

# The Occult Digest

*A Magazine for Everybody*

**April  
1934**



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*V. W. S.*

## **Personal Magnetism Explained By the Face Cards**

**By ELBERT BENJAMINE**  
President of The Church of Light

## **The Seven Plexuses or Centers of Force**

**By YACKI RAIZIZUN**

## **Josephus**

**By DR. IMMANUEL**

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Trade-Mark Registered

EFFA E. DANELSON, Editor and Publisher

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VOLUME 10

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By Elbert Benjamine

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Evelyn Cochrane Leason

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By Lydia A. Buck

And Many Other  
Features

# The Seven Plexuses or Centers of Force

By YACKI RAIZIZUN

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THERE are seven plexuses or centers of force in the human body. These are sometimes called chakras, meaning wheels or discs whirling around in a rotating movement; sometimes called lotuses, because their unfolding resembles the turning back of petals to reveal the hidden center. Although the body may be dissected, these centers cannot be found, for they are composed of subtle matter, acting as bridges between man's physical and his higher bodies.

Two centers are in the head, having a direct relation with spiritual growth, mind and motion. These centers express the individuality of man. The four lower centers, connected with the spinal column, express the personality of man. The throat center, also connected with the spinal column, is the connecting link between the personality and the individuality.

The seven centers with their names are as follows:

- (1) Head center—SAHASRARA.
- (2) Between eyebrows—AJNA.
- (3) Throat center—VISHUDDA.
- (4) Heart center—ANAHATA.
- (5) Solar plexus—MANIPURA.
- (6) Sacral center—SVADHISTHANA.
- (7) Base of spine—MULADHARA.

The centers bear a relationship to each other, varying in activity in different individuals; for some persons have awakened more of the centers to activity than others. In most persons the three centers below the diaphragm, which are connected with man's physical and instinctive nature, and the heart center, the seat of emotion, are awakened. The three higher centers, which concern man's unselfish intellectual life and higher spiritual qualities, are dormant in most individuals.

The Seven Sacred Planets which represent the Seven Planetary Logoi each has a direct relationship with one of the seven centers. The various organs and glands of the body are also related to cosmic intelligence, as man is the prototype of the "Grand Man of the Universe," the little world in the Big World, the Microcosm of the Macrocosm.

Occult wisdom teaches that life force is divided into three main divisions:

FOHAT—the sum-total of all forces in the universe, which we determine as Spirit;

PRANA—the life of matter, an expression of Spirit, or a union of the two;

KUNDALINI—the life of the atom. In relation to the human body, it lies at the end of the spinal column. The Hindus have a saying that when the

umbilical cord is cut the Goddess Kundalini crawls into the end of the spine, where she remains in a coiled-up position.

The Three Aspects of Energy are simply the differentiation of the One Universal Life, utilizing the ether as a mode of activity from which all manifestations, whether objective or subjective, are expressed. In man it is manifested through the seven centers.

In order to understand the chakras more clearly we must take into account their relationship to the central and sympathetic nervous systems and to the anatomy.

The central nervous system consists of the cerebellum (little brain) united by the medulla (spinal bulb) to the spinal cord, and the nerves arising from these two centers. The spinal cord extends from the first vertebra of the neck, just below the cerebellum, through the hollow in the vertebrae of the spinal column (merudanda), down to the second lumbar vertebra, where it tapers to a point called the filium terminale.

The vertebrae of the Merudanda (spinal column) are divided into five parts, the first three parts comprising the true vertebrae, and the last two, the false. These five parts are called cervical, dorsal, lumbar, sacral and coccygeal vertebrae. The true vertebrae are composed of the seven cervical vertebrae of the neck, the twelve dorsal vertebrae of the back and the five lumbar vertebrae in the loin region. The lower section, comprising the false vertebrae, consists of the five sacral vertebrae which are united to form one bone, the sacrum, and the four coccygeal vertebrae at the end of the column.

In every vertebra there is a foramen or hole. These foramina correspond with each other through all the vertebrae, forming a long bony conduit (Sushamna) for the lodgement of the spinal marrow or cord. The spinal cord running through the Sushamna, shows the different characteristics of the regions of the chakras which govern the various segments of the vertebrae. These are as follows:

- (1) Cervical—Throat Center—VISHUDDA.
- (2) Dorsal—Heart Center—ANAHATA.
- (3) Lumbar—Solar Plexus—MANIPURA.
- (4) Sacral—Sacral Center—SVADHISTHANA.
- (5) Coccygeal—Base of Spine—MULADHARA.

The nerves of the optic region of the eyes are influenced by the AJNA center, and those of the cerebro-plexus of

the cerebellum by the SAHASRARA center.

The relation of the central system to the nerves extending to the outermost parts of the body, the periphery system, is through thirty-one spinal and twelve cranial nerves. The cranial nerves arise from the medulla, the spinal bulb connecting the cerebellum to the cord, and from the portion of the brain just in front of it, with the exception of the optic and olfactory nerves.

The spinal nerves, projecting from the foramina of the vertebrae, enter into communication with the ganglion of the sympathetic nervous system. These ganglion are collections of nerve cells and fibers forming subsidiary centers, and are located on each side of the spinal column.

The chakras transmit force and energy to the entire body, supplying energy by means of the nadis to the three divisions of the nervous system, i. e., the cerebro-spinal, the sympathetic and the peripheral systems.

The nadis, closely connected with the chakras, are arteries of subtle matter; the nerve channels through which prana circulates, imparting strength and energy to the entire body. The nadis must not be confused with the corporeal arteries, through which the circulation of the blood is effected. We may rather correlate them with the nervous system. Symbolically speaking, there are seven hundred million of these tiny luminous channels in the body.

