

APRIL, 1928

The Occult Digest

A Monthly for Everybody



ARE YOU
Penny Wise
and
Dollar Poor?

WHO'S VAMPING YOU NOW?
Radio Messages From the Stars
THE WITCH *MARGERY*

Confessions
of an
Occultist



Which One Has Personal Magnetism?

YOU can tell at a glance, of course. There is no mistaking the man, or the woman, whose very manner radiates personal attraction, whose very presence is a magnet that draws and holds the attention of others.

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The Occult Digest

A Monthly for Everybody

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The Occult Digest Stands for "ONE LAW—ONE LIFE—
ONE TRUTH—Eternal Progress Through Successive
Embodiments"

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Some of Next Month's Interesting Features

Why Capital and Labor Are Penny Wise--Dollar Poor

By William E. Dodd

A Study of The Science of Production bringing you face to face with the recognition we can no longer avoid the Law of Personal Moral responsibility in our individual contribution to things as they are in the world we live in today.

Play the Man

By James Phillips

When God De- clared War

By Thaddeus Miles

In the Garden of Eden
In Noah's Time
In Moses' Time
In Early Christian Era
In the 20th Century

Confessions of an Occultist

By Tat Toam Asi

Some Rare and Common Books for the Occultist

By Leynord Gray

And Many Others More pictures than before

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READERS Expect the UNEXPECTED

and they get it
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The Truth About Life Here and Hereafter

*"One Law — One Life — One Truth
Eternal Progress Thru Successive Embodiments"*

- It is doubtful any magazine in the world ever printed at its masthead such a platform of Truth of greater importance to every man and woman than the two above lines.
- Certainly no magazine has ever dedicated itself more wholeheartedly to the fulfillment of its GREAT WORK than the Occult Digest in its proclamation of living Truth that Natural Laws of Science govern Life here and hereafter—even after the Great Adventure called Death.
- Proof that is Knowledge—for the Occult Digest is a magazine with a SOUL—the only one of its kind in the world today—who has ever dared set its sail upon the turbulent seas of journalism to carry its message into every port and every land.
- You can walk into most any bookstore most any day and get a copy of The Occult Digest for the knowledge that leads to the understanding of these things. It is common property—we dare to print it in plain words—stripped from religious claim and pretense—so that all who read may understand—and apply it in their everyday life.
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THE celebra-
tion of Easter
is not a mod-
ern institution. In
the earliest historical
times it was observ-
ed as the "Day of
Fulfillment." Nature celebrates the day by giving to
all her creatures new life. The Heralds of Spring peal
forth the anthem, "All Life Is Born Again!" Whether
there be Understanding of the Law, Christian faith,
paganism, agnosticism, or atheism, Easter throws its
mystical spell over the earth and all Nature rejoices in
new and abundant life.

Easter brings with it the memories of other days,
when in a bleak and barren country a group of travelers
sat, watching and waiting for a sign of renewed life.
These stern but hopeful people had wandered far from
home. Their lives had been spent in a land where
Nature did not strip the branches of the trees and leave
them bare, but in a land where flowers bloomed, where
the sun shone warm and bright, and the balmy air kissed
their cheeks throughout the year. These strong-limbed
and stout-hearted people were not content to live as
others had lived in the bondage of ancient days. The
spirit of adventure and the longing to be more than
trees filled them with power to the tips of their branches.
Bending low, they kissed the soil and cried with a loud
voice, "Release us! We would wander far!"

The soil, hearing their lamentations, spoke to the great
girder that held them. With a mighty tremor that shook
the earth and broke the rocks, the girder parted and
they walked forth, released from the bondage of their
tomb.

They traveled far into a strange country. When the
sun hid its face and darkness fell over the land, they
looked into each other's faces and were sad, but they
did not despair. Hope was ever springing up within
their hearts. Long and dreary days followed, until one
morn a faint light crept slowly across the sky and
wakened them. The sun, that great messenger of glad
tidings, arose in all the glory of a King distributing
gifts. He poured forth his treasures. The darkness
sped away. The cold, damp earth responded to his
touch. The barren fields took on new life, and in the
hearts of these trusting people was kindled a love more
glorious than the splendor of the sun. New hope arose
within them. In their thankfulness they cried with one
voice, "This is the resurrection morn! Behold all life
this day is born again!" Once more the power that
freed them from the earth coursed through their beings.
Bending low, they kissed the soil, then lifting their faces
to the sun, they raised their voices in thankfulness for
the bountiful gifts which the Great King of Light had
brought them. Since that day, Easter or the Resurrec-

The MYSTICAL Easter

By THE EDITOR

tion Morn, has been
sanctified and cele-
brated as the day of
salvation in the
Land of the Mid-
night Sun.

Again, Easter,
with its mystical symbols, portrays the resurrection of
life. In the early history of our more modern day, we
find ourselves in the Garden of Gethsemane, where a
Master Teacher went to pray—alone. He prayed for
release from the bitter cup of death. Behold him again
on that resurrection morn, his prayer answered, talking
to his beloved friends, fulfilling his own prophecy, "I
will not leave you comfortless; I will come to you. Yet
a little while and the world seeth me no more; but ye
shall see me: because I live, ye shall live also."

And in our present day, one speaks from the dead,
proving the truth of the words of this Master Mind in
the following lines:

Those that are born of wisdom have under-
standing,

Those that are not have to grope their way.

The outward garment is the house of clay,
The roof tumbles and the walls crumble;
Winter storms sweep over us, the dead leaves
fall about us;

The storm kings rage, the fire of life goes all
but out,
And over the dying embers the zephyrs play.

We speak with a new tongue, our ears are
unstopped;

The veil falls from our eyes;
The world knows us no more among the liv-
ing,

And all that we are and ever hope to be
Is drawn by the zephyrs from the dying em-
bers
Into the dawn of a new day.

Even as the watchers watch over us, we slip
from their embrace,

And men call it sleep;
But to the freed one life has just begun,
And while the zephyrs play in the dying em-
bers,

Those who ever lived and by whatever name
were called
Are born again.

Living EDITORIALS OF TODAY

LIFE is like a swift-running brook. Life plays with the elements. It sings gaily while it holds us captive in its eddies. It brings us face to face with its realities in the reflections of our acts.

We stand on the banks in the morning, and when the deepening shadows fall we find ourselves still standing on the banks, looking into the distance, the goal still veiled from our sight.

Life does not carry accounts. At the close of each day we have paid the price and are given another chance. Life bruises us in many ways. yet Life is kind. We are given into the keeping of Time until all wounds are healed.

Life is like a mystical maiden, capricious and captivating. Where she leads, we follow. Now and then she bestows upon us a glint of sunshine from her radiant face. She studs our goal with the glittering stars of her eyes and bids us leave no stone unturned. We have no choice. "Seek and ye shall find," is her finality. But with a warning finger, pointing toward the goal, she makes us heed the sign which reads, "Be kind! Many burdened travelers toil along the pathway, and just one word will lighten their loads. Just a little lift on that long climb, and you will not be sorry, fellow-travelers, if you are kind."

Again, Life steps boldly forth and gives you the final test. It is the midnight hour, and dark despair lurks within your breast. All that you had hoped for lies at your feet—a broken idol. You cannot pray. You can no longer hope. Today you were to move into that castle resplendent. Today you were to wear the glittering crown of success. And now—darkness overshadows you and a crown of thorns is resting on your brow.

Life does not yield to your whims or fancies. In this hour stern realities confront you. Life says, "Don't stand here. *Move on.*" And in frenzied stubbornness you move, against your will.

The light dawns as you trudge along. Although no word is spoken, you know that Life has won. As the day dawns, you can see that Life knew best, that the crown you lost was a bauble, and the crown Life forced you to wear was, after all, the one you sought.

“JUSTICE and mercy shall be given," saith the Lord. In the wheat pit we hear the song of the bards. In the fields we hear the tramping feet of men. In the coal pit we hear the cry of pain. From the battlefields we raise the dying. In the rings we hear the cheering of men. And again the waters spread over the land. Misery and pain mingled with gall and vinegar is offered. Justice lifts her head and saith unto the Mighty, "How hast thou fallen!" "Vengeance is mine," saith the Lord. "Justice in adjustment I will have, Justice that shall speak its mighty words of power from the tomb." The blood of the nations crieth from the ground. The God of the Creation of All Things Good writes the word of adjustment in the palm of man's right hand. "I swear it. I declare it. By no other word shall justice and mercy be given," saith the Voice of the People.

Life

WAKE up to the beautiful, the true, the strong, the useful, to that satisfaction which comes only through constructive work, to that happiness which can only be found through more appreciation and less agitation. We must discover wherein the development of the country and the world has had its source. It is the men with vision and money, men with vision only, men with money only, getting together with the men who can issue orders and follow them, building great railroads, great industries, building cities and parks, ships and docks, roads and schools, factories and towns along railroad and river, until prairie and forest become thriving centers of the world. What has taken other countries thousands of years to develop has been done in the United States in a hundred years—one man's lifetime.

Wake up, capitalist! Wake up, workers! Wake up, agitators! Learn to appreciate each other and the opportunities that are yours. You who are every day fault-finding and agitating, know how dependent you are, one on the other, and how little you have to give posterity at your best, unless all your time be spent in constructive work. Think constructively—build! Fit yourself for service in the work of the world by appreciating what has been done for you through the combined efforts of the men who are The Builders. Get together! Work to win! Cease to just exist! Live, through constructive thinking, and learn to appreciate life!

Onward—The Cry of Progress!

WHEN you have gained the heights you seek, the struggle can only prepare you for the greater vision. Having had the vision, you start again on the journey toward the greater goal with a song in your heart that breaks forth into sweet melody as you travel onward. Stumble not because you hear the blast of a trumpet. If one has gained a triumph and heralds it in a glare of light and the blare of trumpets, why should you be less courageous. *Your* goal lies straight ahead and must be reached by *you*. The echoing trumpet blast should spur you on. The light of the victor's triumph should make *your* way more clear. You have not stumbled; you have only stopped by the way to get a better view, or perhaps to help some other traveler to know that he is not alone. Start on again when you have gained anew your strength. An obstacle is in your path? It is a stepping stone which raises you to greater vision. Discouraged because of the many little things which hinder? No! It is that you do not analyze and classify these little pearls of trials. Be not weary. Watch for the first ray heralding the dawn. It may be a sigh. It may be a song. As you journey on, you will find that the way does not lead into byways, but over the great highway, ever onward, to your goal. Remember, if you cannot build over all opposition and criticism and endure, you are not a success. Be strong in your purpose. Do right, and in the doing, strength shall be given you to go on.

Wake Up!

Justice

SIGN POSTS on *Life's Broadway*

B *Souls for Sale!*
LAZONED across the sky in letters of blood-red, in the year 1925 is seen the lurid sign of the times. It reads:

SOULS FOR SALE!

This Is the Greatest Bargain Day in Souls the World
Has Ever Known!

TAKE YOUR CHOICE!

The more desirable ones come high, but there are millions at your own price. Great bargains for those who come early. Every soul is a bargain. The first time in history such a scoop was ever offered. The reason for this great sacrifice is that we must make room for foreign relations. We are offering without reservation this whole lot at a discount in exchange for a Crown, a Lord or a Count. Don't miss this great opportunity!

We are yours,

Jacob & Strauss.

As we read this sign, we wondered whose hand painted its florid face and whose head would wear the crown! If a Lord, would he give us grace? And do we know the Count? Then again, we wonder if it is too late to save these trusting, loving people, for failure to protect these people from air attacks means that they would be sold into slavery. *Who* will help *save* them?

W *Brazen Gods*
HO are the brazen gods? Are they not those men and women, masquerading in the name of truth who rob men of their power to think? Are they not those who set themselves up as masters of finance, sell the brawn and brain for pelf, that they may stand in the high places, returning to the poor the sweat of their brow with a crust of bread?

The brazen gods! What will they do? Upon all men who are kind, sincere and trustworthy, they exercise their powers of evil to turn their love to bitterness and hate. They burden and bind the unborn child with fetters of steel that burn for ages. They destroy the confidence of men. They rob the poor to erect temples for their jealous and revengeful God, trampling the faith of little children, destroying the cherished hope of mothers, driving men and women to their graves by their false interpretations of life.

The brazen gods! Where are they? In every walk of life. Where two or three are gathered together in the name of progress they are present to deny Truth and confuse the truth seeker.

In the Legislature we find them dispensing their wares, in churches and schools, in business, at prayers. No place in the kingdom is free from their wiles.

The brazen gods tap every resource of man. They leave no stone unturned to their account. They bleed the body, the pocket, the shroud, and when the river of death you cross, you find them there. They meet you, they jeer you, casting their fear into you, and press you hard, defy you, cajole you and sell you out to their interest.

These brazen gods cannot agree upon their personnel. They quarrel among themselves and lose their way, and into the glowing embers that await their coming, they fall, victims of their own vicious lies.

E *Old Worlds and New*
MIL KRAEPELIN, noted alienist of the University of Munich, makes the statement that our young men advance one hundred years while Europeans are advancing twenty-five years. Assuming this to be true, the cause must lie in the fact that America laid her own foundation and placed her own background, while Europe is hampered by ancient traditions and religious bondage. Expression is the key to progression. Action is the turnstile for creative brain development. Freedom of thought and expression create that mind force which develops the power of perception.

W *Old Fogies*
HAT constitutes an old foggy? An old foggy is one who cannot give up a habit or change his line of thinking. He does not know how to adapt himself to the changing world. Old fogies are the men and women of yesterday, living in the deserted, subterranean canals of their childhood. They may live near the "little red schoolhouse" in the woods, or in a white house, nestling among the trees. We may find them in greenhouses, among the flowers, or more often, perhaps in a malt house. Some may linger in the poorhouse, and there may be a few in the smokehouse.

What shall we do with these old fossils? Can they be inoculated with the serum of the modern-way-of-doing-things? Must we set the hands of the clock back and retard our progress, meanwhile letting them rob us of our possessions? Shall youth not be given a chance to show his mettle? Must youth forever perish because of these old fogies who, like the daisies in the field, have gained possession and are nodding their heads, content to live in the past, barring the way to further achievement?

T *Black Sheep*
HE BLACK SHEEP has changed his *modus operandi*, but he is the same queer fellow. He is no longer cross-eyed and bow-legged. He delves into the mysterious things. He no longer wears a mask, but he is still out of his bed all night, unlocking doors and stealing the hidden treasures. He no longer shoots up the bar-room, but he is still the shooting star. He does not train young boys to steal and rob. He is now engaged in teaching them to steal a march on time, aiding them to discover the gems of scientific fact. He is still the queer fellow and the butt of ridicule for the dilettante and those who count their wealth in possessions of gold.

He is yet the bashful boy when girls are around, but just give him a chance to use his mind in research work, looking into those things kept secret from man! From dawn to dawn again he can be seen lurking around the corners where the latest books on scientific matters are to be found.

The black sheep is always the leader—not that men follow him, but he leads himself into byways and over highways, rounding this curve, then that; dodging first one poisoned dart, then another. His life is harassed as of old. He is still the black sheep, the same queer chap. He has only changed his *modus operandi*.

My Boy

By C. B. Hopkins

HE walks with me in silent ways, the boy I wish you knew,
And spends a deal of time with me—we're pals and comrades
true;

His presence cheers and helps me on and brightens up the way
When he comes in and chats with me at closing of the day.

When I am sitting all alone in quiet even-time,
I hear a laugh like merry bells that peal a gladsome chime;
I close my eyes and talk with him as he is standing there—
He seems to understand so well the burdens that I bear.

No problems ever worry him so far as I can tell,
He never seems to have a care, with him it's always well;
It's rather strange that I, a man, with all the helps I've had,
Should lean so heavily on him who yet is just a lad.

Sometimes his arms 'round me entwine and he will say to me,
"Say, dad, are you the kind of man that you would have me be?
"What paths have you walked in today—could I have gone with you
"And be a fearless lad tonight, and honest, pure and true?"

It is not hard for one to fool the old and worldly-wise,
But it's another thing to face a boy's clear, honest eyes;
And when he thus comes up to me and looks me in the eye,
God! how it hurts if I must own some wrongful deed or lie.

You have not seen this boy of mine, for in the long ago
He slipped away from earthly things, a better place to know;
A tiny mound upon a hill marks where he's been so long,
But still I feel he is with me, a boy grown brave and strong.

He walks with me in silent ways, this boy I wish you knew,
A constant, present, living force, a comrade staunch and true;
And so I try to tread the paths that seem the best to me,
To help me be the kind of man my boy would have me be.

Are You Penny Wise *and* Dollar Poor?

By W. MARSHALL DODD



*You Who Are Blindly Pennyseeking in Fields
Where Mighty Dollars Grow* ☪ ☪ ☪ ☪



THE introduction of the principles of Applied Psychology into our business world has brought to us a new vision. It has been the means of showing us more clearly our true relation to each other, and will go far toward helping us solve our economic problems.

Man is a social being. He moves and works in groups. We can see the traits and manners of one reflected in another. Most of what man thinks has already been thought out. Most of what he does, man has already done. He may smooth the rough places, but some other man has already blazed the way. At no time of his existence has man ever been an independent creature. When we study him and analyze his past, there always comes to the surface the spirit life of his fraternal relation and his association with other men.

It is through just such lenses that history reviews his past achievements. We cannot do this successfully, because our present system of business psychology is still in its infancy. We have tried out the old system of political economy and have found it wanting. It has not accomplished all that was intended, neither has the application of the principles of psychology yet solved our problems, but it has to a certain degree opened channels that once were closed, and is leading to new and higher forms of thought power.

Psychology, when applied to our industrial life, gathers together the stray threads and weaves them into whole cloth, because it is born of creative and organizing mind power, embodying principles that lead us into more progressive thought and action. So in its application to business life, its future depends upon the practical use of the visualizing powers of the imagination, and the creative force applied to the problems of organization.

I HAVE noticed in my selling career that if I wanted to gain the attention of a certain buyer, I must first make an impression on his mind forces. If you are selling clothing, you can never enlist a man's attention by telling him how well the garment looks on other men.



*Get On the Right Track!
Here Is Your Signal for Success!*

*The Psychology of Success Gives
Every Man, Employer, or Em-
ployee the Key How to Succeed—
How to Make Money in Your
Business—A Message So Vital
That It May Change the Course
of Your Entire Life From Your
Present-Day Position to That of
Your Highest Realization.* ☪

has to sell, studies his customer's needs and tastes, and delivers what he promises.

Your mind as a whole is the result of your mental images. Thoughts rightly constructed are germ cells which, when planted in rich soil, grow into the superstructure of life itself. Remember that most all failures in life are caused by thought—"wasted energy capriciously expended."

THE new psychological method opens new channels for progressive forces. What the business world needs today is thought efficiency rightly applied in our economic problems. What we want to know is how we can best serve the public and by what mental training we may attain constructive thought power. In the first place, you don't go to a hardware store to buy a pound of butter. And it also holds good that we do not install in our executive offices men who are better fitted to

You must reach him through more direct means. You must draw from him his own acknowledgment that it is just what *he* wants. Remember, you are not only fitting his body, but his mind as well. And the more sensory images you create, the easier will be your closing sale.

A salesman who is a poor visualizer never can develop into a high pressure salesman. Customers are not attracted by dreamy emptiness. They can only be reached by facts properly presented and related to themselves. The best asset any salesman can have is the mastery of the art of self-control, and mental development. In the first place, he must have a healthy body. He must have confidence in his personal ability. He must be a student of human nature and know how to approach his man with courage, not with fear. He must cultivate good fellowship. He must have pleasing manners. His expression must bespeak a drawing power. This force in business life is known as personality. It may express itself as a pleasant smile, or strength of body, or neatness of dress. It may be the tone of the voice, or the manner of approach. The real salesman is honest as well as pleasing. He does not misrepresent. He knows the merit of what he

fill positions in the boiler room. This is just what applied psychology means to a well-balanced business organization. Thus can we classify and place the many mental dispositions which, without the knowledge of modern psychology, would almost be impossible. Through such a process the possibilities of all men in the industrial world will be revealed. We would learn to know the traits of every personality, the temperament, the moral character, the intelligence and the ability of the worker, and he would find his proper place in the great industrial world of which he is a part.

When men can be placed in the proper sphere of their mental ability, work will then lose all its terrors and all individuals will labor together and work harmoniously toward the unfolding of the personality. It will not be the aim of the industrial world to weed out the weak from the strong. It will aim to place men at their best advantage, so that every one can make a genuine contribution to the whole.

The greatest problem in the industrial world is the placing of the young men in our organizations in their proper places, those best suited to their mental and physical natures. The time to do this successfully is while they are young, and not when they have reached the age when necessity compels them to continue because to begin again in a new field would mean starvation.

