGE

JIM HACKER wandered aimlessly about the deserted streets, without regard for the light rain falling. From force of habit he found a somewhat sheltered spot between two buildings with a sort of balcony overhanging it. Here for the past month he had spent his nights, after seeking in vain for employment. He had managed to exist, very frugally indeed, upon a few dollars received from the sale of his belongings. Jim's mother had died several months before, and because of debt, the house had fallen into the hands of the receivers.

Although reduced to the state of a common street bum, Jim was too honest to stoop to anything crooked, and he had too much pride and ambition to become a beggar. In his daily wanderings through the streets he was often tempted to steal an apple or an orange to somewhat satisfy a constantly increasing gnawing hunger in his insides, but he thought better of it, telling himself that the gods of chance were sure to come to his rescue sooner or later. He was a man of high standards and morals, such as is seldom seen in this age of temptation.

As Jim laid his aching bones down upon the hard, cold flagstones, he cursed the gods of chance, cursed

humanity, and even cursed the guiding hand that his mother had told him hovered over him night and day. Tears that he had held back before, flooded his eyes. It seemed a shame that he, noble boy that he was, should have such a hard life while some "lazy dudes" lived lives of leisure.

Jim arose next morning with his body aching as usual from rheumatism. He noticed, as he walked down the crowded sidewalks, that his steps were faltering. The strain of hunger was telling on him. Several minutes later, his head set up a violent throbbing. With half-closed eyes and swaying steps, he began to cross the street. He had almost gained the opposite side when, as if Fate were surely playing against him, a big limousine swept down upon him. He felt a terrible jar pass through his body, then consciousness failed him and the world went black.

* * *

"Drunk," muttered John Xavier Rennert, in a tone of disgust. "Pick him up, Bryce, and we'll take him to the hospital." The man addressed as Bryce and attired in Chauffeur's livery, stepped out and picked up the unconscious form of Hacker. "Take him to the Paupers' Hospital," directed the

stately Mr. Rennert, who, although owner of the bank which bore his name, disliked spending any money when he could avoid it.

Five minutes later the big car pulled up in front of the Paupers' Hospital and Mr. Rennert entered, followed by the chauffeur bearing the limp form. Up the narrow staircase they went until they came to the emergency ward. This they entered and, obeying the doctor, deposited their burden. In a few words Mr. Rennert explained the situation. The doctor applied a stethoscope to the patient's chest and looked up. "He's not drunk," he said, "simply fainted from hunger and exposure." Rennert looked down at the forlorn figure and suddenly said, "Pick him up, Bryce, and we'll take him home with us. Maybe I can give him a job."

* * *

When Jim opened his eyes, hours later, he was amazed to find himself in a magnificently furnished room. While he was engaged in examining the room from where he lay, a maid entered bearing a tray loaded with delicious food.

"Where am I?" asked Jim, sitting up in bed and rubbing his eyes. The maid looked at him sympathetically and answered, "You are in the home of Mr. J. X. Rennert. You were struck by his car and he took you home." Jim laid back on his pillow and gave a sigh. He would never have willingly become a beggar, and now Fate had cruelly made one of him, placing him in a position where he could not very well back out. He wondered how he would ever manage to pay back the debt of kindness he owed Mr. Rennert. He blamed his guiding hand for all his misfortune. He despised the food which Mr. Rennert had so thoughtfully told his maid to bring in. It only added to the debt that he intended to repay somehow, but as he was very hungry, he devoured it. It seemed he hardly finished the meal when the maid entered with the next. In this manner he spent the following month before he was able to get up.

Soon after he was able to be up and around, Mr. Rennert took him out, and in spite of his protests, insisted on supplying him with a fine suit of clothing. Try as he could, Jim could find no motive in this, as Mr. Rennert had always had the reputation of being miserly despite his wealth. When they returned to the home of Mr. Rennert that day, Jim was clothed as he had never been clothed before. During his stay, Mr. Rennert had not once spoken of giving him a job. Jim had heard from Bryce about Mr. Rennert mentioning it, so when the maid informed him that Mr. Rennert would

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Sense of Birds By D. W. STARRETT

pick up the wave and send it through the solar plexus, through the cerebellum, on to the sensory part of the brain. This part in turn sends it to the seeing area of the brain, where it is interpreted as a seeing-impression. For instance, one feels a watch in the hand, and at once he will have a picture of a watch. In this case the feeling-impression goes to the sensory part of the brain, then it is sent to the seeing-object area of the brain, where the interpretation is made of the watch. This system was proven to be a wireless antenna for the brain, by Capt. Donald H. Muse of the United States Air Reserve, in June, 1922.

If a man is set down upon a plain, he turns around until he sees an object,—say his home. But the law of optics shows that he does not see his home, except by the pressure of the light wave upon the retina. Here one

has the pressure not only upon the retina, but also on the nervous system mentioned. It is the pressure alone that enables him to tell the direction of his home.

The carrier dove, when released, makes a circle until it feels the greatest pressure of the light wave, then flies straight along that current and it guides him unerringly, straight to his cote. *He feels the beam-emanation.*

Aviators are now able to fly along a current of a certain wavelength, thereby keeping the direction in which they wish to go.

Dogs use a similar principle in following a scent along the ground. The strongest emanation from the spot on the ground where the animal or man touched it, is straight up or parallel to a spoke of the earth.

¶ "The Father Worketh Hitherto"

SPIRITUAL HEALING

By HARLEY C. PUGH

WHILE it is true that in the final analysis all healing is Spiritual, to the self-conscious mind of man in his concept of duality or separation, it is not the same as he has been accustomed to thinking. Man has so long regarded anything he cannot see, feel or sense with his physical senses as being Spiritual, that he has confused the created and the Creator; he has taken it for granted that his psychic or emotional vehicle and principle and mental principle and vehicle are Spiritual, from the causative or creative standpoint. In assuming this as a fact he has continually tried to raise himself by his bootstraps; he puts the cart in front of the horse, and not only insists that the cart pull the horse uphill, but that the horse allow the cart to drag it up the hill.

The writer wishes to clearly state that his intention is not to imply criticism of psychic or mental healing in any of their phases; rather he stresses the value of these, for man in his self-conscious state, being the Personal aspect of the Impersonal All, becomes self-conscious of his Reality through his mental and emotional vehicles and principles. Therefore, through the psychic and mental he becomes aware of his Real Self and Self Mastery, and only needs to know and realize that creative life and intelligence functioning as I AM is the power and intelligence that does the work, and not the instruments. The instruments are only precious tools of the Spiritual or Real man that has built many, many such vehicles and instruments.

In trying and in making effort we try to make things over. We try to bring about something that does not exist. In other words, we accentuate or emphasize our sense of separation and thus defeat ourselves in manifesting more completely in our mental, emotional and psychic principles and vehicles, our Perfect, Painless, Changeless Self. As seekers, we eventually, in our consciousness of becoming, find ourselves desiring to contact the Reality or Source that is and was and always will be. From the plane of effort, through our sense of multiplicity or lack of unity with the One Life, we struggle and feel that the intensity of our struggling has been the cause of some result, when in fact the struggling limited the result. The desire for the result brought about the result; the struggling and agonizing only delayed the

manifesting of the desired result. Effort indicates worry, fear, doubt; implies that we feel that we have to do something to bring about healing. Just so long as we think that we have to do something, just so long as we think that some other is going to do something miraculous that will heal or adjust a condition, we limit our result to the imagery or blueprint that we have in our personal, subjective storehouse.

So long as a given imagery is in your personal storehouse, the Cosmic Life, vitality, intelligence and energy is being utilized to keep the condition or cause it to grow more destructive. As quickly as one type of imagery is erased and another type impressed, then this same life and intelligence proceeds to work to manifest the newer picture.

Now we commence to grasp the "why" of the limited results when we deal with the created aspects of man and look to the creation to do the work instead of the Creator (I AM). We find that at best we merely erase or partially erase one set of imagery or blueprints and imprint or impress a little different kind or type of picture, for the finite mind can only vision the infinite imperfectly until the consciousness of the Oneness of all is realized. In other words, that which can be changed by personal mind in our sense of separation can be changed again.

BUSINESS IS BUSINESS

Business is business, but men are men,
Working, loving and dreaming,
Toiling with hammer, brush or pen,
Roistering, planning, scheming.

Business is business, but he's a fool
Whose business has grown to smother
His faith in men and the Golden Rule,
His love for friend and brother.

Business is business, but life is life,
So we're all in the game to win it.
Let's rest sometimes from the heat and strife,
And try to be friends a minute.

Let's seek to be comrades now and then
And slip from our golden tether,
Business is business, but men are men,
And we're all good friends together.

Then our solution is to erase all imagery or creations of mind and let the Real, the Eternally Perfect be manifested and expressed in our self-conscious mental, emotional or psychic and physical vehicles and principles.

We now come to that all-absorbing thing of how to let that true state manifest or to get the right English on the ball, to erase or rise in consciousness

within, that the Perfect man may be reflected and we may be aware of Peace, Harmony, Health and Happiness.

In their original expression many of the teachings of the great Spiritually Illumined are so abstract that it has been necessary for man to rise by degrees, closer to that same consciousness in order to manifest and express, in his self-conscious aspect, these great Truths; in other words, inspired readers are necessary in order to understand the inner meanings of inspired writers and teachers.

Spiritual healing is letting your Perfect, Radiant, Changeless Self reflect in and shine forth through your mental, psychic and physical vehicles and principles.

Spiritual healing is completely letting go of all ideas that you are doing anything or thinking anything that is causing or bringing about a desired result. The result you desire is already a definite, concrete, tangible Reality in the One Life; in your desire is embodied your result that you become aware of manifesting or possessing.

Your desire is the little knob on the dial that tunes you in to the melodies in the ether. This little key that man has in his possession and fails to consciously utilize and has been misusing for a long time, is the key that unlocks the doors to all kingdoms. Mankind has been trying to jimmy the locks on all the doors he wanted to enter and has continued to be aware of disharmony, disease, unhappiness. Now man needs only to know that to increase his faith (knowing), to be aware of health, peace, harmony, to know this Truth that sets him free, to find Himself, is the natural or Spiritual destiny of man. True desire is Universal or Impersonal Will in the personal aspect of expression. "Whatever things you desire, when you pray—" Not whatsoever things you say with your tongue and think with your mind, *desiring* something totally different.

Your desire serves the same function as your hand that picks up the sandbags and starts throwing them out of the balloon; as the sandbags are thrown the balloon tends to rise. The tensivity of your desire for peace, health, harmony and happiness, regulates your rising in consciousness to where you become aware that the work is done,

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How to Manifest

Cosmic Consciousness

By S. JUSTIN DERBYSHIRE, M.D.

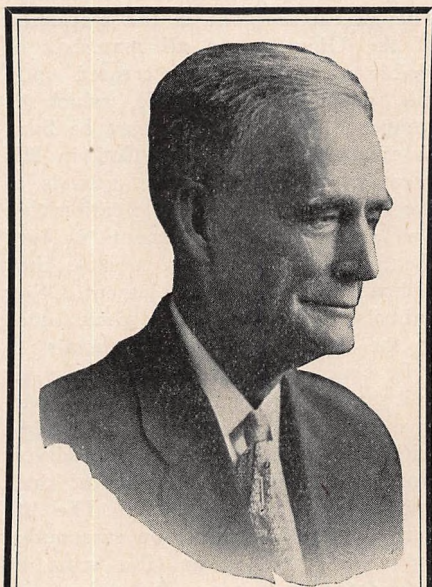
"I am an acme of things accomplished, and I am an endorser of things to be.
My feet strike an apex of the apices of the stairs,
On every step bunches of ages, and larger bunches between the steps,
All below duly traveled, and still I mount and mount.
"Rise after rise, bow the phantoms behind me,
Afar down I see the huge first Nothing—I know I was even there.
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from the fetid carbon.
"Long I was hugged close—long and long.
Immense have been the preparations for me,
Faithful and friendly the arms that have helped me.
Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.
"Before I was born out of my mother, generations guided me,
My embryo has never been torpid—nothing could overlay it.
For it the nebula cohered to an orb,
The long, slow strata piled to rest it in,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.
All forces have been steadily employed to complete and delight me,
Now I stand on this spot with my Soul."

THESE lines of the philosopher-poet, Walt Whitman, provide us with a background that should at once bring us into a conscious realization of these great Cosmological Principles. With a knowledge of all things visible and invisible we are confronted by two primal forces, which constitute all space of which the Universe is composed. The greater of these is known as Cosmic Consciousness and it is the source of all things. This Consciousness is a composition of life, mind, truth and love, which constitutes spirit.

The other primal force, known as electricity, is the basis of all material manifestation of the Universe, as expressed by consciousness. Electricity, itself does not possess intelligence but is purely a force of action, which is controlled and directed by the conscious energy of mind.

We can have no mental conception of Cosmic Consciousness only as it builds and functions in and through the Cosmos. This Consciousness or force is of much higher vibration than that which forms the basis of the Cosmos known as electricity. Although, it too pervades all space as well as does electricity.

All forces are vibratory, of course, but that of electricity is of a much lower vibration than Consciousness. It is even possible that one is the result



S. Justin Derbyshire, M.D.

ON December 22, 1928, death came through accident to this distinguished thinker and contributor to THE OCCULT DIGEST. Thousands will be shocked and distressed. THE OCCULT DIGEST salutes the transition of this brilliant man who labored so well for the humanity he loved, to give it a greater vision of the Life of Today and the still more wonderful Tomorrow.

of the other, yet science would consider them as separate and independent.

The poet has aptly described the Cosmic Consciousness in its manifestations through involutionary and evolutionary processes, as it builds the worlds and all the kingdoms upon them. Truly, it has required "bunches of ages upon each step and larger bunches between the steps." On the ladder of evolution, man is mounting the steps one at a time and becoming more highly evolved as he climbs. He may well say, "I am an acme of things accomplished, and I am an endorser of things to be." In retrospect, he can look back at the time of "that huge first Nothing," when the Cosmic Consciousness had not manifested itself in materialized form and know that he was even there. Harking back to the preprotoplasm days, "All forces have

been steadily employed to complete and delight me, Now I stand on this spot with my Soul." Man must realize that he was a part of Primal Consciousness, even before the world was evolved; that he was a part of the world through eons of time, until he stood consciously with his soul.

Cosmic Consciousness, the Eternal, the Unmanifest, is called or known to our mental conception as the Universal Consciousness, the Divine Mind, the Forty-nine Fires of Fohat, and God. It is conscious of its own power. It is harmonious. It is law-abiding. In other words, Cosmic Consciousness is an Absolute Energy, existing eternally, manifesting itself through its own creation—the Universe, consciously governing and sustaining it in eternal harmony. This Unmanifest, Eternal, Omniscient and All-Powerful Energy creates, through the law of mind, life, love and truth, the Universe—through and by the one great, inexorable and absolute law of Vibration. All other laws of the Universe are subordinate and are only different expressions under various conditions. The subordinate laws of Vibration are the laws of Attraction, Repulsion, and Polarity. The law of Attraction and Repulsion is responsible for the phenomena of gravitation and the law of octaves, which is so beautifully demonstrated in the expression of music and color, on the various planes of consciousness. The law of Polarity produces rhythm on the material, mental and spiritual planes. The law of Cause and Effect, and the expression of gender in the positive and negative forces is also produced by Polarity.

The law of Vibration pervades the Universe with a varying rate from the lowest manifestation of the material world to the highest of the spiritual world. The Absolute or Primal Consciousness expresses itself by means of the law of Vibration in all the diversified forms of life in the Universe, with the modification of the subordinate laws depending on the conditions.

The Cosmic Consciousness possesses life, mind, love and law. All life and form, whether mineral, vegetable, animal or man, is the individualized expression of this same Consciousness. There is no difference between the mineral, vegetable, and animal expres-

sions except that perceived by the evolutionary process. The mineral becomes the vegetable, the vegetable becomes the animal, and the animal becomes the man in the process of unfolding the qualities or attributes of the Primal Energy. There is no difference between life and non-life except in degree of unfoldment. The seeming non-life will eventually evolve into life.

The Scriptures tell us that we are made in the image of God, not the material form, of course, but the actuating force that produces our physical expression. We possess all the attributes of God individualized, but not so completely expressed. Not only is man made in the image of God, but everything else that possesses even so much as an infinitesimal part of the Cosmic Consciousness. Our forms change with the unfoldment of our souls. Everything that has evolved or involved Primal Energy has an individualized soul, for Cosmic Manifestation could not exist without that soul energy.

There is an unvarying unity in all Nature. While the expression or form differs, depending upon the state of evolved consciousness, the source of all life, mind, love and truth emanates from the same Cosmic Energy. If we analyze a drop of water from the ocean, we find within it all the qualities and composition of that great body of water of which it is so small a part. So all manifestations of the Cosmos contain all the quantities of that great ocean of Universal Energy, but through involution of matter it is concealed and seemingly becomes inanimate. Through the processes of evolution of life and form however, this Cosmic Force becomes manifest.

The electronic plane represents the highest vibration of electricity and is the first stage of so-called matter. As the electric action passes through matter, there is resistance, which necessarily reduces or lowers the rate of vibration to the point where a very attenuated material or substance which we know as radiant light is produced. All directed light, such as sunlight, starlight, aurora borealis, electric light, etc., are but effects of this force. As the electric vibration is still lowered, by taking on heavier material, thereby increasing the resistance, another aspect is produced known as the atomic force, or the plane of gases. The principle elements of which are hydrogen, oxygen, nitrogen, sulphur, phosphorus, etc. Gases are singular elements. This electronic force involves deeper into matter, and with ever-increasing resistance, produces a still lower vibration, or the molecular plane of action.

The molecular energy is the first vis-

ible manifestation of the creative process and from this plane all creative phenomena must proceed. As its name would indicate, the molecular plane is the plane of action where the gases of the preceding plane unite by chemical affinity and form the molecules of the chemical compounds. Water and air are perhaps the most significant products of this plane, while all other compounds are formed in like manner. The molecular plane is the workshop of the Universe, as all materials of visible nature must be created upon this plane. All cell life, which is composed of molecules, must be born or created in the water. God, in His great wisdom, created the animals of the sea. This was all the creation that was necessary. The serpents evolved the fowls of the air as soon as they became adapted to that element. Other animals of the sea became accustomed to the land and became mammals.

In order that the fowls of the air and the animals of the land might survive it was necessary that they carry with them an improvised reservoir from which the perpetuation of their species would be possible. The life germ of the fowl must be surrounded by water. All animal life must be fecundated in water. The animals of the land provided a proper environment for the germination of their species. Even human entities must live in a reservoir of water for nine months previous to birth. The seeds of vegetables must be planted in the water and nourished by the air before germination takes place. All the elements that compose our physical bodies are taken from the water, air or soil.