The nadis are considered to be astral counterparts of the physical nerves, invisible to ordinary sight, but seen by clairvoyant vision with their luminous quality. The circulation of the pranic force through these tiny astral nerves is not the same as natural breathing through the nostrils, as it is a more subtle expression of life which may be termed as psychological.

*(Continued on page 20)*

## Comfort

By NOVA MESSNER BURKETT

Oh, do we shrink from sorrow  
The purest and the best  
Must face it on the morrow,  
Must brave its aching test.  
And from the soil of sorrow  
The sweetest flowers spring,  
And those who walk in shadows  
Can hear the angels sing.  
In sorrow's lonely valley  
Eternal blossoms grow,  
And from a hidden country  
The winds of Heaven blow.

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## MUSIC

By GERALDINE VASE

Dream Artist! That the "Spirit of Genius" may reveal to thee, mysteries of an unknown world.  
 Dream Artist! That the "Spirit of Love" may guide thy footsteps through a Heaven of wondrous beauty.

Light, Life and Love! Cast thy radiant beams far ahead, that the "Spirit of Truth" may dispel the enshrouding mists of darkness—  
 Oh, Magic of "Glorious Vision," unveiled "Inspiration."



MUSIC  
 Geraldine Vase, Artist

# The Golden Light of Love

Listen, beloved searchers of Truth! The way to Life is on the Path of Duty. Lighted by *the Golden Light of Love* the goal lies in the duty accepted and fulfilled, even though the task is irksome and becomes a burden.

Challenge your right to persevere though the odds be all against you. Rise to meet the dawn on each recurring resurrection morn. Each Day is the day of a new birth; each Sunset is a night of revision, a legacy given into your keeping.

You are the keeper of the Gate of Life. Guard well your post of duty, even though only a sentry, your mission is that of a King. Regard every change as a promotion; the Path holds a Freeman's jewel at every step of the way. Analyze every experience to find the protected jewel for your adornment in your cloak of Destiny.

You are the Sculptor and the Muse; you are the Builder and the Judge of your Life. *Live each day to the credit of your own great self and no day will be too long or task too irksome.* Every day will leave a Crown for your head and a Scepter in your hand. Carve your daily steps as the way opens before you. Live in the effulgent rays of your own *Golden Light of Love*. Wait not for some Great One to lead you; you are the Mighty Monarch of your Life. Step out into the Path revealed to you by that *inner urge*; you cannot fail. *The Path calls you.* You cannot miss the way or fail to reach your goal when your whole being is filled with the music and inspiration of the Golden Light of Love.

—Effa E. Danelson.

"The Art of Living Is Loving."

"Experiences do not always give us Truth, but Realities do."

—Nell Kerfoot.

# EDITORIALS *in* TUNE

*Without Fear or Favor*



EFFA DANELSON

## A Page From My Life

SO MANY are asking, "How was the light revealed to you?" and I have long promised to give some of the experiences which led me to the light of understanding—so here is one page from my Life and the record as I wrote it at the time. Date, November, 1904.

I had at the time a trusted friend, one whom I had befriended and who had befriended me in our hours of need; in fact, she was the person who introduced me to the ouija board, from which I received my first knowledge of an individual and independent Life after the physical death. We were friends for years, sharing prosperity and poverty as it came to us, until one day she went away, leaving me alone. I knew not what to do; there was no money and my need was very great. My hope

was nearly gone, when the tune and words of an old familiar song rang in my ears:

"Late I sought a barren field,  
The Harvest was over, the search revealed;  
Others the golden sheaves had gained,  
Only stubble for me remained."

With the following verses added:

"Then I sat me down and thought it o'er  
And the Angel of Hope came in at the door:  
And he said, 'Dear child, weep no more  
For the Angels of Light have come to guide  
You safely o'er the stormy tide.'

"Then I lifted my eyes and through tears of joy  
I saw the future to me unfold.  
And where only before was a stubble field  
Stretched before me now was a sea of gold.

"Then the Angel of Hope took me by the hand  
And guided me safe to the promised land,  
Where the Angels of Light took up the march  
And deep despair cast out of my heart;  
And Heaven shone forth and every step  
Revealed to me a Master's hand."

The vision cleared my sorrowing heart and from that day on I was never without guidance. In January, 1905, while Life was not a path of roses I was going forward—again I came to a gap in the road; then again my eyes beheld the vision and I called it:

### "An Hour with My Living Dead"

While busy with earthly tasks I felt a strange desire to give an hour to perfect rest. I left my task half finished; "that work is done, I seemed to hear—you must come now to a higher sphere. A greater work is given you; you have carried the burdens for others so well, taking always the harder part, that now you have come to a place where others will bear the burden for you and the task that is given you to do is to ease the burdens of all who come into your life, no matter where. The Hosts of Heaven are at your command; speak only the word and it shall be as if a mighty, rushing wind had swept the earth and left it free from dust and dirt. The human soul that lies so still will awaken to Life and you shall hear the voices of the heavenly hosts singing the anthems loud and clear of Peace and Good Will to all the earth and the chasm of Death will be bridged o'er."

On February 1st, 1905, darkness again obscured my vision, when the Teacher, whom I called The



# WITH OUR TIMES

BY EFFA DANIELSON

Angel of Hope, in November of 1904, came and said:

"Weary one, for aye rejoice; hear your loved one's sweetest voice,  
Whispering softly, wanderer come, follow me, we'll guide you home;  
Day by day we'll shed the light till your days have been made bright,  
For we know that you have trod all the way with feet unshod;  
And the days are dark and drear, but we know the light is near;  
Be ever true and kind, sunshine after rain you'll find;  
Flowers of love will grow and rich blessings bring to you.  
Tho' the storms are raging fierce, keep your eyes upon the star,  
For the Star of Peace will shine; in its radiance you shall find  
Light and Hope and Love Divine. Let not murmurings enter here.  
All your life with you we'll share; we are ever at your side  
Helping to soothe and comfort you.  
There is a star most bright that shines with a radiant light upon you now and when the hour is dark, then will the curtain part and the Light shine in."