Many men have wasted their whole lives in positions they are not capable of filling, with no profit to the employer or to themselves. What a blessing could the industrial unions bestow on their fellow-craftsmen if they would instill into the minds of all members the value of placing men in positions best suited to their talents and not forcing employers to keep men unworthy of the labor for which they are paid. Take the social statistics and study for yourself the wrecks that are found among the scrap heaps of unemployed men and you will see for yourself why there are so many men idle at the age of thirty-five. Age is no limitation to the man who has found his line of work and has mastered it.

IN the business world today the offering which you must place upon the altar of industry is your real talent or your keen insight into your latent abilities. When industry has mastered this thought, then we shall have fewer men wasting away useful lives in positions for which they are not fitted. Work then will not be looked upon as slavery. There will be no dissatisfied men, because each may, each will be doing work best suited to his mental and physical nature. You may say that this would be an unfair test for one's own ability. It is true that very few men really know the hidden ability that is within them. When they do not know themselves, they do not make their own opportunities. Their opportunities are made for them by other men who give them the chance to make good. This is the vision that psychology brings to the modern industrial world. The most manifest differences of psychical organization often remain unnoticed by the individuals themselves. Not knowing themselves, they select positions for which they are not fitted. We find this true also in the professional world.

I believe the day is not far off when there will be an industrial director in the employ of every establishment, whose duty it will be to place the workers in their proper positions. He will watch each man under him and so guide him that he can become an expert in his line of work. This can be done through psychologically fitting the man to his job. What profits the man who toils at work he does not like? Many a man has labored

at his task with no success, who could have earned double in other lines of labor, all because he had not been properly placed. This is one of the causes of low wages and long hours of labor. When we have men skilled in their line of work, all working at their full strength, each man will earn a profit for himself as well as for his employer, and will shorten his working day.

There is no reason why there should be such discontent among men who labor in the different branches of industry. When men are properly placed in the industrial world, according to their mental and physical endowment, they will be successful and contented. When they are doing the work they should do, their whole energy responds to the demand of the task before them. In this way they lay the foundation for financial success and genuine content. Every man is adapted to some line of work in our great industrial organization, and when he has found his place, he will develop his full strength of character.

A man not in his proper place can never develop his full energy. He becomes like iron that is exposed to the elements without proper protection. He gets rusty and has no commercial value. He lacks ambition. He dreads the future, because it holds out to him nothing but grief and disappointment, instead of a chance for further development.

WHEN you seek a position in the industrial world, your first interest must be to serve your employer. He has promised to pay money in return for service rendered, for what your labor has created. This idea should have more weight with union leaders. It is not so much a question of compelling industry to pay, as it is a question of fair exchange for what labor has actually created. Let no man ever be contented with only what his pay envelope contains. He must aim to master his job, and so prepare himself for a higher position in his craft. If all men would study the science of mind development in their spare time, they could become experts in their line of work. We are all salesmen in the industrial world. The article which you have to offer is your brain and physical strength. If what you have to sell has any value, you will always find a buyer. Now then, when your labor does not equal the money which you demand, you become a liability in the industrial world. When you seek a position, you really ask credit. You have created an obligation, because your employer really believes that you will return in labor what you demand in money. Therefore you are in the same position as when you borrow money from your banker. You are in his debt and your obligations must be paid. If your labor warrants the trust of your employer, then you have created a value and your labor is held about par, and you are in line for advancement.

Every man is a brick in the great wall that surrounds every factory; his energy is the mortar that cements the structure and gives it stability. To get, one must give. Industry demands results. She is always looking for men who can produce. Are you one of these men, or are you the kind that goes to the scrap pile, while your friend gets promotion? Many men ask me why they did not advance more rapidly in their positions. If they are doing work to which they are suited, the answer is easy. Have you devoted your entire energy to your work? Are you an asset or a liability in your department? Are you satisfied with the work you have done, or are you constantly endeavoring to do better? W. J. Chalmers says, "It is not what I can earn, but what I can learn." If every man would put

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THADDEUS MILES *Answers the Amazing Question—*



Illustrations by
Louise Huelster

WHO'S VAMPING YOU NOW?

How Astral Spirits and Earth-Bound Souls, in the Land of the Living Dead by Astral Hypnosis—Fulfill and Gratify their Personal Ambitions and Most Secret Desires by Influencing and Usurping the Minds and Bodies of Men and Women in All Walks of Life Today—Raising Them to the Heights and then—Suddenly Casting Them to the Depths of Degradation.

IN THE land of the living dead there are those who long for home and friends. There are those who work constructively to emancipate the world from the ignorance and mystery abounding in the minds of the people concerning the life hereafter. There are those whose benighted minds keep them in ignorance, who seek expression of their evil thoughts by influencing such minds on the earth plane as they can attract. There is no rest. The tramp, tramp of feet goes on. Heaven is not reached at a single bound, and hell does not receive you into its yawning abyss.

Hanging in seeming nothingness, the newly transported soul of earth struggles. "What is this thing called Death?" he soliloquizes. "Where am I now? I thought I died. Where are the angels that were to meet me in the sky and transport me to my place in heaven? What place is this? I am not in hell. Death has fooled me. What wise philosophy was that which I was taught by sage and materialist alike? Not in heaven! Not in hell! Not annihilation, but just plain John Sullivan, still in the ring. I do not even feel queer after that supposed knock-out blow. Well, I must be up and doing! I

can't lie here!" And he moves slowly on. He seeks first his own loved ones—they receive him not. Then he finds his friends—they turn a deaf ear also. Finally, to the ring he goes. Ho! Ho! Here are the real fellows. Howdy! Howdy! And he begins life all over again.

Slowly but surely, these old friends of his, as though by common consent, turn to him. He takes part in the game they play. They play the game for him. More and more they become like him. One especially attracts the attention of the rest, and they exclaim: "He plays the game like Sullivan!" And Sullivan, who has entered the aura of the player is caught in the meshes of the magnetic threads and is unable to extricate himself. Henceforth the player has two personalities, mayhap many. Only one versed in psychism can solve the riddle of the player's life. We might well ask, "Who's vamping him now?"

WE here record the story of one, Elsie Hornbeck, who, while dressing to go to a woman's club meeting, found herself transformed as she stood before the mirror. Here is her story as she told it to me:

"I was preparing to go to a club meeting of the W. C. T. U., and as I stood before my mirror, I saw Francis Willard's reflection in the mirror. She seemed to be standing directly behind me. As I watched her, she absorbed me—I became Miss Willard herself. I finished dressing and went to the club meeting as Francis Willard, mounted the rostrum to address the ladies and spoke as Francis Willard would speak. At the close of the meeting I could not release myself from her personality. I still insisted that I was she. As a result, I was adjudged insane and incarcerated in an asylum for a term of two years. I fought for my identity both with her personality and with those who assumed authority over me. I could not make any one understand that I was not she or she was not I. After being released from the asylum, I found friends who understood spirit control, and I had many long and intensely interesting communications from her. She told me that she was drawn into my aura, and her delight was so great when she found that she could address the ladies once more, that she did not realize she was the usurper of another's body, and found it very difficult to extricate herself and free the personality of her friend."

In this case, who did the vamping, Mrs. Hornbeck or Francis Willard? One was unable to withstand the power of the other. The physical body and its attributes were a quagmire to the spirit body and its attributes. What caused this phenomenon? Was it magnetism, electric currents, or was it the uncontrolled light elements of which man is at present ignorant?

Another interesting case is that of Morris Laborwits of Baltimore, held in a Los Angeles prison, a man of noble character, beloved by all, whose personality was obliterated by one of an evil mind until a blow unseated him. Can we not assume that the shade which seemed to fall over Laborwits was the overpowering personality of a criminal who had been hanged? Finding himself in the environment of one whose aura he could enter, he threw into the consciousness of Laborwits his last conscious moment, that of the black cap being drawn over his face. Not finding any resistance, he gained more territory, until he found himself in possession of a physical body once more, and proceeded to take up life where he had left it off when death freed him from his own physical body. He continued his life of crime in the body of Laborwits. An accidental blow on the head dislodged the intruder and again Laborwits was in possession of his body, not knowing why or how he

became an inmate of a prison, nor knowing that a whole year had elapsed since he left his office in Baltimore.

THOSE who are familiar with this law of control often find themselves surrounded by vampires known as astral spirits and earth-bound souls. They are found making their approach through the magnetic currents entering the left side of the body. Those who seek to uphold humanity approach from the right side. Those who teach, approach through the magnetic currents flowing from the head. The evil-minded ones who seek the destruction of the body gain entrance through the sex organs of the body, exercising a low and debauching influence over the ones with whom they are able to contact. Every pore in the body emits a subtle light through which these unlearned souls are able to let themselves in unannounced unless the person approached is fortified against them. The wise and intelligent souls in the spirit world are in constant warfare with these uneducated, self-gratifying vampires of the silent world.

The remedy is to teach the child what his body means to him, its value, how it should be treated, the natural usages to which it should be put and above all, the continued life and the natural existence after the change called death takes place.

Those who are ignorant of these laws before death find it much more difficult to establish their equilibrium than those who have acquired an understanding of the law, as in the case of Francis Willard. Had she had this knowledge, it would have prevented the catastrophe which befell Mrs. Hornbeck.

When a person who is naturally vicious passes through death, finding himself endowed with all his faculties and free to go as he pleases, he loses his fear, and becomes a law-breaker of the worst kind, even though he might have been held in check while functioning in the physical body, because of his fear of punishment after death. He seeks earth's pleasures and fastens himself on unresisting mortals, dragging his victims down to the depths of degradation. On the other hand, those who gain knowledge and understanding of the law lift those with whom they come in contact to the plane of serenity and happiness.

A YOUNG MAN of my acquaintance lost his identity by being overpowered by influences with which he could not cope. This young man was timid, unassuming, benevolent and kind, studious and endowed with great intelligence. During a stress of hard times, finding himself stranded, he took a railroad position and was sent to work in a camp among a class of men with whom he had never before associated. These men were hardened criminals and attracted their pals who had paid the price of their crimes with their lives. One of these found he could enter the aura of this young man. He did so, and brought with him his companions in crime, five of them, two women and three men. Among them was a Scotland Yards detective who assumed authority over them, enacting a court scene, and making a veritable beehive of this young man's body as well as his mentality. The Scotland Yards detective stubbornly refused to leave the body of the young man. The result was that the police officers took the young man away, and later he was committed to an asylum for the insane. He was completely hypnotized by the Scotland Yards detective. Those in authority do not believe this kind of vamping is possible; therefore they will not study the law which would enable them to set these prisoners free, and the victims of these vicious astral spirits and earth-bound souls are adjudged insane and given no aid to free themselves.

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Every Month We Are Publishing a New Short Story of CONFESSIONS of an OCCULTIST

By TAT TVAM ASI

FOR PEOPLE taking for granted anything they are told, life is probably easy enough. In such a case, they will have to believe in all kinds of conflicting stories about everything and not worry about contradictions. And when two story tellers come to them with tales that do not tally and they are asked to give their opinion of which one is right and which one wrong, they can get out of the dilemma by quoting one of the characters in a comedy of Ludvig Holberg's: "You rascals, you are right, both of you!"

For an Occultist, life is unfortunately not so easy. He is not supposed to be credulous and take things for granted because some one tells him something. He is supposed to try and find out for himself. My first teacher used to say, "Don't believe that you know anything before you have found out for yourself. I tell you how to find out, and if you follow my advice, you will find out in the same way as I have. Don't imagine that you need only quote me, when some question is to be answered. In such a case you have given only my opinion, not your own, unless you have verified my words. Quote me any time you like, and say that you quote me. But don't say that you know it to be true because I have said it, unless you have really verified it yourself."

Too bad, wasn't it, that we could not answer all questions by simply quoting the teacher! That would have made it easy. We would have needed only a good memory. Logical acumen and individual research would have been more than unnecessary—they would have been nothing less than dangerous. The credulous consider it almost sacrilegious to try and find out whether the teacher is right or wrong. They believe that they owe their teacher blind faith, as the wife in the comedy of Holberg wanted of her husband, when she reproached him in the following way: "Is it possible that you put more faith in your senses than in your own dear wife?"

VERY frequently we meet people who pay no attention to what their senses or their intelligence are trying to teach them, but stick doggedly to some saying that they do not fully understand, and which they interpret in only one way, notwithstanding the (to an Occultist) well-known fact, that there are seven keys to all the facts of nature and all the sayings of man. We used to call those people *literalists*, because they stuck

to the "letter that killeth," denying "the Spirit that giveth life" by ignoring each and all interpretations of the letter outside of the one which they had accepted. We also used to call them *nominalists*, because the mere name meant more to them than any fact and reality. We call ourselves *realists*, because to us the reality, the fact, is of greater importance than any one-sided imagination. At the time of the Christ, the literalists and nominalists were known as Pharisees, which means those who separate from their fellow-beings, considering themselves better than others who show a less fanatical allegiance to just one sense of the letter of the law and scriptures.

All of us have met lots of Pharisees. They do not belong to any particular religion or sect or philosophy. They are those who eternally find fault with the ideas and the conduct of other people. They may not proclaim outright what they are thinking in their hearts—"I am holier than thou"—but they show it. Their haughty acts are witnesses against them, even when they profess the greatest humility. For that is only one way of pretending to be what they are not. The true Publican means what he says when he prays, "God be merciful to me, a sinner." The Pharisee of our own times, the literalist and nominalist of today, still thanks whatever God or Master he believes in, for holding to the dead letter of his rules and regulations. He is proud of possessing them, proud of doing more for his sect or society than some other people, and for the sake of promotion he wants to stand well with the powers that be, with those who are able to promote him. Dear Public, my Father Confessor, have you ever met any one of that ilk? I have

met lots of them. They are not yet all dead.

It is well known that we have to use symbolic language when we try to describe anything in life on the side of the spiritual and the divine. And we must choose our symbols on the form side. Hence poetry, which is the symbolic language, is called "the language of the gods," and Mme. Blavatsky used to say that poets understood the occult, the divine, better than any prosaic literalist, no matter how learned such a one happened to be. For the poet made use of some of the keys to the occult, whereas the prosaic literalist only used the dead-letter meaning, called by the Hebrews, Pashut, of which Mme.

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☞ These tried and tested revelations of common sense may open your eyes in your dealings with many cults and isms. ☞ The two devils, Credulity and Doubt, are the worst Dark Forces for all of us to conquer. ☞ They are the Scylla and Charybdis, between which man must sail on the ocean of life. ☞ He must avoid both, if he wants to steer unharmed into the Harbor of Wisdom. ☞ A third devil, not much better than those two, is Bigotry, who tries to prevent us from solving our problems by our own efforts and to verify our teachings. ☞ Have you ever happened to meet any one of them?

By H. F.

MESSAGES From

Does Radio Telepathy Record The Master Minds of Immortals Over

IN THIS second of the series of articles, the writer will deal more specifically with the subject of matter itself, as we know it, as well as with the magnetic structure of matter commonly known as electrons and atoms. It will also be explained how all atoms are interconnected with all other atoms by magnetic lines and how the entire character and structure of atoms will be affected by masses of other atoms in the near vicinity, by magnetic fields and by electro-magnetic light waves.

It will further be shown how advantage may be taken of the above phenomena to produce beams of "death rays" that will be capable of instantly killing masses of people at a distance or of blowing up with all of the effect and appearance of an explosion, bodies of matter such as buildings or even cliffs of stone. Also how color environment, light waves and magnetic fields may be used to stabilize the atoms that make up the tissues of our bodies so that cancer and all other diseases may be quickly and permanently cured. So that the reader may have a clear conception of the scientific principles upon which the above expectations are based, this article will be illustrated and detailed.

IN Fig. I. is shown an apparatus for the producing of vortex or smoke rings. These are the same rings often produced by a tobacco smoker or by a locomotive. To be able to produce these rings at will and in a scientific manner, the device shown should be used. It consists of a wooden box about one foot square, having a piece of cloth or thin rubber stretched over one side and having a one and one-half inch hole in the center of the opposite side. Every tap of the hand upon the cloth or rubber will project from the hole a perfect air ring. The sharper the blow against the cloth, the faster these rings will travel. If air alone is used, they will be invisible, but may be felt as a sharp blow upon the cheek by a person standing as far as twenty feet away. They can be made to go this distance in a second. If it is desired that the rings be visible, then a saucer containing strong ammonia water and another with strong hydrochloric acid may be set inside, when

dense fumes will fill the box. Beautiful and visible smoke rings may now be produced and studied at will. Here are some of the properties found to be possessed by vortex rings:

1. The ring, once formed, consists of a definite amount of the gaseous material of the air in a state of rotation, and in its movements afterwards this material is retained. The ring is formed of air, the fumes serving merely to make the ring visible.

2. It possesses momentum and will push against the object it strikes. If made to move rapidly, adjacent to a surface like a wall, it will move toward it as if it were attracted.

3. A light body like a feather will be pushed out of the way in front of it, but drawn toward it if behind—phenomena like attraction and repulsion.

4. If two such rings bump together at their edges, each one will vibrate with well-marked nodes and loops, showing that as rings they are elastic bodies and that their period of vibration depends upon the rate of rotation.

5. If two such rings be moving in the same line, but the rear one swifter, so as to overtake the other, the foremost one enlarges its diameter, while the rear one contracts until it can go through the former when each recovers its original dimensions.

6. If two meet in the same line, going in opposite directions, the smaller one goes through the larger and may be brought to a standstill in the air for a short time, until the other has gone some inches, when it starts on in the original direction.

7. If two similar ones are formed at the same time, side by side, at a distance of an inch or two, they always collide as if there were an attraction. The result of the collision may be the destruction of one or both, or—

8. Each one may break at the point of impact and the opposite ends may weld together, forming a single ring which will move on as if it had been singly formed, or—

9. Instead of breaking, they may rebound from each other, but always at right angles to the plane in which they were moving at first.

Recent Scientific DISCOVERIES Indicating

How Can The Conditions Resulting in Cancer and Other Diseases Be Remedied? Local Application, Foods and Medicine. Selected Light Wave Frequencies. The So-Called Death Rays. Experiments With Selected Light Waves. The Use of High Frequency Magnetic Currents and Waves. Grounding the Body of a Person.

DUNN

THE STARS

The Voices of the Living Dead Faraday or Magnetic Wave Lines?

10. Three rings may in like manner be made to join into one. The material of a ring may often be seen to be in rotation about the ring, while the ring as a whole does not rotate at all. The parts of a ring may be in a state of vibration in the ring without changing its circular form, somewhat as if the ring were tubular and two bodies should move up on opposite sides till they met and rebounded to meet below, and so on.

TO the lay reader the above properties of vortex rings may not be understandable. They may not even seem important, but this is an error. Not only is the vortex ring an object lesson that shows how a distinct structure may be built from an elementary material by means of motion alone, but its characteristics will enable us to understand the complicated behavior of electronic and atomic structures.

The vortex ring is made from air by adding to a portion of that air, motion. If there were no friction to destroy the motion of the rings, the latter would be permanent. When the motion is destroyed, the rings cease to be. All matter is made up of structures of this kind, and depends for its continued existence upon motion. The basic or fundamental material from which all structures known to us as matter are made, is present throughout the universe.

If our earth were to stop rotating upon its axis, it would cease to be. The atoms of which it is composed are held together in a dense mass by virtue of the binding or constricting effect of the magnetic lines that continually circulate around and through the material of the earth. Remove the binding action of these magnetic lines and the atoms that make up the material of the earth would spread or diffuse throughout the universe. But the atomic and electronic structures of this matter would still exist by virtue of their magnetic binding lines. Stop the rotation of the electrons of these atoms and they in turn would disappear as structures being resolved into a yet simpler form of matter. This disorganization might go on until all matter as we know it would have entirely disappeared. Thus the permanence of all matter depends upon a rotative motion within a magnetic field.

FIG. II. shows two electrons spinning or rotating in opposed directions. If these two bodies are assumed to be the earth and moon, then they are rotating in a magnetic field of Faraday lines and will develop a magnetic field of what is known as terrestrial magnetism. These magnetic lines flow eternally around and through the earth, binding and holding its atoms together in a compact mass. Weight or gravity is due to the cohesive effect of terrestrial magnetic lines. It might be stated here that as weight is due to the constrictive action of terrestrial magnetic lines, it is not a fixed factor but will vary with the magnetic condition of any body. It is quite possible that the action of terrestrial magnetism upon a body of matter might be neutralized or entirely suspended by magnetic means so that levitation may be an accomplishment of the future.