The manifestation of the Cosmic Consciousness pervades throughout the electronic plane and forms the basic

FATE'S GILDED CAGE

Fate built a cage called work and, with a grin,
 She caught a man and shut him safely in;
 Brought wealth, brought comforts, gold and jewels, all
 Obedient to the prisoner's slightest call;
 Brought all the spoils of earth and heaped them high
 Within the cage beneath the prisoner's eye.
 Yet as the years went on, the man inside
 Shook at the bars, worn, pale and hollow eyed;
 Gazed at the hills whose freedom mocked him there;
 Scorned the rich gifts and moaned in his despair.
 The while each wanderer, workless, gaunt and thin
 Fought from without and struggled to get in.

—Council Bluffs Nonpareil

action of every phase on that plane. It builds the organisms and constitutes the function of every organ. It prepares the material worlds as well as the physical bodies of the four kingdoms, namely the mineral, vegetable, animal and man. The period of involution ex-

tends, in world building, from the first electronic action to that of crystallization, that is, when the rocks of which the world is composed become dense. We find that the Cosmic Consciousness is continually adapting its organism to the environment in which it finds itself. Involution means the passing of the Cosmic Consciousness into matter and, as this proceeds, the electric vibration becomes slower and slower until the world becomes so dense that the force can function no longer and the vibration becomes negative.

The involutionary period of vegetable, animal, and man is during gestation; evolution begins at physical birth, and continues until death or at least maturity. The evolution of world begins with the crystallization of rocks and minerals into soil for the unfoldment of the kingdoms that are to follow.

Undoubtedly it requires many millions of years before the earth was ready and prepared for the reception of the vegetable kingdom. The first manifestation on this plane of life was the simple one-celled vegetable that began its existence in water. Later on, as the electric vibration became higher, the one-celled became multiple-celled and of a greater variety. Thus, the evolution of the vegetable kingdom proceeded from the simplest form to the more complex, with many varying forms. The functioning of the vegetable kingdom raised the electric vibration sufficiently high to receive the simplest forms of the animal kingdom. These forms were similar to the one-celled vegetable and became one-celled animals which also were produced in the sea. Likewise, one-celled animals, eventually became multiple-celled, evolving from the simplest to the more complex, with innumerable forms. When the earth finally became sufficiently prepared, man was ushered upon the scene. Man was placed here during the Carboniferous Age, on the third geologic day, the Miocene day. At this time, the vegetable and animal kingdoms had reached their climax in size. It is during this period that our great coal and oil beds were formed. Man was beneficiary of the vegetable and animal experiences and received, as a heritage, the animal soul. "My embryo has never been torpid." Primitive man was not much above the animal in his aboriginal state, but he also possessed a human soul, a means by which his evolution was hastened, although at first, his progress was very, very slow. The human soul is the positive force and the animal soul is the negative. Man inherited his ego or human soul from the positive side of

(Continued on page 28)

A Wondrous Story of Creation

SOUL MATES

By GEORGE PAUL BAUER

(Continued from last month.)

I MARVELLED silently. It was hard for me, an ignorant lowly earth soul to realize the reality of these wonders that I saw about me.

We passed onward, and suddenly the rhythm of the music changed to an exhilarating, joyous tempo.

A rising murmur of gladness sounded from the assembled thousands.

Dee-a-a bent towards me. "Watch the dais, beloved! Ala-aa-e-e our Lord comes!" she murmured.

I gazed at the great white shining frustrum in the center.

And then—the miracle!

With the velocity of light itself an intensely brilliant cloudlike phenomenon descended upon the dais from above, scintillating in a thousand colors, like the facets of a great diamond reflecting sunlight.

It whirled, gyrated, spun, with inconceivable speed—became rapidly more dense.....

And then I stared in utter intense fascination, unable to believe the testimony of my own eyes.

For, in the center of that whirling cloud of almost blinding luminosity, I saw for a few moments clearly outlined two glorious forms, one masculine and one feminine!

And even as I watched spell-bound, the two forms melted into one—solidified—materialized.

And presently, with a suddenness that made me gasp, there upon the shining white dais stood—Ala-aa-e-e!

Ala-aa-e-e, that indescribably wonderful dual being from a higher world beyond Solaris, a demigod, clothed in robes of iridescent, living flame—and yet not flame—majestic, benign, of a beauty unthinkable.

A smile of surpassing loveliness illuminated his radiant face, and the lightning glances from his eyes of violet flame warmed the hearts of all and gladdened us, like sunlight gladdens the hearts of flowers.

He raised both hands, and spread them over us in blessing. And for a few moments the vast assemblage bowed in deep reverence.

I had the distinct sensation of a current of tremendous energy radiating down upon me from those wondrous hands of white fire.

Then, almost immediately, began the "Festival of Love"—that most beauti-

ful and fascinating of all Solarian functions.

From the great harp came a sound as of an immense silver chime.

Apparently it was a signal.

For, in response to it, several hundred couples formed themselves into an open ring around the foot of the great dais.

And now the grand master of music, Ome-lo-a-a, began to play an exquisite symphony, like a soft, dreamy love song.

Again Dee-a-a bent to me and whispered. "Watch closely, beloved Jo-oh-n! The souls of those men and women about the dais are going to be joined for eternity. Even as some day you and I shall be united."

Ala-aa-e-e held out his hands in a gesture of welcome, and his radiant gaze rested upon the first couple at the right end of the open ring.

With arms twined about one another the two stepped forward, to the very foot of the dais before him.

And then, like bits of iron are attracted to a powerful magnet, so were the twain drawn upward to their lord, and folded to his bosom.

Quickly a roseate-hued mist formed about the trio.

And presently, through this transparent curtain of vibrating color, I glimpsed the wonder! The temporary transformation of the two souls into the radiant glory of Ala-aa-e-e himself.

Ecstatic musical cries of rapturous delight came from the two as their vibrations were temporarily raised to an inconceivable degree.

And now the glorious ruler and high priest of Solaris placed a hand upon the shoulder of each, and gently impelled the man and the woman toward each other.

They met, embraced, clung together, and—melted into each other!

A song of transcendental sweetness, born of infinite joy and happiness, burst from the lips of this new glorious dual being, vibrating upon the scented atmosphere like the very soul of some entrancing melody.

Then slowly, with visible reluctance, the dual body again resolved itself into two.

For a moment Ala-aa-e-e rested a hand on the bowed head of each in blessing.

Then the wonderful, miraculous ceremony was over; and the two permanently united souls floated gently down from the dais.

Entwined in each other's arms they passed slowly toward the nearest entrance to the court, oblivious of the world about them, and conscious only of their inner beatification.

Those few moments with Ala-aa-e-e, when temporarily they had been made into one complete being, had given them a foretaste of the utter happiness that one day would be theirs, when in a higher world beyond Solaris, they would form one soul and one body indeed.

Thrice in succession Dee-a-a and I witnessed the divine ceremony. Then she led me out of the court, away from the palace, to new wonders.

CHAPTER VI.

A short distance from the great palace of Ala-aa-e-e my companion stopped, firmly passed her right arm about my waist, grasped my left hand with her own left, and told me not to fear, for we were going to travel some distance.

Presently, as once before with Nal-a-m and Lama-a-n, I found myself floating above the vast city with Dee-a-a.

A moment we hovered there, like a bird poised for flight. Then, with the speed of thought, we shot through the Solarian atmosphere.

And it seemed only an instant or so later that we hovered over a little glade amidst a forest of the most marvelous, colorful trees and shrubs imaginable.

With the lightness of down we landed at the edge of the glade.

And now I saw to my amazement that the trees were covered with simply enormous blossoms, in the shape of seven or more pointed stars, some of which must have been at least three feet or more in diameter.

The coloring of these trees was surpassingly beautiful. All the prismatic colors were represented. But the astonishing peculiar feature about them was that each tree bore blossoms of one color only, and that each and every one of the thousands of shades of that particular color was represented in the blossoms of each tree.

Beginning with the deepest shade of the color at the very bottom of the

foliage, the tints became lighter and lighter, until at the very top the highest nuance was attained.

It was an indescribably beautiful effect.

And the shapes of the trees varied also. Some being cone-shaped, some oval, and others spherical, with various other forms between. And of course their size and height varied. But most were enormously tall.

Dee-a-a gazed at me with an expression of sad tenderness.

"Jo-oh-n, beloved, I feel that you will not be with me for long. But while you are here we shall be happy."

She waved her hand toward the middle of the small glade before us. "Here we shall build a home for ourselves!"

I was delighted. "When are we going to start building? And when is our home going to be finished, Dee-a-a?" I wanted to know, being of course greatly interested.

She smiled delightfully. "To both questions my answer is, as soon as we return from our bath, which we are going to take right now."

I stared at her in amazement. Truly Solaris was a speedy world.

"Do you mean to say that we are going to start the house and finish it today?" I cried.

"Today!" she laughed musically, apparently greatly amused. "Your mind is still on your Earth it seems, Jo-oh-n! Know you not that there is no day nor night on Solaris, and no time?"

I was silent. What indeed was I to say.

"But," Dee-a-a continued with twinkling eyes, "if you want to know whether we shall start and finish our home without stopping for rest, the answer is, yes."

And while I was still trying to adjust my muddled mind to these strange conditions, she led me into a wide smooth avenue among the trees, which led directly to a great building of cylindrical form.

It was of green color, the neutral color on Solaris, and was very pleasing to the eyes. And its composition, like all the buildings I had so far seen, was of a solid semiopaque mass.

We entered the huge edifice, and found ourselves in an immense hall, comprising the entire interior, which the radiance from the chromosphere, passing through the deeply green glasslike dome overhead, filled with a beautiful soothing emerald light.

The very first thing that aroused my curiosity was the thousands of couches, radiating in concentric circles from a central point in the vast building.

These couches were made of a yellow transparent substance, and the entire top of each was covered by a glasslike lid, several feet in depth. Many were occupied, and as we passed

along I noted that the occupants, men and women, lay there with their eyes closed, as if they were asleep.

The tops of those which were not occupied were raised, as one raises the lid of a trunk. Beneath appeared the couch proper, made of soft downlike material.

Dee-a-a found two unoccupied, side by side, and invited me into one of them.

And as I slipped into it I noted at the right hand, in a comfortable easily accessible position, a row of three glowing spherical glass bulbs, colored red, green, and blue successively.

My charming mentor explained their use. "When you place your hand upon the blue one, the cover will close. Then touch the red one, and the cleansing and energizing fluid, which is called Oo-a-mm, will flow into your body. The green one at last, when you are



**ROSA ZAGNONI
MARINONI**

Who Wrote

"WHITE SHADOWS"

*Which will appear in the next issue—
a ghost story so extraordinary it will
never be forgotten.*

fully energized, will stop the fluid, and raise the cover again."

I had listened to these explanations with great astonishment.

"But, Dee-a-a," I cried at last, "where is the water? I thought we were going to bathe!"

My face must have been ridiculous, for she laughed amusedly, and shook her graceful head, so that her silken, golden colored hair rippled in waves.

"I know what you mean. But we have not that element upon Solaris.

It is not necessary for life here."

Once again I was amazed. A world without water—it was unthinkable!

Seeing my puzzlement, Dee-a-a explained about Oo-a-mm.

"It enters every single cell in your entire body, and cleanses and charges it with energy at the same time."

"That is marvelous!" I exclaimed. "But how do you generate Oo-a-mm? And how long does it take to bathe in it?"

She asked me to rise from the couch, and pointed out a huge shining metallic cylinder with a semispherical top, in the exact center of the tremendous chamber.

"That," she explained, "is the main conductor which taps one of the natural ducts rising from the very center of Solaris, where Oo-a-mm is generated by Nature. Only the wisest of our world know its origin.

"And from that main conductor tube ducts run to each couch, as you will notice."

She pointed to a tube several inches in diameter, which rose from the tessellated floor up into the couch before us.

Just then a charming young woman in our immediate vicinity left her couch.

She appeared simply radiant and sparkling with vitality. Throwing us a dazzling smile, she ran towards the entrance of the building with the vivacity of a schoolgirl; almost upsetting a gentleman, who was just entering.

But not the slightest trace of displeasure was evident in either of them. Instead, they laughed together like children on a holiday, and each went his way in the very best of humor.

People were coming and going continually.

"As to your last question," Dee-a-a continued, "there is no rule as to the duration of a bath. But an average of three hundred heartbeats is usually sufficient."

She climbed into a couch next to mine. And I watched her place her right hand upon the blue bulb and close the cover.

Quickly I imitated her, and with pleasurable anticipation placed my hand upon the red bulb.

Immediately I seemed to be completely immersed in an invisible force.

Into me, and through me it surged, and every atom in my body responded joyfully to its wonderful stimulation. In sheer content I closed my eyes, and counted three hundred heartbeats, as Dee-a-a had suggested.

But when at last I opened my eyes again, she was already standing beside my couch, smiling down at me tenderly.

I put my hand upon the green bulb,
(Continued on page 42)

¶ *Secrets of the Ages*

The Supremacy of Mind

By **URIEL BUCHANAN**

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WHEN man learns his own inherent nature he gains power to open his prison doors and escape from his bondage, like the free bird of heaven, which he really is. First he learns that he can rise above the body and its passions into a pure mental and moral life; it is then that he learns that his body cannot hold him a prisoner, and he unlocks the door and steps out into the sunshine of his true life. Man is a god who is united, through his carnal tendencies, to an animal nature. The god who dwells within him endows him with wisdom, the animal endows him with force. As man carries with him this divine consciousness it is his task to raise himself above his animal tendencies, and overcome them by the help of the divine principle within, a task which the animal cannot achieve.

If each developed within himself the powers of his own soul, instead of drifting about aimlessly, or ignorantly plunging into dangerous practices, knowledge might safely be accumulated and the evolution of the soul accelerated. We crowd the currents in space with the offspring of our fancies, desires, impulses and passions; and these increasing in number act on us with ever increasing force, until our mental life becomes dominated by these forms held in our magnetic atmosphere, gradually debasing the man who indulges in selfish and low thoughts, until the mind becomes less susceptible to the pure rays of the Divine Ego; while the generous, helpful, elevating thoughts gather around the man who gives birth to such thoughts, and he finds himself surrounded by influences of a higher order.

When the spiritual man has gained control of the psychic, intellectual and animal man, he is called a master, and all the qualities of these different realms are his servants.

When the desire to pursue the study of the occult or hidden forces of nature is awakened, it marks a stage of development, and will not be silenced; the student is driven to search, and can find no rest except in the highest and inmost recesses of his own soul. The master in the sanctuary of the soul is the Higher Self, the Divine Spirit, whose consciousness is based

upon and derived from the mind, which is called the human soul. It is this human personal soul that suffers, and is in danger of being dragged down by the lower animal soul. It is only when animal desire has been entirely conquered and brought into subjection, that the master self can vibrate in conscious harmony with both poles of the human entity. Then the man of matter, purified, and the ever pure spiritual soul—which is called the vehicle of the spirit—becomes merged into and one with the Divine Ego.

Sow kindly thoughts and acts and you will reap their fruition. Sow with seeds of merit the fields of future harvests. Accept the experiences of life cheerfully. Follow the wheel of duty to all mankind; give light and comfort to all who seek; and see that there is purity of heart and sincere desire for truth, with no taint of selfishness. Seek truth for the love of it, and not for any personal benefit that may arise. The chains forged around the Ego by illusion are only to be melted in the fire of universal love.

Train yourself to cease desiring the changeable. Desire only the eternal. Stop seeking for knowledge and seek for wisdom. Think less and feel more. When you find the center where feeling is, you will find the source of all human power. The center is a sun which will illuminate your mind. To find this center you must practice concentration and meditation; and there must be purity of purpose and desire. Your surroundings should be quiet and congenial, and if possible you must have a place where you can be alone.

Every center of force in the body has a different vibration. By the suffering of the outer, the inner is set free. Intensity of feeling and intensity of purpose will help to liberate you. The mind should be brought into a state of supremacy so you will not be affected by anything that occurs. Even the thought of death should have no power to affect you. This supremacy of mind once attained, peace will come, never to depart. You will rise into a new atmosphere, and there can never again be darkness. You should be master of all emotions. You must not cling to anything which hinders the divine consciousness from being mani-

fested. Your mind can never be inspired until you have risen above the effects of lower thought.

The following affirmation should be repeated daily as long as you feel it helps you:

I will hold steadfast to high ideals. I will use every power and faculty of body and mind to establish the environment which will enable me to fulfill my highest destiny. I will recognize no obstacle, no possible barrier which may stand in the way. Though present realization may fail, I will be patient through every trial. I will hold with unwavering confidence to the desires of my heart. My will is unyielding. My command is law. I will cringe before none. I am a child of the Infinite. It is my birthright to have every blessing. From this day I shall manifest health, happiness and prosperity. All my yearnings for the good and true shall be realized. Wisdom guides me. Love enfolds me. Peace dwells in my heart.

Much is said about atonement, which is unification with the Infinite. This should be the aim and object of all men, as it is of all true religions. To become reunited with the center is to enter the real, and to become divine. This process of regeneration and unification is taught in all the religions of the East; and although the whole Christian religion is based upon this truth, it is nevertheless misunderstood by modern Christians, who expect to obtain salvation rather through the merit of another than by their own exertion. To understand the process of regeneration and unification requires an understanding of the real nature of man, and his relation to nature. What is nature but the external coating of an internal creative power? The whole of nature can be nothing else but a thought of the Infinite, having been thrown into objectivity and grown into forms according to the law of evolution. All that is of a phenomenal nature is transient and impermanent, in contra-distinction to the real and permanent, and refers to form and outward appearance, and it must be recognized as illusion. You should look well to the foundation principles.

In the present condition of the universe we have a fortunate and unfortunate prana, a happy and unhappy mind. In considering these two to be four, the number of the principles of the human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, and the happy ones with the happy. Thus we have in the human constitution an arrangement of principles something like the following:

First, the gross body. Second, the unhappy prana. Third, the unhappy mind. Fourth, the happy prana. Fifth, the happy mind. Sixth, the soul. Seventh, the spirit.

Both sets of these powers, the blessed and the unhappy, work upon the same plane; but the blessed manifestations tend gradually towards a state of being in which the downward tendencies of the mind die out, and the mind remains merged in the soul. This is what you are seeking; but the state is not reached until the higher powers are induced in the mind by purification and high aspirations. As the mind becomes strengthened by prayer and meditation, it acquires divine powers, while the unhappy tendencies die out. The second and third principles, unhappy prana and unhappy mind, are consumed by the fire of divine knowledge, and the state of what is called salvation in life is attained. Finally the fourth principle, the happy prana, becomes neutral, and the soul passes into a higher state, and still higher it may go, according to the intensity of its aspirations.