The above message has been so true; it was one of the first written messages I received and from that day to this I have walked by Sight and I say unto all—walk not in the dark mist of Fear and Superstition; open the eyes of your understanding. Remember this e'en though a million say they are blind; they do not establish the law. The law is established by those who can lead the blind.

I have given you the crumbs that fell upon my table; if you can convert them to your use they will become the Living Word to you, manifesting the law governing Your life, even as they were and still are the Living Word to me as I have traveled adown the shores of Time, walking always in the radiant light of the Star that shone upon me on that day when the curtain parted and my life's ministry began. My friends, I do not guess, *I know*; I live the Life daily of which I speak—all mystery—all Philosophy means nothing to me. I talk and walk with my *Living Dead*. I know there is only one Life; there are many revisions just as our days on earth are divided into seconds and minutes, days, weeks, months and years; just as the years are marked by decades, centuries, cycles and aeons,

and on and on, but you and I live through them all revising, revising, growing in wisdom and understanding, driven by the winds of adversity, swept down the ever-widening path, learning the lessons of Life.

Let us look with eyes open into the chasm of Death and see, not the tomb sealed, but let us see the "stone rolled away" and those we seek walking and talking with us as we journey to the city of our goal. This is my Easter greeting, my beloved.

## Springtime

THIS time of the year teaches the world the great lesson of the resurrection or renewed Life. While the religious world is using the story of the resurrection of one individual and the financial world is using it in the market place, to prove the strength of their contention, we who study nature know that Life of every kind or nature is renewed at this time each year and, after all, who can say how far-reaching and into what further dimension of life does this spirit of *renewing life* hold sway.

We are too prone to think of Life in *short measure*, analyzing entirely by our finite sense of perception and confining our thesis to only two branches of Life; namely, the physical and spiritual, the latter having no concrete base on which to rely and is at its best a hearsay of the religious clans of the earth who have handed it down in turn to their posterity through generation after generation. Their philosophy has no base on which to rest and no conclusion to draw to; it is purely a veil drawn from dramatic fiction.

All Life is relative and through its power to renew or re-clothe itself we are able to determine the basic law upon which it rests and its power to move forward through endless time in an unbroken evolution of unfolding Life. Through the unfolding of the bud we perceive the seed from which it evolved and from the fruit of the flower we can assemble the perfect law of Life as each succeeding change takes place.

Springtime is the new birth, the resurrection or the awakening of resumed activity. Let us no longer link it with salvation through the crucifixion of an individual or with the commercial world, but let us think of Easter as the great emancipator of Life to renewed activity and to greater and greater power through knowledge of the universal law governing all Life.

# The Seven Plexuses or Centers of Force

By YACKI RAIZIZUN

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**T**HERE are seven plexuses or centers of force in the human body. These are sometimes called chakras, meaning wheels or discs whirling around in a rotating movement; sometimes called lotuses, because their unfoldment resembles the turning back of petals to reveal the hidden center. Although the body may be dissected, these centers cannot be found, for they are composed of subtle matter, acting as bridges between man's physical and his higher bodies.

Two centers are in the head, having a direct relation with spiritual growth, mind and motion. These centers express the individuality of man. The four lower centers, connected with the spinal column, express the personality of man. The throat center, also connected with the spinal column, is the connecting link between the personality and the individuality.

The seven centers with their names are as follows:

- (1) Head center—SAHASRARA.
- (2) Between eyebrows—AJNA.
- (3) Throat center—VISHUDDA.
- (4) Heart center—ANAHATA.
- (5) Solar plexus—MANIPURA.
- (6) Sacral center—SVADHISTHANA.
- (7) Base of spine—MULADHARA.

The centers bear a relationship to each other, varying in activity in different individuals; for some persons have awakened more of the centers to activity than others. In most persons the three centers below the diaphragm, which are connected with man's physical and instinctive nature, and the heart center, the seat of emotion, are awakened. The three higher centers, which concern man's unselfish intellectual life and higher spiritual qualities, are dormant in most individuals.

The Seven Sacred Planets which represent the Seven Planetary Logoi each has a direct relationship with one of the seven centers. The various organs and glands of the body are also related to cosmic intelligence, as man is the prototype of the "Grand Man of the Universe," the little world in the Big World, the Microcosm of the Macrocosm.

Occult wisdom teaches that life force is divided into three main divisions:

**FOHAT**—the sum-total of all forces in the universe, which we determine as Spirit;

**PRANA**—the life of matter, an expression of Spirit, or a union of the two;

**KUNDALINI**—the life of the atom. In relation to the human body, it lies at the end of the spinal column. The Hindus have a saying that when the

umbilical cord is cut the Goddess Kundalini crawls into the end of the spine, where she remains in a coiled-up position.

The Three Aspects of Energy are simply the differentiation of the One Universal Life, utilizing the ether as a mode of activity from which all manifestations, whether objective or subjective, are expressed. In man it is manifested through the seven centers.

In order to understand the chakras more clearly we must take into account their relationship to the central and sympathetic nervous systems and to the anatomy.