As being more pertinent, however, to the matter which is to follow, let us suppose that instead of the two bodies in Fig. II. being the earth and moon, they are two electrons of the kind that make up the matter with which we are familiar. In this case they would revolve in a field of terrestrial magnetism and would therefore develop a magnetic field of their own which we will call electronic magnetism. As the magnetic field of the earth is at right angles to the Faraday magnetic lines, so the electronic magnetic field will be at right angles to the terrestrial magnetic field.

A top, gyroscope, or any moving or rotating body will develop such a magnetic field. Any moving body—even a person walking—will cut the magnetic lines flowing around the earth, the result being that electrical currents and magnetic fields are developed. As a magnetic field tends to remain at right angles to the field in which it is developed, the top and gyroscope will be supported by their magnetic fields and will seem to defy the laws of gravitation. A person riding a bicycle is supported in the same way. In Fig. III. is shown a spinning top with its supporting magnetic field.

There is a difference between electronic and terrestrial magnetism. This is why the magnetic field around a spinning top is not obvious. The electron should be considered as a body just like our earth. It is held

Cancer and Other Diseases May Soon Be Cured

☞Magnetic Character of Matter. ☞The Electron. ☞The Atom of Magnetic Structure. ☞Cause of Gravitation. ☞Where Memory Records Are Stored. ☞Heredity. ☞Probable Cause of Death. ☞Broken Up Atoms. ☞Explosives. ☞Death Rays. ☞Action of Light Upon Atoms. ☞Action of Magnetic Fields Upon Atoms.

together as a unit structure in the same way, namely, by the binding action of its magnetic field. The rotation of the electron is a permanent factor. But its speed of rotation may, and most likely does, vary continually. As was stated before, if the electron stopped rotating, it would dissolve into its constituent structures.

Electrons are the component bodies of the atoms that make up matter, whether that matter be wood, stone or the tissues of the body. Electrons are very small when compared with our ordinary standards of dimension. The electrons or atoms are not very densely compacted in air. But if an opening were made in an ordinary incandescent bulb so that from its contents one million electrons could escape every second, it would take an unbelievable number of years for the bulb to be emptied. And yet each electron is a world composed of other worlds. And each electron has flowing around it magnetic circuits containing eternal records of every happening in the universe since the beginning of time, but most densely those happenings in its immediate vicinity.

Whatever records are engraved upon the magnetic circuits of our earth are also engraved upon the magnetic lines of the electrons that make up the matter of our earth and also upon the magnetic lines of the constituent bodies of the electrons. Thus the earth and the electrons that make up its matter could be dissolved and still the records would be existent.

It was stated before that the electrons of our brain centers contain upon their magnetic circuits the records of our past lives and that these records must remain even after death, which is only the dissociating of these electrons from the atoms of our body. Also that the phenomena of heredity are due to the actual transference to the body of the child of perhaps millions of these electrons that contain records of the life of the parent and even of the ancestors of the child for generations back. Thus the child is started out in life with a legacy of inclinations, habits and memories.

IN Fig. IV. is shown a group of atoms such as might make up the material of any substance. These atoms consist of electrons rotating in different directions and bound together by magnetic circuits. They may be considered as identical with the larger atoms called solar systems, which in fact they are, but upon a smaller scale. The atom may consist of a central positive electron called the nucleus, around which revolve in orbits a varying number of negative electrons. Or it may consist of a large central negative electron, around which

revolve smaller positive electrons. Again, it may be made up of a number of positive as well as negative electrons like our solar system.

Electrons are called positive or negative only because they rotate or spin upon their axes in different directions. An electro-magnet may be made to have a positive or negative polarity by running the electrical current around it in different directions. The polarity of any electron may be changed by the simple action of turning it upside down. Its spinning would not be interfered with. The axis of rotation of the electron is not strictly at right angles to the plane of the atom, but is rather at various angles in different electrons. In our solar system, the axis of rotation of the planets varies in the same way. The earth is inclined only about twenty-three degrees to the plane of its orbit, while the polar axis of the planet Uranus is almost parallel to the plane of the ellipse. The various electrons of the atoms are bound together by magnetic lines exactly as in the case of the bodies that compose the solar system.

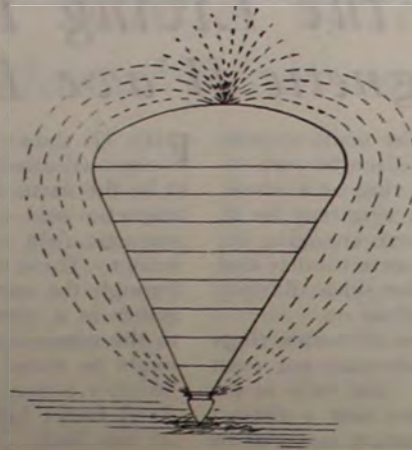


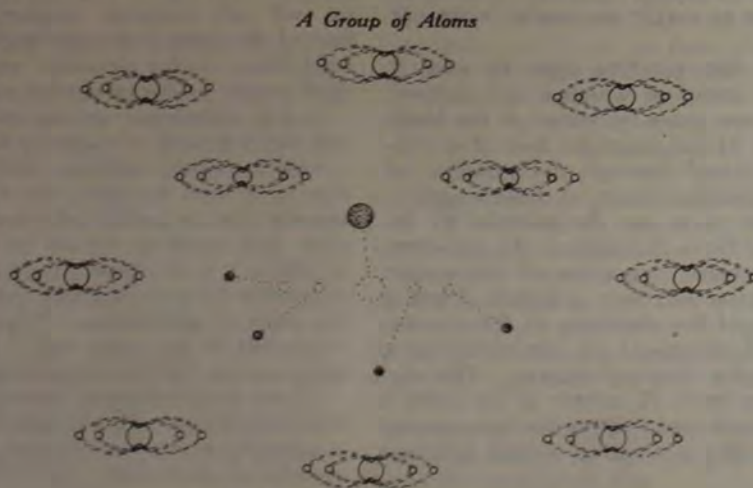
FIG. 3.

trons. Atoms differ only in the number, polarity, speed of rotation, angle and size of their electrons. Evidence exists indicating that the source of electro-magnetic waves is in the vibration of the electrons and that the frequency is due either to the speed of rotation or the angle of the electron. The positive electrons repel all other positive electrons, but

attract all negative ones. This mutual attraction and repulsion tends to keep the atoms of a substance at a distance from each other, at the same time holding them together.

It might be interesting here to state that the actual space occupied by the electrons or atoms of even a dense substance such as lead, is infinitesimal as compared with the apparent space occupied. For instance, roughly speaking, if the atom were sufficiently magnified so that its nucleus

was as large as an orange, the smaller electrons revolving around this nucleus would be about as large as marbles. The nearest electron to the nucleus would be a half mile away and would revolve in an orbit a mile in diameter. The orbit of the next electron would be two miles in diameter, while the next nearest would have an orbit three miles in diameter. The entire atomic structure would be contained within a space of a few miles. If such a magnified atom were located, say at New York City, the next nearest atom would



In the Center—An Atom Breaking Up.

FIG. 4.

be as far away as Philadelphia. Thus matter as we know it is not the solid impenetrable substance that it appears to be, but instead is mostly empty space between the electrons of the atoms and between the atoms themselves.

MATTER in the form of metal, glass, stone or even the tissues of the body is exactly the same, being nothing but whirling masses of simpler material bound together by magnetic circuits. Matter as we know it has an existence only by virtue of two things, namely, motion and a magnetic field. If the motion is destroyed, the magnetic field disappears and the material structure ceases to exist. We are conscious of the existence of matter only because it has properties that affect our senses. As in the case of the vortex ring, the substance of the electron is in continuous vibration and these vibrations are known to us as electro-magnetic waves such as light, heat and radio waves. Again, when one atom is brought near to another, the character of both is changed by the magnetic circuits that join their various electrons. To these two properties almost alone we can ascribe every material phenomenon brought to the attention of our senses or consciousness.

All chemical and physical changes in matter are due either to the effect of electro-magnetic waves upon electrons, or to the changes in atomic structure due to the magnetic lines from other atoms. In this respect, however, life upon the earth electron has nothing in common with the life upon the electron of the atom. The latter would not be affected at all by the electro-magnetic waves known to us. Changes in light and heat that mean so much to us would affect them not at all. A piece of coal would contain a tremendous number of electronic worlds, each inhabited by great populations. If this piece of coal were to be burned in an intensely hot fire,

these living beings would be unaware of it. There might or might not be a change in the appearance of their visible heavens. It is quite probable that the relative positions of their neighboring atoms would be unchanged, in which case they would have no knowledge of the burning of the coal. If a force such as heat were applied to the atoms of a liquid so that the repulsive action would be greatly increased between atoms, then there would be a great change in the appearance of their heavens. The nuclei of their neighboring and visible atoms (which would be the same as

our stars) would seem to go farther away and might even become invisible. In the opposite case, when a gas is condensed into a liquid, these nuclei would instantly and rapidly approach, giving the appearance of falling from the heavens toward the electron. This could easily happen to our visible universe. If the matter of which our solar system is but an atom were gaseous matter, then a condensation of this gas would cause all of the neighboring atoms to approach us so rapidly as to vindicate the inspired statement in the

Bible which reads that in the last days "the stars shall fall from the heavens."

The inhabitants of the electron will live in a world that will be much like our own. The nucleus of their atom will be their sun. The nuclei of the neighboring atoms will appear exactly as our stars. They will have their electro-magnetic waves and physical and chemical phenomena. But everything will be on

a scale commensurate with their smaller scale of distance, time and size. Everything will be relatively the same to them as it is to us. It will be no trouble for the reader to understand this if he has the slightest imagination. The inspired discussions in recent years of "relativity" and the "fourth dimension" were to lead human minds to this conception.

Now, as we have nothing in common with the inhabitants of the electrons, so also we have nothing in common with the giant inhabitants of the immense world of which our solar system is but an atom. In

this larger world (of which our entire visible universe is but a group of atoms smaller than the point of a pin) all phenomena are upon a scale suitable to the greater size of things and to the distances bridged. There is one thing, however, which we have in common with the life upon this greater world as well as life upon the electrons. All life upon all planes of expression or dimension is

coupled together by inter-connecting magnetic circuits, so that it is conceivable and possible to visit the life upon the electron of this larger world.

THE atom as well as the electron is distinctly a magnetic structure. The electrons are bound together to form the atom by magnetic lines. These magnetic lines flow in a continuous stream like a belt. The speed of their flow is beyond conception. They probably traverse the entire universe so quickly that it can be considered instantaneous. As the atom is a magnetic

[Continued on page 37]

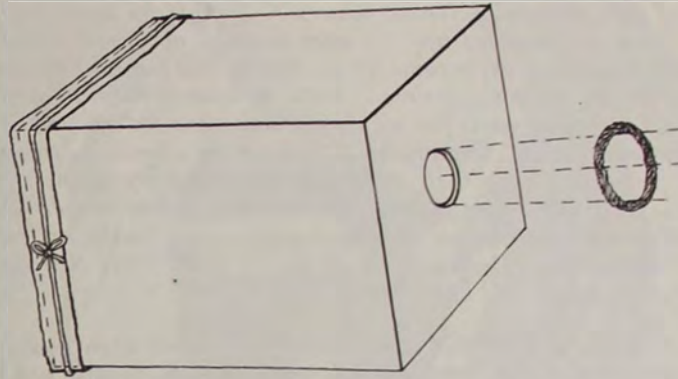


FIG. 1.

A Positive and Negative Electron With Their Magnetic Fields.

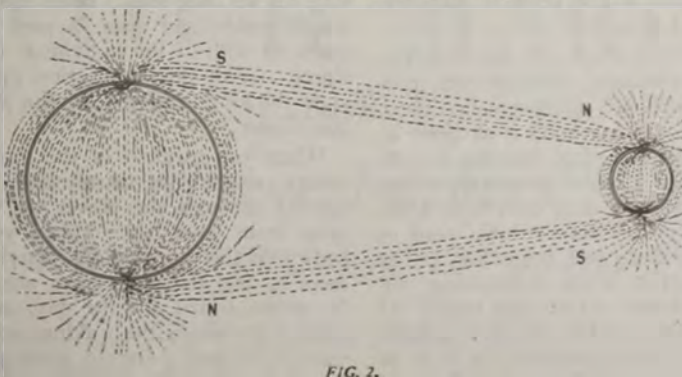


FIG. 2.

Magnetic Lines Holding Positive and Negative Electrons Together.

OCCULTISM SIMPLIFIED

By Effa E. Danelson

Your mind . . . what is it . . . where is it . . . is mind all . . . Mind an acting force . . . functions without brain or physical body . . . How to waken your Mind from its slumber . . . **T**he mystery of Death is the Mystery of Life . . . only lack of knowledge of simple laws of Life principles, forces, powers . . . **I**f we could only understand that Life after Death is continued life . . . after death . . . not another individuality . . . only a succeeding embodiment of the same life . . . that we still live with the same thoughts, loves, opinions, hatreds, passions, desires . . . until we change them . . . we could readily establish a scientific working basis for all classes and sects today! **S**uccessive embodiment is not re-incarnation. Our psychical body in the after-life defined, explained, demonstrated . . . how the Law of Life expresses itself on every plane . . . successively, individually, independently . . . controlling the elements . . . how whole truths become part-truths . . . idealized and idolized on which religionized faiths are based . . . and Awaken the "I" within you, Progress. Kill the "I AM"—the Self you think you are . . . which you are not . . . and know Life!

WHAT IS MIND? Where is it? With all our research, we have never been able to define or place it. It cannot be the organism of the body. If it were, it would be subject to death the same as every other cell of the body. It cannot be a brain function, for brain dies when body dies.

If mind cannot be confined in the physical body, it must be outside of and independent of the body, using brain and body-matter through which to express itself. If it is not part of the physical organism, where does it dwell? What holds it together? What causes it to come in contact with matter? What holds it intact? What causes it to scatter? Your experience must answer. Yesterday your mind was cloudy. Today it is clear. Why so, and what clears your mind? Sometimes thoughts are concrete, again you can't put two and two thoughts together. Is the physical body the culprit? Or is mind itself in error?

Some minds are great, and some are not so great. There are many classes of humanity, although each individual is a different example of acting mind. There is a certain class of people who say mind is all there is. Do they speak of individuals and mind-function as confined in the physical brain? If mind were everything, how do we account for many we meet daily who seemingly have no mind at all, who cannot think, read or write—deaf, dumb and blind to self expression? The physical body may be perfect in its functioning, but where is this mind that should act on this body? If mind is everything, why this condition? Is it a brain capacity that brings forth clear thinkers, or is it an independent creature of elements like the wind that blows, sometimes gently and sometimes in a tempest, where it will, as silently as it chooses?

As far as our analysis and research have decided, the body, with its attributes, mentality, brain action, all combined, simple or complex, is not Life. And may we not assume that mind is not Life either? Can we not also say that mind is not a part of the physical body? Mind is an acting force, but the physical body is a separate vehicle. It can function without mentality, but it cannot function without Life. Life itself can function without mentality and without a physical body. What is this thing, then, that causes you to think, enables you to analyze and to classify? Is this great power that gives you your individuality the same entity that takes care of your body, tells you when you are

cold, or too warm, when you are hungry, when you have eaten enough, where you want to go—in fact, acts for you?

Every part of your body is *brain* matter, but every part of your body is *not mind* matter, nor will matter, and no part of your body is *Life* matter. Life is an entirely separate thing and functions independently. If you would act wisely, you would not cater to the physical body, nor to the mental body, only in so far as they are vehicles upon which Life acts. These vehicles enable your Life to express itself, that those with whom you associate may understand you, may know what you want, and that you may know what they want. But Life, that force which makes man what he is in his greatness, in his perfectness, is the power that must be cultivated, is the force with which you, as an individual, must come in contact, if you would understand even in part this great question of mind, of will, of the individual functioning of the Life Force. With this connection made, you could govern your thinking, and say to the waves of adversity, "I am Master."

When you awaken in the morning feeling dull and dreary, unless you bring your body into harmonious activity through the power of will, you would never arise from your bed. When you have brought your body into this harmonious activity, and you arise, you seem to feel that you have accomplished all that can be accomplished for the day, and then you pass into what is known as the waking, active state of caring for your body and going to your place of business, performing your duties without realizing that you haven't brought into being this great, dominating will of yours, which must be aroused every morning. It is the *mana* of life. You haven't brought into being this great mind of yours that gathers together, as it were, from all the universes, the scattered portions of the day before. You do not think about that great journey into the activities of Life itself, crowning your day, and you go to your bed at night, the self-same, unconscious being that you were when you awakened in the morning.

When you begin the day, bring what we would call the physical elements of the brain into action, and then bring the mind activity which consciously directs your every action into being. The unconsciousness of these activities of the human body keeps you deaf, dumb and

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Louise Huelster

The WITCH MARGERY

A Southern Mountain Story of True Life

*Are the Sins of the Fathers Visited Unto
The Third Generation?*

By T. C. HARBAUGH

*The Small Town Writer
Who Has Thrilled Millions*

Illustrations by LOUISE HUELSTER

NEAR the end of what had been a delightful autumn day, a few years before the outbreak of the Civil War, two young men who had a short time before quitted Middletown, were ascending the slope of South Mountain. They were well dressed and as well mounted, and one would have thought from their chatty conversation that they had long been friends, which was not the case. In fact, they had met for the first time that day, and in Frederick. One of the pair was Rosson Wilmot, who lived on "the Manor," beyond the crest of the mountain, and his companion was Eldon George, from Philadelphia. The latter had but lately reached Frederick, where, at the Park Hotel, he had fallen in with Wilmot, to whom he happened to apply for information concerning a certain part of the "old South."

As Wilmot was about to set out for "the Manor," George concluded to accompany him, and the couple had had a pleasant ride across the country. Wilmot had refrained from questioning his friend concerning his errand to that part of the country and during the jaunt George had given out but little information. At last, however, while they were climbing the winding slope of the famous ridge the young Philadelphian said jovially, "You wouldn't think, Wilmot, that I left Philadelphia with sealed orders?" Wilmot returned a look of surprise. "It's the last thing I would have thought of," he said. "Nevertheless it's true. I opened the sealed packet as I was commanded to do, at Frederick. It was entrusted to my care by my grandfather, General Sephas George,

of whom you may have heard, and who now is past ninety. Besides the letter of instructions, the packet contained a smaller one, also carefully sealed, which I am to deliver to a resident of the mountain named Margery—"

Wilmot broke the speaker's sentence with a startling exclamation which seemed to whiten his face.

"What! Witch Margery?" he exclaimed. "I say, George, have you any conception of the character of the person to whose mountain shack you are going?"

"I know nothing about her, and my grandparent, if he knows, prefers to keep his own secrets. Witch, you say? Well, the old mountain looks as though it could harbor all the witch hags in creation."

Instead of smiling at this observation, Wilmot's face retained its seriousness.

"I was born in this mountain region," said he, "and I don't think I've got a drop of coward blood in my veins, but I'd sooner meet Satan, horns and all, than have a bout with Witch Margery."

"Then I'm in for it, I guess," smiled young George. "I am my grandparent's only heir and it would be very unbecoming in me to cut dirt and throw up the job at this stage of the game. But what sort of a bedlam am I about to encounter?"

"A tigress, a rattlesnake, and a witch hag all rolled into one," answered Wilmot. "She is the Witch Queen of South Mountain, and, if all reports are true, she can raise the Devil and the Dead at will."

"Then I may have an opportunity to witness some of her magic," and the young Philadelphian laughed. "Where do I turn off the main road?"

"Right where we are now," and Wilmot reined in his horse. "You take that road and follow it to a splintered oak, the lightning's victim, where a mountain way leads upward. By following it you will soon reach a crazy shack backed by a great rock. That shack is the abode of Witch Margery. Well, good bye, I wish you success, but don't let the old she-cat come any of her hocus-pocus over you."

"I'll see that she doesn't," responded young George, and after clasping hands in a parting salute, the young men separated.

"Not a very good certificate of character," thought the young easterner, as he rode off, the great dun slopes of the mountain at his right. "From my friend's description, Witch Margery may have stirred the cauldron in Macbeth. But I'll see for myself pretty soon, and maybe there's a little adventure ahead."

The sun had some time before dropped behind the uneven crest of the ridge, so that the mountain roads were cast in shadows which deepened gloomily as George proceeded.

Looking carefully about him as he rode along, he at last found the designated tree and the by-road leading from it up the mountain. At the end of another half hour he found himself amid the suddenly swooping darkness of the old South Mountain and mechanically drew rein.

"This is a witch region, sure enough," said he audibly. "I'd like to know what business the old General has with the spook hag that he should send me on a mission of this sort. I wonder if he ever knew her. Pshaw! General George acquainted with a creature answering to Wilmot's description! It's impossible. But

here I am and the mysterious packet is still in my keeping."