By the manifestation of Egoism on the mental plane, the soul is often deluded into regarding itself as a slave of the second and third principles, the unhappy prana and the unhappy mind; but this is not true, and as soon as the chord of Egoism is slackened to a certain extent, the awakening takes place, and the soul discovers it is a separate thing from the mind, and is the lord of the mind. Then instead of the soul being tossed by mental vibrations, the mind must vibrate in obedience to the desires of the soul. Is your soul tossed this way and that, in obedience to the vibrations of the mind? Measure yourself and see where you are drifting, for by your thoughts and acts you weave the web of your destiny. See to it that the mind comes to coincide with the soul, and that the soul remains free in its

omniscience. Have you reached this stage?

O Fatherhood. O Motherhood. Spirit of Divine Love, the Two-in-One. Absorb me in the quenchless glory of Thy Immortality. Illuminate my being with the light, and let me evermore abide in Thee and find in Thee my soul's completeness.

When you have reached the higher apathy, the mind has become polarized, so that if sent out by the soul into active life it remains unmoved under any or all conditions; but the mind cannot reach this condition without the polarity of the soul; this means fixedness of purpose. To be spiritually polarized, every thought, aspiration, desire and attachment must be so thoroughly centered on the fixed star of truth that nothing external can affect you, no experience of the outer man or outer world. Polarity includes duality of principle, Love and Wisdom, and the union of the two in one. Watch your thoughts, aspirations, desires and attachments, and see if your mind can be diverted from the center of truth. If you swerve at all, swing back at once.

When you retire for silent meditation you must try to forget that you are on this little planet we call the earth. Think of yourself as being the center of the universe; here you will receive light and wisdom. The Infinite Spirit is Omnipresent. Its power surrounds every atom, pervades every entity; and there is no point throughout the realm of boundless space more central and more important than the sacred flame that rises from the altar of your inmost being. The energy that is written in the sky, that is penciled in the rose and sparkles in the stars, vibrates within your being and flows through every nerve. Throughout the aeons to come you can approach no nearer the "great white throne" than now, for "the kingdom of heaven is within," and the flame that illumines your soul is kept burning by the fire of divine love.

The universal life principle forms an ocean, and in this ocean we float, like fish in the sea. When you possess the divine natural respiration, this new atmosphere will be more fully recognized and it will fill every avenue of your life with fulness. This new breathing is the center of all the circumference of your life. Natural at-

mosphere affects the tissues irrespective of any moral qualities whatever; but the new breath wars against disease, expels the evils of heredity, calms the mind and preserves the life. To prove that you have this inner breath, you must know from within that you have a sense of peace that you cannot have without it. This new respiration must be twofold; it must breathe you out to the Infinite, and breathe the Infinite into you. The awakened soul finds itself wanting to go back, like a child to its mother, to rest; and as you meet the inflowing breath of the Infinite and it unites with the spark within, you will never forget the joy; for when the breath from within meets the breath from without, the divine marriage is celebrated, and the two are one, never to be separated.

Reason, at first rude and untaught, has become radiant and crowned with jeweled thoughts as beautiful and vast as the sky of stars. Affection, once narrow and selfish, has grown to a love and sympathy that is broad and true. Man's marvelous skill in the fine arts, his wondrous handicrafts, his magic power and mastery in every department of nature, together with his trained reason and the maturity of his heart and conscience, rightly place him on a height far up on the road of attainment.

One of the most potent principles operating to purify and elevate humanity is the influence of love. It is love that lightens the burdens of life and animates to ceaseless toil. Love lights the eyes with an unfading lustre and paints the cheeks with a magnetic glow. The spirit of love that throbs in every human heart enables man to see some ray of light in the mind of the most ignorant, some gleam of hope in the bosom of the most depraved. The man who is dominated by the spirit of love is like the magnet to fragments of steel; his thoughts are deep and pure; his words are like the music of a stream.

We look up into the heavens at night and behold the countless worlds moving with magical equilibrium through boundless space, held in their appointed place by the law of attraction, which is another name for love. We look about us and see in all nature a manifestation of the silent and ceaseless power of love, expressing itself in every blade of grass, giving symmetry and beauty to every tree and plant and flower.

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

News Notes of Interest to Occultists

Living Buddhas in China

Four "living Buddhas" are making fortunes from religious Chinese at Tachienlu, China, by claiming great spiritual powers and relationships with the ancient Buddha and charging big fees for ceremonies involving a laying on of hands on the promise that the process assures favors in the world beyond.

The "living Buddhas" were recently banished from Thibet, but each now has a fine palace in Tachienlu, with bodyguards, servants, and priests to minister to their wants.

Every Chinese who pays enough to have an individual ceremony with the "sacred incarnations" is given a strip of red silk cloth to wear. Display of this material indicates that the wearer has been assured his place in the hereafter. Some Chinese have patronized all four "Buddhas," and their dress now glows with red silk cloths.

One of the "living Buddhas" is 70 years old and is known as Sang-Fu-Incarnation. Next in age is Goshu-Ba-Dra, 45 years old, and very fat. He is the one "incarnation" who likes modern things, for he has a phonograph and devotes all his spare time to listening to American "jazz."

Go-Zung, 30 years old, is said to be fabulously wealthy. His hobbies are Chinese dinners and stage entertainments. The fourth "incarnation" is an 11-year-old boy who is kept in strict seclusion. His ceremonies draw huge crowds because it is claimed he is of virgin birth. His prices, likewise, are double and triple those of the other "Buddhas."

Vegetarianism Won the Great World War!

Pierre Van Passen, in The New York World, tells a story how the course of human lives and nations were changed through the diet of respective military leaders. He says:

"A German medic recently made a sensational discovery—the cause of the loss of the Battle of the Marne by his country. The heroism of the French poilus, the genius of Joffre, the taxis of the Marne had nothing to do with it. This tarische Welt (Vegetarian World): "Our heroes had almost brought the battle to a victorious conclusion, we were ready to march into Paris and end the war, only the Chiefs of the German army spoil everything. Bulow, Moltke, Lauenstein and Hentsch, all the key men of our military system suffered from arteriosclerosis, diabetes or nervous debility. Years of the wrong kind of food, he says, had

paralyzed their intestines, and so a great and glorious army and a mighty empire crumpled away. If they had only eaten fruit and vegetables and bread, Germany would be a great if not the greatest power on earth to-day!" Thus the medical writer. In other words: less sausage and more sauerkraut.

Witchcraft a Political Issue in British Vote

London.—Witchcraft as a live political issue will enliven the oratory of political spell-binders in the parliamentary elections campaign which recently began throughout Great Britain.

The International Federation of Spiritualism, an influential body with which Sir Arthur Conan Doyle and Sir Oliver Lodge are prominently connected, has asked conservatives, liberals and laborites for an amendment to the witchcraft act, passed 193 years ago, which declares that spirits do not exist and that anyone claiming to be in communication with spirits is an imposter. For such imposture the act now provides a penalty.

Priest Imprisoned for Teaching Ghost Lore

Moscow.—Father Asheberg, a Catholic priest, living in Dnieper-Petrovsk, Ukraine, has been sentenced to three years' imprisonment for alleged anti-Soviet activities. According to the prosecution the priest spread propaganda unfavorable to the Soviet regime, taught religion to children in violation of the law, and deliberately encouraged superstitions about spirits and ghosts among peasants in his neighborhood.

Calisthenics

Washington.—That quarter-hour of calisthenics through which the average schoolboy suffers each day is, in reality, the key to his future height and weight. Results of extensive experiments, made public by the Public Health Service, show that of a group of growing schoolboys who did not do their "daily dozen" in the schoolroom the average growth in eight months was two-thirds of an inch. Another group, when the daily exercise period was added, showed an average increase in height of a full inch in the same period.

What U. S. Spends for Education

According to the National Education Association the yearly amount spent for public schools (tax supported) of elementary, secondary and collegiate grades was only 2.68 per cent of the yearly income of the United States. These figures are for 1926, the latest available.

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¶ A New Key To Occultism

Mathematics and Cosmogenesis

By G. H. POHLAND

THE subject we are now treating has to do with the light which mathematics throws upon the beginning of things, if indeed things really can be said to have a beginning in a scheme of existence which is known by profound philosophers, and by occultists as well to be eternal not only in its entirety, but, when rightly understood, in all of its parts besides. However, both customary usage and ordinary scientific thought treat of all things as having had an origin, and as long as this is the case, we will assume for the sake of argument that this way of looking at the matter is the true one and endeavor to determine what light mathematical occultism throws upon the subject.

Most of you know something of Bergson's *Creative Evolution*. The real clew to our subject is to be found in the title of his masterpiece. Considerations, some of which we have taken up elsewhere, some of which we shall consider later on, as well as others we are unable to touch upon or of which we know nothing, show that in reality all things are eternal and that the only change that does take place consists of the changes in view-point of various orders of consciousness. We appear to see things successively because our present state of development prevents us from seeing them as they actually exist forever in their actual simultaneous ever-presentness, and since the humanity with which we are now acquainted as well as other forms of sentient life we now know to be associated with it, appear to be embraced in the same general movement of consciousness, like spectators in a moving observation car viewing apparently new scenes—scenes that appear new because not before viewed by the observers—those involved in the same general logic movement imagine the phenomenal succession of planets, forms of life, states of society, dispensations of religion, and what not, to be newly created when their first appearance is witnessed, whereas in fact they are only being successively manifested to the humanity within our general common movement of consciousness in our logic system. Evolution is then, after all, but an unfoldment whereby the elements of reality are exhibited to us in successive phenomenal movement.

The derivation of the word *Cosmo-*

genesis means genesis or origination of the Cosmos or Universe, and, like many of our technical terms, it traces its derivation back to the classical Greek. The term *Cosmology* is similarly derived from classical Greek, and while its proper signification would indicate the *description* of the Cosmos, as it is generally used it carries quite the same implication as the other word, which for our purposes is the much more preferable one.

The supposedly earliest Cosmogonies come down to us from the respective mythos of the various cultures and civilizations of varying degrees of development, and it will not be necessary for us to say much about them here. The most familiar of these to the Western world is the Mosaic account of the creation of the earth and its inhabitants. In India, and possibly in China and Thibet as well, as distinguished from the mythologies of most other peoples, the Cosmogonies are remarkable in that they are not only highly elaborate, but at the same time are characterized by a great deal of internal consistency, and there is not a little in the Cosmogonies of India, especially that portion embodied in the teachings of the adepts or inherent in the great Ancient Wisdom Religion, which is in thorough consonance with what science has only recently found out and this lends a very strong probability indeed that, as scientific development is pushed farther and farther in the Western World along its own peculiar lines of investigation more and more still of the Cosmogony of the occult teaching will be found to be in perfect consonance with future scientific development.

According to the usual popular way of thinking, which even obtains very largely among men of science, it is customary to regard the universe as we know it as embracing all of the mathematical space that there is and as being all there is to material existence. Until the theory of relativity gained a foothold within recent years, it was thought that all of the geometrical straight lines of our astronomical spatial system extended out to infinity in all directions about us and that the cosmos as we appear to know it was absolutely infinite in spatial extent. Difficulties arose in connection with this conception when astronomers discovered that the assumption of infinite

Euclidean spatial extension would mean that the heavens would be filled with an unlimited blaze of light at all times, besides there being other difficulties in regard to the operation of certain physical forces between the planets that would preclude the possibility of the operation of a balanced equilibrium in their movements such as we know them. It was not until the relativistic theory demonstrated that our spatial straight lines possess a transcendent curvature, not measurable by ordinary methods however infinitesimally precise, but rather existing with reference to a larger four-dimensional plenum, and that our spatial universe of three-dimensions is limited by this four-dimensional torque, which makes all of our straight lines self-returning, that the real geometric and metrical properties of the spatial material universe in which we live became definitely revealed.

That the straight lines of our space return to themselves when indefinitely prolonged does not mean that the curvature is so small it is not possible to detect it with our scientific instruments of precision. Even were our scientists inerrant and the means which they employed infinitely precise (neither of which is the case), this curvature, excessively small as it is, could not be detected. The reason why this is so is that it is not an ordinary three-dimensional curvature such as that of the surface of a sphere, although it is analogous to the latter, but that it is rather a curvature with reference to a mathematical something over and above and beyond anything that can exist within a three-dimensional space alone. It is not exactly metaphysical, but it can be said to be of a transcendent nature. It is in short a curvature around a four-dimensional axis. Four-dimensional geometry has long been known by mathematicians to be symmetrical with and analogous to the system of ordinary geometry with which we are acquainted; and investigations having to do with the theory of Relativity have demonstrated that this new kind of geometry and mathematics is not only imaginatively possible and logically consistent throughout, but that from considerations of astronomical and electrical and physical phenomena it is the absolutely

necessary and true one, universal in its cosmic application. In short, the demonstration of the existence of this four-dimensional geometry and its necessary applicability to the physical world in which we live, gives us a three-dimensional geometry not exactly like the Euclidean geometry of the schools, but so very like it that the traditional system is approximate enough in dealing with the ordinary physical facts of life so long as it is not necessary to go into the profound scientific niceties.

Ouspensky's *Tertium Organum* mentions a Russian mathematician by the name of Minkowsky, who died young but immortalized himself by mathematical researches which gave to us the foundation of a sound scientific theory as to the mathematical structure of reality. If one is inclined to ask what this has to do, either with occultism in general or with our particular discussion of the alleged origin of things, let us refer to something in the *Secret Doctrine* of Madam Blavatsky. In regard to organic evolution she states that species did not originate altogether by development from infinitesimal beginnings, but that certain parent species appeared, in full bloom at their *then* state of organization, of a process analogous to that of genuine materialization in a spiritualistic seance. An occultist knows that they must have come from elsewhere, either somewhere in our universe, or in some higher dimensions outside of that and altogether outside of the space which we know. Now if you were able to find a person with a profoundly developed mathematical mind and thoroughly conversant with occultism along with his other attainments, he would see at once that the geometrical systems being developed by Minkowsky, Ouspensky, Einstein, Weyl and others along the same general line, but provide the necessary mathematical background for the creative phenomena involved in the occult evolutionary process in all of its phases.

Accept the theory of Relativity on faith if unable to study out its mathematical profundities, if you care to do so. No student is ever obliged to do this until he sees fit and when it comes of his own spontaneous free volition. If any one pursuing the study of occultism will endeavor to study just a little of Relativity as found in the simpler expositions, even though he appears to grasp little or nothing at all, it will make his pursuit of his chosen subject immeasurably easier. In time, and in some life, it will come to every one. Of the several keys to Occultism there is one which is just beginning to be turned, and that is the spiritualized interpretation of the mathematical theory of Relativity.

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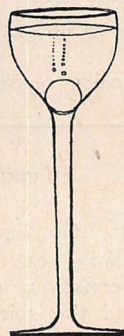
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How To Talk With The Dead

(Continued from page 12)

gans. Clairvoyance and similar faculties depend in many cases upon the partial liberation or freeing of the spirit from the body, and the stimulation of the corresponding psychic sense-organs into a higher degree of activity, and so permitting their use. The following are a few exercises which will be found helpful to develop this faculty of clairvoyance.

Developing Exercises

1. Seat yourself in a comfortable chair in a semi-darkened room. Mentally construct (i. e., imagine) before you a tube, open at both ends. One end of this tube fits over your eyes, and the other end extends indefinitely outward into space. Imagine that this tube is hollow and that you can see through it perfectly. Turn this tube in the direction of the house of a friend of yours; mentally go into a room and see if you can discover in it anyone present, and if so, who he is and what he looks like. Note what you see carefully. You will be able to verify the next day how far your vision is correct.

2. Construct the tube as before. At the other end of this tube, which you must imagine about one hundred yards long, you must endeavor to see clairvoyantly the face of a friend. Try to distinguish the features of this face, making them clearer and clearer. When you have done this, gradually pull it toward you by an effort of will, until it is only about two or three feet distant. It should then be perfectly clear and every feature distinguishable. When you have succeeded in visualizing this face so clearly that you see it as distinctly as you would if that individual stood before you in life, your progress as a clairvoyant will have made great advances and you may then begin experiments in *influencing* this person at a distance, while seeing his face before you, as explained. *Will* that he should

do a certain thing, to think of you at a certain time or see your face float before him as he is busy with his daily occupations. If you practice this persistently, you will ultimately achieve success, being able to influence persons without doubt.

Polarization and How to Use It

This ability to influence a distant person or object by means of your will, when directed toward it, has been termed a "polarization," because you polarize a path or channel through the astral atmosphere toward the desired point, and this channel facilitates psychic communication in both directions. A great deal depends, during these experiments, upon your ability to hold the object clearly in your mind's eye and to concentrate upon it. If you do not do this, your efforts will be lost, since you will find there are a great many astral currents, playing to and fro, which tend to disintegrate your own currents set up by you, and unless these are strong you will not succeed in overcoming the astral "cross-currents."

In conducting these experiments you must be sure, especially at first, always to keep your consciousness centered in your own body, and not to let it go outward into space along with your thought; your *will* alone must travel outward; you must keep your consciousness within your own physical body. If you do not do this you will be apt to get into trouble. Your starting point, your "focal center," as it is called, must always be maintained.

In developing clairvoyance you should remember that faith and belief tend to open up your latent powers and faculties, while disbelief has the contrary effect of closing them and shutting off all further development. This is true in all lines of psychic unfoldment.

Clairvoyance is a faculty possessed

by the whole human race in varying degrees, and there are indications that, with each generation, its power is becoming greater and greater, so that the time will doubtless come when everyone will see clairvoyantly just as we now see with our ordinary eyes. In fact, the possession of strong intuitions and sentiments, sensing the feelings and emotions of others, etc., are but undeveloped clairvoyant flashes, giving you an insight into the mind of the person with whom you are conversing.

Factors in the Development of Clairvoyance

"Concentration" is an important factor in the cultivation of clairvoyance. You must train your mind so that you can think of a particular object for several minutes without relaxing or allowing any other thought to enter your consciousness. You must practice gazing at an object until you can do this for two or three minutes without moving your eyes and without fatigue. You should cultivate deep-breathing exercises and, during inspiration, think that you are drawing on the vital energy of the universe, while with each breath you exhale you are throwing off any adverse influences which may have come to you.

"Visualizing" is an important factor in developing clairvoyance. You should get into the habit of calling up before your mind a face you have seen or a scene you have witnessed that day, trying to remember every detail and making it clearer and clearer until you have every detail clear in your mind's eye. You should then endeavor to project it outward into space, as though you were seeing these pictures outside your head as real entities, and not merely as memory pictures.

Crystal-gazing and similar experiments will greatly help in this.