The central nervous system consists of the cerebellum (little brain) united by the medulla (spinal bulb) to the spinal cord, and the nerves arising from these two centers. The spinal cord extends from the first vertebra of the neck, just below the cerebellum, through the hollow in the vertebrae of the spinal column (merudanda), down to the second lumbar vertebra, where it tapers to a point called the filium terminale.

The vertebrae of the Merudanda (spinal column) are divided into five parts, the first three parts comprising the true vertebrae, and the last two, the false. These five parts are called cervical, dorsal, lumbar, sacral and coccygeal vertebrae. The true vertebrae are composed of the seven cervical vertebrae of the neck, the twelve dorsal vertebrae of the back and the five lumbar vertebrae in the loin region. The lower section, comprising the false vertebrae, consists of the five sacral vertebrae which are united to form one bone, the sacrum, and the four coccygeal vertebrae at the end of the column.

In every vertebra there is a foramen or hole. These foramina correspond with each other through all the vertebrae, forming a long bony conduit (Sushamna) for the lodgement of the spinal marrow or cord. The spinal cord running through the Sushamna, shows the different characteristics of the regions of the chakras which govern the various segments of the vertebrae. These are as follows:

- (1) Cervical—Throat Center—VISHUDDA.
- (2) Dorsal—Heart Center—ANAHATA.
- (3) Lumbar—Solar Plexus—MANIPURA.
- (4) Sacral—Sacral Center—SVADHISTHANA.
- (5) Coccygeal—Base of Spine—MULADHARA.

The nerves of the optic region of the eyes are influenced by the AJNA center, and those of the cerebro-plexus of

the cerebellum by the SAHASRARA center.

The relation of the central system to the nerves extending to the outermost parts of the body, the periphery system, is through thirty-one spinal and twelve cranial nerves. The cranial nerves arise from the medulla, the spinal bulb connecting the cerebellum to the cord, and from the portion of the brain just in front of it, with the exception of the optic and olfactory nerves.

The spinal nerves, projecting from the foramina of the vertebrae, enter into communication with the ganglion of the sympathetic nervous system. These ganglion are collections of nerve cells and fibers forming subsidiary centers, and are located on each side of the spinal column.

The chakras transmit force and energy to the entire body, supplying energy by means of the nadis to the three divisions of the nervous system, i. e., the cerebro-spinal, the sympathetic and the peripheral systems.

The nadis, closely connected with the chakras, are arteries of subtle matter; the nerve channels through which prana circulates, imparting strength and energy to the entire body. The nadis must not be confused with the corporeal arteries, through which the circulation of the blood is effected. We may rather correlate them with the nervous system. Symbolically speaking, there are seven hundred million of these tiny luminous channels in the body.

The nadis are considered to be astral counterparts of the physical nerves, invisible to ordinary sight, but seen by clairvoyant vision with their luminous quality. The circulation of the pranic force through these tiny astral nerves is not the same as natural breathing through the nostrils, as it is a more subtle expression of life which may be termed as psychological.

*(Continued on page 20)*

## Comfort

By NOVA MESSNER BURKETT

Oh, do we shrink from sorrow  
The purest and the best  
Must face it on the morrow,  
Must brave its aching test.  
And from the soil of sorrow  
The sweetest flowers spring,  
And those who walk in shadows  
Can hear the angels sing.  
In sorrow's lonely valley  
Eternal blossoms grow,  
And from a hidden country  
The winds of Heaven blow.

# Personal Magnetism Explained by the Face Cards

By **ELBERT BENJAMINE**

*President of the Church of Light*



*Elbert Benjamine*

**M**ANY books have been written about personal magnetism and its culture; but if we turn backward the pages in the book of time, we find that the colonists from Atlantis and Mu can give us vital information on this subject, information which has never found its way into print other than in the symbolical pictographs that adorn the tarot and which look out at us from the faces of our common playing cards.

Because astrological forces are determining factors throughout nature, and because those who originated the designs to be found, now somewhat modified, on our playing cards were versed in astrology, it need cause no surprise to find that these pictures reveal fundamental principles of nature and little-understood factors of stellar lore.

In the article on the "Universal Symbolism of Playing Cards" I indicated that the Aztec swastika calendar, with its four arms of thirteen compartments each and fifty-third emblem in the center corresponding to the joker, is a compact diagram of the fifty-three cards of the common deck. And I also indicated that it is a solar-lunar calendar.

Now the famous snake dance of the Hopi Indians, in which certain important ideas of the ancient wisdom religion, which filtered through to them from the South, are yet commemorated, is a solar-lunar ceremony. And, even as the deck of playing cards is built upon the lines of the swastika, so also, in similar detail, is this most widely known Indian ritual.

The four arms of the swastika are

indicated by four snake hunts, each starting at sunrise of a different day; one to the north, one to the west, one to the south and one to the east. But in addition to this correspondence to the place of the sun at the commencement of each of the four seasons—these seasons being pictured by the four emblems marking the different suits of playing cards—the number of active days given over to the snake ceremony is just thirteen. This is the number of cards in each of the four suits.

The snake dance itself takes place at sunset of the ninth active day of the ritual, and instead of being conducted in the underground kiva, to which initiates only are admitted, as is most of the ceremony, it is given in the plaza of the village and may be witnessed by anyone who cares to be present.

It is concerned with spirit communion and with perpetuating doctrines handed down from the past; but our interest in it here is confined to the light it sheds on modern playing cards. And in this connection it is significant that, just as there are three face cards of each suit, so the dancers always come forward and do their dance strictly in groups of three.

The snake is sacred to the sun and is the emblem of masculine virility. The "carrier" therefore, who holds the snake in his mouth during the dance, astrologically represents the solar force and corresponds to the king of our face cards.