A few rods further on and Eldon George thought he made out the indistinct outlines of a hut on the mountain. From what he could make out a huge boulder reared its head above the shack, while in a tree that overtopped the scene, an owl was filling the locality with its dismal hooting.

"I suppose this is the place," said George, urging his shy animal forward. "Now, if I could meet this witch hag, I——"

The owl, with a last discordant hoot, flew flapping through the pines and the next moment young George recoiled in his saddle.

"And who are you?" screeched a voice from the ground. "From what part of the fiery pit have you come with your prying and hardihood?"

George leaned forward. Surely he had encountered the Witch of South Mountain.

"I have come to see you, if you are Margery," he said.

"I'm nobody else, though the mountain scum say I can turn myself into all manner of creatures. You've come to see me, eh? Well, that's clever; come along, then."

Witch Margery turned and led the way to the house, at the low-browed door of which Eldon George dismounted. He tethered his horse to a sapling and followed the woman into the house.

In a few minutes a sputtering candle was dissipating some of the gloom of the miserable abode and George saw before him a woman who might have passed the century mark, a creature bent, wrinkled and white-headed. But her eyes glittered like sparks thrown from a blacksmith's anvil and what rendered her home hideous in appearance was the huge black cat that had perched himself on one of her shoulders.

"So you've come to see me," grinned the hag as she held the grimy candle close to George's face. "You look like—ah, God! I would know his face if I saw it among ten thousand. You've got his blood in your veins, I say. You were all spawned alike, ha! ha! You're all of the same satanic brood."

Young George was bewildered by this outburst of rage and he involuntarily shrank from the devilish face thrust almost against his own. Then he bethought himself of the packet he still carried near his heart.

"I have been commissioned to deliver this," he said, taking the packet from his bosom. "I dare say it will explain itself."

"Ah! that it will," screamed Witch Margery, as she snatched the packet from George's hand.

"And what is it that the devil's brood has sent me? A wedding ring, thank you, my precious fool?"

The young Philadelphian shook his head. Witch Margery set the candle down on the leafless table at her side and fingered with the fastenings of the packet. The young man studied her while she worked.

Suddenly a cry that seemed to waken the weird echoes of the mountain pealed from the old hag's throat and she fell back, her weakened face illumined with a flash of rage, as she held up to the wondering eyes of Eldon George a plain gold ring.

"It's the same!" she screeched, as her single auditor shuddered, not at the peal of thunder which at that moment broke over the

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DID JESUS APPEAR *To His Disciples* *In the Physical or Spirit Body?*

By THE EDITOR

THE resurrection of Jesus from the tomb has always been portrayed to man as a physical resurrection. Is it not reasonable to think that he was able to materialize a spirit body in which he appeared to the women at the grave, and in the seance room to his disciples, as is recorded in the Gospels? In these same Gospels, we read that he parted from them and was carried up into Heaven. Is it not pertinent to ask *what* was carried into Heaven? Surely not the physical body.

Was not the manifestation at this time the same chemical assembly which took place when the disciples saw the two figures, whom they called Moses and Elias, with Jesus between them? If not by this process of law, must we not conclude that Jesus was an adept and understood the law governing the transportation of matter? (Matt. 17:1-3. St. John 8:50; 10:31-39.) In this case, could he have been physically dead? Was he not just

able, under the occult law, to reveal himself and absent himself at will? It is a well-known fact that at this recorded time in history, there were many masters of the occult who were able to perform most marvelous feats. The demonstration of the power of mind over matter is becoming quite a common art. In those days, men and women were not allowed to reason and judge for themselves concerning these matters as they do today. "Might was right," and to set forth an illustrated idea contrary to the opinions held by the ruling minds, would have meant certain death.

But today mystery is being swept away by demonstrated facts. The phenomenon of the resurrection is no longer confined to a selected few, but under the proper conditions *all* spirits can manifest to their loved ones as Jesus of Nazareth did to his beloved disciples.

Modern inventions are fast clearing the sky of its mystery. Psychic investigation has brought to light facts about death never dreamed of by the men of Jesus' time. Truth stranger than fiction and more fantastic than the Tales of The Arabian Nights is demonstrated daily in our modern seance rooms. The grave has lost its terror. Men know that the tangibility of the spirit body proves beyond a doubt that the manifestation of life after the physical death is no longer a miraculous mystery.

In the accompanying illustration we have a psychic study. You will note the exhausted appearance of the sitter. The cloud-like substance which you observe is the material from which the tangible body known as manifesting spirit is created. Four of these faces—the three in the unused ectoplasm and the one at the left of it—are recognized by the sitter. The other three were

not recognized. You will also notice how the chemical substance is concentrated at, and drawn from, the shoulder.

This picture was taken under strict test conditions,

in the full glare of an electric light. At the time this picture was taken, the sitter was a stranger to the photographer, and was not thinking of these persons whose faces appear in the picture. We are submitting this photo as suggestive evidence in support of the stories told in various parts of the Bible about the appearance of those who were called dead to those who were living in the physical body. What was true at that time is true now. The law is the same. In those days there were no records, only the testimony of individuals. Today the camera clears the stories of all miraculous mystery and puts on record facts substantiating the truth. Materialization, then or today, is governed by a natural law, of which man has



By courtesy of Dr. W. K. Dunmore

not even caught a glimpse. The camera is destined to revise the theories of scientists, religionists and mystics concerning life after death.

We shall find in the very near future that all life is of a radium-like substance reflecting light, reacting to subtle influences and reproducing the wisdom of the ages. Through investigation, scientifically carried on, we shall not only reveal the facts about individual life after death, but we shall find the origin of man and the power back of all active and inactive objects. Not only this, but we shall discover the incentive which brought man into being.

Today we speak of the Dark Ages as a period of the past. When the governing laws of Creation are understood, *this* most enlightened age of the twentieth century will be called the *anonymous* age, before man began to think individually or scientifically about life and its possessions. People will wonder *then* how we lived, knowing so little about chemical affinities.

In that day, they will say, "What queer people they must have been who lived in the anonymous age, to believe in supernatural things. How curious it is that, with all the available evidence the records show they possessed, they did not correlate facts and realize that if *one* man could pass through physical death and still live, *all* men could do likewise; that if *one* man accomplished the feat of announcing this fact to those who loved him, then death could be accompanied by a resurrection or an assembling of building forces enabling *every* one consciously and concretely to appear and converse with those still remaining in the physical body."

The Psychological Effects of Certain Drugs

A Study of Abnormal States of Consciousness

By LEYNORD R. GRAY

Q *Weird experiences . . . thrilling tales . . . fantastic visions . . . of ancient and modern scientific explorers . . . who have dared . . . explore the mysteries . . . of the Unknown . . . under the influence of mystical drugs . . . that have played their part . . . in changing the history . . . of mankind . . . Are these explorers creators of an Artificial Paradise and a Living Hell . . . or are they intruders into an Astral World of living reality that exists after death?*

There appeared in The New York Times of March 18, 1922, a most interesting account of a young chemist, a graduate of Zurich University, and a war aviator who believed that he could drug himself into a comatose condition in which he could experience psychic sensations and record them as he returned to normal consciousness. It seems that he had spent much time and thought devising experiments whereby he might penetrate the veil. He finally made ready for a tremendous venture. He took the ether. He had often taken ether to propel himself into the field of his explorations. But this time he took too much. They found him two days afterwards—dead—an empty ether can on the floor and a pad and pencil on the table. The pad was blank. Few experimenters have sacrificed their lives in such an unusual manner. No doubt he discovered much.

The use of various herbs and drugs to bring about certain desired mental and physical conditions may be traced as far back as we have record of intelligent men. The potent extract of the poppy, the flower of Morpheus, was known to the Chinese several thousand years ago. The narcotic hemp or hasheesh, is and was used extensively in all oriental countries for centuries. Voodoo sorcery included the use of strange and little known drugs as an important part of the ceremonial.

Homer and Hippocrates wrote of the use of the poppy extract, which shows that it was not entirely unknown to the Greeks, while Pliny, the Roman naturalist, makes mention of its remarkable properties. Those who are familiar with the classical oracle of Delphi will remember that a certain shepherd tending his flocks on Mount Parnassus observed that the steam issuing from a hole in the rocks seemed to inspire his goats and caused them to frisk about. He then peeped into the hole. The fumes arising filled him with such ecstasy and frenzy that he gave vent to wild expressions which were regarded as prophetic. Later when this became generally known, a temple was erected there to Apollo,

and a priestess appointed. Under its inspiration, with many convulsions and loud cries, she delivered the oracles of the deity which were carefully recorded by an attendant.

The Bacchantes ate the sacred ivy and their wild orgies were to a certain extent influenced by it. Mediaeval alchemy and magic employed strange and sinister preparations. The American Indians had their sacred plants, some of which are still in use, and have a great influence upon the lives of the simple-minded aborigines. One of the most curious and little known from the standpoint of its physiological effects is a small inconspicuous cactus plant, Anhalonium Lewinii, commonly called mescal button, or peyote. It has a most prominent place in the legends and traditions of the various tribes around the southern border of the United States.

The writer attempted to make a number of personal experiments with a few specimens, but due to various conditions, was only partially successful. Havelock Ellis, one of the first to have officially reported its vision-producing properties, was greatly impressed by the beauty, color and originality of his experience with it. In his "Mescal; A New Artificial Paradise," in the Smithsonian Report for 1897, he enthusiastically says, "It may be claimed that for a healthy person to be once or twice admitted to the rites of mescal is not only an unforgettable delight, but an educational influence of no mean value." In describing some of his experiences he says, "The appearance of visions was gradual. At first there was a vague play of light and shade. Then more definite, but too confused and crowded to be described. In the course of the experiment they became distinct, but indescribable. Mostly a vast field of golden jewels, studded with red and green stones, ever changing. The air seemed flushed with a vague perfume, producing with the visions a delicious effect. There were gorgeous structures of jewels and brilliant and sparkling gems, which would turn into magnificent butterflies with glisten-

ing, iridescent, fibrous wings. Every color and tone conceivable to me appeared at some time or another. They were usually associated with form and there was always a certain harmony and aesthetic value in the colors presented."

Unlike hasheesh or opium, it prevents sleep, and has a very peculiar effect upon the vision, making the eye very sensitive to all light and color for some time.

The fascination of drugs having narcotic properties depends upon their ability to create mystical states. Baudelaire, Gautier, John Addington Symonds and Bayard Taylor have all lauded hasheesh. Coleridge and DeQuincey were admittedly habitual users of opium in various forms. There are strains of its influence in the works of Poe and Wordsworth and there is evidence that many other poets, writers and artists were not wholly ignorant of its effects.

One of the finest examples of unearthly beauty and imagination in verse is Coleridge's "Kubla Khan":

"Where Alph, the sacred river, ran,
Through caverns measureless to man
Down to a sunless sea."

There is no doubt but that he must have derived a greater portion of his inspiration from such unearthly sources. In an account of its composition, Coleridge wrote: "The author, then in ill health, had retired to a lonely farm house, a favorite retreat. In consequence of a slight indisposition, an anodyne had been prescribed, from the effects of which he fell asleep in a chair while he was reading an account of the great Khan's palace. The author continued to sleep for about three hours, during which time he had the most vivid confidence that he could have composed not less than from two to three hundred lines from the images which rose up before him as *things* without any sensation or consciousness of effort. On awakening he appeared to himself to have had a distinct recollection of the whole, and rapidly wrote down the words as they appear. Before it was finished, he was called out on business and on his return

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The 19 Different Types of People and Their Diet

Big Lessons In Little Talks



Character Reading and Scientific Analysis of 19 Different Types of People for business men

Which Type Are You?

Good Health and Long Life by Right Living. Change Your Chemical Unbalance by Your Diet



By EMILY H. ROCINE

LAST month we described the Oxygen Type of man, the individual who dominates through his great enthusiasm, his physical power and magnetism. Today we hold up the picture of his physical and mental opposite, the Nitrogen Type, in which the chemical element nitrogen predominates.

The Nitrogen Type, being governed by the element nitrogen, and nitrogen being the wet blanket that subdues oxygen, it may easily be understood that the Nitrogen man, as a type is the direct opposite of the Oxygen man, in appearance, nature, disposition, talent and state of health or predisposition to disease. The Oxypheric is the large blonde, the noisy, and loudly dictatorial boss. The Nitropheric is the large rather fleshy brunette, quiet, subdued, but nevertheless the manager and dictator. He is cold, distant, inhibitive and indifferent. He is repressive and represents inertia or control in human nature. The Oxygen man is the commercial type, the organizer, the constructive utilitarian, while the Nitrogen Type is the conserver. He is strong but negative, still and controlled. In disposition, he is secretive and never speaks his mind directly, though at times he can be bitingly sarcastic. In talent he is a manager, preventing leaks and losses. Again, he is sometimes great as an artist, expressing his deep, dramatic or tragic nature in music or literature.

Nitrogen is found in the air, modifying and subduing the oxygen; it is found in the vegetable kingdom as a common constituent of plant tissue and in the mineral kingdom, also in animal tissue. Nitrogen does not support combustion; it prevents oxygen from burning everything, or it acts as a necessary diluent of the oxygen of the air. Nitrogen is abundant in quinine, a medicine which is given freely to break fevers (active oxygen is the body burning up debris). Nitrogen is



VINCENTE BLASCO IBANEZ

The Great Spanish Novelist, Author of the "Four Horsemen of the Apocalypse" and many other books.

He had the pose of an aristocrat and shows haughtiness, self-esteem, self-confidence and courage. Nor did he hesitate to openly oppose and defy King Alfonso and publish tirades against the Royal Family of Spain.

Notice the width of the central part of the cheeks, from side to side. The glands in the neck and throughout the body indicate an overcharge of impurities. He represents the vital muscular temperament, tall and heavy—in disposition, disdainful, dictatorial and with longing for more power.

very strong, very independent, non-associative, and acts as a cooler and regulator of heat. It is negative in nature. Therefore, the Nitrogen man is calm, controlled, haughty, distant and independent. He is a natural born aristocrat. He seeks high positions so he can keep out of the hurly-burly of common life and living. He draws apart from the noisy, the uncouth and the vulgar.

The affinity of nitrogen for other chemical elements is distant, hence the slightest jar will shake it free, for nitrogen seeks freedom. So long as it is absolutely necessary for the Nitrogen Type to mix with the people for the purpose of gaining success, wealth and position, he does so, but longs for the time when he may withdraw. A certain wealthy woman now living in the most aristocratic north-side section of Chicago, thirty years ago was helping her husband in a very humble way to get a start in the business world. They made money easily and comparatively quickly. Today they live in a mansion, but she is very rarely seen. She never mixes in society, possibly because she cannot reach the highest notch, nor does she cultivate many friends. Her children and her husband constitute her world and they are as devoted to her as slaves to a queen. She loves them and they love her, but she is cold and proud. To all other relatives and friends as well as the people at large, she is distant

and as cold as a Siberian frost. She tolerates only those who adore her and these she holds in allegiance through her self-control, her stately personality and wonderful calm and poise, backed up by a tremendous will and haughty, sarcastic temper, ready to gleam in her deep eyes at the slightest provocation. Her disapproval manifests itself in greater frigidity of manner, cold looks, veiled or cutting sarcasm expressed in a low, controlled tone of voice, and a tendency to disappear

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To the busy mart Life leads me, amid the restless, eager throng.
 Before me looms the iron hand of Fate,
 Its finger pointing to that unmeasured, untrod way.

The Casting
 By Courtesy



Director

Sunbeams and shadows fall across my path.
What is Life? Is it Chance? Is it Fate? Is it Destiny?
Life answers, "I am none of these. I am the Goal you choose."

—THE EDITOR.

The Psychological Effects of Certain Drugs [Continued from page 22]

found to his no small grief and mortification that the vision was scattered."

DeQuincey, in his "Confessions of an English Opium-Eater," says: "The sense of space, and in the end, the sense of time, were both powerfully affected. Buildings, landscapes, etc., were exhibited in proportions so vast that the bodily eye was not fitted to receive them. Space swelled, and was amplified to an extent of utter infinity. This, however, did not disturb me so much as the vast expansion of time. I sometimes seemed to have lived for seventy or one hundred years in one night; nay, sometimes had the feelings representative of a millennium passed in that time, or, however, of a duration far beyond the limits of any human experience."

As our sense of time depends almost entirely upon the rapidity of our reception of impressions, it would not be difficult to see the possibility of the existence of such conditions as would alter our time sense so greatly that the length of several hours would be recorded as only a few moments, or a few moments would pass as a century. This change of time sense is a characteristic effect of all anesthetics and narcotic drugs.

The opium or hasheesh time scale, metaphysically speaking, may be much truer than our usual conception. Many have realized the existence of a radically different time scale in dreams. Events which would normally occupy several hours or days, take place in a few seconds or at any rate at an incredible rate of speed.

There is a tale by Lord Dunsany which, while making no pretense of being of a psychological interest, nevertheless so admirably illustrates the importance of the imagination and its control in hasheesh states, that one could almost accuse him of knowing more about it than he wishes to tell. The following lines are taken from "The Hasheesh Man":

"It takes one literally out of one's self. It is like wings. You swoop over distant countries and into other worlds. Once I found out the secret of the universe. But I have forgotten what it was....." And further on: "I have seen incredible things in fearful worlds. As it is only your imagination that takes you there, so it is only by your imagination that you can get back."

Hasheesh, at best, is very unreliable, not acting the same upon any two people, its effects depending upon the sex, age, health and general make-up of the individual. The mental condition, the intellectual traits and habits have the greatest influence upon one's visions. If one is of an imaginative type and prone to introspection, his visions will be en-

hanced a thousand-fold. DeQuincey has indeed truthfully said that "He whose talk is of oxen will probably dream of oxen."

The following account of an experiment made by the writer is given in the belief that it will interest the reader on account of its unusual nature. It is a very superficial record of one of a number of experiments of this nature. This one was simply an aesthetic venture.

"At five P. M. I filled a graduate with — — centimeters of the fluid extract of *cannibus indica* (the pharmacopoeial name of hasheesh) and proceeded to take it without ado. Having made all preparations beforehand, I took up a book with which to occupy myself until its effects were observed. After two hours had elapsed, I became impatient and measured out — — centimeters more, making a total of — — — a rather excessive dose, although not dangerous. No sooner had I picked up the book again than I suddenly became aware of its on-coming effects, which once experienced, are never quite forgotten. The subconscious condition overshadows the conscious, and it is only by a great effort of concentration that clear thinking is possible. Hasheesh has the power of reviving memories. It is most startling to review half-forgotten childhood memories in this manner. So intense were the dreams that while dreaming, I did not in the least doubt their objective reality, but in the periodical relapses back to normal consciousness, I logically reasoned that they were caused by an excited imagination. So intense were the dreams that even now I look back upon them as in some way having a greater reality than the events of yesterday. My imagination led me to oriental river cities where I wandered through narrow lanes and by the waterways crowded with junks and rafts of all descriptions. So clear and so fantastic have the visions remained that had I been an artist I could have easily painted them from memory. I fought terrible battles with winged monsters, always being victorious. I endured frightful tempests, where hell itself was let loose in all its fury. So thoroughly aroused was I by these experiences that I felt a sudden sense of impending death, and let my mind wander into all kinds of morbid melancholy scenes. Here a piece of music which had always impressed me was being played.

With the startling sense of an electric shock, I was transported into the interior of an immense Gothic cathedral. No words could convey the size of it, with all of the stately impressiveness of the mediaeval times. An organ of huge di-

mensions was playing Chopin's Funeral March. The air vibrated and quivered. Never again do I hope to hear such music—it grew to be an absolute torture. I could stand it no longer—then, an abrupt return to normal consciousness. I longed for air, and with much difficulty I prepared for a short walk. By this time I had begun to realize that I could for the most part control my wanderings. The way was a path of dreams. At every step there was a new delight; a new discovery. I had on the Seven League Boots. I strode blocks at a time. Not content with that, I began to walk over buildings as though they were nothing more than stones in the street. While I was exultantly engaged in striding about in this lofty manner, I suddenly realized my unusual position then, presto!—I was back on the sidewalk and during the time I had covered less than a quarter of a block.

Buildings appeared monstrously high. I shuddered to think of their having been built higher. They will surely fall—they will surely fall—and forgetting to rein my imagination, the buildings fell on every side. Thought of course I was directly in the path of the crash, strangely enough I was undisturbed. I began to be fearful, for if this continued I would bring on the millennium, and the four heralding angels, which indeed would be uncomfortable. Color and sounds were greatly magnified. The squeaking of brakes on a car gave me a sense of absolute torture. Later on someone struck a lamp post with a piece of metal and immediately I heard the crash of a thousand harps. The many fantastic incidents which occupied my homeward journey would fill a volume, my return had taken centuries. On arriving, I bent over and looked intently at a bowl of flowers which stood on a table nearby. I inhaled the perfume, directed my imagination experimentally—I dropped, dropped, dropped through huge masses of heavily scented clouds in which I nearly smothered. Then a flash of light and color, and I was transported as if by magic to the very center of the flower. I was a faerie creature. All was color, an ever-changing misty color, a lightness and a sound of rushing, splashing water and innumerable bells. The air vibrated as if endowed with life. This was indeed happiness. A thousand tortures for such a moment of ecstasy.