(Continued Next Month)

Cosmic Consciousness

(Continued from page 20)

Nature as an individualized essence or spark from God. Man's animal mind and soul are his predominating powers and he has functioned for millions of years from the animal plane of consciousness. "The mills of the gods grind slowly, but exceedingly fine." Man is finally coming into his own by evolving the love and wisdom consciousness of the human soul. Man is the highest expression of the Cosmic Consciousness, possessing both the human and animal souls. He has so far evolved three states of mind—the animal, love and wisdom. He also functions on seven planes of consciousness. The de-

sire consciousness was the first to evolve, the emotional was next, love third, wisdom fourth, conscious mind fifth, intuition sixth, and the spiritual the seventh and last. Man functions on all the planes of consciousness, but at this stage of his evolution, the animal predominates. As Nature intended, there is continual strife existing between the forces. Evolution depends upon the action of these forces. Some of the human race have completed their cycle of evolution, having gained all the experiences that this world can give, while others have evolved many of the higher mental and spiritual fac-

ulties, and still others are functioning upon the lower planes of consciousness. Man is a part of that Cosmic Consciousness that came from God through the mineral, vegetable, and animal kingdom, and is now on his way back to God as an individualized soul where he will have completed his cycle upon the earth plane. In fact, Man is potentially an individualized God and will some day, after many returns to earth, come into possession of his legacy. Then will the Cosmic Consciousness manifest full expression in the unfolding of the God-mind—the Ultimate of mental evolution.



Illustration by courtesy Maestro.

*Let those hear who have ears to hear,
and let those see who have eyes to see.*

THE NEW METAPHYSICS

By **HAROLD RAMSLIE**

THOSE who have watched the revelations of Madame Blavatsky and others with some skepticism will perhaps be glad to learn that a simpler and more authoritative system now comes out of Egypt, that land of mystery and stupendous marvels. It is claimed for this new doctrine that it is a heritage from Atlan or Atlantis in essence as the truth always remains the same in essence but that it is original with and peculiar to Egypt in its present form, which is 11528 years old, having been adopted by "The Great Brotherhood" for the latter half of our own cycle of approximately 24000 years, only 1002 years of which remains to us.

In two years and a few months the "Evercoming" Son of Egypt, i. e., the land of Isis, comes to inaugurate the "Golden Age" which closes this cycle and commences another. Those unfortunate humans who are found unfit or useless for these austere purposes will perish at His coming, while those attuned to Truth will survive to perpetuate the race, close this cycle and furnish seed for the coming one. The few capable of grasping the message and of understanding its portent to some degree are the leaders of the coming era, the future "Sun Kings" and inspired teachers who will instruct and rule over the happy and enlightened survivors of our race, those few or many who will remain after the "Day of Judgment."

It will perhaps startle most people to learn that this is coming so soon and with so little warning, but as a matter of fact there are already "Signs and Portents in the Heavens" heralding the change, and those who think they have psychic or divinatory powers may now test them on these and other precursory phenomena. Also, it should be remembered that in the Christ Mystery the warning given out by John the Baptist and Jesus was very slight, if it was intended as a

(Continued on page 34)

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The Third Cabin

(Continued from page 16)

he saw two small golden eyes, but when he moved, the owner of the eyes turned and fled.

"For the love of gingersnaps, what a cat!" roared Will. "I'm going in and lock the doors. Cats that size always gave me the loose knees."

* * *

It was noon of the next day, and Will was coming in to his camp, having had pleasing luck fishing along the river.

He paddled his boat by a large rock that lay very near the center of the river. But once around it, the boat turned as if someone were pulling it to the rock. Suddenly there commenced a gentle rocking which increased to a violent swing, although the water seemed quiet.

Will tried in vain to balance himself. But the boat gave an extraordinary lunge, turned upside down, and sent Will into the water with a splash.

He came up several feet away from the boat, pawing the water madly. After swimming twenty feet, his foot struck a rock under water, and he stood upon it, the water being only waist-deep at that point.

The boat went by with the current. Will watched it change ends and turn, now and then, as the water bade it. Realizing that he was fifty feet from the nearest bank, which was opposite that side of the river where the cabins were, he pulled off his heavy coat and his shirt, tied them to his belt, and swam to shore.

"Look, Abe! Isn't that the gentleman from cabin No. 3?" exclaimed Polly, pointing to the man approaching. "That's him coming with his shirt off, and he's mad about something."

"You'll excuse me," panted Will, "but I lost my gun, fishing tackles, and all. The boat turned over with me. Will you help me try to fish them up, someway?"

"Well, I'll swan," Abe shook his head.

"We can try the rake," suggested Polly, "and there is my clothesline pole. You can drive a nail in the end of it and use it for a hook."

Abe carried the rake, the clothesline pole, and an old pair of ice hooks. Polly carried several coils of rope and wire. Will, although empty handed, was busy slapping mosquitoes.

On their way they met two boys who lived on a nearby farm. These joined the party.

In two skiffs they oared their way up the river to the large rock Will had described, the two boys and Abe in one boat, and Will and Polly following in the other.

"Let me try the rake first," suggested Abe, when they reached the rock. "Pretty deep here," he said, getting on his knees in the boat, and holding the rake at the end of the handle below the water. "Just can sound the bottom, but I have to stand on my head almost to do it."

After dragging in several places, hoping to locate the gun by sounding it (as iron has a different sound under water from rock), Abe was still raking the bottom without any sign of becoming exhausted, although disappointment was beginning to show upon several of the others' faces.

Suddenly he stopped his roundabout raking and leaned far into the water, cautiously pulling up the rake. Presently he brought another object to the surface with it. Every eye was there to meet it, but in Will's eye there was no look of recognition.

"Is that a gun?" he stormed. "That is not mine. Why, it's been in this water ages. Look how black with rust it is." He took it from Abe and showed him how the black rust came off on his hand.

"Guess muster been another man

turned over here one time," said Abe. "Well, we can do some more raking, I 'speak."

"I want you to understand I am certainly thankful for your efforts," praised Will. "I'm willing to give you what you ask."

"Oh, that's all right," answered Abe, stooping again to resume his task. This time he hooked something that seemed to be fastened to the bottom, but by jerking it a little, he moved it.

"Got something here. Must be good-size,—it's heavy," grunted Abe, as he slowly pulled upward. Then he shouted, "It's a cartridge belt, and full. It's buckled around something."

He tried to pull the cartridge belt up so that it could be seen. All in the party seemed dazed. Their eyes narrowed at each other. It was strange how their imaginations commenced to function.

"This looks weird to me," Will confessed.

With both boats working together, they succeeded in towing the thing around which the belt was fastened to the bank.

It was the remains of what appeared to be a white man, although the head, one hand, and one leg were gone. But the remaining hand and foot were there in yellow, slender bones protruding from the remnants of an old hunting suit, held together by the belt.

"Turn it over," suggested Will. "Let us examine the pockets, if there are any."

The boys turned it over. Presently Abe said, "Here is one," and produced some keys.

"Ain't there somp'n written on that," Abe asked, handing the keys to Will, and pointing to a metal disk the size of a quarter between his fingers.

"Albert M. Suggs," Will read aloud.

"My God! my brother!"

His Guiding Hand

(Continued from page 17)

see him in the study, he expected to be offered one. He descended the richly carpeted stairs and opened the door.

"Ahem," Mr. Rennert cleared his throat as Jim entered. He motioned for Jim to take a chair. When Jim was seated, he began. "I suppose you wonder why I've been taking such an interest in you. Ahem." He cleared his throat again. Jim could see that it was taking an effort for him to get started. He began again, however, and with much difficulty expressed himself. "I've heard of your mother's death, and the struggle she had to make, and I feel very sorry for you." Jim felt the color rise to his cheeks at the men-

tion of their impoverished condition. The kind gentleman before him sensed that the subject was embarrassing to him, and changed it as quickly as possible. "To make you understand what I wish to say," he continued, "I will have to take you back about thirty years. I was just about your age then, and had been married about ten years. We had one child and he was not able to talk yet. It was one day when I was out for a walk that I met Lucille Lephram, an old sweetheart of mine. We began to talk of old times and we enjoyed each other's company. I learned that she worked nearby and came home every night at the time

that I had met her. Thereafter I met her regularly. I did not tell her that I was married. I must confess that I sent her flowers and took her out once or twice.

"In some manner my wife found out about my double life, and threatened me with divorce. I asked her what she would do if she divorced me and she replied, 'I would take my child and go away, change my name and say that I was a widow. I would not take a penny of your money, because I would want to forget you. The child need never know.' Those were her very words, and I can remember how cheap

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Psycho-Symbolism

(Continued from page 15)

or bad according to whether they typify good or bad types of habits. The habits of mind are known by the forms they take in symbolizing. These habits or processes tend to strengthen by repetition, and by constant iteration, they become hard and less flexible.

It appears rational to study first things first, yet the symbols of the alphabet, like the great world of mind behind them, have received but scant attention. They have been mostly taken as read.

Prof. H. G. M'Kendrick, F. R. S. (of Edinburgh University), states: "If we represented health by a straight line, disease is a deflection or bending away of this line . . . Many diseased processes are only modifications of natural processes—processes occurring at the wrong time, in the wrong place, or to too great or too little an extent." Dr. Edouard Locard, of the Lyons (France) Criminal Investigation Laboratory, found a rhythm in handwriting which was almost as individualistic as the Bertillon finger print system. Actually there appear four dimensions, namely, height, width, depth (thickness), and rhythm (progression in time).

China, in endeavoring to raise herself to Western standards of thought, has started a new alphabet; Russia, in a backward sweep of the evolutionary cycle, has cancelled the Romanoff and produced a Bolshevik series; and Turkey, last December, dispensed with Arabic characters and installed Latin symbols. Each of these countries recognizes—probably but subconsciously—that in those "first principles" or "ideal types" their next generations would get the sharpest, deepest, and clearest "impressions." In actual printing of type, the Western as distinct from the Eastern, and the English as distinct from, say, the Slav, have the simplest outlines, and give the best impressions.

As this treatise proceeds, it will be seen that all the primary organs of the human body appear represented in the A B C symbols. They are, however, processes rather than pictures of the actual organs or glands. The secondary, and smaller anatomical details are apparently repetitions of the primary ones. They are a further specializing of function, in accord with the well-known evolutionary law.

There are some remarkable coincidences not yet fully understood. One is that with "A" as "Seed" or "embryo" the growth of the human foetus to "birth" is symbolized in the first nine symbols. "I", ninth letter, is the "Ego", first person singular, or sign

(Continued on page 36)

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¶ The Twins

Were You Born
In The Sign

GEMINI

May 20th to
June 21st

By J. EDMOND RYAN

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GEMINI is the first sign of the air triplicity, and the first of the mutable or common signs.

It is truly a dual sign, difficult to understand even by Gemini people themselves. They can be very happy or very miserable, almost in the same moment. They want to travel and at the same time want to stay at home. At one time they will wish they had position and wealth, and another time they will not care whether they are rich or not. Happy and unhappy, satisfied and dissatisfied, all in the same breath—that is the typical Gemini person.

But Gemini men and women usually have very quick brains, producing a great variety of thoughts, which naturally makes them entertaining conversationalists. And it is, in fact, the great number of ideas coming to them so rapidly that causes them to desire to do many things at once. They are also alert and wonderfully magnetic.

While, of course, the underlying principle of each Gemini character is the same, there are many subtypes, as in all the other signs, owing to the movements of the various planets besides the Sun through the signs in the individual charts.

Gemini people have many faults they should try to overcome. Obviously it is in the lower types that the faults are most conspicuous. The more advanced types recognize their deficiencies and try to correct them, although the tendencies will remain just the same.

The greatest fault Gemini people have is their inclination to scatter their forces—their lack of concentration. They cause themselves much unhappiness when they submit to the numerous urges they feel and the restless energy with which they abound.

Another fault of Gemini people is that they are apt to complain too loudly or too often when ill, causing those about them to become very uncomfortable. They have been known, in extreme cases, to murmur and complain until their systems were undermined and the door opened directly to disease.

Those in this sign must be careful not to judge others altogether by personal appearance, or they may be placed sometimes in embarrassing situations. They should also exercise discrimination in their choice of asso-

ciates, since they have a tendency to be easily led. As for enemies, they have few of these until they make them themselves.

Gemini people must avoid going to extremes in work or play, or they will deplete their systems, making it easy for them to fall prey to diseases such as tuberculosis and anemia.

The best marriage partner for Gemini is Aquarius or Virgo, but a Gemini man or woman should be sure that he or she is ready to settle down before entering matrimony.

Love and kindness should always be employed in correcting the children of this sign, as the excitement of scolding may unbalance the nervous system. Gemini children ought also to be guarded against fright and never ruled by fear. Let them be surrounded by quiet and restfulness at all times. It is highly important that they be taught early to finish whatever they start. Special care should be taken to see that their diet is well balanced and includes a sufficiency of blood and nerve building food.

The people of Gemini aim high and have a great craving for knowledge, but they are not, as a rule, patient enough to acquire it. The greatest self-discipline is necessary for them to reach distinction. When, however, they do get command of their forces, they generally become very successful, for they are by nature brilliant. On the other hand, those who let their duality rule them have a very hard life.

Association with those of the calmer types works greatly to the advantage of the Gemini-born. The less enthusiastic associate helps to keep Gemini on the main track, for the latter seems to take delight in leaving unfinished one task, to start another.

Their adaptability and keen mentalities, not forgetting their skill with their hands, open many occupations and professions to the sons and daughters of Gemini.

Full of nervous energy, rarely being still, they are seldom content with a single occupation or pursuit and often have two or more things in hand at the same time. They should never choose confining positions for themselves in the business world.

Their love of beauty and active imaginations make it easy for them to conceive plots for plays or stories, and many inspired poets and writers are

(Continued on page 36)

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Astrological DAILY GUIDE for June

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. Make new plans before 10:00 A.M.
2. Visit; favorable for courtship.
3. Not an important day.
4. Good for mining, land and farming.
5. Remain quiet; some confusion.
6. Deal with bankers or brokers.
7. Push business up to 10:00 A.M.
8. Be cheerful; avoid depression.
9. Good for reading or correspondence.
10. Unfavorable after 8:00 A.M.
11. Look out for accidents and danger.
12. Not good for money; good for elderly persons.
13. Avoid writing, especially letters.
14. Good for speculating and buying.
15. Not fortunate.
16. Good day for social calls.
17. Good for artistic matters and for clothing.
18. Follow routine only.
19. Bad for all finance.
20. Avoid writings.
21. Unfortunate.
22. Do not deal with superiors.
23. Good for friendship and company.
24. Push all business matters.
25. Deal with elderly people and in land before 10:00 A.M.
26. A day of cross purposes.
27. Good for most things.
28. Avoid strangers and writings.
29. Good for finance.
30. A curious day.

FORECAST FOR JUNE

By GRACE ELLERY WILLIAMS
In "Astrological Student-Adept"

AMICABLE relations among foreign powers are shown by good will ambassadors. Radio and television will be extended intercontinentally. There will be sensational trans-oceanic flights, new laws governing aircraft, new peace treaty discussion and the attention will be drawn to some foreigner who accomplishes a daring or heroic feat. Interests will be consolidated for the operation of dirigibles and aeroplanes. Strange signs will be read in the sky during the summer.

Many deaths will occur from apoplexy around the 10th and this will mark a period when women and children will suffer from respiratory troubles and whooping cough.

A hurricane around the Gulf States will be dissipated in the north by squalls. The market will be strong with many new highs during the summer.

Some foreign scientific philosopher will broadcast the results of his research which will turn the minds of those who are able to grasp it into the higher channels of consciousness.

The New Metaphysics

(Continued from page 29)

message for the entire earth. As of yore, "Let those hear who have ears to hear, and let those see who have eyes to see." The Higher Powers, the Invisible Government of this troubled planet, have their own way of warning and instructing their own, to whom, indeed, even this message will be sufficient. Heed Ye!

The "John the Baptist" of the Coming One is as a matter of sober fact already among us, but as happened before, his followers are few, while a great many would like to see him put to death, preferably by the authorities. History repeats itself, but it is to be hoped that we can avoid the terrible crime of killing both "John" and "Jesus." In the jargon of the day, each man must "sell himself," but let us not even think of selling "The Son," for the race that would condone such a thing must necessarily be a "branch cut off," finishing its cyclic existence as an infernal agency among men.

This teaching, which brings fear to the "unrighteous," but hope to the "right users," is technically a revival of the extremely ancient Ptah cult of Memphis, the parent to the comparatively well-known Osiris cult in Egypt, and to a great number of adaptations in other lands, among which may be mentioned the Tao (Ptao) cult in China, the Brahman (Prah-man) of India, the Parsee (Ptahrsee) of Persia, the Thor (Ptor) cult of the Norse or Teutons, and others. In fact the Ptah mysteries have given birth to all well-known systems of mythology, by no means excluding the Greek, which was modeled quite closely thereon. As for the two religions, the Christian and Mohammedan, they are too evidently mere ingraftings to require comment to a student of mythology.

While this original Egypto-Atlantean cult is denominated the Ptah Mysteries to distinguish it from others, it might with greater justice be called the Isis Mysteries, for that goddess is the supreme head of her company of gods, being known therein as "The Watcher of the Hidden God," namely the Absolute who to us as a separate and distinct being remains forever hidden. It will be seen at once that this is more in accordance with modern science and the great systems of academic philosophy than any other teaching, Isis being seen as the cathode and the Hidden One as the anode of the supreme polarities, without whom all manifestation would necessarily cease. Isis then is the supreme con-

tactible Godhead, and it is exactly on that point that all imitators have failed, for all were unable to conceive of feeble and unreasonable woman as the supreme God of the world. Later Egyptian mysteries failed in the same way, and for millenniums only hints of this mystery have been given out to advanced mystics, as for instance the Rosicrucian chant, "The Eternal Feminine Leads Us On." It may be significant to some degree also that it was a woman, namely Madame Blavatsky, who first brought Isis back to the fore in modern times, though she was evidently ignorant of the real Isis teaching.

The major operative godheads in the following of Isis are eight in number, nine with Isis herself, and ten with the Hidden God. Ten is the number of the polarities, male and female. It is also the number of infinity, but mark well that it indicates an infinity of repetitions and multiplications, for the work of the "Mother of the World" is never done.

The Hidden God is never invoked by a follower of Isis, who considers that a silly waste of breath, for the Hidden One remains hidden for a good and sufficient purpose or reason. Hence one enlightened in the ancient mysteries prays preferably to the "Great Mother" or the "Queen of Heaven" as some Catholics have it. And the eight great gods of the theogony are seen rather as symbols or keys to the mysteries than as entities demanding propitiation.

The "Yusu" who is to come in two years and a half is the prototype for the Jesus in the Christ Mysteries. He is the "Evercoming Son," the messenger of His Mother. He was last on earth 11529 years ago to take the power away from the Amazons who had been misusing it and to establish the mysteries on a slightly different footing. His coming must necessarily mean a cosmic tragedy to all who are not true sons of the Kingdom, who are not genuine enough to merit survival. There is no cruelty in this, though a surprising number of people will disappear forever. It is, on the contrary, the greatest mercy that can possibly be shown the world as a whole for we are at present in the depths of the kali-yuga, in the utmost state of confusion as to caste, race, and principle, and nothing less than cataclysm is needed to rescue us from a "dead" level or literally infernal conditions.

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The intimate connection between emotions and the condition of the physical body is being borne witness to by one authority after another in scientific and medical circles. Violent emotions disturb physical health—not merely by producing an unhealthy psychological state, but by upsetting the harmonious functioning of the glands, on which bodily health and normal development largely depend.