Acting as consort to the "carrier" is another dancer, who represents the moon. Throughout the dance his left hand remains on the left shoulder of the "carrier." Hence he is called the "hugger." To still further indicate the feminine attribute which he typifies, he carries a feather, with which he soothes and pacifies the snake. In our face cards he is represented by the queen.

The third member of the dancing trio is the "gatherer," who picks up the snakes and takes care of them, that they may not be stepped on by the other two dancers. By strict correspondence this fellow does not represent the jack, as that function is performed by a maiden on the side lines who sprinkles sacred meal on the snakes.

In common playing cards, however, the knight, which in the tarot represents the thoughts of people, and consequently the planet Mercury, is omitted. Nevertheless, in the dance, as in our common face cards, there are personages of three different ranks, each performing a characteristic function.

Now it was one of the tenets of the ancient stellar religion that there were strict correspondences throughout nature; that what transpired in the sky had its counterpart on earth and was

paralleled by relations within the constitution of man.

In the snake dance the union of sun and moon in the sky is celebrated in such a way as to draw attention to the manner in which all organic life on earth is generated and maintained through the union of corresponding etheric energies. And this same important principle is presented to us in the pictographs of king, queen and jack on our playing cards.

After all, if you will stop to analyze it, every energy about which we know anything is due to difference in polarity. Chemical actions take place, water runs down hill, electricity flows over wires and planets circle the sun, due to difference in polarity; broadly, the interaction of positive and negative, masculine and feminine, forces, such as are represented in pictograph by the king and queen of our cards.

Where there is physical life, either of plant or animal, the interaction of the positive and negative chemical elements of the food generates etheric energy, which is the life principle of the physical organism. This etheric energy commonly is called magnetism.

It is this magnetism, which is the life force of the body, that we feel when we closely approach some person or when we shake hands. People who have an abundant supply are said to be magnetic. Others in whom this etheric energy is weak are said to lack in personal magnetism.

Yet even as the playing cards teach, this magnetism, which is identical with the currents which flow over the nerves, is not of a single polarity, but is a union of positive and negative etheric

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*Isis and Osiris*

# The End of the Loaf

*A Story of the Earthquake in Southern California, March 10, 1933, 5:55 P. M.*

By ORILLA MARYE

"SO, THIS is the end, you say," asked Roy Milster sadly of his young and beautiful wife as she packed her few remaining garments.

"Y-e-s," slowly replied Lucile, trying to hide the tears she could not control. "It can't be otherwise."

"Why not?" he questioned, watching her give a pretty piece of lingerie a vigorous jam into a corner of her traveling bag.

"Because—because you could never understand love."

"Oh, no," he replied with biting sarcasm, but failing to hide the pain in his voice. "Do you?"

"I believe so," she tartly responded. "Love means to protect and cherish, but not to hurt and humiliate."

"But, darling," he pleaded going toward her, then stopped, dropping his hands in despair, "I've tried in the only way I know."

"Yes, perhaps," she sadly answered, nervously smoothing her coppery hair that made queer little shadows in her sensitive green eyes. "But—but you remind me of an elephant in a tulip bed, crushing and hurting without knowing. You are blind—blind because you will not see."

"But—but," he objected, "I give you everything I possibly can."

"Yes, give, give, that's all I ever hear. Don't I ever earn anything? Is nothing ever mine by right of earning? No, it seems not. You always give, give—"

"Darling—"

"Sounds like I was a pauper, only living by the generosity of others. I have a brain and two good hands and I'm tired of being an object of charity. I'll show you that I, too, can earn."

"My darling, I didn't mean to hurt you."

"No, you never do, yet you continue to do so. Dependence is hard to take, especially when mixed with unkind deeds and sarcasm." She slammed shut the emptied drawer of the dresser.

"I'm sorry, dear," he hopelessly replied. "Seems I always hurt those dearest to me. Here are papers that give you half of all I possess and if you're ever in need I'll be glad to give you more."

"Give, give! Is that the only word you know? The only thing I ever asked you to give was love and companionship. But, no, you give me money and loneliness instead."

"But, darling, I do love you," he protested.

"Poor way you have of showing it," snapped Lucile, wiping a tear away. "Flirting with other women and neglecting me. This," she sobbed, "is the end of the loaf."

"Don't say that, dear. I know that I have left you alone a great deal, but

I must earn this money, you know. I've always wanted to do well by you. I want you always to have the things you love."

"Why, then," she pondered, "did you deny me the only thing in life I ever really wanted—your love and companionship?"

"My dear, I had to succeed, to get ahead. Perhaps I was a little thoughtless, but I didn't mean to be."

"I suppose that woman meant money to me, too, did she?" mocked Lucile, poking a last garment into her night bag.

"I've told you a dozen times," he replied a little irritable, "there was nothing to it. I did not care for her, ever."

"Then, why—" choked Lucile, big tears filling her eyes as she remembered how she had seen that woman in his arms. She snapped the night bag shut with a jerk.

"I—I really don't know," he honestly answered. "It was just one of those things that happen without warning. I'm sorry, dear. That's all I can say."

"That's not enough," she cried, trying to hide the depth of her pain as she jammed a small hat over one ear. "I'll send for the trunks."

"Darling," he cried as the door slammed shut behind her. He stood a moment looking at the closed door. "Gone," he murmured. "The only one who ever really loved me."

Lucile's big cat rubbed against him and purred. He looked down. "You loved her, too, and will miss her," he said gently, stooping down and petting the cat.

Months passed, the warm days of spring were near, but the fire in the grate was still pleasant.

"Come here," said Roy to Fuzzy, the cat, who obeyed with pleasure. "We miss her, don't we," he mused, looking up at a large photograph on the mantel. "Wonder where she is today; if she is as lonely as we are."