But a sound—a slam of doors below in the hallway brought me as swift as lightning back to a dazed condition. Then becoming drowsy, I lay down, thinking as I did so of poppies, my favorite flower, and then really fell asleep. I

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Why Prophecy Is Possible

By JACOB BONGGREN

HOW is it possible to know anything beforehand and to be able to predict it?

Can prediction ever be anything else than guesswork? Can it be of any other nature than reasoning from the known to the unknown?

If it is not possible to know anything beforehand, how is it that such a thing really happens now and then? If coming events cannot be predicted, how is it that they are sometimes actually predicted?

What is guessing? Is it a logical reasoning from the known to the unknown? Or is it a visualizing of coming events on a plane, where past, present and future are undivided?

If there is such a plane, why can it not be reached by thinking as well as by vision?

These questions are answered by Occultism by referring us to what is called "the eternal now." In order to understand prophecy, and prediction in general, let us try to penetrate the mystery of that phrase.

The expression which we sometimes hear, "the eternal now", appears contradictory, because its first part, "eternal", is the opposite of "temporal", and its second part, "now", signifies a definite part of time. But in spite of this apparent contradiction, there are no two words of divergent significance which, linked together, can give a better idea of something that is beyond the grasp of limited human mind.

Let us remember, that the word "eternal" means not only something unlimited, but something illimitable; not only something hitherto undivided, but something indivisible. If the word "eternal" did not mean this, it could not, as intended, be the opposite of "time"; it would simply signify time of yet unknown and unmeasured limitation, but by no means unknowable or immeasurable. It would correspond to the term X in algebra: a problem to be solved in connection with the terms which are already known.

Let us remember that all our words

and expressions, even the most sublime and exalted, are based on experiences derived through our senses from the temporal and limited, formulated and fixed by our mind, hence applicable only to

time and space limits. But in this world of opposites and contrasts, we need words of divergent significance which, linked together, can give a better idea of something that is beyond the grasp of limited human mind.

Let us remember that the word "eternal" means not only something unlimited, but something illimitable; not words to express the opposite and contrasting facts and conditions which are logically needed to complete the full reality, even in such cases where we have not observed them on any other plane than the mental. Our languages need

words of opposite meaning to limit and to define each other, as light is limited by darkness, day by night and summer by winter. They are needed even in cases where no actual opposites are known or can be demonstrated except by the logical reasoning which tells us, that nothing in the world of our experience can exist without its opposite as its limitation. We can observe all kinds of limitations, but we can only suppose their opposite, the unlimited. We know of measured time and space, but not of measureless eternity and of space unlimited; we see separate limited objects, but not the All in which these objects exist as its very opposites, and not as its parts. We are aware of the relative, but we cannot grasp the Absolute, its logical and necessary opposite; we can only give it a name, understanding that it exists, because the relative does.

If reality is characteristic of that which exists in our limited universe, it is no less characteristic of the expressions we use in describing the various objects that we observe. We cannot avoid the logical conclusion, that as every unit consists of all its parts and is not a full unit without them, likewise the limitless All includes every dissimilar

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JACOB BONGGREN, D.L.

"WHAT AND WHERE IS TRUTH?"

As long as man fancies that the realization of his ideals exists outside of himself, he will go outside of himself to seek for it. H. F. Right, in his article *What Is Truth and Where Found?* appearing in *Rays From the Rose Cross*, tells us that if our minds have not been blinded by the "cobwebs of misconception and erroneous theory" that Nature, our universal mother, will hold before us a mirror in which we will see Truth, and we get the vision only in the degree that we are true to ourselves.

It is not the fault of Truth that it is misunderstood. It is the fault of those who approach Truth with unsubjected animal passions and motives which fall short of the expression of the highest ideal. We do well to study the opinions of others, but we cannot rely upon them for our own truth. "They can show us the way, but we ourselves must climb the ladder."

"MAN IS THE MAKER OF HIS WORLD"

MARGARET DANIELS says, in *Psychology*, "as he comes to a realization of self-consciousness, a consciousness reached when an integration of the various selves of the individual is made and a "harmonious whole" results.

The first self of which we are conscious in our development is the bodily self. It is brought into harmony when it is given free expression as an ally of the mind, and developed intelligently, according to the laws which govern the physical body. The social self is evolved by the desire for approval and its harmonious development is the result of the choice of relationships, not only of friends, but choice of relations of the self to social environment. With the unfoldment of the spiritual self, integration of the individual can be accomplished. The unfoldment of the spiritual self is aided by "acquiring a picture of the physical organism as a whole" by developing a feeling of identity, a feeling of the "continuity of the stream of general experience and our part in that stream."

BIFFS AND ZIFFS

Biffs and Ziffs are a wonderful coterie of brilliant ideas in the queer, quaint language of modern days. They come from old wines in new bottles and are a rare collection of serious thoughts in jovial laughs. *Biffs and Ziffs* are the boys of boys—art's art, say they, and they practice what they preach. Every day a new grist comes to their door and the mills grind slow but sure. Day by day, *Biffs and Ziffs* are getting wiser and wiser—we'll say so! *Builders* they, rare as old rosewood. They stand the test from ancient times and find the joy and give you fun in every pun. Poems with punch and pep, clear, keen and clean as a new baby's dress. Fine as a needle point, true as steel, their wit is musical as a sweet-toned bell. They portray their thought for all who—well, for kindness and speedy relief, leave it to the Biff, Ziff boys. They bring you joys and toys—a plenty.

"THE GHOST IN MAN"

OUR personality constitutes the difference between us and our fellows, rather than the unity which we have with one another, we are told in an editorial in *Two Worlds*.

Personality is the appearance behind which the real self is masked and through which it tries to express itself. Spiritualism has brought home to us the conviction of the reality of the spiritual body each one of us possesses. Investigation is also convincing us that the spiritual body which we shall inhabit at death is not something created at the moment of death, but is being perfected here on earth. "There is a natural and a spiritual body," Paul tells us in the Scriptures, using the present tense for both. In other words, we have a double, or a spiritual body which is "attuned to the degree of development we have attained. At death the individual merely transfers his activities from a physical to a psychic body, the position of which is automatically determined by the life of the individual while on the earth plane.

Sir Oliver Lodge and others have told us the physical body is the vehicle for only a part of our consciousness. The consciousness itself is larger than the physical brain can express. When we are conscious of the spiritual self behind the physical manifestation, we are capable of rising above the worries and perplexities of this life. This spiritual body within us is the more enduring body, and the "melting of this too solid flesh will enable us to realize that that which we regard as shadowy and unreal is one step nearer to that which endures for aye."

"YOUTH AND VIGOR"

This is the keynote of an article by Nicholas Tsukalas, formerly editor of "Self Expression," writing in *Boston Ideas*, in which he proclaims his convictions concerning "the eternal nature of youth." He believes that

"ANY faculty to be creative, must be active, and what is active is normal. If man could keep his many faculties active, a normal condition would be established throughout his being and when normality is established, youth and vigor will follow," and that "every center in your being is active or inactive in the degree that it is used." The more active faculties you possess, the more life is appreciated and enjoyed. The secret of perennial vigor is to keep the faculties of both mind and body active and functioning in poise. This not only brings enjoyment, but increases efficiency. Youth and vigor are constantly supplied by Nature. It is the wrong use of this power that brings about weakness and age.

The Metaphysical side of life is the cause or starting point and the physical is the effect, or cause manifested. "Every deeply rooted tendency is a constant cause and produces results in the physical after its kind. Unless age tendencies are eliminated in this inner realm, efforts to recover youth in the physical being are of little value. We must learn to work from the inside if we would have lasting results. If the application of this principle is difficult, it is so because it is not clearly seen that in order to apply the law, we must first "raise the mind in the consciousness of the spirit." We must act in the realm of metaphysics if we would apply a metaphysical law. In the Spirit "all things are possible," provided we work in the Spirit.

Who's Vamping You Now? [Continued from page 12]

ONE day I was called to the bedside of a lady and found her suffering from the influence of a minister who had entered her aura unannounced and had thrown over her a sickness which rendered her unable to help herself. This minister had committed a crime for which he had evidently been sentenced to die, as he was constantly saying through her lips that he "had to die for his sins." He had already paid the penalty with his life, but did not know he was released from the physical body. The lady lay moaning, refusing to eat or drink and when she spoke, she was either praying for deliverance and forgiveness for her sins or saying, "I must die for my sins." The doctors could do nothing for this unfortunate woman. She was the victim of one who was called dead. The minister was the victim of *her* body; he could not release himself, and she could not release him. As I sat at her bedside, I saw the struggle going on and convinced both the lady and the controlling influence that I had come to help them. Through a stronger influence than either of them, I was able to release the spirit. The lady fell asleep. When she awakened, she was her normal self. While this took place several years ago, she has never been troubled since. Through this experience she learned that life after death is *real* and that souls *can* and *do* return and influence the lives of those still in the flesh body, for good or evil.

ANOTHER incident was that of a beautiful light-haired girl, winsome and sweet, who knelt in prayer. With eyes lifted to heaven, she prayed that her feet might be kept from straying and that her soul should always be spotless. While thus engaged, there ran through her body a tremor, her face became convulsed and she arose from her prayer with distorted features. A moment thus held, and she was once more, outwardly, herself. But in that unguarded moment of silence there was lodged in her breast this being who tormented her day and night. She dared not even whisper to her mother the fear that obsessed her. What was this haunting thing which gripped her at times and made her afraid to meet her friends? She grew morose and ill-tempered and in later years her tormentor tortured her as no mortal could do, taking possession of her body at times, cursing and threatening to destroy her and all who interfered, causing pain first in one part of her body

and then another, blinding one eye and crippling an arm. He was not satisfied to let her die in peace, but on her deathbed we witnessed him, swearing revenge as he was caught in the grip of death once more. As the rightful owner gave up her body to her tormentor, we who were watching at her bedside saw this drama of life ending. Her life was set free. The fiendishness of the intruder was beyond all description when he realized that she had escaped his influence.

ASTRAL hypnosis is not an uncommon thing. We who live in the consciousness of this law are surrounded by those who have overcome these vampires that work destruction. We are constantly on the watch to give aid to helpless victims of these degraded minds who, having lost the fear of hell and its punishment, are walking the earth seeking a sensitive body through which they can satisfy their lust and craving for debauchery. To cure this increasing evil, men must understand the law and *know* that they are the makers of heaven and hell and that they are the creators of their God.

We must learn to know the life-sustaining properties and magnetic influences, the light minerals and the chemical affinities of the foods we eat. We must learn to eat right, to sleep well, that our bodies may be harmonious with the elements. Then we will be able to guard the portals of our being and keep out all intruders. Know first of all that the life on any plane is natural and is governed by the dominant powers of good and evil. Know that childhood is the time when these cells are being formed and these light emanations are being created. Learn where the magnetic currents of our bodies center, that we may guard the entrance. The light carriers which bring light to our bodies are like great ships at sea—they must be kept free from barnacles.

As long as men and women are content to live in blind faith, remaining in ignorance of their danger, they will be helpless victims of these vamping creatures of the air whose delight is to recreate themselves in the bodies of the helpless, hypnotizing, burglarizing and fiendishly destroying the temple of flesh. Protect yourself from these vampish, hypnotic creatures of the elements. Pierce the veil that hides them from your consciousness and know that in knowledge lies all *power* and the *law*.

Next Month's article, "WHEN GOD DECLARED WAR," by Thaddeus Miles, will be a never to be forgotten revelation of revelations for you for all time.

Expression and the Soul

By LOUIS LISEMER

An agency is Soulism, the science of the soul, supported by its instrumental and analogical sub-agency, Letterology, the science of symbols, through which the material sciences operate and in which they have their being. To analogize: The circle of the figure 6 rests on the earth. In the figure 9 it rests on a line, or stem, like the berry, the tomato, the apple, the nut, and the grain. They are filled with sunshine, and when we eat them we are imbibing sunshine. Hence it is that in the dream the Soulist, the non-meateater, can reach the source of the sunbeam. It is notably in the circle, which has the figure 9 as its outstanding symbol, that spirituality reigns, whose agencies of communication are intuition and impression and their impulses, which the Soulist readily recognizes. He can distinguish between the impulse that is generated in the figure 6 and the impression that has its source in the figure 9—the impulse coming from the ego and the impression coming from the spirit-world. Its circle is the Universe and is without lines and walls, and is a macrocosm.

It is in the imperfect circle 5—the microcosm, the little world—that the lower stratum of life finds expression, where it functions in physical relation. The brute looks down to the earth, where darkness screens its shadows and exerts its influence. It blindly roams and crawls about in obedience to its nature. Its mind is diminutive, and therefore it has limited faculties. Instinct is its guide, instinct guided by necessity. The mortal who will eat the flesh of the brute is influenced by brutish instincts. Sympathy, pity, and tenderness take wings, and love turns to lust and savagery. He, too, like the brute looks down to the earth, where darkness screens his shadows. He has a mind in a fleshy body. Like the animal, he is persuaded, never convinced. He subverts the laws of nature, and is evil-disposed. He thinks merely of spending time, not using it, and is betrayed by doubt. Evil determines his life and makes unreasonable demands, and he obeys blindly and walks into the arms of immortality, with his energies running wild. His mental faculties are stunted by over-indulgence, and held in bounds by fear and the law. Flatterers become his friends, who conceal his faults, and he encounters misfortune in the street, at the altar, and in the home. He laid his happiness on a broad foundation, and reaped misery. Evil tempted him, and he submitted. Imaginary shadow-forms appear on the walls, and anxiety threatens convulsions. Presently he is startled

from his sleep by his morbid dream, which he has lived in the animal world, in the imperfect circle 5, in the microcosm.

Reason is the sole guide of the Materialist, by which he aims to determine from cause to effect and from effect to cause within the circle of the 5 senses and the 5 primary physiological elements. Intuition is forbidden to enter. Intuition and reason—the complete circle as it is comprehended in the figure 6 and in the figure 9—are the Soulist's guides, and he listens. He looks up at the heavens, towards which his mind bends, like the creeping vine, and he finds expression of life in a higher stratum, in that of intuition. His pole of polarity is there, while the Materialist's pole of polarity is within the incomplete circle 5, which does not, can not, prove spiritual relation and expression. The Soulist cannot define spiritual life, nor life in any form, but he can live it, and speak of it, and be animated by it. It is only by life that life can be proved. Life is expression, and its greatest relation is spiritual wisdom, whose fruits are happiness.

In these columns I have repeatedly made the statement that in the cataleptic dream, when the mind is in its super-negativeness, that of sleep, and the soul takes journeys into unknown spheres, but which I recognize as the future home of the soul, I have seen exact counterparts of earth in the great spirit-world, just as real and just as substantial as they are in the material world. My soul-consciousness was awakened to this susceptibility, this recognition of spiritual-discernment, of spiritual knowledge, of spiritual wisdom. Still I cannot define that life. I can merely live it, and write of it. I state emphatically what I know, and leave the matter there.

To the soul in the dream-state there exist no mysteries. The greatest truths in all the world have been disputed, but their publicists have triumphed, and these truths are now shining lights in the material-world, as they are in the spiritual-world, which are interlinked, and are one. Truth will rise and fall with the tide of time. Arguments against truth will not weaken it, neither will arguments in its favor strengthen it. The realization of a spiritual truth merely enlivens and quickens the sensibilities and the consciousness, which is truth's reward and is its light—light with transcendent expression and power, bathed in sunshine and clothed in glory, the glory of the soul.

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NINETY PER CENT OF OUR CONGRESSMEN ARE CHURCHMEN

W. MARSHALL DODD

A very interesting report has been made public by the Methodist Board of Temperance Office in Washington, D. C., regarding the church affiliation of the members of our new national Congress. It is interesting because much has been said about the church not having real representation among our law-makers. The record shows that 90% are churchmen.

According to this report, there are in the House of Representatives 352 members who belong to Protestant churches, 32 Roman Catholics, 8 Hebrews, and 43 members who have no known church affiliation. The Protestant denomination best represented in the House is the Methodist Church, with 90 members. The Presbyterians have 63 members; the Episcopalians, 57; the Baptists, 48; the Congregationalists, 32; the Christian Disciples, 21; the Lutherans, 17; and the Quakers, 3. Other sects represented are the United Brethren, the Reformed Church, the Mennonites, the Mormons, the Universalists, the Unitarians and the Christian Scientists.

In the Senate, the Methodists lead in numbers, with a representation of 27 members; the Episcopalians rank second, with 22 members; the Presbyterians third, with 11; the Congregationalists fourth, with 6; the Baptists fifth, with 5; and the Catholics sixth, with 4. Other sects represented are the Christian Disciples, Lutherans, Quakers, Mormons, and Unitarians. Ten members claim no church affiliation.

We learn from the report that the South is represented mostly by Episcopalians, Methodists, Baptists and Presbyterians; that from the Middle West come nearly all denominations; that the East is represented mainly by Episcopalians, Congregationalists, Catholics and Jews.

Our Congress is well represented in its fraternal affiliations. The Masons have 304 members in the House, and 65 in the Senate. The Knights of Pythias have 98 members who are representatives and 13 who are in the Senate. The Odd Fellows are represented by 74 members in the House and 7 members in the Senate.

This report will, no doubt, satisfy those who in the past have feared for the welfare of our great and immortal principles of true Americanism. There can be no greater assurance of adequate protection for our national institutions than the knowledge that our future destiny is in the hands of honest, upright men who believe in spiritual Truth. There can be no greater hope for a nation than loyal leaders who say with Stephen Decatur: "Our Country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong."

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The Materialist will aim to measure the shortest distances between two points, like the mind and the body, but he will not take measurements between extremes, like the body and the soul, as the figure 6 indicates by way of analogy. With the logic of the mind he will consider the body as a complex mechanism, or organism, but he will not attempt to acquaint himself with the life that makes the organism possible, which is in the plant, but is not of the plant—the life that is the source of being. In reiteration: The intellect cannot prove that which life only is capable of proving, its expression.

In signs and symbols the alphabet is an expression of animate and inanimate life, and in Letterology is observed the psychology of that life, whether good or evil. In the letter "g" we discover the expression of the good in god, goodness, greatness, gentleness, grace, grandeur, generosity, gratitude, gladsome, gallant, government, genius, and the like, and through the psychology of these graces we enter the realm of psychic phenomena and find a striking letterology in the letter "p," with its circle leaning toward the macrocosm, as the plant does toward the sun, or as prayer does toward the Eternal Principle in the soul's longing for progression, and finds peace, patience, poise, and placidity in penitence and the desire to do good, which is the greatest safety and life's grandest expression, the expression of the soul.

In the circles as they appear in the letters "p" and "q" when placed together, we see symbolized quickened progression (the mind) and quickened prayer (the soul) in agreement, bringing their vexation of spirit to a higher tribunal, entering the vibration of the Eternal Principle, the Holy Spirit, and we petition:

Give me a clear mind,

A pure heart,

A contrite spirit,

A helpful will,

And a healthy body.

The circles of the letters "p" and "q" point heavenward toward the stars, and join forces with the circles in the figures 6 and 9, which are connected with other circles like an endless chain of transcendent thought. Again we open the Book of Letterology, which holds all the symbols and circles of this world, and we recognize in the symbol "b": *beauty* lined with *goodness*, and connecting with the *divine* in the symbol "d."

Also Evil, which is undeveloped good, finds expression in the letter "b" as symbol: bad, baneful, bestial, backbiting, bigotry, bacchanalia, and the like, while the double broken circle is symbolically represented in the letter "s," and we have sin, serpentine, satanic, while the Soulist turns to science, safety, sanguinity, silence, serenity, service, sunshine, soul,

spirit, for comfort. Likewise a symbol for the Tree of Life, *the source of vitality*, is recognized in the symbol T, the life that is in the tree, but is not of the tree. Every phase of life is circled and symbolized in the Book of Letterology, the science of alphabetical circles, symbols, and signs, which speak more effectively than do words, of expression, of conception, of interpretation of notions, of ideas, and of ideals. Signs and symbols and circles are the solidum of thought and of Nature's grandeur.