Dr. Charles S. Thompson, lecturing before the Institute of Hygiene, London, recently, said: "Anger and storms of passion can shake the nervous system to pieces." While "ambition and pride, and aesthetic and intellectual emotions" rarely affect the body adversely, Dr. Thompson points out that the coarse passions such as anger, hatred, and jealousy cause most harmful physical reactions.

It is not to be concluded from this fact that emotion is a necessarily devastating force to be repressed at all costs. On the contrary, emotion is a constructive agency when under control. For, since stormy emotions produce undesirable physical conditions, it is reasonable to assume that harmonious, well-controlled feeling must produce a corresponding harmony in the functioning of the body.

This matter of control is not overlooked by Dr. Thompson. "The whole point of educational training," he says, "should be to establish control of feeling, while developing ability to express all feelings in the most spiritual way." When educationalists devise the practical application of this knowledge, education will be a thousand per cent more effective; for when self-discipline, self-control, is acquired, self-evolution can be undertaken. In the mass, a great hastening of the evolutionary process of mankind will follow a world-wide adaptation of educational methods to these scientifically-discovered facts about our physical and psychic make-up.

These ideas, however, are not entirely new. The close relation between thought, feeling, and body has long been recognized by occultists; as has the vision of self-control preceding a phase of self-evolution from Man to Superman—such as is predicted by Dr. Charles Mayo, one of America's most eminent surgeons.

Speaking before the Academy of Medicine in Paris last October, Dr. Mayo said: "We are using only a small part of our brains today; the un-

touched parts are unlimited. As we learn to control our glands and habits, a race of super-intellec[t]s will be developed"—the control of glands and habits meaning, of course, control of feelings and thoughts.

For the full flowering of the beauties and power hidden in those interior parts of our nature, which we describe variously and vaguely as psychological, psychic or spiritual, can come only after man has learned to control and master these agencies of mind, emotion and body, through which the divine energies of the human soul must play for its own perfecting.—Advance! Australia.

Reincarnation Memories

Allahabad (India).—An amazing story of a Brahmin girl, aged seven, who remembers a previous life on earth, when she was married and had three sons, comes from the village of Shadinagar, Farukhabad district, United Provinces.

Ramkuli, daughter of Pandit Ganga Vishnu, a Brahmin, informed her father when she was three years old that this was her second time on earth, that previously she had lived in a village named Maglabad, and that she had three sons, the eldest being named Sitaram.

Her parents took no notice, but as the girl grew older she begged to be allowed to see her "sons," and finally declared that unless her wish was granted she would die. For three days she went on hunger-strike, refusing all food or drink, until, at last, in desperation, her father agreed to do as she wished.

He chartered a bullock cart and, taking the girl and her mother, set out for Maglabad, where the girl went into the house and walked up to a man whom she declared she recognized as one of her sons. She also claimed to recognize her two other sons, as well as their wives.

A great crowd had assembled, to members of which the girl related many incidents which she said had occurred during her first life, such as repairs to her sons' houses, and the names of her sons' wives and of a number of villagers. The villagers also asked her questions, to all of which she, it is alleged, gave correct replies.

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Don't and Do

Sirs:

Since advising you to discontinue The Occult Digest I have changed my mind after reading your article on the "Pyramids". That one article alone is worth a year's subscription and when this next year's subscription ends I will continue another year.

M. E. FRANCE

California

Inspiration

Sirs:

Your editorial, "Who Are The Poor" by Effa Danelson inspired me so deeply I have had it framed and set upon my desk. To hundreds who want "The Occult Digest" I tell them the sure way to get it—subscribe to it! May the New Year continue to bring forth peace and growth.

HARLEY C. PUGH.

Oregon

Grateful

Sirs:

I have recently purchased the twelve numbers of your magazine for 1928, and find them so instructive and interesting. Please accept my heartfelt gratitude for all the help you have given me. THE OCCULT DIGEST is an inspiration and guide.

MRS. CELIA CURTIS.

New York City

Praise

Sirs:

I want to tell you what I think of THE OCCULT DIGEST. In the year of 1926 I began reading it and have been a devoted reader ever since. Those of you who fill its pages with such advanced thought and enlightenment surely deserve praise.

More power to you and to others connected with THE OCCULT DIGEST.

MRS. ELSIE M. WOOLARD.

Clarksburg, W. Va.

A Friend

Sirs:

Each month I look forward to receiving THE OCCULT DIGEST as I would an occult friend. I certainly like your editorials. Trust you will have the very best success.

AMY N. BROOKS.

Lutz, Pa.

Progressive

Sirs:

You stand distinctive in really courageously forging ahead to Pure Truth, no matter how shocking it is to those who dwell in herd ruts. You exemplify, most of all magazines, that progression is the law of Active Evolution.

H. G. WHITNEY.

Binghamton, N. Y.

Criticized

Sirs:

The only criticism I have of your magazine is that it is not large enough. To me it is the most interesting of all magazines.

F. H. RIDLEY.

Toledo, Ohio

Great

Sirs:

THE OCCULT DIGEST is great. Continue your good work.

MRS. D. M. DREW.

Blue Island, Ill.

Likes Us

Sirs:

Mrs. Danelson's editorials are certainly very fine. I wish you the success that your illuminating OCCULT DIGEST merits.

ROBERT D. HAMILTON.

Canton, Ohio

MILESTONES

Died

Harvey O'Higgins, 52, novelist and psychologist (*The Smoke-Eaters, The Beast of the Jungle*, with Judge Ben Lindsey, *Clara Barron, The American Mind in Action*); of pneumonia and heart disease; at Martinsville, N. J.

Hypnotism in Surgery

By DR. ADOLPH F. LONK

IN every physician's practice there are daily opportunities to use hypnotism, yet he does not take advantage of them. Unfortunately, it is too often the practice to employ repeated injections of morphine, from which dangerous beginning almost every case of morphine habit is started. The proper method for the physician to employ in all these cases, except where delirium is raging, is hypnotism.

One finds very few medical books that even mention hypnotism, and only a few of those that have anything at all to say about it do not tell the reader how to practice it or where to obtain such information.

I wish that every physician and surgeon in the land fully understood the simplicity of hypnotism. No doubt, his training has been entirely too material and he is inclined to scoff at a means of treatment so extremely simple and bereft of mystery. The unfortunate rule of human interference in the divine law of cure has been to gauge the value of a remedy by its unpleasantness or its difficulty in applying. We estimate the value of a surgical operation by its hazard and we estimate the value of a drug by its destructive effect upon the tissues and its poisonous properties when administered in large doses. We do not understand as yet that the simplest agencies are the mightiest and that the force of suggestion is the most powerful factor in determining human happiness and health or misery and disease. Mind has always governed and mind will always govern. Therefore the law of cure that most directly reaches the mind is the most successful.

Had it not been for the discovery of chemical anaesthetics such as chloro-

form, ether, ethylene, hypnotism would be used as an anaesthetic in all surgical operations to-day. All of us who understand the grave danger to human life when these chemical anaesthetics are inhaled, can readily appreciate the value and safety of anaesthesia produced by hypnotism. True, hypnotism takes more time, but while under observation in the hospital, before the operation, the patient can be hypnotized several times to put him in the required lethargic state.

Those of us who find an operation absolutely necessary would prefer to be hypnotized, rather than to have forced upon us some drug which may prove fatal, as often happens when the diagnostician has by chance overlooked some organic lesion of the heart.

The production of lethargy or deep hypnosis in surgical operative work is absolutely necessary. This, in most cases, requires from four to six sittings. In some cases, such profound lethargy is produced that the patient will pay no attention whatever to the operation. In others the patient may even sit up and himself assist in the operation, carrying out the directions of the physicians and surgeons, apparently watching the progress of the operation with as much interest as any attendant.

Upon awaking after the operation, the patient does not feel any pain nor is he nauseated as is the case when drugs are used for anaesthesia. Furthermore, there is no stage of excitement where the patient almost breaks the straps holding him upon the operating table, as often happens when chloroform is administered.

Gemini

(Continued from page 32)

found among them. They also frequently succeed in the intellectual world as editors, reporters and newspapermen.

Other suitable occupations for the Gemini-born are bookkeeping, accounting, soliciting or selling, post office work, clerking, decorative art, school teaching, guiding, journalism, lecturing and photography. They may also be mail carriers or railway employees,

etc. The better educated types make excellent public speakers and lecturers.

The inner nature or destiny of Gemini is MOTIVE.

Ruling planetMercury
Day of Week.....Wednesday
Musical ToneMi
ColorYellow
Stone.....Beryl and Aquamarine
Flower.....Lily of the Valley

Psycho-Symbolism

of individuality or separateness, whilst "J" is dependence or nursing, and "K" is nourishment or suckling.

In this series there are twenty-six capital and twenty-six small letters and

(Continued from page 31)

the ampersand (&). These numbers compare very closely with the weeks of the year, the "&" occurring only at intervals, for the fraction.

(To be continued)

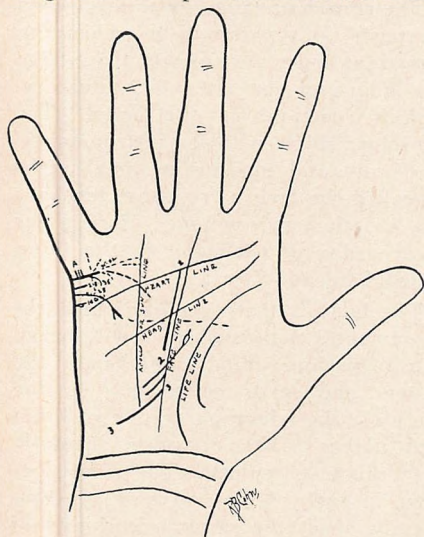
Scientific Palmistry

The Marriage Line

By ALICE DENTON JENNINGS

Illustrated by Rose Cohn

ONE of the most interesting lines on the hand is the *Marriage Line* or *Line of Affection*. This is the line or lines lying on the Mount of Mercury (see illustration), running from the percussion toward the



1. Marriage Line
2. Wealthy Union
3. Influence Terminating in Marriage
- A. Indications of Children

inside of the palm. In some hands there are none of these lines, whereas in others many are seen.

To use the word marriage in connection with these lines is misleading, for it is in no sense to be taken as always meaning a legal marriage. The hand does not recognize the mere fact of a ceremony. These lines are often seen when no such legal contract has been entered into, but when the subject has loved as fondly as if he had been joined in wedlock.

In every case there must be a profound impression made upon the subject before these lines will appear and the more impressions and affections that have existed, the more these lines will be seen in the hand.

Only the deep lines relate to marriage. The short ones to deep affection or marriage contemplated. To be accurate, these lines must be linked up with indications in other parts of the hand.

The following are some of the interesting indications in connection with the Marriage Line:

When straight and clear, it indicates a happy union.

When the line curves downward toward the palm, it indicates the death of the marriage partner.

When the Line of Marriage is clear and plain, with fine hair lines dropping from it, it denotes trouble brought on by illness of the marriage partner.

When the line has an island in the center or any portion, it foretells some trouble in the married life as long as the island lasts.

When there is a short line running parallel and almost touching the Marriage Line, it tells of some deep affection after marriage on the side of the partner on whose hand it appears.

If the line be broken, it indicates that the affections have been interrupted, or broken in some way.

If the line make a hook on the mount, the subject will lose his affection, which will not be regained.

If a dot be seen on the Line of Affection, it indicates an impediment in the course of the affection.

If many Lines of Affection be present, the subject is susceptible in affairs of the heart, more or less seriously as the lines are strong or weak.

If only a single line be seen, there will be but one deep affection.

The longer the Line of Affection, the longer the affection continues, and when a number of lines are seen, the duration of each affair will be estimated by the length of the several lines. By the longest and deepest line may be determined which affair has been deeper than the rest. If two lines run alongside of each other, and are of the same length and depth, the subject has loved two people equally well, at the same time. In every case the highest Line of Affection is the last one which has occurred.

If a number of lines be seen, the upper one the deep one, or one of the early lines deep at the end, it indicates that the early love has never entirely disappeared from the life of the subject.

If the Line of Affection be thin in proportion to other lines in the hand, the subject has no real strong affection. These subjects give little demonstration of affection, are in-

(Continued on page 46)

WHAT DO YOU KNOW

ABOUT FOODS?

Man has gone deeply into the Arts, Sciences, Philosophy and Religion but generally ignores the greatest of them all—Food Science. The simple A. B. C. of What, How and When to eat.

The tremendous influence of Food on our Health, Clear Mind and spiritual progress is greatly underestimated by the majority.

We have blazed the trail to Natural Eating and Living over twenty years, many have learned how to live in health but we want you, who do not yet know, to learn that we maintain a large Store in Chicago to sell NATURAL FOODS.

We sell Books dealing with the subject of correct eating and living by latest authorities. Knowledge is power and you should know how to prevent future calamity. Come to this unique Store and learn how to banish suffering, or write for our instructive Booklet and Price List free on request. We send mail orders all over U. S. A.

We are the National Distributors for Life Grain the remarkable Cereal Health Food, send us one dollar and we will mail you a three-pound package by mail with full directions how to use this laxative food and body builder. Its pre-prepared, ready to eat.

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LEADING HEALTH FOOD STORE

SMILING THRU'

Somebody! Anybody! Nobody!

Amos Skinner, the leading deacon of his church, was chuckling in high glee when he ran into another deacon on the village green. "Got it at last, by heck," he cackled to his friend.

"What you call late you got, Amos?" asked the other.

"Just a little deevise, Ezzy, but it's a-going to make me rich. Every meetin' house in the hull caounty'll want one."

"Haow you figger that out?" persisted Ezra.

"Well, it's a patent contribution box. Coins fall through slots of different sizes. Dollars, half dollars and quarters fall on velvet, nickels and pennies on a Chinese bell!"

Definitions of 1929

WOMAN REFORMER—Girl who would rather mend a fellow's ways than his socks.

ALIMONY—Annual subscription for a back number.

HOOTCH—Stuff that makes a man see double and feel single.

A Phenomenal Storm

The mid-west reported exceptionally heavy snow-fall during January. Buses and trains were stalled everywhere, and in some places the drifts were so high that it came right up to the women's dresses.

Remarkable Infants

Beethoven—When he was only two years old, his mother put him up to the piano and he played with his toes.

Job—He cursed the day he was born.

America, the Land of the Free

—and the balance in easy monthly payments.

While Mother Was Out

Son: "Did Edison really make the first talking machine, Dad?"

Dad: "No son, the first one was made in the Garden of Eden, but Edison made the first one that could be shut off."

Domestic Science Course

Special instruction given at an expensive school to enable a girl to pick out the right things at the Delicatessen store.

To the Point!

The minister was horrified one Sunday to see a boy in the gallery pelting the congregation with pebbles. As the minister looked up the boy cried:

"You tend to your preaching, mister; I'll keep 'em awake."

Astrology Vindicated in Court

"Astrology is not only a science but it is a philosophy." Thus reads a part of the court decision in the recent case of *The People vs. Grace Ellery Williams*. The case, instigated with intent to expose charlatanism, concluded with a vindication of astrology as a science. The successful conclusion is to be credited chiefly to the clear and logical exposition of the subject by Mrs. Williams whose "expoundations of astrological principles were academic and impressive even to her own colleagues in the courtroom," and to the supporting efforts of the American Academy of Astrologians, The Astrologers' Guild and other friends.

The Magic of The Mind

By LOUIS B. JACOBS

THE great urge which dominates humanity is—to live. Not merely to exist like the turtle nor to vegetate like the oak, but to draw from the font of life a draught of elixir that would perpetuate youth, happiness and prosperity. From the moment thought first dawned upon Man, he has sought in alchemy, magic and incantation to learn the secret of longevity, glimpsing that within, pulsates a power of permanent well-being subject to mental command, but never understanding it clearly enough to formulate exact rules for its use.

The mind of man is unquestionably the most sensitive and highly organized mechanism in the entire Cosmic sphere. More accurately than the most perfect mechanical instrument does it weigh, measure and photograph. Thought, its ultimate manifestation, sends forth to and receives impulses from the Ruling Intelligence which has brought into existence all that exists. Its operation can be compared to the new science of wireless phonography.

The radio receiver does not create sound; it brings together sound waves that are scrambled everywhere throughout the ether, and by focusing, makes them again audible. No more does zinc and copper create electricity but, in proper proportion, they bring electricity, which is everywhere, to a point where its manifestation becomes evident. So does the mind gather the elements that pervade the universe and by focusing them into an ego, cause them to become you.

This ego of you inhabits a material house known as the body, which is composed of sixteen known chemical elements, each vibrating at a ratio determined by cosmic influence, the whole co-ordinated into a condition referred to as perfect health, governed and maintained by Universal Mind or the great godhead of Natural Law.

This Universal Mind is manifest in man by (1) conscious or voluntary mind which controls your reason, your will and your determined acts. As the result of its mis-use, the perfect co-ordination of the body becomes impaired and registers as illness. (2) Subconscious mind or the storehouse of memory which contains the recollection of all experience of the individual as well as memories of some of the experiences of his ancestors, i. e. hereditary traits. (3) The unconscious mind which is still very much of a mystery. This is probably a cosmic mind, knowing everything. Telepathy, clairvoyance, the inspirational states of genius and the deeper states of hypnosis such

as deep trance, have revealed this unconscious mind to us, but our knowledge of it is still but rudimentary.

It is this mind which must be the co-ordinator of the individual, mental and physical, and the problem of psychology is how to prevent the conscious mind and the subconscious or memory mind from disorganizing the unconscious mind's perfect control of the body.

The conscious mind constantly sends messages to the organism (when the vibrations from the environment strike the brain and nerves), which cause injurious reactions in the body. The conscious mind with its instruments—the brain and nervous system—might be called the body's "response mechanism" to the environment. Herein lies the paradox of the mind or the thing called Life and Death.

The body is threatened by some environmental thing such as a wild beast. The conscious mind apprehends the danger and sends messages over the body via the telegraph system of brain and nerves. The organism instantly responds in every cell. The organs behave in such violent ways as to completely upset the normal workings of the organism. The entire chemistry of the body is changed. Strong poisons are thrown into the blood from the glands—stimulants—to enable the body to fight the outside enemy. Digestion is arrested, the heart is overstrained, the brain and nerves are expending energy at terrific speed. Obviously the work of body building is not only arrested, but the body is poisoned and spent. This is the picture of the body in its emotional response to the environmental suggestion or the effect on it of the unconscious mind, a destructive process involving poison and disorganization against which it is necessary to protect the body from the varying degrees of danger which beset it every instant of consciousness.

Dr. Alexis Carrel of the Rockefeller Institute has said "the brain and nervous system destroys us or is the cause of death." Yet without it, man would be destroyed by the environment. Beasts would devour him, or he would freeze or get sunstroke or starve, etc.