The door bell rang. Roy put the cat down gently, laid his pipe on the mantel and, pulling his lounging robe about him, went to the door.

"Don!" he cried with genuine pleasure. "Come in, old man! Gee, it's good to see you again. Where have you been?"

"Oh, I went down to Los Angeles for awhile," he replied, looking about the untidy room. "Say, Roy, you don't live here alone, do you?"

"Yes, with the cat—her cat."

"But, why? You're a rotten housekeeper. The club would be better and you wouldn't be so lonesome."

"I—I just couldn't. You see, Don, I'm always hoping that some day she will come back. Tell me, have you seen her?"

"Yes, only a short while ago."

"How is she?" Roy asked eagerly, lighting his pipe to hide his anxiety. Not even to her brother did he wish to show how deep the hurt had been.

"Oh, she's fine. Very successful. Writes those baby corner articles, you know, the ones signed Molly. Haven't you heard?"

"No," replied Roy. "I've tried to write her, but my letters never reached her. Where is she?"

"She is at Long Beach, California, now. Had a spell of nerves—worked too hard I guess—and she's gone there to rest awhile."

"Is she happy?" asked Roy, thoughtfully.

"I doubt it. She still loves you, I'm sure, but is too proud to admit it. Let's see, it's been about a year hasn't it?"

"Yes, a year ago this afternoon, March the tenth. I'll never forget. Listen!" he cried in alarm, raising his hand. "Did you hear anything?"

"No," answered Don wondering.

"I—I thought I heard her calling me," he replied, leaning back wearily.

"Rats!" exclaimed Don. "You've got to move out of here. Your nerves are jangled a bit."

"Look," insisted Roy, "the cat heard it too. Shee, he's going to her room. Let's follow him."

Once in her room the cat jumped into her favorite chair and stared wildly into space.

"Come," said Roy, picking him up gently, "we're both a bit upset."

"I'll say you are," agreed Don. "Better come out to dinner with me. Let's see. It's five o'clock now. Dress and come along. We'll eat down-town, then take in a show."

"Thanks, Don, I believe I will. I still seem to hear her calling me as if she were in need."

"Forget it, man, or you'll lose your mind."

"Guess you're right at that. I'll be ready in five minutes."

"Mind if I drive?" asked Roy, opening the car door.

"Certainly not."

"Let's go by the Golden Gate, San Francisco's pride," laughed Roy. "I'm still kid enough to like to watch the seals play."

"It's O. K. with me."

They were driving along, enjoying the warm sun, when suddenly Roy yelled: "God, man! I'm not wrong this time. She is calling; she's in danger, in pain. I know it now. Long Beach, did you say?"

"Yes. But, Roy, that's a day's drive and it's five-fifty-five now!"

"No matter, we're not stopping till we're there," he cried, turning the car around. "How much gas?"

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# INTO THE SILENCE

By REXFORD R. EIDSON

MIKO is my friend. He is a tall, strong man with a smile for everyone, although now it has become a little sad. I used to think him careless when his advice came too freely, but I have come to the conclusion that he was prompted by a devil to mix, that once, and once too often, in business that did not concern him.

We were at a week-end house party when we first met Morton Carew. There were a number of us men—four—playing bridge. Carew leaned against the mantel, smoking and lazily watching us go through our hands—very poor hands for my part. The women were in the kitchen, evidently getting together certain refreshments.

At my place at the card table I sat facing Carew, but my chagrin at getting such poor hands more than the loss of a few dollars caused me to pay but little attention to him. My partner, Miko, seemed not to take our losses hard at all. On the contrary, he treated them light-heartedly, and his flow of small talk bordered on mere chatter.

Somebody, I don't remember who it was now, mentioned one of the women—Alice Smith. Only vaguely was I aware of the sudden interest Carew took in the mention of the young widow. She was extremely attractive and wealthy besides, so it was rumored. So why shouldn't Carew be interested?

"Four spades," bid my right-hand opponent, leaving me flat. Miko let it go "bye," but also commented on Mrs. Smith.

"You know," he said, "that woman's too good looking. She's spoiled into the bargain. What she needs is a good old-fashioned beating. You know," he bent across the table a little toward me, "I think she got rid of her husband somehow. I knew her when she was going with Smith and I don't believe she cared a rap for him—"

Miko stopped at the expression he saw on my face. I had caught Carew's eyes. They were, for the moment, glaring with cold fury, a strange, uncanny fire. He quickly veiled the look, though. The complacent smile never left his lips. Just his eyes . . . glaring. When he spoke, the next moment, his tone was indolent and tinged with ironic amusement. "You aren't married, Miko. Why don't you—er—propose? I saw Madam Smith regarding you with a peculiar interest at lunch. Perhaps you are marked out as a, shall I say, victim?"

Miko turned impulsively. "Say, I wouldn't trust myself five minutes alone with that she-devil."

Carew bowed mockingly. To hide his eyes, perhaps. At that moment the door opened—it had been slightly ajar—and Alice Smith tripped in followed by the other women. They carried trays of sandwiches and glasses of punch.

"Who's a 'she-devil'?" laughed Mrs. Smith, glancing about, apparently not certain who had spoken.

"Miko was telling us of his experiences in Arabia," said Carew suavely, "and was speaking of a certain hyena which he took to be a she-devil." He spoke so naturally and with such apparent sincerity that the women were satisfied and we menfolk, taken off guard and left speechless—even Miko.