The opulent resorter and lotus-eater is vexed by 5 inordinate passions: Eating, drinking, sleeping, smoking, and flirting. The cup, the drug, and phallic appetite attract him, and artificial light lures him to the gardens and the brothel, where a morbid indifference and a blind joy wither his scarred soul. The double ee is his unconscious symbol of life, and like two eyes that never sleep—evil and eternity—he is bound in a chain of depressed and broken circles, as they are encountered in the letter e, from which there is no escape, since the memory of the evil deed frets the soul throughout eternity. The lotus-eater invites his fate.

The greatest of all inventions is the alphabet for the reason that it required centuries to build it. Time is its guide, and Letterology is its interpretation and expression, as spirit is the expression of the soul in search of God, the Eternal Energy.

In conclusion: Numerology, the science of circles, calculates mortal life; Letterology, the science of symbols, teaches a comprehension of mortal life, and Soulism, the science of the soul, acquaints mortal man with celestial life.

Intelligent women and men will not condemn everything that is above their comprehension, notably a new science or a new philosophy, but will aim to acquaint themselves with it. Great souls have great designs. They wander into new fields and scale unmeasured heights in unknown lands. Coming movements in the logic of events animate them and give them a touch of interest that will prove unpopular with weak minds which ship on low tides. Dearly bought are the honors of those sailing on the high tides of thought beating against the winds of time. They will not bow to the dictum of authority and its narrow range of cataracted vision when new signs appear on the horizon that can be read and understood by great souls with great designs—the masters of this world! They will see the dawn of the Millennium, and they will speak with Mars. They rejoice in their spiritual knowledge, the expression of the soul.

All Nature has its expression. The energy of that expression is Life.

The Serpent as a Symbol of Life

By C. DE VOS

"Now the serpent was more subtil than any beast of the field which Jehovah God had made."—Gen. 3:1.

If the reader will bear in mind that the above quotation is written in symbolic language, and has no reference whatever to a real serpent, it will greatly simplify the process of "understanding what thou readest" in that much-misunderstood book known as the Bible, even by its professed followers. This book is not, as it is generally explained, a historical record of the Israelites and the Gentiles, neither are such names as Abraham, Isaac, Jacob, Noah, David, Solomon, etc., historical characters, nor Pontius Pilate, Darius, Pharaoh, Jesus, etc., names of ruling individuals, but names of ruling offices or functions of certain organisms of the anatomy of the human body, the sole subject under consideration from the first chapter of Genesis to the last chapter of Revelation, all "common 'taters," as the old lady called them, to the contrary notwithstanding.

In studying the Bible you must first of all discard the maps of the Holy Land outlining Palestine and Egypt with their journeys and wanderings of these ancient worthies, and substitute therefor the male and female forms, which comprise "the Holy (whole) Land," "the human form divine" in its positive and negative (passive) aspects, and you will have "a sure foundation" to work upon, a correct physical map of Palestine and Palestina to guide you into solving all the mysteries of this wonderful book. This implies the Generation, Degeneration and Regeneration or salvation of the human body, "the ecclesia of the saints," as well as sinners.

With this understanding for a premise, let us first notice the proper distinction between the words "subtil" (which is used to describe the serpent), and "subtile," which has quite a different meaning. According to the Standard Dictionary, subtil means "having fine structure, not gross or dense; rarified; refined; attenuated; ethereal, hence penetrating as a subtil perfume," while "subtile is used as an attribute of mind in the derogatory sense of crafty." We therefore see that whatever is symbolized as "the serpent" is NOT represented as crafty and enticing, but as an ethereal creative life force which unites the positive and negative qualities in harmony and enables them to bring forth or create.

Now take a good look at the accompanying engraving of a person's head and spinal column and you will soon discover why the backbone of man's anatomy is symbolized as a "serpent," for such it appears to be at first glance. The spinal



cord which runs through the center of these twenty-four vertebrae conveys the creative life force, the sex fluids, from the base of the brain, where it is generated from the previous conception, to its correspondence at the base of the spinal column, the sacral plexus, which comprise the positive and the negative points of the generative organs, creating a sex urge. This is the explanation of "the enmity" mentioned in the Bible, which is nothing more or less than the procreative life principle in our bodies calling for expression. Thus in acts

of venery, the seed of man's "bruises" the head of the serpent or spinal column of woman, and the seed of the woman "bruises" the heel or tail of the serpent or spinal column of man. And this act of "the serpent" or sex congress is a "blessing" and not a curse, for symbolism is always the falsehood of the truth which it conceals.

What can be plainer? This explains how the creative life force, the sex urge, has been tabooed and degraded by man through a literal interpretation of this "curse" or "fall," and calling it the Tempter and Devil! "To the pure all things are pure." Where then is the impurity? It does not exist! The command to be "fruitful and multiply" is positive, and is universally obeyed, but the negative part, about "replenishing the earth, and subduing it," (your body), is a dead letter, and universally misinterpreted. What is the result? All kinds of sex tragedies amongst "the saints" as well as "the sinners." Why? Because mere animal desire and the wrong use and abuse of this Almighty Power of the Most High God in man, the spiritual function of sex, has not been subdued or properly balanced to give each individual "life, liberty and the pursuit of happiness," unmolested by man-made laws.

The universal manifestation of this Creative Life Force, "our Father in heaven," the cerebrum, in its aspect as sex, is a most potent factor in man's inward evolution, spiritual as well as physical. In fact, upon its right understanding rests the destiny of mankind, here and now, and not beyond the grave, "for that which befalleth the sons of men befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other. Yea,

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Watch This Column

PSYCHIC PHENOMENA SCIENCE AND IMMORTALITY

By Henry Frank

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Occultism Simplified [Continued from page 18]

blind to the wonderful possibilities that are yours. Think about what you are doing. You can think about many things at the same time, just as easily as you think about one, if you practice it until you make an art of it. When you have gathered together all the particles of the physical elements of your mind, then bring into activity your will by giving yourself a little push and move out of the accustomed way of "one—two—three." You will be surprised to see what vim and vigor will be created.

The man who has to force himself into action all day has really never awakened from slumber. To force yourself into activity after the death of the night, is quite necessary, but to keep forcing yourself all day would be like feeding yourself all day. After you have given yourself this push into a new activity, into a new rhythm, if you please, then go into the deeper recesses of your being, and ask yourself a question that requires an effort to answer, that will bring your mind into equilibrium and give it activity and an incentive. You are just like your clock that has to be wound every day to keep it counting time. When you have succeeded in answering this question, take the subject of Life itself, and you will be surprised to see how far your vision will travel.

LIFE does not reside in the brain. You don't carry it around in your hands. It is that part of the great universal urge that separated you from the Whole. It is that thing that brought you into being and it only acts in conjunction with you, when there is something that calls upon it. If you would have service from Life, you must constantly and continually call upon it.

Your life is individual, and is in association with many other lives. If you would be a representative of a great life, you must seek the association of those who have become great, not in the eyes of men, but in the perfection of the Law. The physical body may be old. It may be crippled. It may have to be carried around, but it can't hinder Life, no matter what condition it is in. This physical body can be acted upon by other lives, but each individual has within himself a sentinel, known sometimes as the conscience, sometimes as the "still, small voice," sometimes as an urge. It has many names, but it has one function and that is to keep guard over the physical body as long as the physical body responds to the Life Force. This particular entity can and is, in many instances, pushed aside. Therefore, it is very neces-

sary for each one to develop a pronounced individuality, that he may keep his hold on the physical body and use it to carry out his own purposes.

If this law were better understood, there would be more harmonious activity, better association, closer affiliation and greater brotherhood among men. The voice of one crying in the wilderness doesn't reach many people, and cannot be heard above the babble of the throng. As long as men and women do believe, will believe that life holds a mystery that cannot be fathomed, there is very little hope of bringing this understanding to more than a handful of people in one generation.

IF we could study the physical body just a little more closely than the medical fraternity studies it, if we could go just a little farther than the psychologists do, if we could get a little deeper understanding than the religionists have, we would realize that all mystery is only a lack of knowledge of the simple laws governing life. If we could be made to understand that life after death is *continued life* after death, not another individuality, but a succeeding embodiment of the same life, we could establish a working basis for all classes and sects.

THE body in which the individual functions after death is a *created* body. It was *not* created after death. It was *created before birth*, and that is why we use the phrase "successive embodiments," which does not mean reincarnation. The seed germ is held within a body, and in this same seed the egg is confined. The egg is a successive embodiment of the seed and in that egg the physical body of the creature is encased. The physical body that comes forth from the egg was reposing in the seed. Each one of these expressions is carried through successive embodiments, and we cannot think for a moment that this omniscient light called Life is going to leave itself without other encasements upon which to act.

There is no cessation for Life. There is only cessation for these acting agents. The egg absorbs the seed, and the physical body absorbs the egg. The physical body is superseded by the spirit body, and the spirit body gives place to the soul body. Every other body is absorbed as advancement is made from one stage of expression to another, and yet Life, having lost all of these bodies, can express itself on each and every one of these planes successfully, individually, independently, returning, as it were, step by step, until it reaches again the physi-

cal plane of expression. It creates for itself a body in the form known as materialized spirit.

LIFE controls the elements. You can't call it into being with your physical power. It acts upon the physical body, extracting the elements from which it can construct a tangible spirit body which, under the proper conditions, you can handle with your physical hands.

This great Law of Life is very little understood. When people can discuss these subjects rationally, it will be possible for those who are functioning beyond the third and fourth change to materialize and teach the world truths long lost to the human race.

THE world today is not enlightened, because the various groups of people, having touched upon a truth, make it the whole truth and bar out every other expression. Is there a "Light" whose history is recorded that did not set up an altar, a shrine and say unto the people, "Behold here I am, I have made a discovery. It is mine. It is Truth for you—but only by me can you receive even so much as a dip of the finger to cool your parched lips." All down through history, to the present day, those who have gained supreme understanding have set up a system of dogmatic worship of these scientific laws of nature. Their followers are ready to beat out every other light that dares to shine. "*I am the Great I Am*," they say. "Only through me can you ever hope to obtain any knowledge concerning the great Beyond into which all the human race is doomed to be cast." They do not take into consideration the natural law of birth, nor the fact that every individual must pass through this birth alone. One or many, they must all go alone. This question of life after death is a question that belongs to the individual, and it is one that the individual must settle for himself. There are a few things that no one can do for you. When you come to the parting of the ways, you must rely on *yourself*, and pass through the gate *alone*. If you understood the law of your own being, you wouldn't fear to be alone, and death, which is only another birth, would have no terror for you.

THIS great question of *Mind and Life*—think about it! Are they one? We would say no, but we would not be your authority. Treat the truths about life with all the reverence and respect that have been given to the great leaders, but remember that it is *your* life, and there is none greater than yours. If you

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Common Sense and Psychic Sense

By THE EDITOR

From every quarter of the globe there come to us questions. Each writer is looking for expression, for Nature has provided that outlet to enable man to evolve.

Man today seeks a greater world than yesterday, because he is developing his power of self-expression. He has become less blinded to folly and more susceptible to wisdom. He is tired of the "Puss-in-Boots" fairy tales and the "Goblin of the Forest" stories of his boyhood. He has put away childish things. Toys for pastime are no longer among his treasured possessions. Neither does he live in the attainments of the past. He no longer strokes his long, flowing beard while he admonishes the young. Man has divested himself of that personal adornment which made him look wise. He has clutched the lever of attainment, and has thrown himself into the vortex of action. He will not be daunted or set back. His eyes are fixed on a new goal. He sees himself master of the elements and knows that within his grasp is the solution of that elusive element known as Life. He visualizes his destiny and knows that the secret of all time shall be revealed to him.

Some of the questioners plead with us to aid them to free themselves from a force that has taken hold of them, a force which is subtle and hypnotic. Others are tormented by the evil minds of those whom they have offended. Still others are not ill in body, but are attacked by symptoms of the diseases from which others have died. The conditions revealed in these questions are very similar to those historic events recorded in the Bible.

Not infrequently we find in these questions, complaints of those in whose bodies many different types of persons seem to be functioning. This annoying symptom is known as possession or obsession. Some religionists pray for these afflicted ones; others consign them to the asylum for the insane. Established cults and sects that know how to treat them are not given the opportunity to serve them.

What is the cause of these mysterious afflictions? An uneven distribution of the psychic force is the cause of a great deal of this trouble. Psychic power is an element composed of air, light and water, converted into cold and heat waves which flow through the psychic nerves registering at the centers. If the registration is at the brain center, one of two things

happens—the mind is illumined and the person is enabled to reveal great knowledge of hidden things, or the mind becomes unsettled and trouble ensues. If these waves register at the intersection of the joints, physical disturbances are the result. If they center at the solar plexus, or seat of life, physical manifestations, such as levitation, independent voices, and materialization take place. Whether these are beneficial or otherwise depends entirely on the intention of the invisible operator using this force, practically the same as the speaker over the radio uses the instrument in the broadcasting station.

The person afflicted, unless armed with a great deal of self-mastery, and at least a little understanding of psychic law, is powerless to combat these forces which find access to the organism through the Life Breath. The psychic body is intact, and is closely related to the physical body. Physical breathing carries physical oxygen into the lungs. Psychic breathing carries into the body psychic oxygen. The former supplies the physical body and the latter, the psychic body.

The "Breath of Life" is the center of all occult development. It is the in-taking of the Life Forces, and is the means by which the individual life is supplied with power from the great, living universe.

Breathing is the life-giving process for both the physical and the psychic body. Since they are so closely related, practically all cults teach proper physical breathing and its relation to the Life Breath. You can hypnotize yourself, or become susceptible to hypnotism by another through deep breathing. You become quiet and fall asleep through deep breathing. The question of how to breathe to get the best results has been the subject of much discussion.

But who tells us the bad results of breathing without proper knowledge of the governing law? The practice of the silence and deep breathing by one who knows nothing of psychic law may result in much harm. Let us cease listening to the dyed-in-the-wool man of yester-years and begin to think for ourselves. Let us investigate this old science of the ages and learn to breathe consciously the Breath of Life, that we may develop harmoniously.

Begin with the physical breath. Sit or

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"The Nitrogen Type"—One of 19 Chemical Types of People [Continued from page 23]

until she is sufficiently placated by the humility and repentance of her subject.

Nitrogen has power to attract the dark pigments from plant food. The Nitrogen man is always dark in complexion. He is a brunette type, with a beautiful skin, satin-like in quality and very white. Never does his face show color except in the lips. The hair is usually smooth and shiny, like a raven's wing.

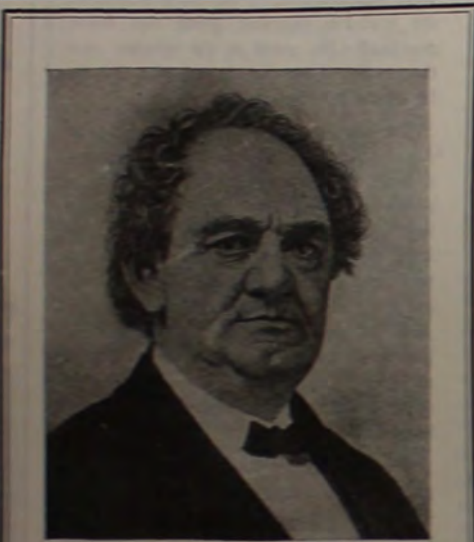
THE AILMENTS AND DISEASES OF THE NITROPHERIC TYPE AND HIS DIETETIC NEEDS

These people require more iron and oxygen than they usually get. They lack the organo-metallic salts, calcium, potassium, silicon, sulphur and fluorin in their tissues. Therefore, they become too soft, lax and flabby in tissue structure. They do not like heavy work. They are sedentary and domestic in disposition and eat, drink and sleep a great deal, as a rule. They live too strongly in the emotions and their feelings always persist. They are very sensitive to slights, and grieve over them for a long time. All this leads to disease.

A low altitude and lack of sunshine makes them sick. They need breathing exercises where oxygen and ozone is plentiful and undiluted by dirt, dust, fumes and gases. They should travel to the hills and mountains.

They need a breezy, humid climate, at an altitude of from 2,000 to 5,000 feet above the sea level. They should stay away from Florida and the lowlands. Florida is a nitrogen country. These people suffer because of too much nitrogen in the system. California is an oxygen country. Let the Nitropheric go to California mountains or foothills and he will lose his excess weight and feel well. He should sleep out of doors in a mountainous region for best health, especially at times when he is too heavy or when he lacks oxygen. The Nitropheric needs change of scene. They are the greatest stay-at-home people in the world and dislike exercise. They need horseback riding and stretching exercises of all kinds. These three things, together with the right diet to supply the organo-metallic elements already mentioned, are what they need mostly. Our Nitropheric is a little indolent and loves the fat of the land, ease, quiet and body comfort. But he loves to lead and direct people. He wants to feel power. He suffers more from diseases of weaknesses of the throat, eyes, ears, heart, motor centers. He is predisposed to such diseases as

Aphonia;
Apoplexy;
Blood deterioration;
Blood poisoning from slight causes, operations, etc.;
Infections;
Heart failure;
General inertia; chronic sleepiness;
Numbness;
Hemiplegia, caused by lesion of communication fibres in the brain;
Necrosis;
Phlebitis;
Muscular rheumatism;
Neuralgia.



P. T. BARNUM

The famous showman. An excellent example of the *Oxygen* man described in the March number. He was married at nineteen years of age (early marriage is a strong tendency of this type). He was a noisy and aggressive self-advertiser. He had a friendly personality and was famous as a host. He was an affectionate husband and father. The *Oxygen* type may wander far afield, but always are devoted, even though not always true. He early attained great success and possessions—lost all he had—started again without a penny and died a wealthy man. All of this is characteristic of the *Oxygen* man.

All people who have nitrogen retaining power are dark complexioned—not because nitrogen makes the complexion dark but because the presence of free nitrogen increases the solvent power in the laboratory of man so that he can extract the plant color pigments found in foods. Nitrogen increases pigmentary assimilation so that dark properties are taken up and deposited in skin, tissue, secretion and body fluid, resulting in a darkened complexion.

He should omit animal protein, milk, much water and watery foods, starches, fat, sugar, cold foods and stimulants.

He should live on dark fruits, the outer part of grains or whole grains, plenty of vegetables, especially string beans, asparagus, artichokes, outer part of baked potato, warm foods, some carbonated drinks, and he should inhale fresh air in abundance.

If he eats and drinks rightly, and lives in a favorable climate for him, he will live long and be healthy and successful. He is such a good manager of conditions and of people that he is always successful.

Albumins, proteins and alkaloid substances, ammonia and its derivatives; horseradish, mushrooms, mustard and most species of the cabbage family are rich in nitrogen.

Because of the abundance of nitrogen in regions such as Florida, Peru and Chili, foods growing in these soils are rich in nitrogen. Analysis of the soil from the Florida everglades shows it to be rich in nitrogen.

Plants breathe the air through their leaves—their lungs—yet they do not appropriate any of the nitrogen obtained in this way but rely upon the ammonia and the nitric acid their roots absorb from the soil. One-fifth of our flesh is nitrogen, yet none of it comes from the air we breathe. We must get it from the foods we eat.

Messages From the Stars [Continued from page 14]

structure, it will be affected by any magnetic influence. There are three methods by which the character of the atom may be affected. First, by bringing other atoms near it. Second, by placing the atom in the path of electro-magnetic waves from other atomic bodies. Third, by placing the atom within an artificial magnetic field. It has been stated before that the magnetic lines from the electrons of an atom reach out in every direction and exert an influence upon the electrons of other atoms possibly at an infinite distance. The effect of this influence is, however, immensely increased with nearness. One atom exerts an influence upon another atom in more than one way.

The positive electron of one atom repels the positive electrons of all other atoms, but attracts the negative electrons of all other atoms. In addition to this, the electro-magnetic waves from the vibration of an electron tend to give to other electrons the same axial angle. Also electrons exert a force that tends to reverse the polarity of other electrons.

As was stated before, the angle of the axis of rotation of the electron to the plane of the atom will vary infinitely. In one-half of these cases the angles will be such as to make the electrons positive, while in the other cases the angles will make the electrons negative. One-half the wave frequencies in each octave of electro-magnetic waves will come from positive electrons, while the other half will come from negative electrons. The color or frequency of the wave will depend upon the angle of the electron. If the reader will refer again to Fig. IV., he will see an atom in the act of "breaking up."

We will assume that this group of atoms were not stable; that the large positive electron, instead of being at right angles to the plane of the atom, was only slightly inclined to it. Now, if some exterior influence would slightly change the angle of this positive electron so as to make it negative, it would cease to attract the negative electrons of that atom, but would instead repel them. This atom would be broken up. The bodies that composed it would fly off at tangents to their orbits in all directions. These flying electrons, when reaching the neighboring atoms, would be drawn into them and this would tend to further unbalance the latter. These in turn would soon break up, releasing a yet greater number of negative electrons. These would again join the neighboring atoms with the same result.