It is clear that the problem of well-being lies in the conscious mind or its control, and thus to control the subconscious which also might act destructively on the body (as in nightmares) so that the natural functioning of the third or unconscious mind may be left in control of the body as a

(Continued on page 42)

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

The Artist's Strange Model

Here is a true story by Bruce Kinnard Moir that will interest psychic researchers.

"One summer's evening many years ago the London train drew up at a way-side station, and Mr. Western, a fashionable miniature painter, alighted. He was driven in the twilight through charming scenery to a delightful old country house, to which he had been asked in order to paint the portrait of the owner's daughter, who was just coming of age. In due course he was conducted to his bedroom. It was an exceedingly pleasant room, with two big windows which let in plenty of light, with a fine carved four-poster bed of black oak, while the rest of the furniture was of the same period.

On the second morning after his arrival the artist woke suddenly, hearing a noise by his bed. It must have been about four o'clock, and the room was quite light. On sitting up in bed to ascertain the cause of the noise he was surprised to see a woman moving about, and, much to his astonishment, her clothes were of a curious fashion, such as were worn by ladies of quality in the early eighteenth century. She walked listlessly about, and stood for some five minutes in the middle of the room, and suddenly disappeared. The artist said nothing to his host the next morning, but waited to see what the next night would bring forth. Sure enough, the same thing happened again, at the same time. Then an idea occurred to the artist, and that night on retiring to bed he placed his materials on a table beside it, in order to paint the apparition should it appear again. In the morning he was awakened in the same way as he had been on the two previous mornings. He immediately began to paint a miniature of his strange visitant, and in about three days his painting of her was complete. That day, on going down to breakfast, he took it with him to show his host.

"Can you tell me," he said, "who this lady is? She has visited my bedroom for the past five mornings at about four o'clock." His host took the painting, and when he had glanced at it a look of astonishment and horror came into his face. He took the artist aside, and begged him not to mention the fact to any of his guests. "You have portrayed exactly," he told the artist, in a voice that shook slightly, "the features of a lady who about a hundred and fifty years ago committed a murder in this house, and is re-

puted to haunt it at a certain season of the year. It is her spirit who has been your model."

Mr. Western always kept this miniature as one of his most treasured possessions. The features are vindictive and cruel, and many people shudder at the evil expressed therein. The miniature is still in existence, being in the possession of a Mr. Surrey, a grand-nephew of the artist who sat with such a strange model.—Two Worlds.

A Dead Man Locates His Body

According to "The Lincolnshire Echo" Mr. W. Baker, aged 50, of 185 West Parade, Lincoln, England, had been missing since January 25th, and search for him was unavailing. His body was subsequently found on March 11th near the Saxilby Railway Bridge, and at the inquest a verdict of "Found Drowned" was returned.

The interesting fact emerges that as long ago as February 7th, Mr. B. K. Kirby, President of the Skegness Spiritualist Church, had an interesting message from the deceased. Mr. Kirby said: "I knew nothing about the case at all, since I had not been in Lincoln since Christmas week. I attended my father's funeral at Eastgate Church on February 7th, and on that evening was holding a seance just outside Lincoln, and I received a communication from my father, whose funeral I had just attended. Immediately after my father left the circle another voice came and said, 'I am Baker, the missing man.' I said, 'Where are you missing from?' He replied, 'Lincoln. I am fast under the water by one arm, near a bridge, where there is a clomping of horses going over.' He also told me that his body was much swollen, and he begged me to try and help in the matter for the sake of those dear to him. I promised to report the message he had given me that night, and I made a communication immediately to the central police station at Lincoln."

On inquiry at the police office, "The Lincolnshire Echo" were informed that Mr. Kirby had made a verbal report of the spirit message on February 7th to Superintendent Cook, and that more out of curiosity than conviction the police had dragged the waters of the Fossdyke in the neighbourhood of the bridges at Brayford Head and near the gasworks, but nothing was discovered.

Nearly a month later the body was recovered from the Fossdyke near the Saxilby Bridge.

STEVENS OCCULT HUMAN-ANATOMY CHART

IN COLORS

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Glossy black leather rug to place underneath crystal, size 6 inches square, each 50c.

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you that I will teach you, by mail, in one lesson, the simplest, shortest method all for \$1.00. Not telepathy. You can read one's mind to a dot, by only looking in the eyes of partner, chum, sweetheart, etc. Praised by New York, Boston, Montreal Police Chiefs; colleges; Thurston; Blackstone; etc. If fake, let them arrest me.

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DO YOU REALLY KNOW WHAT HAPPENS

WHEN YOU DIE?

Amazing, startling FACTS that Science has actually discovered and PROVEN about AFTER-DEATH and LOVED ONES gone BEYOND sent for 10c in stamps. Pioneer Press, Dept. 6C Hollywood, Calif.

Friends of Dumb Animals Appeal to Public

For Aid in Passing New Humane Slaughter House Bill

Let the public, without sentimentality, but thinking only of fairness and justice, study the present barbarous methods of slaughter and the brutal cruelty inflicted on food animals. From the day of birth these poor animals are roughly handled; the big majority are raised on ranches and brutally branded with red hot irons—left to their fate to live or die of starvation and exposure on the plains. If sufficient forage is at hand to keep them alive till they can be loaded on cattle trains, then further tortures are added by crowding them into cars so packed, they cannot lie down to rest, when their long journey on the cattle trains without food or water begins. If they fall from exhaustion, they cannot rise and often times are trampled to death by the others. Not satisfied with this brutal treatment, those that can stand on their legs at the journey's end are prodded and clubbed off the cars to the slaughter houses. Once they reach the slaughterhouse floors, the torture begins. In Jewish slaughter houses a grapple chain is thrown around one leg and they are thrown to the floor. This is called casting. The animal is then partly suspended and its throat cut by a rabbi. It is then allowed to bleed freely as it writhes and throws its head about in its death agony. When its throat is cut it is fully conscious and remains so for some time, for the great nerve center—the spinal cord—is not severed, and the animal, fully conscious and in frightful agony, is left to bleed to death. This consciousness lasts from three to eleven minutes, and, in many known cases, sixty minutes. In the commercial method of slaughter, the beef animals are stunned by the sledge hammer or pole-axe and then bled afterwards. But it is often true that the first blow is not effective and the animal has to be struck again, sometimes three or four blows, before it is stunned. With hogs, they are stuck, and sheep and lambs have their throats cut without stunning.

The humane public and humane organizations can all do their part in bringing to an end this most fiendish of all cruelties, by giving their support to the "Humane Slaughter House Bill."

Letters and telegrams should be sent to your state Senators and Representatives, notifying them in no uncertain way that you wish this bill to become a law; get your friends to do likewise.

Definite information is free upon request from The Animal Welfare Legislation League, Inc., Six-Sixty Riverside Drive, New York City.

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

Einstein's Field Theory

As 24-cent copies of Albert Einstein's abstruse "Coherent Field Theory" reached the U. S. recently, the man himself, his wife and a daughter plodded about Wannsee, simply hunting rooms at that lake colony twelve miles from Berlin.

The man's face was yellowish. He looked haggard, nervous, irritable. He sounded querulous. An internal disease, which last summer he feared would kill him before he could complete his newest theory, has made him so. That disease—plus the harrying visitors who buzzed and scraped about him, and years of indoor, sedentary work. Dr. Einstein, like so many other Jews and scholars, takes no physical exercise at all.

He works in the attic of a five-story apartment house at Haberlandstrasse, 5, a quiet thoroughfare near Berlin's zoological garden. A large iron door, which clangs as it shuts, keeps him in solitude and silence. The room smells of tobacco. He smokes a long-stem briar pipe, into which he tamps tobacco with his thumb. His working tools are paper and pencils on a good-sized table and his books (cheaply bound in paper for the most part) on shelves around the wall. Ornaments are a four-foot telescope and a large terrestrial globe. The grand piano in the room is his diversion.

He taught himself to play the piano. In music he prefers Beethoven, Haydn and Mozart, Mozart most of all. He also plays the violin well. A concert is one of the few evening attractions that will entice him out of his flat below his study. He goes to bed early and rises early. Another lure is any opportunity to play his fiddle to the inmates of a Jewish home for the aged. Dr. Einstein is a conservative Jew, a Zionist, and, politically, a Socialist. So is his wife, Frau Elsa Einstein.

Dr. and Mrs. Einstein are cousins. March 14 he will be 50 years old. She is almost that age. Ten years ago they married, after previous marriages and divorces. She is a level-headed, practical woman who finds her philosophizing husband no nuisance. Said she of him some time ago: "Professor Einstein is not eccentric. He wears stiff collars when the occasion demands it without protest. He hardly ever mislays things. At least, not more than most men. He knows when it's time for lunch and dinner."

In January, when his "Coherent Field Theory" was finally printed (in a six-page pamphlet), he wrote a 5,000-word explanatory article for the *New York Times*. That article brought him several thousand dollars. The money was useful,

for the Einsteins are, like most scientific families, comparatively poor. Not much income ensues from his professorship at the Academy of Sciences or from his directorship at the Kaiser Wilhelm Institute for Physics. Yet the Einsteins, if they were really in need, might look with confidence to their very rich relatives, the Kochs and Dreyfuses of Germany and France. They are related to that Robert Koch (1843-1910) who discovered tuberculosis and, after Louis Pasteur (1822-95), founded modern medicine. Alfred Dreyfus (1859—), of France's famed "Dreyfus case," is Dr. Einstein's cousin.

Small income and cultural preferences send the Einsteins to the popular, but not costly, German water resorts for their vacations. Last summer, when the professor was so weak from illness, they were at Luebeck, old Hanseatic town on the Baltic. There Dr. Einstein lolled about in his beach chair or in his sailboat. He likes placid sailing. Once the sails are fixed he stretches out, hands under his head, and idly watches the sky. This he will do for hours.

Sailing was the main reason for the Einstein's house-hunting at Wannsee last week. The lake is a bulge in the Havel River and boats for hire are plentiful. And it is not far (only twelve miles) from Berlin, where Dr. Einstein must earn his academic salaries by explaining his physical theories of the world, of electricity, of magnetism, of the real unity of all.

Einstein's World. The first philosophical explanation of the world was by Thales (7th and 6th centuries, B. C.), Greek philosopher. He reasoned that all things were made of various combinations of earth, air, water and fire. Compared to modern natural philosophy, Thales was simply saying that a small man was rapidly walking down a broad street.

During succeeding centuries, especially during the 19th, scientist-philosophers recognized more and more elements in nature. Once the world was considered flat with the sun leaping over it daily, the moon nightly. The Nicolaus Copernicus (1473-1543) showed that the moon spun around the earth and that the moon and earth together spun around the sun.

And men gradually grew to conceive the sun and all its planets moving together through the Milky Way, and the Milky Way with all its stars (and their probable planets) drifting with other galactic systems through the universe.

Isaac Newton (1642-1727) figured out a law which explained pretty well, but not perfectly, how those stellar bodies

moved. One body, said he, attracts another body according to their mass (weight, size, momentum) and the distance which separates them. Such is the action of gravity.

Other men discovered electricity; others magnetism. They phrased mathematical laws which explained in a rule-of-thumb way, electrical and magnetic action. James Clerk Maxwell (1831-79) put these laws most precisely—and made electricity and magnetism nearly the same thing. Maxwell's laws made possible electric light and power, telephones, radios.

Heinrich Hertz (1857-94) discovered electro-magnetic waves. Light was realized to be an electro-magnetic phenomenon.

Other men discovered that things were not as they seem. They are made up of particles; particles of molecules; molecules of atoms; atoms of electrical protons and electrons; protons and electrons of world waves which happen to meet, get tangled up, unkink and go undulating on again. Ernest Rutherford (1871—) in 1911 proved the electron theory. Arthur Stanley Eddington (1882—) is a fine fiddler with the wave theory. Arthur Holly Compton (1892—) is another.

E. F. Fitzgerald discovered that an object changes its shape somewhat, according to its position or movement. Albert Einstein proved that objects change with time, that time itself is not a definite thing. It is different according to the viewpoint. Your hour is not my hour. . . . The scientists, in short, got a long way from the short man rapidly walking down a broad street. They had noted details. The short man was perhaps 5 ft. 4 in. tall; he weighed 145 lbs.; wore unpolished black leather half-shoes, black lisle socks, a grey tweed suit, a taupe-colored felt hat pulled down over his bespectacled hazel eyes. His black, curly hair was awry and needed cutting. His hands were in his pockets, with one nickel, one dime and one quarter. Other people of other descriptions were milling and gumping around him with other gaits. Traffic was moving, rumbling and screeching. The earth quaked from subway trains and building blasting. . . .

Only a superb mind could note and keep track of all those people, all their attributes, all their movements. Albert Einstein's is such a superb mind.

In his world nothing stands still. All moves; all changes. There are no straight lines. Everything curves. The world has an end but no boundary. It is like an orange with the rind pared down to nothing and the pips taken out. Within and around that imaginary sphere which remains of the orange, intangible forces wave in every direction. Some waves bump and dampen each other's motion until they have no movement left. But their energy is not lost. It goes into other waves which may bump and merge and thereby strengthen each other. Elec-

trons and protons form and attract each other. They create atoms of matter, the atoms molecules, the molecules earth, water, air. Fire (heat) is one effect of their interaction.

The Einstein world is a great "field" which has height, breadth, depth and time as its elements. Measuring those four elements requires a new kind of geometry—fourth dimensional geometry, Einstein geometry. It is infinitely more complicated than Euclidean geometry taught at high schools and colleges.

Special Theory of Relativity. Einstein did not develop his conception of the world suddenly. He began by *suspecting* that nothing in the world was privileged, neither matter, nor motion, nor anything else. His suspicion led to the perception that there is one great physical law which describes everything.

First he inspected electrical and magnetic phenomena. Everyone knows, and had known, that they are intimately related. Electricity flowing through a wire coiled around a piece of iron makes that iron magnetic. As a piece of wire passes between the prongs of a horseshoe magnet, an electric current is generated. James Clerk Maxwell showed that the laws of electricity and of magnetism were very much alike. Albert Einstein, in 1905, showed that the forces were different aspects of the same mother force.

General Theory of Relativity. If a man and an egg drop from an airplane at the same moment they will strike the earth, if there is no air resistance, at exactly the same moment. Such is an effect of gravity. Isaac Newton described the effect well with his laws of gravity. Albert Einstein did better with his general theory of relativity. He found a metric (a measure) with which he could subdivide practically everything that happened in his fourth dimensional world. It was a theoretical measuring unit invented by George F. B. Riemann (1826-66), mathematician.

The Riemann metric subdivides time, space, undulations, tensions and the other simplest phenomena of the world. By multiplying that unit as though it were (crudely) pounds, gives the force of gravity between, say, the earth and the man or egg falling from the airplane. Gravity is thus not unique as Newton believed. It is a part of the world's pervasive unity. Again Dr. Einstein's suspicion brought him to perception. This was in 1916.

Coherent Field Theory. The natural phenomenon for which the *general* theory of relativity did not account was electro-magnetism. Dr. Einstein in 1905 had shown that electricity and magnetism were different aspects of one world activity. In 1919 he showed that gravity was another world activity. It was impossible, he believed, that gravity and

(Continued on page 46)

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THE OCCULT DIGEST

1900 N. Clark St. Chicago, Ill.

The New Metaphysics

(Continued from page 38)

protective force against the ravages of time, disease and fear.

By earnest effort, the subconscious mind may be developed to possess memory to a marked degree which may be called to consciousness at will, though sometimes somewhat sluggishly. The power of the unconscious is infinite; it extracts what it desires not only in its own bodily storehouse but from the consciousness of whomsoever it wills. It possesses the power of overcoming time and space as well as gravity, its own bodily home and material laws. As an ectoplasm or astral substance, it can project itself into an independent and visible materialism and go forth into the astral or spirit world to contemplate either the past or the future, leaving the body meanwhile in a state of lethargy or suspended animation simulating death until it returns in accordance with the suggestion of time, dictated previously by the conscious Will.

To accomplish this control, it is necessary for the volitional mind to negotiate the portal of subconsciousness. A guardian stands at that threshold who never sleeps nor relaxes. Those who would enter must qualify. This borderland cannot be invaded by an uninitiate and its approach is over a rough and rugged path known as self-mastery. Entrance can only be gained by arduous meditation, introspection and concentration. Therein lies the secret of the magic of the mind.

Meditation, or the planning of one's life course in accordance with the guidance of Divine Light, is accomplished by courting the silence, cleansing the mind of conflicting thoughts and permitting the flux of inspirational direction to flow into consciousness from the unconscious mind. This comes when the conscious mind and body are completely relaxed, as in that state between sleep and wakefulness in which we dream.

Introspection, or self analysis is concomitant with meditation. Through introspection we are made aware of our imperfections and by ascertaining the truth, are freed of them; thus we arrive at perfection as we gradually

perceive it through the wisdom of our unconscious mind released by degrees as a guide to rule our destiny.

Concentration is the key which unlocks the gate to a full understanding of life, both material and spiritual. Once its secret is acquired, a veil is lifted and the grandeur of perfect being stands revealed, not merely as a vision but to the understanding.

Tension and friction are the destructive enemies of the ego as well as of the body. Muscular tension causes pain and sickness; mental friction causes irritability and inefficiency, therefore, character is warped and health affected by will effort that is strained. Perfect relaxation, both physical and mental sensitizes the mind and body for the indelible impressions of wholesome suggestions which make for comfort and well being.

To learn to concentrate, therefore, is the first step to attain the subliminal condition in which all knowledge can be acquired. Those who have developed the faculty to a marked degree are recognized as geniuses; those with moderate ability to concentrate constitute the vast horde of mediocrity, while those who entirely lack this ability are the non-consequentialists who compose the overwhelming majority of the earth's population. It is, therefore, correctly said that only by concentration can man be elevated from the crass existence of materialism into those realms bordering on divinity.

Relaxation is a prerequisite of concentration. Most people believe they possess the ability to concentrate until put to the test, and then are surprised that they are really unable to focus their attention beyond a few seconds. It is only by constant exercise under the proper conditions that absolute concentration can be acquired.

The following directions are presented as an exercise, the rigorous observance of which will react to immeasurable benefit, for under proper relaxation, all aches and pains can be induced to "let go" their influence over the body upon command of the mind.

To prepare to assume a position for complete relaxation remove all cloth-

ing that is apt to irritate or distract. Lie flat on the floor—do not employ a couch, bed or pillow for this exercise. Lying upon the back, let loose of every muscle of the body by raising each limb separately and permitting it to drop back out of control of the muscles until it rests comfortably and naturally beside the body. Next raise the head a couple of inches and permit it also to drop, the slight thump will not hurt, exhale and permit all the internal organs to relax.