After having eaten all we wanted (all good breeding would permit us men; waist-lines, the women) we dialed the radio to some snappy dance music. The hours passed pleasantly, all too rapidly. It seemed no time until the great old clock in the hallway started chiming its age-mellowed tones. I paused and my partner—Mary, the only single woman in the party—watching my face, laughed softly and patted out each stroke on my shoulder. "Twelve," she murmured. Then, "It's early, but don't you think it's time to turn in? I feel just a little tired."

"Can't we have just one more dance?"

"Bad boy, no. Don't you remember that five o'clock hike we're going to take? Well—"

She slipped from my arms as she spoke and now, suddenly, I found her gone. I shrugged. I had had a very enjoyable evening. I glanced up and met Morton Carew's eyes . . . But he wasn't staring at me. Assuming an air of nonchalance I moved to one side and casually followed Carew's look. His eyes were burning upon my friend, Miko. There was something terrible and devilish in his eyes, a something that was entirely masked from the rest of his face. To glance at him one would not see the flame, nor even on a second glance. One had to look directly into his eyes the first time . . .

If I had told Miko about the evil stare that Carew had fixed upon him, I reasoned that he would have only laughed at me. Yet I decided that I would keep a sharp eye on this fellow Carew—and Miko.

I slipped into a nook partly hidden by a potted palm and sank into an overstuffed chair. I was quite safely concealed from the ordinary observer. One couple kept dancing. They turned the music low. Vaguely I knew that it was Miko and Mrs. Smith who were still on the floor. Yet I sensed, however, Carew's presence like a grim shadow. I bit my lips in an effort to keep my eyes open, but presently they closed.

Suddenly I came wide awake and sat upright, so upright that one of my shoes scraped the floor with a slight rasping noise. The radio had been turned off. Miko and Carew stood out on the floor. Their attitudes were strange. Carew wheeled at my awakening and peered a moment my way, then muttered lowly, but I heard, "Go to bed!" He walked

rapidly by Miko and as he passed him he snapped his fingers in Miko's face. I gasped, expecting my friend to step instantly into a fighting role. But no. Something seemed to jump alert in him, yet he made no move against Carew.

A moment after Carew had gone, I joined Miko. I found him in a peculiar daze. At first he didn't seem to recognize me. When he did he laughed sheepishly. "Guess the devil's loose in me," was his only comment.

Nothing unusual happened on the morrow. And the following day we guests went home, with an invitation, however, to spend the next week-end at Morton Carew's big country home. We had all heard stories of his palatial house and so accepted the invitation eagerly.

For me the week went rather slowly and with all too many hitches. First, I had trouble with my bank, and then my office force threatened to walk out on me and remained only after I had spent no less than a dozen hours persuading it to stay (sweating profusely in the process). Naturally, many things were pushed into the background by the trials of that week and the weird yet quite intangible incident of the previous week-end slipped away from me. Even seeing Carew again failed to summon up the full terror of his eyes, for I found him, in his home, surrounded by dazzling grandeur that let one see and think of little else. Yet I had been at Carew's home scarcely two hours before something happened which placed me on the alert for almost anything of a diabolical character.

Miko had arrived an hour or so before me. When I was ushered into Morton Carew's presence I found Miko with him. The two seemed to be on the most amiable of terms. But I didn't bother myself with it. It wasn't until later that I was struck by stark realization that a "devil was loose" in Miko . . . in truth.

We were standing before one of Carew's show cases in the large specimen room when a low, horrible cry caused everyone to whirl around in the direction from which the sound came. We were instantly appalled by the aspect of complete horror and amazement on Miko's countenance. But the thing that affected me most was the knife he had taken from the glass show case and the point of which he was holding to his breast.

In a couple of leaps I was by his side and had wrenched the blade from his singularly nerveless grip.

"Miko!"

"My God," he whispered thickly. "I almost did it—almost did it—"

Then he suddenly wheeled and ran from the room, leaving us all pale and gasping . . . all but Carew. It seemed

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# "Give Us Mediums, Not Scientists"

THE NEW INSTITUTE: IS IT DOOMED?

*Consoling Mourners vs. Psychic Research*

By HANNEN SWAFFER

Reprint, *Psychic News*

THEY call the latest one "The International Institute for Psychical Research."

For three-quarters of a century they have been founding these. They have always borne high-sounding names. They have always arrived at no conclusion, or merely their own.

When, a few years ago, Dr. Crandon and Margery, his medium-wife, were in London, I met at lunch several of the scientists whose names have been used in connection with the new institute.

"Why do you waste the time of our mediums?" I asked. "You never discover anything. You usually only quarrel among yourselves. The perfect scientific approach is Dr. Crandon's. He is here. He will tell you what he did. *He formed, in his own home, a home circle.* It has been going on for years. *Why don't you form yours?*"

Well, Harry Price's National Laboratory of Psychical Research has come to an end. Now several of its members have joined the new one.

They have got "names." They have got money. They have got degrees. They have got everything—except mediums.

## What Matters Most

That was the trouble with all the others. There is only one thing that matters—mediums.

The new Institute has started off, too, in the orthodox way.

"*We do not like the word 'Spiritualism!'*" says Professor D. F. Fraser-Harris.

No, of course he does not. They never do.

"*It has nothing to do with Spiritualism,*" declared Harry Price on several occasions, when the reporters called.

It never is.

The mediums are Spiritualists. That is why they are mediums. They are mediums because they are Spiritualists. They are Spiritualists because they are mediums.

Now, how on earth can scientists honestly believe that the spirit world is going to worry about them when they start off by hating the very word on which it is all based? After all, it only means the "science of spiritual things."

If it is the science of material things, let them call it Materialism, and have done with it.

I object to the time of our mediums being wasted on a lot of scientists who only want to find a lot of words. Once they discovered one. They discovered the word "Cryptesthesia," which, I suppose, means "It is easier to be in a crypt."