Thus there would be a progressive breaking down of the atoms of that

group, resulting in a destruction of the tissues made up of those atoms. It seems clear that the action in cancer and other diseases is much the same as the action taking place in an explosive. In an explosive compound, the positive electrons are at a very slight angle to the plane of the atom. A little push would make negative electrons of them. This push is supplied, say by an electric spark. The result is that some of them go over. These in turn drag over others, and so the action proceeds through the entire mass of the explosive. This action is not instantaneous, but progressive. It takes an interval of time, as all physicists know. In cancer the action is slower yet. In certain virulent germ diseases the action is faster than in cancer, but slower than in the case of an explosive. In all of these cases the action results in the releasing of the energy of the atom in the form of heat. In an explosive, this released heat is intense. In certain germ diseases it is sufficient to raise the temperature of the body several degrees. In the slow action of cancer, this heat may be dissipated before being noticed. But the heat in all of these cases is due to the same thing, namely, the breaking down of atoms.

The atom should be a balanced structure. It may be unbalanced and broken down by too many positive electrons as well as by too many negative electrons. It is also possible that the positive electrons tend to reverse the polarity of the negative electrons, while the latter tend to reverse the polarity of the positive electrons. If either influence predominates, the electronic balance is disturbed and it would require but a slight influence to complete the destruction of the atoms.

HOW can the conditions resulting in cancer and other diseases be remedied? The first thing that suggests itself would be to remove the tissues containing the broken-down atoms. This is at present being done and is the only known remedy for cancer. Broken-down atoms are dangerous. And this is true, whether they are in the tissues of the body, in decayed food or flesh, or in the charred cuticle of a burned arm. One of the mysteries of the medical profession is the terrible and extended sickness accompanying burns upon the surface of the body. It was recently found that this sickness could be entirely eliminated if the scorched flesh were sandpapered off promptly. The explanation of this mysterious illness lies in the fact that in absorbing and eliminating the burned tissues, the broken-down atoms of the

latter would break down an immense number of the healthy atoms of the body of the person. Nature gives us warning of broken-down atoms by means of the offensive odor that will nearly always come from them. In considering any means for remedying the unbalanced condition of the atoms of the body, it should be remembered that Nature itself is directing toward this same end a powerful and intelligent set of forces which we need only assist.

One method of remedying the unbalanced atom is by the use of local applications, foods and medicines. When a mass of normal or healthy atoms are placed near the abnormal or breaking-down atoms of the affected part of the body, they exert a powerful influence to bring back to a normal condition the breaking-down atoms. A poultice, whether of flaxseed or plantain leaves, is entirely scientific, as is also the use of antiphlogistine, plasters, camphor, and other applications. It does not actually matter what the material may be, as long as its atoms have a curative effect. If the atoms of the affected part of the tissues of the body are abnormally negative, then a substance should be used that contains abnormally positive atoms. The reverse is also true. In general, any application would have a corrective effect if its atoms were balanced. The effect of Chaulmoogra oil in cases of leprosy is based upon this same principle. If the same lack of atomic balance existed in cancer as exists in leprosy, then this oil would also cure cancer.

As the positive or negative condition or preponderance in atoms is indicated by the color of the light waves emitted or reflected, suitable substances may be selected by their color for use as applications. Oils would be ideal to use for this purpose, such as olive oil, banana oil, and others. These could be taken internally, injected or used as an application. The effect would virtually be the same. There probably exists a mineral or vegetable oil that would correct the lack of atomic balance in the tissues of any diseased person.

Medicines and foods have practically the same effect upon the atomic balance of the body tissues as applications, except that in the latter case, the normal atoms are substituted for the broken-down ones. A medicine may be suitable for one condition, but injurious under other conditions. Food may be suitable for one person but not for another. If the atoms of one person are in a negative condition, then food containing a preponderance of negative atoms would only increase this negative condition. In the latter case, only food containing a pre-

ponderance of positive atoms should be used. It is actually true that "what is one person's food may be another's poison." In cases of scurvy, which is very similar to cancer and leprosy, there is a lack of atomic balance which may be restored by such simple agents as raw onions or potato juice. Since we now know the effect of foods, medicines and applications upon the tissues of the body, it would require but a short time to so systematize the use of these agents that disease would cease to have terrors for humanity.

BUT aside from supplying with food the necessary normal atoms for the replacement of those destroyed in the functioning of the body, there are better methods of remedying the lack of atomic balance in the tissues of the body, which prevent or cure diseased conditions.

As in the case with foods, medicines and applications, light waves may be used to correct the lack of atomic balance in the tissues of a sick person. Since the atomic is distinctly a magnetic structure, it will be profoundly affected by any magnetic influence from any source, whether that source be a mass of other atoms placed in the near vicinity, by an electro-magnetic field, or by the electro-magnetic waves that reach it from other atoms. In any ordinary source of light, the waves are caused by the vibrations of both positive and negative electrons. When the waves from negative electrons strike an atom, they tend to make all of the electrons in that atom negative. When the waves from a positive electron strike an atom, they tend to make all of the electrons of the latter positive. As a usual thing, the waves come from both positive and negative electrons, are mixed in a more or less even degree and have no immediately harmful effect upon the atomic balance of the tissues of our bodies. But light waves are seldom more than approximately balanced, so that human beings are being continually poisoned by unbalanced light waves.

THE so-called "death rays" are explained by the above facts. In the Matthew's death ray, the destructive effect is said to be secured by combining a number of inharmonious waves. It is further said that these waves cause short circuits or cross currents in the tissues of the body. This has been the explanation offered for their terrible effects upon animals and even persons. But the real explanation is that they cause a disruption of the atoms of the tissues against which they impinge. It might be stated here that one-half of each active of electro-magnetic waves comes from negative electrons, while the other half comes from positive electrons. An electron will reflect that color which it would

give if incandescent. So the character of an electron may be determined from the light which it will reflect.

To make death rays, it is only necessary to sift out from any source of light or other electro-magnetic waves those which come from negative or positive electrons alone. These when combined in a powerful beam, will constitute a potential agent of destruction beyond the conception of the ordinary imagination. If the beam were powerful enough, steel buildings could be made to dissolve before your eyes, or large boulders be made to blow up with all of the appearance and effect of an explosion, even though miles away. And with it crowds of people could be mowed down as though by a hot flame. It is the writer's opinion that in the near future humanity will have terrible cause to become familiar with the properties of death rays.

BUT, like all other agents selected, light waves may be used to bless as well as curse humanity. If the atoms of any person are in a condition in which there is a negative lack of balance, then the indicated thing to do is to remain in an environment of light waves from positive electrons until the balance is restored, or vice versa. Or the person may be placed in an environment of balanced light. The latter would not injure, but would be helpful in any case, whether the unbalanced condition were positive or negative. A complete set of experiments should be made to determine the light waves to be used in each case. The experiments should be made in a closed room from which all other light waves are excluded except those used. The room may be ventilated and heated. Rather powerful light waves should be used, such as those secured from five hundred or one thousand watt lamps. These lamps should be enclosed in large reflectors, the light emerging through colored screens. In general, three or four classes of light waves may be used. First, those waves near the violet end of the spectrum; second, those near the red end of the spectrum; third, those intermediate, neutral waves such as yellow and green; fourth, complimentary color combinations. The main things to remember are that the subject of the light wave application must remain almost continuously under the effect of the applied light waves; and second, that results cannot be secured except over a considerable period of time. Cancer often develops very slowly. It could not be expected that results would be apparent for more than an hour after the application of the light waves, or even after a number of applications of an hour each, especially if the subject is allowed outside in the meantime. It would be better for the subject to remain inside

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In any diseased condition of the tissues of the body, immense numbers of atoms are involved. While the action of the light waves is instant in its effect upon the atoms of the tissues, yet a considerable time must elapse before they can be expected to become normal. To show the effect of light waves upon the tissues, the case of the chameleon may be cited. Place one of these animals upon a green cloth, and it will quickly turn green. Remove it to a red background and it will turn red. Many other cases could be cited of the remarkable effect of color environment upon an animal or person. Sometimes a person will quickly recover from an illness after going to the country where the light reaching him is almost pure green waves.

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It is interesting to note that a high frequency current apparatus is being used throughout the world for purposes of amusement and entertainment when there lies in this very apparatus the magic potency to make over again the bodies of the aged and sick. One is reminded of the case of the soldiers who looted the City of Delhi in ancient times. They found in one of the palaces a bag of precious stones. Not knowing the value of the gems, they emptied the sack and took it with them to carry food in. Before the discovery of diamonds in South Africa, some native children were found playing with what they called bright pebbles, which, had they only known it, possessed the power to make their most wondrous dreams realities. We have in our hands today a veritable Aladdin's Lamp that can bring succor of pain to the bodies and peace to the minds of those who suffer.



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OUR READERS VIEWS on TOPICS of the DAY ~



Our Readers are invited to express their views, briefly and to-the-point, on any subject of general interest with the restriction that but one such critical article of not more than 500 words will be published relating to the original article. The original writer will have the right to make the final statement. Anonymous contributions not accepted; initials used when requested. The Editors not responsible for contributors' opinions.

OPEN FORUM

Last month's article by C. H. A. Bjerregaard, "On the Principles of the Occult," is splendid. Today, the people are no longer satisfied with philosophies—they want tangible demonstration. As long as humanity remained steadfast and loyal to the mandates of one Teacher they worshiped and served without thinking. But there comes a period of development in the history of every race when the populace lift up their heads, and demand an accounting in all of these fundamental questions which are so vital to the welfare of the world. That period has come and the Brother's questions are timely. We hope that those who are qualified to answer them will do so.

As one who shares the author's interest, may I ask a question? Is there any difference between the manifestations of the one hundred and one cults of today and what is known as the H. P. Blavatsky occult manifestations?

I have investigated practically every line of thought. For some years I was prominent in church work. An experience which could not be explained by the minister of the church with which I was associated caused me to seek an explanation through other channels. I found through chance acquaintances that these experiences were very common and that there were many groups of people interested in these manifestations. I found, too, one fundamental fact which, when compared with my own experiences, led to one truth, namely, that there must be a contact of matter through an individual. Whether he is called Master, Adept, Teacher, Psychic or Medium, he is the connecting link between that which we call seen and that which we call unseen.

However, I have not as yet been able to draw a line or find a law common to all. Each manifestation, whether my own or that of another, has come as independently as a bolt of lightning from a clear sky. Every recipient of a manifestation sets his or her own law. Hence the confusion and mystery.

Dear Editor:

In the main, I like your magazine; but your January number astonished and shocked me. This is why: How could you lose yourself in the quagmire of an author's eloquence to the extent of devoting your pages to the plaudits of that most pitiable object in history, "The Soldier?"

A pawn in the game of life, the soldier has to bury all individual conception of right action under the smokescreen of patriotism to become a tool in the hands of political and financial kings who perchance are drunk with vanity and power.

The soldier is a symbol of all that is most appalling in human history—an expression of man's super-folly. He leaves a bloody trail of horror, disease and crime, to say nothing of poverty, from which a nation may never recover. Rome's rise and fall is a fitting example, for her history proves that the victor is no less afflicted than the vanquished.

There is no virtue in war. It tears down relentlessly what great souls have built up through the centuries in art, music, literature and invention. Its maw swallows up the wheat of humanity, leaving the chaff. His folly made necessary the supreme sacrifice of Joan d'Arc to save her country's identity as a great nation of Continental Europe. His weapon—the gun—destroyed our great Lincoln. Indeed, his record is too horrible for description.

Some day we will turn his footsteps into paths of peace that the world may be a fit place to live in. Surely we should not laud him, but know him for what he is—the tool of those in power to use as their vanity dictates.

Sincerely yours,

B. C. BROWN.

TOO TRUE

First little girl: "Do you believe there's a devil?"

Second little girl: "No! It's like Santa Claus. It's your father."

—Ten Story Book.

Are You Penny Wise?

[Continued from page 10]

the letter "I" before earn for his motto, he would be successful.

When a business has back of it a force of men filled with determination and each man "selling" to his full strength, there can be only one result—success. There must be some object to be gained. Like a runner in a race, if he is going to use his whole energy, there must be a definite goal to reach. It is the same with men who toil. When there is no goal, men become careless and indifferent, and their real ability is seldom brought to the surface. A house that encourages cheap help gets just what it pays for. It drives its trade to more progressive houses. The public today demands value received, and if capital is going to demand one hundred per cent, they must draw from the best elements of labor, and be willing to return in money what they demand in service.

MOST all of our business failures have proven that ignorance begets all the errors and poverty of the human race, while knowledge is that basic truth that points to genuine usefulness and success. It overcomes economic fallacies and the delusions of life. It prepares the worker to meet the frequent periods of depression in our business life. It fortifies him against the many ills that creep into our industrial world. When we better understand the elements that men contend with, we can look into our future not with fear, but with the courage of a true man.

There are no lucky or unlucky days. Events work for you or against you only as you THINK they do. If you have made a poor bargain, lay the blame where it belongs—on your lack of reasoning power. Luck is often another name for good judgment. If you make your investment without thinking, you stand a big chance of being unlucky. Men lose in stock gambling when they do not know who and what is back of the stock. There is always a possible and an impossible profit in all stock investments, and if it cannot stand the searchlight of truth, then it is not a safe investment, and if you are then a loser, you say, "I am unlucky," which is another way of saying that you made your investment without proper thought and knowledge.

Play the game! There is no man living who respects a coward. If you have something to do, do it in a positive way. Find out what you want. Have faith in that want. See and hear nothing but what interests your present mind force. Your strength, like Nature's strength, is governed by laws that are indestructible, and if you will draw upon the strength which is within you, there is no limit to what you can do.

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The Shame of Society

The Problem of

Our friend, H. Allan Perrill, a young cub reporter on a San Francisco daily, was sent to "cover" a story about a tenement tragedy in the city's most notorious district. And there, amidst the squalor and filth of that Port of Hopeless Souls, where the very dregs of the derelicts of humanity finally sink into oblivion, he found a dirty, smeared and jagged fragment, whose pitiful scrawl poured out the heart-seared drama we are giving you below:

DEAR GOD, I know that I ain't fit
To do so much as breathe your name.
But God, I'm comin' to you soon;
Don't give me ALL the blame
For what I did, for I ain't bad—
Leastwise I never aimed to be.
I didn't mean to sin with Jim
But his good looks just dazzled me.
I tried to,—hard, dear God, not to,
I tried to live right and be good,
But when his lips were pressed to mine,
I slipped—*My heart ain't made of wood.*
I haven't got no good excuse
Except, God, that I loved him so.
And when my baby boy was borned,
I tried to bring him up as though
He had a father, and a name.
I loved him just like I loved Jim.
He had Jim's eyes, his smile, his lips;
I even named him after him.
I wanted him to grow up straight
And good—just like all mothers do.
Because I loved and trusted Jim
Ain't no sign I'm bad clean through.
And when I found Jim didn't care,
And wouldn't ever marry me,
I loved Jim just the same, dear God;
He's not the settlin' kind, you see.
I've had to work so hard to earn
Enough to care for Little Jim;
I've sewed until my eyes near drove
Me crazy, to buy milk for him.
There ain't a thing he didn't have
To keep him warm an' well an' strong.
I've gone f'r months with holey shoes
An' no warm clothes all winter long.
I ain't complainin', God, you know;



The Psychological Effects of Certain Drugs

[Continued from page 28]

dreamt that under a dripping yellow moon, I was wading waist high in acres of blood-red poppies, which exhaled a suffocating odor. Wraith-like forms swirled by on all sides, and there were strangely familiar faces. The next thing I knew it was morning, past ten o'clock. A century of experiences had been crowded into the few hours of the night."

Regardless of what has been said pro and con, such an experience is one that is not likely to be soon forgotten. Its aesthetic and psychological value cannot be too highly estimated. It demands an explanation of a nature which no physiologist or psychologist is, at the present, able to give.

Many people no doubt wonder why they have not had some strange experience while under the effects of anaesthetics or narcotic drugs. Such a possible query would perhaps best be answered by stating that it is the intermediate states of consciousness in which these experiences occur. In that respect it differs little from dreams. Such states are accidental, a failure on the part of the anesthetist. It persists nevertheless in an unexplainable way. P. D. Ouspensky says, "Narcotics cannot give anything which man does not possess, and can only in certain cases unfold that which is already in his soul."

The Hypocrisy of The World

The Illegitimate Child.



I'd love to do it all again,
 But God, I can't, they've took him now,
 Some women an' a policeman.
 They said I wasn't fit to raise
 A child. I wonder why I ain't.
 I told 'em how I'd slaved f'r him;
 I said I knew I weren't no saint,
 But that I'd teach him best I could,
 To grow up honest, brave, and true.
 I thought there wasn't nothin' else
 That even a real saint could do.
 It's hard to talk; I feel so sick;
 My head—it feels so big and light!
 But you know how he cried f'r me;
 He loves me so, that little mite.
 And how they made me dress him, though
 My heart pained so I prayed to die.
 And when they stepped outside the room,
 So I could tell my babe goodbye,
 I put those pills into his mouth.
 Oh, God! Forgive me! Pity me!
I've killed him God! I'm glad I have!
 You know how miserable he'd be
 Without me, God; without my love;
 He needs me just like I need him.
 He's dead now! God I see his face!
 He's callin' me—my Little Jim!
 Aw, see him smile! I'm comin', dear!
 Those pills I took—how light it is!
 Forgive me God! He is my all,
 My Little —
 —May we lift the Veil?
 The Mother's prayer is answered. Can we not
 forgive?

—By Courtesy of Ziffs.

Common Sense and Psychic Sense

[Continued from page 35]

stand erect, eyes open, lips closed. Breathe through the nostrils, hands doubled into fists. Portray to your mind's eye the picture of Nature in its perfection. Ask for the master minds of the universe to instruct you. Reject any word which is not instructive.

The voices you hear may be from your own brain, or they may be external—this you must decide. Ask for the message to be repeated. Watch for intelligent answers. Gauge everything you get from the silence by its intelligence. Apply the same law to occult development that you would to any other department of education. Keep good, common sense

working day and night. Take stock every night, and an inventory each morning. The main reason for the larger percent of trouble is that people allow themselves to be misled. They either give themselves entirely up to the manifestations or deny them absolutely. Both attitudes are wrong. Become an investigator and test the value of each manifestation. Do not take every little creak of a chair as a spirit voice, every optical illusion as an occult experience. Put everything through the test tube. Turn on the light of intelligence and reason and you have little to fear.

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Occultism Simplified [Continued from page 34]

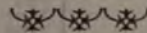
waste your opportunities, Life does not take you to account. It says, "I am independent of that man Jim Jones or John Smith. His monitor didn't attend to business, and something went wrong with his body."

Life may watch over you, follow you to your grave, and extract its toll when the physical body no longer responds. You are many, many people, a great family, with many members. *You are not Life until you understand and direct the goings and comings of this physical body.* As long as you are blown about from one course to another, Life is only watching over you. It is not in any way, shape or manner, functioning through you. You are controlled, so to speak, by an entity commonly called brain power, will power, mind power.

Travel into the great space of all time, and touch the source from which you originated and you will become a person

of omniscient sight. You will then possess the great "I," not the "I Am." You can be in every part of the universe. You can be all of everything, and yet you can be the man that you are, inhabiting the physical body, conversing with your friends, going to business, doing whatever you find necessary.

WOULD you be master of yourself? Watch yourself in the morning when you awaken! Do you begin the day with wonderful intentions that gradually fade into nothingness? If they are so scattered, it is because you did not fortify your citadel when you awakened. Make every part and particle of your being lunge into the harness, *into activity, before you leave your room, before you speak to another living person.* You will then gain control of the elements that buffet you and you will become the Master of your Destiny.



Why Prophecy Is Possible [Continued from page 29]

as well as every similar object in existence. Nothing is complete without being joined to its opposite; nothing exists without its opposite.

The expression "the eternal now" is such a union of opposites which includes all, and for that reason it explains more than any of the words taken separate. "Eternal" means illimitability along temporary lines, "now" signifies present time; the only part of time which does not really appear limited, because we are ever in it. While *time* has an end because limited by its divisions, *eternity* has no end, being the timeless, exactly as *endlessness* is the unlimited and illimitable in space.

There is one thing which makes "eternal" a fit adjective of "now", namely the fact, that *the eternal in us, the Monad, carries with itself its now eternally.* There is no eternal yesterday except in our memory, and no eternal to-

morrow except in our anticipation. But *now* remains with us forever. And that which so remains is a fit companion of the *eternal*, being the present, the link between the past and the future, moving forward unceasingly, forever adding to the past and subtracting from the future.