You will now experience a sensation of extreme lightness of the body. If this airy feeling does not come, it is because there is tension somewhere. When complete relaxation is attained, then the body is in a condition to throw aside its ailments. This is accomplished by repeating mentally: "I demand that all pain immediately cease! I command that the annoyance of all aches leave at once! I insist on obedience. Go!" If the relaxation is thorough and the demand forceful enough, the pain, be it of mind or body, will desist. Likewise, desires for good health and material acquisition can be thus commanded. These are proven psychological phenomena.

To concentrate. When in a condition of relaxation, with eyes closed, focus the mind upon some pleasing object such as a beautiful vase, a sweet scented flower or a delightful painting; anything that is soothing and passive. To focus upon a foot race, for instance, is obviously inductive to mental tension and therefore, not suitable.

To the exclusion of all other thoughts, keep the mind fastened upon the chosen object until it can almost be seen mentally and the color and perfume imaginatively sensed. Keep the mind steadfast upon this object just as long as possible. At first, it will be found to stray and refuse the mental shackle, but gradually one will be surprised to find the seconds growing into minutes and the minutes into hours until finally will come the power for indefinite concentration. When this degree is reached, the unconscious mind is under control and then one can properly claim that his body and his life are absolutely his own.

Soul Mates

(Continued from page 22)

and the cover lifted; enabling me to jump up and join her.

My body tingled all over with superabundant energy. Never in my life had I felt so well. It seemed to me that never again would I become tired.

"If I had an apparatus and force like that on the Earth," I told Dee-a-a, "I would soon have more money and other wealth than I would know what

to do with!"

"Wealth—money! What are these things, Jo-oh-n?" Quite evidently she was puzzled.

Then, as we passed out of the bathhouse, and were again in the great avenue of trees which led to our home site, I proceeded to explain to her the significance of wealth in our world on Earth.

My explanation astonished and puzzled her greatly.

"What a pitiful, senseless waste of energy and opportunity it seems to be, this accumulation of 'wealth' as you call it!" she exclaimed. "We on Solaris do not need these things. We use our opportunity and energy to develop our inner powers."

(To be continued)

POETRY

THE UPCOMING SUN

By THOMAS GREENWOOD

The upcoming sun thrusts night into day
As earth swings on o'er her elliptic way.
This song of constancy, by the eons
taught,
Brings the minds of men to heavenly
thought.

These shafts of light and dewdrops daily
born
Bring moisture and life to rosebush and
thorn;
To each flower, branch and bud o'er hill
and dale,
The creator's full nature in all doth
avail.

Man works in the morning and rests at
noon;
He plods till the evening and sleeps by the
moon.
Through many years of such does he go,
In turning the sod with spade and hoe.

Life after life, and age upon age,
His soul is held in this mundane cage,
Till weary in body and with saddened
eye,
The mind gives vent to the heart's true
cry.

Forlorn and forsaken by earthly friends,
The struggle goes on though the body ends;
But at last in earth's darkest night
A ray shines forth from the mount's high
light.

Then hope leads the heart, faith steadies
the mind,
As the soul pushes on, its goal to find;
Rough may be the path, steep may be the
climb,
And many a heartache may mix with the
chime,
Yet—the upcoming sun thrusts night into
day,
As earth swings on o'er her elliptic way;
And the soul, eager, glad and gay,
Finds her goal through beams of a gold-
en ray.

IF—

By CYRUS C. JOHNSON

If we can find where flowers grow
Of richer hue, of finer mould,
If we can catch the roseate glow
That turns the morning hills to gold—

If we can see the light that gleams
Above the beams of morning sun,
And read the tracery of dreams
That lingers when the day is done—

If we can sing the stars to rest
That beckon o'er the midnight plain,
And know somehow that it was best,
That once we drank the cup of pain—

When, like some high ascending band,
Orion to oblivion slips,
If we can, kneeling, kiss the hand
That prest the wormwood to our lips—

If rain and sunlight from above
Can win new flowers where we trod—
Then, we have found the Soul of Love.
Then, we have touched the Robe of God!

THE ISLAND OF CONTENT

By E. S. BROOKS

In the great sea of life, there's a beautiful
isle,

Protected by reef and shoal.
An island serene, where abundance is seen,
Bringing peace to man's restless soul;
It is rich with gems of every kind,
Most fertile is its soil,

It furnishes cheer in every form
For the weary, from hardship and toil,
Storms that threaten in angry mood,
To lay waste this tiny land,
But the waves that dash 'gainst stolid reefs,
Are scattered on every hand;
Fierce winds that sweep o'er this isle of
the deep,

Spend their fury in vain,
For the deep rooted trees, with graceful
ease,

Bow, and straighten again.

—The Telegraph World.

THE RETURN

Poem received by a woman medium in
Berlin while in a trance with the great
German poet, Ludwig Uhland (1787-1862).

Will you come back to me?

Yes, some day.

Can men return along that lonely way?

Yes, when the skies are blue

And sunlight falling through

On leaves yet wet with dew

I will come back to you.

Yes, some day.

Will you come back to me?

Death is so deep.

Can men awaken from their last long sleep?

Yes, when night greets morn,

In the first flush of dawn,

When poppies red are born,

I will come back to you,

Yes, some day.

Listen, and you will hear my voice,

Quick, for I may not stay.

You must be listening to hear me,

When I come back some day.

Out of the mists of pain and doubt,

Hold me a welcome in your heart.

But oh, oh do not shut me out

When I come back, when I come back,

some day.

—The Harbinger of Light

HAPPINESS

By D. V. JAMES

O Happiness, O Happiness,

Where hast thou been all the years of my

life?

Have I not sought for thee in peace and

in strife?

Have I not looked for thee where icy waters

lave

The shore? Prayed for thee where tall

palm trees wave?

O Happiness,

And called and mourned for thee in moun-

tain cave?

O Happiness, O Happiness,

What are thou that thou hast evaded me?

Have I not burned incense enough before

thee?

Have I not desired thee with all my mind

and soul?

Have I not made of thee my God, my goal?

O Happiness,

And tendered thee gladly ev'ry asked for

toll?

O Happiness, O Happiness,

Amidst riches and pomp I have gained

thee not.

And have found thee absent from the fair-

est spot.

Why do I find thee now in pain, where

teardrops start.

In defeat, in each sting of fortune's dart?

O Happiness,

To search the world and find thee—in my

heart.

THE UNREMEMBERED

By ALVA ROMANES

When down a fragrant summer lane

I hail the scented earth,

There come, like some elusive strain,

The powers I lost at birth.

I know that every flower and tree

Is but a vague pretense

Of glories that I cannot see,

Obscured by human sense.

The endless robe of living green

That mantles shrub and grass

Is but a veil o'er things unseen,

To which I cannot pass.

I feel that in the petalled rose

Are beauties past my guess,

And whispers from each leaf disclose

A vast forgetfulness.

FORCE OF HABIT

An Editor knocked at the heavenly gate;

St. Peter ushered him in.

He looked at the mansions stately and

grand,

And the golden streets, and then—

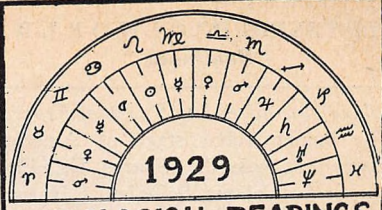
He knit his brow with a troubled look

And returned St. Peter his deed,

Saying, "Thank you for submitting same,

But it's not suitable for my need."

—Writers' Digest.



1929

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

Continued

Machine Age an Aid to Spiritual Progress

The human robot stage of American industry has passed, declares Dr. Elton Mayo, industrial psychologist at Harvard College. The unskilled worker, he says, has been replaced by a complicated machine with steel fingers, which feeds itself with raw materials, sorts and packages its output. And man, liberated from brute burdens, is turning his physical and intellectual strength into spiritual channels.

The philosophers of gloom and industrial unrest who saw in the machine man's greatest enemy since the days of human slavery got no sympathy from Dr. Mayo. More and more the machine has taken over the monotonous labors of man until the human robot has largely disappeared. The complicated machine does the repetitive labors which produce morbid preoccupation, social unrest, inefficiency and a great labor turnover in industry.

Where monotonous labor is still performed by workers, experts in mental hygiene are needed to maintain a high standard of personal efficiency with a minimum of aversion to the work being done. "Industrial psychology discovered that workers produce less in a ten-hour work day than they do in an eight-hour day."

Mrs. Philip Champion de Crespigny, Famous Author, Endorses Spiritism

Mrs. Champion de Crespigny, famous artist, playwright, novelist, author of a late psychic novel, "The Dark Sea" answers an interviewer from the "Daily News" of London;

Question: "Do you consider the Spiritualists' claims of communication with the dead as proved or disproved?"

Answer: "My answer is unequivocally that they have been proved."

Sound Seen, Light Heard

An electrical apparatus has been developed which makes sound visible and light audible. A light beam moves about a room, causing music when it hits a mirror target. When the light leaves the target or when it is intercepted the music stops. The equipment is a photophone, utilizing the perfected photoelectric tube, electric pick-up and newly developed amplifiers and sound reproducers.



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Your Personal Problems Solved by The Psychic Editor.

No charge is made for answering personal problems in these columns, but 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 in the editor's hands by 1st of 2nd preceding month. Positively no questions answered by mail unless accompanied by three dollars. Address the PSYCHIC EDITOR, The Occult Digest, 1900 North Clark Street, Chicago, Ill.

F. L. (Calif.) Death or marriage not indicated this year.

E. M. (Mont.) The happiness you seek can be obtained through your own change of tactics. Analyze the cause and correct the error. Be your old self, then the future will bring happiness.

J. F. (Mich.) The year 1929 is not as productive of good things for you as 1930 will be. Party will not regret—build over the ruins.

F. L. C. (Mich.) Marriage not consummated this year.

J. G. S. (Canada) You would be very successful, through your psychic perceptions, in astrology.

M. L. (Iowa) House will be remodeled. Do not mix in the affair.

W. P. D. (Ohio) All money located—settlement quite satisfactory.

M. M. C. (Mich.) Shut the door to the past and build the future clean-cut from all old ideas. Never more than friends—love comes later.

L. F. C. (N. Y.) Marriage not indicated. Complete change in your life.

E. M. T. (N. Y.) You do not understand the law of Yoga. Marriage not indicated for several years.

M. A. McC. (N. Y.) Not for several years. Travel is indicated for you.

L. M. L. (N. Y.) The year 1929 is a planting time for you. Your harvest comes in 1930-1.

M. A. H. (N. Y.) 1936 will be your fortunate year.

E. G. (Ill.) Marriage not indicated for near future.

A. R. T. (Tex.) Not much change in the next six months; after that things look better.

C. F. C. (Mont.) Mines bring fairly good return. Oil not within your reach.

S. W. S. (Calif.) Circulation very poor, causing imaginativeness to an alarming degree; needs rest and quiet.

L. M. H. (Wash.) Brother still living; will hear from him. Children not indicated.

B. E. R. A. (Calif.) Answering your first question: The land is valuable. Second question: About two and one-half years.

F. Z. (Ind.) The urge to write is prompted by the Spirit but means very little profit, financially. Life takes on a rosier hue for you.

G. A. G. (Tex.) You would be very successful in a business of your own. Living in California not indicated.

C. A. B. (Mo.) Live outdoors. Get some

light outdoor employment to occupy your mind. Avoid marriage until health is restored.

J. K. S. (Ill.) Stick to your profession.

A. P. (Nebr.) Do not get discouraged. It will take some time for things to clear, but you will eventually succeed.

T. S. K. (Tex.) Neither one, but a mineral salt that will be very valuable. Keep going—you cannot fail.

G. H. (Calif.) Stick to job—no luck in homestead.

C. K. (Wash.) Swelling caused by interrupted circulation in hip. See osteopathic doctor.

M. G. T. (Calif.) You are a natural-born teacher. Marriage comes later in life.

M. M. (Calif.) Marriage not indicated.

N. C. (R. I.) Everyone will be more successful in the future than in the past.

E. L. L. (Calif.) Do not sell. Marriage consummated early part of 1930.

J. L. B. (Canada) Just be patient and keep the good in sight—a gradual improvement will reward you.

A. M. W. (Ore.) Oregon.

E. B. (Calif.) In 1929 you build for success coming in 1930-1. Sell part, but not the homestead.

E. P. L. (N. Y.) No change in location. Improved condition in occupation. Future brings happiness.

J. G. (N. Y.) Home life changes; future brings happiness.

M. F. (Ohio) Why sell? You have a good property. Marriage indicated.

W. C. C. (R. I.) Business conditions improve steadily. Marriage not indicated—do not advise it.

M. V. L. (R. I.) Keep to present business. Marriage to one you know indicated.

G. H. K. (N. Y.) Marriage not indicated. Financial conditions for 1929 good.

S. A. W. (Calif.) Nothing to speak of. Letter not revealed.

M. A. B. (Ill.) Husband will get better and be able to work some. You are a capable woman and will get on better.

W. S. (Wis.) No one can help you but yourself. Put your mind on your work. Vision a goal and assert your will over all else. Cultivate an independent spirit of self-control. Think of others—forget your ills and that is half the battle. Your self-pity is your worst enemy.

G. S. (Calif.) The remainder of 1929 is the planting time of your life, continuing through the first half of 1930 after which you reap the harvest in affairs pertaining to your question.

DREAMS

Psychically Interpreted BY THE DREAM EDITOR

Have you ever had a dream which later came true? Psychically interpreted dreams are of benefit to the individual 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 in the editor's hands by the 1st day of second preceding month. Positively no dreams interpreted by mail unless accompanied by three dollars. Address THE DREAM EDITOR, The Occult Digest, 1900 North Clark St., Chicago, Ill.

G. H. (Calif.) One at a time. Your first dream was a psychic revelation. It is a prophecy of what will actually take place in your life when you realize that you are the master who controls your ship (of life). Your second dream portrays the same thing, as do also the third and fourth. Study your dreams from the angle of this answer and you will find that it all is symbolic of your own weaknesses and the object of the spirit who is trying to impress you is to create within you self-reliance and mastership in the affairs of life.

E. P. (Canada) Your dream is characteristic of your present situation and signifies relief in sight from annoying circumstances and protection from a threatening condition.

S. A. W. (Calif.) Your dream is a symbol of your future happiness and success.

H. A. R. (Wash.) Your dream symbolizes the precarious condition now arising within you in connection with others whose secret you are trying to solve and warns you against danger.



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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(Continued from last month)

Ea The Babylonian god of the deep.

Ear The organ of hearing and the most highly developed organ we have; originated in the Saturn Period. Its germ was said to have been implanted by the Lords of Flame. We are told that musicians, prior to birth and while in the heaven worlds, are taught by a teacher and aided by the creative hierarchies to insure great accuracy and mathematical adjustment in the construction of the semi-circular canals. When the ear of the desire body is being used the ear of the physical (dense) is quiescent, and practically dead to the world.

Earth The globe on which we dwell—originally a firemist. Occultism informs us that during the Polarian Epoch both earth and moon were part of the sun, becoming separated at the end of the Hyperborean Epoch. It is an intelligent globular being with every molecule endowed with pulsating life and acute sensation. Her sex is manifested to us as feminine, and her breasts contain the nine lesser mysteries which are far more difficult for the occultists to investigate than the accurate knowledge of the desire world. Beyond the nine strata comes the core containing the heart, brain, sex of this great spirit "before the Throne." We cannot limit the Absolute by saying that there are no other worlds denser than ours.

Earth Period One of the earth's rebirths. It has reached three and one-half revolutions and has three and one-half more to make. At each revolution an element is added. Following this present period comes the Jupiter Period, preceded by the usual cosmic night.

Easter Derived from Ashtoreth (Ish-tar, Istar), the Babylonian goddess. The name of the Jewish Passover was derived from Paschal (Pesach), "a passing over." A passing of the sun across the equator at the vernal equinox. Atlantean origin. For the Christian it was the cosmic Christ that was crucified whose passover we celebrate. This is not, however, denying the literal crucifixion at Jerusalem.

Ech-Uisque Gaelic word meaning water-horse. One of the goblins of Highland folklore, sometimes confused with the Undines.

Eckartshausen, K. Von. (1800-?). A devout religious mystic of the renaissance who wrote "Clod on the Sanctuary." His books were once in great vogue in France and Germany.

Ecstatica One, generally a neurotic, who may be subject to reveries and trances.

Ectenic Force The force, supposed to emanate from the medium, that moves objects, the physical body not being in contact.

Eden, Garden of A period prior to the Lemurian, when man was more spiritual than now and when he was still bisexual. At the Adamic Age a deep sleep came upon man and there was cleavage of the sexes.

Edgmoor A beautiful piece of property, formerly owned by the Dupee estate, in Wisconsin, which was donated for the treatment of the obsessed (subjective insanity).

Eels Were believed by most of the ancients and by many of the Scotch, to possess magical qualities, and to grant to those eating the warm hearts the gift of prophecy, and the power to raise the dead, which belief probably had its origin in the fact that the eel meat when once cooked and allowed to cool overnight again becomes raw.

Effluvia (Miasmatica) The physically invisible emanations thrown off or taken off another by the application of the hands. They are subject to certain laws and in many characteristics imitate electricity. They have great affinity for water, and a healer can throw them from his hands when dry, as the effluvia are subject to the law of gravity. Those who have viewed them inform us that they are a dark or black jellylike fluid. They lay shimmering and shivering on the floor, and a person of weak resistance walking over them may have them enter his body with the consequence of disease. After handling, or laying on of hands, the hands of the physician should be washed with water, and if this is not available, the hands should be rubbed over or through a burning flame, else his vitality will be exchanged for some of the patient's poison. Sensitive obstetricians can feel the pronounced effects of imparted vitality from the moist hands after a night of hazardous labor, unless gloves are worn.

Efflux An emanation; an effusion.

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)..... 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

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BORDERLANDS OF SCIENCE

(Continued from page 41)

electro-magnetism were two distinct world activities. His Riemann metric must be inaccurate.

So he was obliged to re-examine his whole world and to re-measure it. Euclidean methods of measurements were only approximate. So, too, were Riemannian.

Working in his Berlin study, musing in his sailboat on Wannsee, lolling in his beach chair at Luebeck, Albert Einstein figured out a new metric. It lies between Euclid's and Riemann's conceptions. It shows that gravity, electricity, magnetism, everything is a logical, not chance, part of the world. It enabled him last week to phrase in mathematical terms a theory by which "everything in the world" can be explained.

Consequences. Albert Einstein's theories have altered human existence not at all. But they have revolutionized human understanding of existence.

One human field where the theories may have consequences is in aviation. The airplane motor is operated by electricity set moving by the magneto and intensified by electro-magnetic coils. When the plane is on the ground electricity and its spark act in a definite fashion. Perhaps that fashion changes when the plane is high in the air—powerfully lifted against the earth's force of gravity and swiftly moved with or against earth's rotational force. The possibility of such change may account for some airplane accidents. Perhaps such possible changes can be foreseen, calculated, forestalled. Perhaps—not to venture upon any more specific perhapses—the pull of the Einstein intellect will raise mankind yet higher by the bootstraps.—*Time*.
Savant Studies Body Minerals

Cold Springs Harbor, N. D.—Classification of minerals in the human body is expected to prove valuable to doctors as the result of experiments conducted by Dr. William Salant, of the University of Georgia, and the Biological laboratory here.