Our Divine Monad is *now* living in the *eternal*; that which to the changeable and perishable is past, present and future, is to the unchangeable and imperishable *the Eternal Now*—one part of it belonging to time, another to eternity. Together they express all that exists, linking time to its opposite, eternity.

To "live in the eternal", which is the highest existence, is to view Past, Present and Future, not as three separate moments, but as One. The seer can look backward and forward at once when he dwells for a moment in the "eternal now."



The Serpent as Symbol of Life [Continued from page 33]

they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore, I perceive that there is nothing better, than that a man SHOULD REJOICE in his own works, FOR

THAT IS HIS PORTION, for who shall bring him to see what shall be after him?" Eccl. 3:19-22. No man, thus far in the world's history, has ever been able to answer this question.

This is Bible doctrine minus symbolism, and is so plain, that "a wayfaring man, though a fool, need not err therein."

IN LIGHTER VEIN

By Our Own Little Humorist

"Who's the joke on, Mary?" said Tom. "On the mayor, Tom."

"How's that?"

"Don't you know, Tom? Why, the mayor sold the transportation idea to the aldermen. The people sat up and took notice."

"What's the joke?"

"The mayor is looking for a transfer."

* * *

Signs of the times.

The strap-hanger, waiting for his car.

* * *

When will the moon get through mooning?

When the old folks get through spooning.

* * *

When will the stars fall?

When the bald-headed row is empty.

* * *

THE SPORT'S REWARD

His links break—

His track curves—

His plane drops—

His face falls—

His allies truss him up and take his bones.

* * *

SPRING

When the flyer comes back with a buzz and a wrack

Spring has come.

When the robin appears he finds

Spring is backward.

When the busy bee and the gay hornet leave their nests

And all the rest—

Where is spring?

Lying between two cold blankets.

Spring dies.

Post mortem—Frozen to death.

Epitaph

Here lies spring's cold, dead corpse—and the hurdy-gurdy sings its requiem.

* * *

H. R. H.: If I were to tell you that when I interviewed a clairvoyant the other day and found her laughing over a fascinating book, I stepped over to her and slapped her on the jaw, what would you say?

W. B. Z.: I would say that you had struck a happy medium.

* * *

"Mother?"

"Yes, dear."

"You remember I prayed God last night to make me a good boy?"

"Yes."

"Well, he ain't done it yet."—*Washington Dirge.*

TELEPATHIC RADIOGRAMS

By Our Little Philosopher

When did the world turn round?
When the U. S. A. was discovered.

What is England looking for?

For an Armor to get a ham from
Uncle Sam.

What does France want?
Just another little stake.

What would a Japanese bomb do to us?
It would do us dirt unless it was padded
with one of our greenbacks.

And in that great day, it is said, "The
lamb and the lion shall lie down together."
And the lion shall say to his people, "I
am satisfied. I have had a most satisfac-
tory meal."

First Diplomat: "Did you suspect that
the mainstay of this country would ever
give way?"

Second Diplomat: "Can't tell what
any mainstay will do when they get into
foreign entanglements, if they are dry."

When can we expect a change in this
country?

When Europe gets through with her
hash.

Then what? Pass the salad dressing,
please.

"What more can you ask," said the
Jew to the Gentile. "Did we not carry
your burdens and relieve you from
worry? Can you not trust us to carry
the gate receipts also?"

What did the first man fall for?
He fell for a rib to get a wife.

Who robbed Peter to pay Paul?
The gentleman gunman.

That was a whale of a story about
Adam and Eve in the garden of Eden,
and say, wasn't that snake a Jonah!

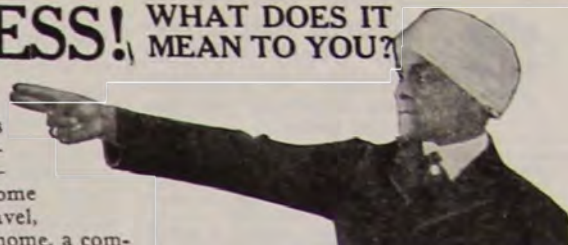
How do you suppose the garden felt
when the care-taker left?

And who pressed the grapes that Noah
got drunk on?

We wonder if prohibition was the re-
sult of Lot's wife turning into a pillar
of salt?

A question for scientists: If I should
ask you where Heaven is, would you say
it was under water or over water? See
Gen. 1:6-20.

SUCCESS! WHAT DOES IT MEAN TO YOU?



Does Success
—financial suc-
cess—money—
mean the satisfying of some
life-long desire—travel,
study, luxuries, a new home, a com-
manding position, a business of your
own, independence? If you have
such a desire you can make it come
true—for you have the power—the
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Confessions of an Occultist [Continued from page 13]

Blavatsky said, "It is the key of the exoteric churches and not worth discussion." (Secret Doctrine, I., p. 401.)

Yes, dear Father Confessor, here I am quoting. I quote my old teacher, whom I venerate, for she helped me to see the Light. But I don't quote it as if it were Holy Writ. She never wanted her writings to be looked upon that way. I refer to what she said about liberalism, because I afterward verified it myself.

I HAVE not yet mentioned the "forces of evil" with whom I have had to fight, do you say? You are sadly mistaken. You will never set your eyes on any worse Black Forces than those Pharisees, ancient and modern, who can see nothing good in any one but themselves, who can see no truth in anything that they have not accepted, and who don't want to take a back seat, but want to crowd the platforms where the celebrities are. Their secret rule is the well known "Let me look out for myself and my interests, and let the devil take the hindmost!" If you tell them that this is not showing true brotherhood, they will say that it is, for brothers usually fight each other with more venom and hatred than people that are not so nearly related. They tell you that they believe in brotherhood, because that is the rule of their

sect or society, but they don't tell you that they think "I am the brotherhood," in harmony with the saying of King Louis XIV, "I am the state."

FORCES of evil are all those forces which prevent us from seeing Light, more Light, by holding before our eyes the dead letters of some teacher, trying to make us imagine that here is the Only and Absolute Truth, and that it can be found nowhere else. Forces of evil, in all their clumsy stupidity, are those who try to prevent us from telling what we ourselves have learned, because some one else possibly knows more about it and wants to tell it first. Where can we have any use of initiative, if we have simply to stand back and be silent? Silence is all right, as to signs and pass words in a secret society, and as to those things which we have solemnly promised to keep secret. But when it comes to promoting the knowledge of our fellow-beings, I prefer to remember how happy H. P. Blavatsky was when we, her pupils, had tried to solve some problem in our own way. "That is just what I want," she said. "I suggest the problems, then you work them out, using my suggestions. Intuition will help you, if you dare to use your initiative." This encouragement made many of us try, we are still trying.

The Witch Margery [Continued from page 20]

cabin, but at the distorted features revealed by the spooky candle. "Seventy-five years ago he gave me this and then took it away! Just think of it! Almost a century waiting for him or for some of his accursed spawn, and you have come. You have his face. Is he still this side of the grave? Does Sephas George still wait for the vengeance of his God? Tell me, where is this man? And he sent the engagement ring back by you, his son?"

"No, I am the grandson of General George—"

"It's just as good," interrupted the mountain witch. "All's fish that comes into my net. I knew his blood tide would turn in this direction. I have waited for the hour of retribution. It has come, and you have his face—his demon face—with which I fell in love nearly a hundred years ago. I thank the fates that you have come—you, you a man with his blood in your veins."

George would have retreated through the door of the mountain shack if he had not known that it was shut. In another instant, and before he could lift a hand in self-defense, the talon-like fingers of the witch were at his throat and he was pressed against the wall with her tiger eyes blazing in his face. "You have come! Fate has sent you to me at last. And this, this, for the past!" And George

felt his eyes start from his head as the mountain witch's fingers seemed to meet in his throat.

The storm at this moment broke in all its fury about the old hut on the mountain. Great bolts of lightning flared crazily in the sky and the rain pelted down, a veritable deluge to add to the terror of the scene.

THE next morning as the sun penetrated the dark crevasses of the old South Mountain, a heap of ruins marked the spot where for years had stood the shack of Witch Margery. The mountain streams were still torrents and lightning-riven trees stood or lay everywhere.

A horse lay dead in the vicinity of the mountain hut, and a hideous-looking cat sat amid the heap of ruins and scowled. The storm had tumbled great rocks from the upper slopes of the mountain and many of these formed a gigantic pile near the cabin.

No one ever looked to see what might be under this mountain sepulchre, but one day, a few years later, during the battle of South Mountain, a Union soldier stooped and picked up a plain gold engagement ring, and while he gazed at the bauble whose date went back almost a century, he could not read the story we have tried to tell, nor imagine the wild ending of two lives in the cabin of Witch Margery.

Questions



Answers

No charge is made readers whose 1001 personal problems are answered in these columns—as far as space and time permit. All communications treated confidentially. We would answer every letter gratis if humanly possible but due to immense volume of inquiries we MUST curtail; hence those querists (who feel they cannot await their answers in this department) who demand reply by

return mail should enclose \$2.00 for this service. Be brief and write plainly. Self addressed stamped envelope should always be inclosed. Address all inquiries to Question and Answer Editor, The Occult Digest, 1904 North Clark St., Chicago, Ill., giving full name and exact street address. Anonymous communications will in no case be answered.

Question: What is your attitude toward the Darwinian theory of evolution and what significance has it in relation to occultism?—L. G.

Answer: The Darwinian theory of evolution is speculative, and has no truly scientific root. It is not based upon a known law, nor has it discovered a new one. It performed a mission, that of aiding men to think individually and independently, and brought about a more humanitarian feeling for all animals. Realizing as we do that occultism acts as a clearing house for all cult manifestations, we would venture the assertion that the significance of the Darwinian theory in relation to occultism is that it brings into occultism the creative thought on which can be based a constructive analysis of life in its entirety.

Question: Does geographical location have an important bearing on one's success?—A. B. H.

Answer: Geographical location, in itself, has no bearing upon one's success. However, climate in a particular longitude and latitude, does. The sun's rays, the atmosphere and the altitude, the vibrations of the earth, chemical affinities and the water, all react on the physical body and mind. Our success depends almost wholly upon our minds, our associates and our physical bodies. If we have a healthy body, a clear mind, and if we react constructively to people with whom we deal, and they respond to us constructively, we are in harmony with the Law of Being, and we are a success, regardless of geographical location.

Question: What can I do to be able to hold seances?—Mrs. N. W., Indiana.

Answer: Judging from your letter, you are not sufficiently developed psychically to hold seances. Continue your development. When you are ready to hold seances, you will be given the opportunity, and until such a time, content yourself with the manifestations that you are getting when alone.

Question: How can I rid myself of bad memories?—G. E. D.

Answer: To rid yourself of bad memories, take time to revise your thinking. Face facts. If you have committed an act that has brought bad results to yourself or your neighbor, face the fact. Ask yourself why you did it. Get to the bottom of the thing. Tell yourself the truth

about it—don't make excuses. Was it jealousy which caused you to create the thought that later blossomed and bore fruit? Or was it a selfish feeling which sprang up like a thief in the night and robbed you of your cooperative association with the world in general?

Reinstate yourself in your own good graces. Realize that a great deal of your trouble may have originated within yourself. It is the influence which emanates from you that causes others to exclaim, "My, how I detest that fellow! I can't bear to be in the same room with him!" It is also the influence which emanates from you which makes them say, "It is refreshing to meet so and so. He just makes one feel as if living was worth while!" The old saying, "A man can smile and be a villain still," may be true, but a man cannot be a villain and emanate a true-blue influence. A man with the ego that gives strength, health, power and vigor, implants in the mind of the passer-by the making of a new life. Don't desire to help your neighbor to the extent of neglecting yourself—your neighbor would not have confidence in your motive. The old missionary idea of saving the heathen is obsolete. Every man must look to his own locker, knowing full well that he is responsible for all that goes on in there.

To rid yourself of bad memories, cultivate an ego that has *building* qualities.

THE PSYCHOLOGY OF FORGIVENESS

BARBARA LUDWIG writing in *The Harmonial Thinker* on "Forgiving" tells us that we should learn to forgive ourselves for the injury we suffer at the hands of another, for the truth student who seeks earnestly and consistently for the cause of the injury will find it in himself. We believe that we create our own surroundings by our thinking. Then we must be consistent and realize that we attract to ourselves what comes into our lives—be it good or evil. When some one else wrongs us, we must find out what negative thought habit in our own consciousness has brought about the wrong—fear, selfishness, anger, or a sense of lack—and when we find the source of trouble we will know better than to harbor such thinking in the future.

"Having brought about the unhappiness upon our own heads, we find that the very first person to be forgiven is ourselves." How is this to be done? By giving up our destructive, negative thoughts and replace them with constructive, positive ones. In forgiving ourselves in this way, we find that we have also forgiven the transgressor.

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AS A DOCTOR SEES IT, by *B. Liber*, Illustrated by the author. New York: *The Critic & Guide Co.*, 1924, \$2.50.

The Doctor who wrote this book does not hide what he sees; he tells it plainly, without any hesitation. It is only the names of his patients that he does not divulge. The ethics of the true physician forbids it.

This book is realistic through and through. It is not difficult to see that its author is eager to tell what he sees, and he does it in the most direct way, in as few words as possible. In sentences as short as those of Tacitus or of Lao-Tsze, he tells us of the diseases, and points out some of the causes. The diagnosis is fine. But where is his prescription for diseased humanity? Can he not also prescribe for it?—J. B.

REVELATION OF SEX MYSTERIES, by *Roderick Thurber*, Chicago: *The Yogi Publication Society*, 1924, \$2.00.

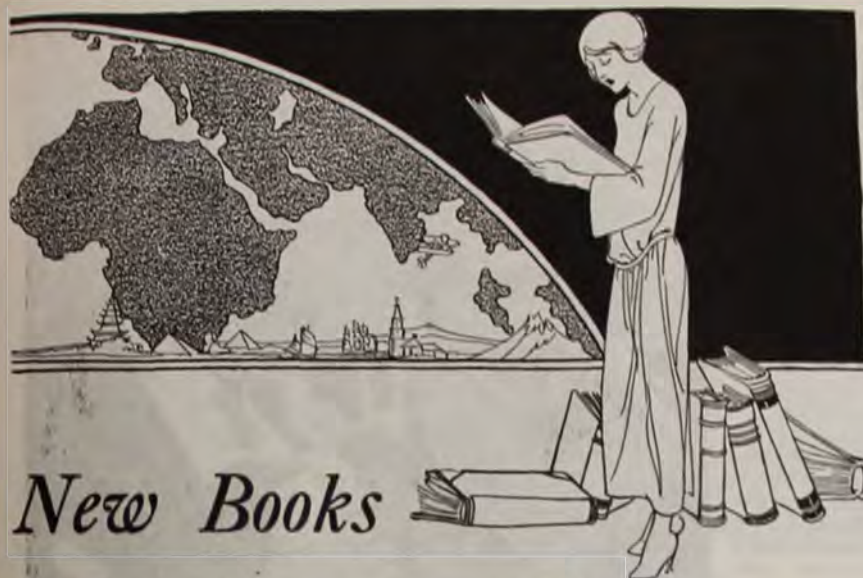
This is an attempt to show how the active and passive principles of Nature work together, not only for the propagation of the race, but for progress and mutual harmony throughout the world. A correct understanding of that which underlies sex, that which shows as attraction and repulsion in the mineral world and as centripetal and centrifugal force in the mechanism of the universe, will help us better to solve the World Riddle, which is not yet fully solved. The Sphinx has not yet jumped into the sea. The monster still stands in its old place, though its face is disfigured.—J. B.

OUT OF THE PRIMITIVE, by *Rev. Sylvia A. Shafer*, South Bend, Ind., 1924.

Poems of inspiration in dedication to the awakening of the life that lives beyond the years.

THIRTY YEARS AMONG THE DEAD, by *Carl A. Wickland, MD.*, Los Angeles, *National Psychological Institute*, 1924, \$3.00.

Sir Conan Doyle says, "I have never met anyone who has such wide experience of 'Invisibles' as Dr. Wickland. His system is founded upon a great deal of direct experiment and observation." Dr. Wickland's personal experiences in his dealings with the dead will open the eyes of everybody interested in psychical research as he brings you face to face with the cold stern actuality of life as it exists here and hereafter disrobed of its religious hallucinations with revelations of the after-life of those who hold themselves within the bondage of ignorance and superstition.



New Books

CA-TAL-Y-SIS, *The Creative Force of the Human Body*, by Cornelius De Vos, Teacher of Bible Biology, Coopersville, Mich., \$2.00.

Many books have been published about the creative force of the human body during the last fifty years. Thomas Lake Harris, founder of the "Brotherhood of the New Life," and after him Hiram E. Butler, author of "Solar Biology" and other books, told their pupils to preserve that force by celibacy, so that psychic powers might be developed. In the Orient we find the same teaching; waste of the creative force is considered a retrograde act, and its preservation a necessary thing for one who prepares for Initiation. The volume before us emphasizes the supreme importance of the creative force and points to the pituitary gland as its starting point in the body. Using Bible terminology, the author identifies that gland with Jesus the Savior and calls Cerebrum, the surrounding brain, "the Most High God" of the body, the head, "the Garden of Eden," "the Paradise of God"; and the nervous system, "the Tree of Life." This systematization is fine as far as the human body goes. It would mean one particular Jesus and one "Most High God" for each body, but it does not account for anything outside human life. If anything exists outside of humanity, and De Vos does not deny it, then there must be something corresponding to the brain, the pituitary body, the head and the nervous system in the Macrocosmos as well as in the Microcosmos. It is to be hoped that the author will tell us about this in a second volume. And we look forward to one so well made up, with such fine illustrations and as beautifully printed as the first one.—J. B.

THE SUNLIT WAY, by Ernest C. Wilson, San Diego, Calif. The Harmonial Publishers, 1924, \$1.50.

This is a helpful book. It will brighten the life of any one who reads it. To dispel the gloom of the selfish mind is a great task, and Mr. Wilson has undertaken it smilingly, for he knows of his own experience, that the path of the unselfish and loving is sunlit. He knows that any one who chooses this path will be happy, for it brings harmony. We all need it. There is too much unnecessary inharmony in the world. There are highways and byways that fit gloomy people. They choose such ways because they are selfish and want to complain of this "Vale of Sorrows." If they were wise, they would give up their old hobby and choose the Sunlit Path.—J. B.

VITAL FACTS For Those Who Think, by J. A. Eichwaldt, Oakland, Calif. Resumin Club, 1924.

Short talks on how to mentally attune and demonstrate for yourself those things you most desire.

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From the Publishers
YOU AND THE UNIVERSE. A Book of Numbers. By Ernest C. Wilson, San Diego, Harmonial Publishers, \$2.50.

CA-TAL-Y-SIS, *The Creative Force of the Human Body*. By Cornelius De Vos, Coopersville, Mich., 1924, \$2.00.

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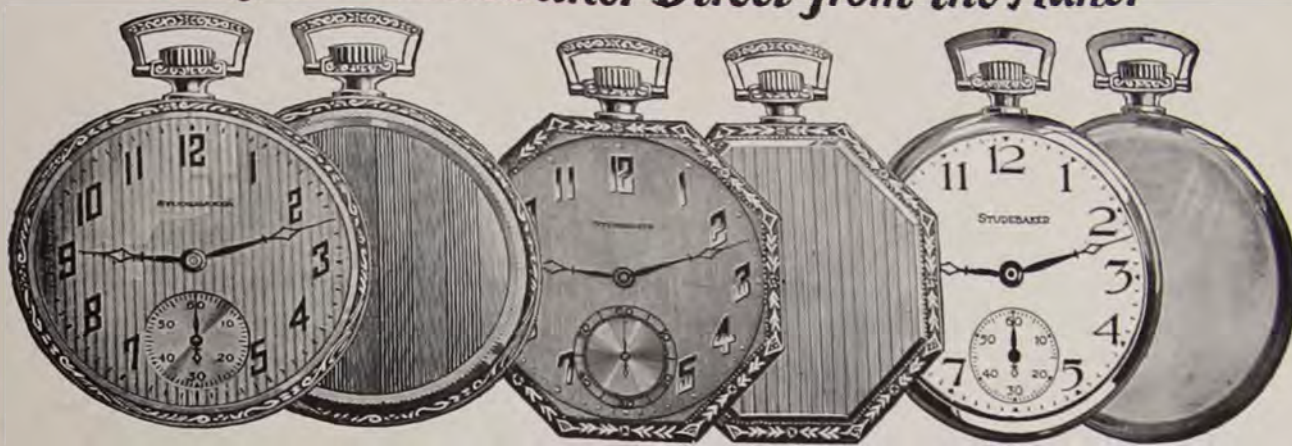
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