Searching for the reason certain powerful drugs failed to bring the expected reaction, Dr. Salant discovered a definite connection with the percentage of minerals in the blood. The effect of drugs, he decided, varies according to the individual's chemical condition. Changing that condition renders the drug effective on a positive scale.

The experiments point to the time when physicians will no longer prescribe the same medicine for all persons suffering from the same illness. It is quite likely that he will first study his patient's environment, his favorite dishes and other things which may influence the mineral content of his body.

The Marriage Line

(Continued from page 37)

different and cold, and if there are many Lines of Affection, are apt to be flirts.

The lines which show deep lasting affection are deep and well cut. Such subjects love ardently and constantly and make sacrifices for those they love.

If a line start deep and gradually grow thin, the subject will gradually lose the strength of his attachment.

If the line is composed of little islands, the subject will never have affection enough for anyone to marry.

If a cross be seen on the Line of Affection, there will be a serious impediment to the affections.

Divorce Indications

When the line divides like a fork on the inside of the hand, this indicates separation—not necessarily divorce, but an unhappy marriage.

When a Line of Marriage curves downward in a fork, with a line crossing to the ball of the thumb, divorce is indicated to the person on whose hand this mark appears.

When the Line of Marriage terminates in a fork, with a line from it forming an island on the Line of Sun (see illustration), the union will end in scandal, loss and disgrace.

Other Interesting Indications

When a deep line from the top of the mount goes downward and cuts into the Line of Marriage, there will be great obstacles and opposition to such marriage.

When the line curves upward, the possessor is not likely to marry at any time.

When a forklike appearance is shown on the outside, difficulties, delays and separation will occur before marriage.

When the Line of Marriage cuts downward through the Line of Success, the subject will lose position and riches by marriage.

When the Marriage Line starts with an island, this indicates seduction and trouble before marriage, but if the line continues straight and clear, all will come out all right.

Some interesting facts concerning marriage are shown by the influence

line joining the Line of Fate (see illustration). If the Line of Fate appears stronger from the date where the influence line joins it, the marriage will have brought success. If fainter or broken by islands or in pieces, then the marriage has only brought unhappiness and ill luck.

If the line of affection sends a branch into the Line of Sun, ending in a star, the subject will have an affection for someone brilliant and famous.

A wealthy union is shown by a strong, well marked line from the side of the Line of Fate next to Luna (see illustration) running up and joining the line of fate, when the Marriage Line on Mercury is also well marked.

When the line of influence is stronger than the subject's Line of Fate, then the person the subject marries will have greater power or more individuality than the subject.

The termination of the line shows the outcome. If the line end in a fork, trident or tassel, the affection will be dissipated.

If the Line of Affection fork at its termination, the affection will separate and become less strong. It shows the beginning of the dissipation of the affection. If the fork be not wide, the estrangement is not as serious as when it diverges greatly.

The Age of Marriage

The age at which marriage occurs is indicated by the position of this line. Lying close to the line of heart, the union will be early, 14 to 21. When in the center of the mount, 21 to 28. Three-quarters up the mount, 28 to 35, and so on.

The Happiest Marriages

The happiest mark of marriage on the Line of Fate is when the influence line lies close to the Fate Line and runs evenly with it. (See illustration.)

When the Line of Marriage sends an offshoot to the Mount of Sun and into the Line of Sun, it indicates that the possessor will marry someone of distinction and generally a person in some way famous.

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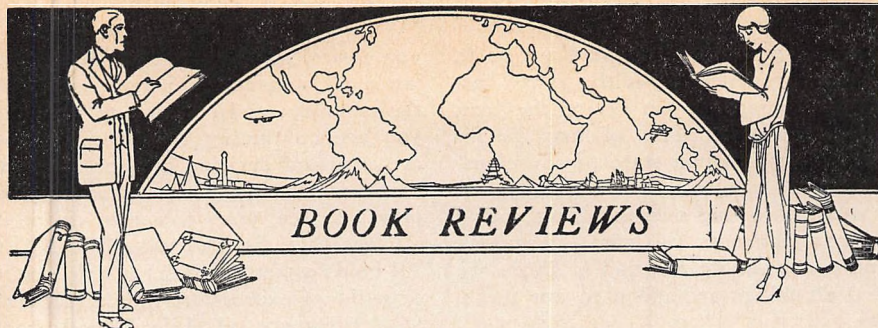
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THE KEY TO LIFE. By William Symmonds. (Central Printing Co., San Francisco) \$.25.

Helpful thoughts on health, prosperity, happiness, and other vital questions. Says the author optimistically, "People and conditions cannot swamp you or defeat you when you know that you have the power within to meet everything with success." **PSYCHOLOGY AND THE PUBLIC SCHOOL.** By Florenz Norris. (Gem. Pub. Co., Los Angeles.)

A plea for the teaching of psychology and culture in the public school, that every child may have the opportunity to express the best in himself. "If children were taught the laws of life there would not be any penitentiaries and asylums. There would be no poverty, sickness, or unhappiness," asserts Mr. Norris.

IS DEATH THE END? By John Henry Remmers. (Progressive Publications.)

"Give us a medium who can reach the vibration of Christ and His prophecy of again dwelling among us here will be fulfilled,"—a key-sentence to the book. The author has no doubt that the survival of personalities is a fact. To him, the only obstacle in the way of obtaining all the wanted evidence is that so few are willing or have sufficiently developed their latent powers to qualify as competent mediums. His own very satisfactory experiences in psychic research work are clearly and concisely recorded for the benefit of the lonely and discouraged.

PSYCHICAL EXPERIENCES OF A MUSICIAN. By Florizel von Reuter. (Marshall & Psychic Press, London.)

A narrative of events in the lives of a successful violinist and his mother, a gifted medium, which have satisfied him that there are mysterious forces yet to be analyzed by humanity. Their experiments with their automatic writing board, the "Additor," are highly interesting in particular.

MAUDE, THE LABORING GIRL. By Adolph H. Schnack. (Christopher Pub. House) \$1.

The autobiography of a poor working girl whose romance on earth was tragically unhappy, as dictated from the spirit world. It is the author's answer to the question, "Is there remembrance in the life behind the grave of the events and experiences of the past earthly life?"

THE NOBLER LOVE. By Briggs Davenport. (Prather, Brussels.)

A tragic romance of American life—the story of two young people falling in love who had no right to, and what came of it, told in 380 interesting pages.

THE HAPPIEST PEOPLE IN THE WORLD. By Rev. Holden Edward Sampson. (Rider & Son, London.)

Based on the eight Beatitudes of the Master, which Rev. Sampson finds not a "cruel satire" but a "Radiant Message of Certainty of Happiness," which should be reassuring to those who feel borne down by the routine of mere existence and the drudgery of making a scanty living, with scarcely the opportunity to even give a thought to the winning of any real happiness.

THE RISE AND CONSUMMATION OF THE AEON. By the Rev. Holden Edward Sampson. (Rider & Son, London.)

An attempt to interpret the prophetic Scriptures which, says the author in his Prologue, "Reveal to the Anointed Eyes of the Initiate a Grandeur and Wisdom of inconceivable wonder. Every incident and detail in the Sacred Records forms a piece in the Time-constructed Mosaic and Scheme of Revelation on the whole Pageant and Drama of Predestination."

WHERE ARE THE DEAD? By Noted Personages of Today. (Cassell—London) \$1.25.

They who stop to scoff and scorn will open their eyes to these simple, straightforward contributions of celebrities whose various attitudes upon death are so interestingly portrayed. Authors, scientists, artists, ministers and inventors, of world-wide fame give you their beliefs.

HIGHWAYS IN ASTROLOGY. By Kumbha. Theosophical Pub. House, London.)

This might be called an exposition of the main principles of Astrology from the Theosophical point of view. It is intended primarily for the beginner in the "science of tendencies" as the author designates Astrology.

TOXI. By Orea Windust. (Alston Rivers—London) \$1.60.

A unique story of Roman Tunis. Not only striking in itself but an amazing picture of life in Tunis during ancient Roman times, but true in a deeper sense than most historic books can be, for it was written with the aid of psychometry.

Toxi's strange child-life, her adventures amongst Bedouins, her constant contact with elementals of the deserts, her romance and strange return to her home are true scenes, we are told, which passed before the writer's vision, while holding a relic of Toxi's actual life. The madcap life of fascinating Toxi lures the reader to gaze upon the cinema of time and life of two thousand years ago.

HOW TO GET WHAT YOU WANT. By Orison Swett Marden. (Crowell.)

"To get it, or not to get it," that's the big question. Most everybody has "it" but they do not know the secret of how to use "it." "It" is nothing more nor less than the power of one's mind, sanely and safely attuned constructively and positively, to attract and bring the thing we want. But let Mr. Marden tell you. He has told thousands the secret.

ALLOQUIA. By D. Marinus. (Daniel—London) \$3.00.

Most doctors' thoughts are "regular" and "medicated"—just more propaganda for more doctors, but here are the experiences and reflections of an English medic—some amusing, others tragic, and still others somewhat queer. But what he has to say about his profession, his philosophy, and his travels, will more than compensate any reader who wants "something different" from the ordinary run of reading.

Last, but not least of all, Sir Arthur Conan Doyle has written his "1001-th" preface. But the work is of great interest, in spite of that.

PEACE, POWER AND PLENTY. By Orison Swett Marden. (Crowell.)

"Mind over body" is no religious slogan. It's the greatest discovery of the modern age. Poverty or wealth, health or disease, age or youth, happiness or sorrow, fear or confidence, mastership or slavery, are all a matter of choice, to a great extent. Mr. Marden, the prophet of inspiration, has given to thousands the key to greater fulfillment of life ideals than perhaps all the fiction writers of the present day combined.

HISTORICAL SKETCH OF BOOKBINDING AS AN ART. By Melric K. Dutton. (Holliston Mills, Inc.)

In which the beginnings of binding, and binding in Italy, France, England, and America, are methodically yet interestingly treated. Descriptions of many rare, curious, and beautiful bindings enliven the 128 pages.

KANT'S INAUGURAL DISSERTATION. Translated by John Handyside. (Open Court) \$2.

A helpful preliminary to the study of "A Critique of Pure Reason." Comprises the translation from the Latin of several of Kant's first treatises on substance and space and an introduction by the translator to Kant's early writings.

REINCARNATION. By Papus (Dr. G. Encausse). (Rider—London) \$3.00.

Marguerite Vallier has conferred upon English speaking peoples a real treat in translating Papus' "Reincarnation: Physical, Astral and Spiritual Evolution." The authors' angle of approach to this more and more plausible "theory" predicts for this work as great interest as his former work, "The Tarot of the Bohemians."

THE WAY OF THE WORLD Continued

July and September Lead Birthdays of Cinema Stars

July and September provide favorites for the screen. With six birthdays each, July and September share high honors as contributors to the motion picture acting talent at the Paramount studios in Hollywood, a survey shows.

January and February vie for third place with four birthdays each among the stars and featured players.

The spring months are evidently low screen talent producers. Only one player of the Paramount studios has her birthday in March. April also has a sole representative and May has but two. The rate picks up a bit in June, with three birthdays.

After the peak is reached in September, there is another slump. October provides two, November three and December only one.

The players born in July include Emil Jannings, Clara Bow, Richard Dix, William Powell, Florence Vidor and Eugene Pallette. This list includes some of the best known names in the history of the screen.

September's contributions to the talent roll are George Bancroft, Esther Ralston, Richard Arlen, Neil Hamilton, Fay Wray and C. P. Heggie.

Chester Conklin, Bebe Daniels, Lawford Davidson and David Newell are the players born in January.

The February birthdays include those of Mary Brian, Adolphe Menjou, Jack Luden and Paul Gertzman.

Doris Hill keeps March from being shut out in the studio contrast list; and barely did so. She was born late in the day of March 31.

Wallace Beery saved April almost as narrowly. He was born on the first day of that month.

May claims Gary Cooper and Paul Lukas as its own.

The June birthdays are those of Clive Brook, William Austin and Lane Chandler.

Charles "Buddy" Rogers, Baclanova and Frederic March were born in August.

Jean Arthur and James Hall are October's representatives among the players.

Nancy Carroll, Jack Oakie and Leone Lane celebrate theirs in November.

Ruth Chatterton rounds out the year with her birthday in December.

NOTICE

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Spiritual Healing

(Continued from page 18)

or your answer manifest.

We have carried a heavy load of ballast—fear, doubts, worries, anxieties, hatreds, greeds, malices—all children of our sense of separation from the One Life (Our Father). As you let go gradually or quickly of this ballast, you find yourself more conscious of that which you desire. Your desire for faith, that you may ask in faith, will bring it. Your desire will bring you in touch with the books, the person, the herb, the doctor, the practitioner, even the Healing Law itself. Your desire will lead you to the very core of Being. For remember "The Father worketh hitherto and I work." In another's words, "While all is in the All, it is equally true that The All is in all." Another way, "Your power to breathe is that that you are seeking," and is bringing into that we call the visible, the finished result. Now if we, in our desiring, inject with our mind imperfect blueprints or imagery, our result is in accordance with our picture or "According to thy faith so shall it be."

A message, to be of universal benefit, must be universal in its application. You can comply consciously, as all can, with this fundamental truth. "Whatsoever things you desire, . . ." you can self-consciously apply, for you have always applied this unconsciously; with your first breath to your last breath your desire brings all your reactions, results; even when you use your personal reason to change your action, you desire to follow one course more

than the other or you would not do it.

When you desire health, peace, harmony, happiness, you desire the true, positive natural state of man in his natural or Spiritual state of consciousness or expression and automatically you are throwing over sandbags, rising in consciousness to where harmony and peace simply *are*, and in Peace we find all things are added to our measure.

Simply desire the result that you are conscious of needing; hold to that desire. As you hold that desire your consciousness of desiring will manifest more intensely. With intensity of desire, more clearly will you be conscious of the needed result; in other words, your desire is clearing the path of obstructions, of inhibitions, of limitations. You are erasing some of the smudge from the mirror, and as the smudge disappears from the mirror, the more clearly do you vision You, and find that it was You in front of the mirror all the time. The mirror is still there, but now it reflects You as You are.

Desire to know the Truth, desire to feel the Presence, desire to commune with "I AM." Desire to desire, desire the consciousness of the Oneness of All. Desire to know and realize that you, as you have been thinking yourself to be, do not do anything, never did anything, cannot do anything, cannot change, nullify, set aside, create, a single fact in the Universe of Universes. Desire to lose your sense of separation. Desire has the seeds of fulfillment within itself. That which

you desire, you are gazing at with your inner eye, and that which you see with the inner eye and continue to see (and you are continuing to see when you are aware of desiring in your self-conscious mind) must come forth, for your power to see, your power to desire is all that there is, and when the All in All holds a picture (idea) in any centre or point of expression, then all Power, all Intelligence, all Life flows toward and through that centre or focalized point of expression. Your true desire is the self-conscious expression of One Life, the Eternal Aum.

Desire is the simple, frictionless, harmonious way of atonement. Desire is the Impersonal All in All process of expressing on earth (in the created) as it is in Heaven (in the Reality or that that was and is and always shall be).

"Whatsoever things ye desire—believe that ye have received;" (continue to desire, for when you hold to your desire that part of you that knows and is, is telling you that it is being pressed out into the visible, that it already exists, that the outer symbol of the inner idea is taking to itself form and your part is to see the finished, completed, perfect result). The ways, the means, the manner, the methods, belong to the province of the All, our Father, who hath already done the work.

Spiritual healing is the process of becoming aware self-consciously of that which you had forgotten and ceased to be conscious of—Peace, Ease, Harmony, Health and Happiness.

His Guiding Hand

(Continued from page 30)

I felt as I looked at her tear-stained face. But I was unable to resist temptation, and had gone too far to back out so she carried out her threat. I found that she had come to this city, and since Lucille had left me as soon as she discovered the truth, I came here also. Through some lucky investments and stock speculation, I accumulated quite a bit. I had several friends in the stock exchange and through their advice increased my pile until I could go into business. From then on I progressed, until you see me as I am today. I saw my wife several

times since our separation and offered to help her out, but she told me to go away and would not accept any money from me.

"When I looked at you as you lay on the cot in the Paupers' Hospital, I recognized the face of my orphaned son. I swore then and there that since I had not done right by your mother, I would try to make it up to you." Tears glistened in the old man's eyes, and he seized the boy in his arms and smothered him with kisses. They wept together, and with arms around each other, left the room,—father and

son.

Today James Hacker Rennert lives a life of comparative leisure, but he is far from being a "lazy dude" as he had once termed rich men's sons. He is president of his father's bank, and if you think he got there because of his father's influence, you are badly mistaken. It has taken him three and one-half years to get there, and now he performs his duties competently and satisfactorily. Ask him the reason for his success, and he will tell you that his dead mother and a guiding hand have piloted him over the bar.

Statement of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1915, of The Occult Digest, published monthly at Chicago, Illinois, for April 1, 1929. State of Illinois, County of Cook, ss: Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Effa E. Danelson, who, having been duly sworn according to law, deposes and says that she is the editor and publisher of the Occult Digest and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1915, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Effa E. Danelson, 1900 N. Clark Street, Editor: Effa E. Danelson, 1900 N. Clark Street.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of the total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Effa E. Danelson, 1900 N. Clark Street. 3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None. 4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases

where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest, direct or indirect, in the said stock, bonds or other securities than as so stated by her. THE OCCULT DIGEST, BY EFFA E. DANELSON, Editor. Sworn to and subscribed before me this 4th day of April, 1929. [Seal] A. B. Berg, Notary Public, Cook County, Ill. (My commission Expires Oct. 24, 1932.)

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Be Prepared for What Is Coming

*The Forecast May Contain a Warning of
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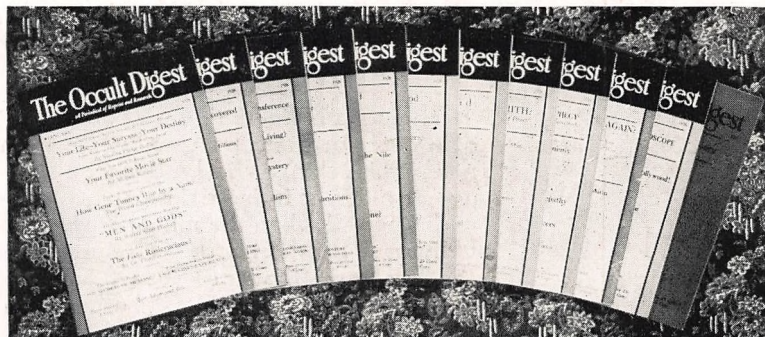
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