Writing in the *Psychic News* not long ago, Professor Fraser-Harris spoke of his dislike of the word "medium." So he invented a new word, "teledynamist."

"The essence of the tests will be that they are cold laboratory tests," says one of the founders of the new Institute. Yes—they get nowhere. They never have—and they never will.

## The Other Side's Concern

The spirit world has, for eighty-five years, been proving its existence regularly, consistently, methodically. It has been doing so by getting into contact with people who were in trouble, people who had lost loved ones, people who needed comfort. It is not concerned with scientists, or important people, or superior people, or people who think they know it all before they start.

Where are the mediums to come from?

Will the new Institute get Mrs. Osborne Leonard, the best-known trance medium of our time? No! Can they persuade Estelle Roberts, the best all-around medium in England, to give up her healing and her comforting of mourners, so that she shall become Exhibit A? No! Will John C. Sloan come from Glasgow? No! He had enough last time!

Shaw Desmond, one of the founders of this new Institute, and the organizer of the strangely named "Shaw Desmond Scientific Lectures," which are so broad-minded in their science that they start with Dr. William Brown and end with Red Cloud, has been sitting, during the last few months, in the Red Cloud direct voice circle. He has had more scientific proof of Survival than he would get if he assembled all the wise men of the East and the West and sat in a laboratory surrounded by test-tubes for the rest of his life.

*Why has he not printed it?*

Dr. W. J. Crawford obtained his evidence by becoming a member of the Goligher home circle.

Sir William Crookes obtained his evidence by inviting Florence Cook, the materializing medium, to live in his house for months. He had a home circle of his own. That was why he got his evidence. Besides, he was a man who, the spirit world knew beforehand, would publish his evidence when he got it.

## The Crandons' Success

In the case of Dr. Crandon, there is the perfect combination of a calm and honest inquirer, a charming, self-sacrificing, and cannot-be-worried wife possessed of great psychic powers, and a spirit guide with a great sense of humor, who will do anything he is asked, and who is bound to the circle

by deep ties of affection. *There must be some power of attraction in all spirit contact.*

Surely Desmond knows that.

People do not understand the real attitude of scientists towards anything new. They are the most prejudiced people in the world. They oppose everything that is unorthodox. They fought Lister and Simpson and Pasteur and Jenner. They have minds that live in watertight compartments.

Do you not remember the terrible trouble the committee appointed by the Dialectical Society got into years ago? Asked to investigate psychic phenomena, they committed the offense of believing in them! Then there was a row!

When, three or four years ago, one of the scientists I met at the Crandon lunch was asked to go to Marylebone House to study ectoplasm, which was pouring from Mrs. Dorothy Henderson, he said, "*Why, you ask me to throw on one side the scientific teaching of forty years.*"

Even Schrenck-Notzing, who knew better in the end, once remarked, "*It is regrettable that these phantoms resemble deceased persons.*"

Although Sir William Crookes was the greatest chemist of his time, he, when he invited Darwin and Tyndal and Huxley to take a twopenny bus ride to see the Florence Cook phenomena, merely met with three refusals. Darwin went so far as to say that, even if the phenomena were really happening, it did not interest him!

Still, on the other hand, Science has quite an easy task.

Dr. Nandor Fodor, one of the executive committee of the new Institute, was quite optimistic last week. Producing a new theory which, in his own words, simplified "the miracle of materialisation," he said:

"Science will only be asked to believe that, in the presence of certain people, with an unstable cellular balance, under the application of an unknown extraneous suctional force, tissues break down, stream out as an invisible cloud, and become absorbed by an invisible body, filling it out and rendering it solid and palpable to our senses."

After explaining it, you see, so that even I could understand it, he added: "*Many people may find the simplicity of this hypothesis striking.*" The scientists must start with that. The rest will be easy.

No, these institutes are all wrong. They are based on a misconception. You would think that Science was the last word in knowledge. Most of it is merely the latest theory. Much of it

(Continued on page 24)

# Saved by a Ghost

By ANN WILLIAMS

(This Is In Answer to Harry Price's Articles About Ghosts)

FOR some time I have been wanting to write an article along this line. The kind editor of the OCCULT DIGEST has given me the privilege. This should interest especially all those who do not believe in ghosts, or in the spirits of the departed returning.

Harry Price, director of the National Laboratory of Psychical Research, London, wrote that he had never seen a real ghost. Neither has he any proof that the dead return to earth. I do not agree with him, as I have seen two ghosts of departed persons who have returned to me in phosphorescent form.

I am not a spiritualist nor am I a medium; neither am I interested in anything of the sort, but I do know that departed spirits come back to earth. This is my own personal experience and none other. I am going to describe these things just as they occurred.

Some years ago I visited friends at 224 Townsend Street, Roxbury, Mass. The house was situated on a corner and my room was on the second floor back. The room contained two windows, a door and no closet. I was in the habit of locking my room nights wherever I was. At the time I was in excellent health and was a sound sleeper. Never had I indulged in alcoholic drinks.

In the night I was awakened by a whizzing sound in my ears, which awoke me instantly, and there stand-

ing beside the bed close to my head was a white figure of phosphorescent effect. It stood there looking at me and I found to my horror that I was on the very edge of the high bed, just on the verge of falling to the floor. No doubt, had I fallen, I would have been badly hurt. The figure was draped in transparent flowing gowns and it walked slowly and stately. The ghost was not over five feet in height. It passed across the room and through the wall on the side opposite my bed. After saving me from a bad fall, it passed completely out of my life.

The following morning I ate breakfast with Mr. and Mrs. B— but did not have the courage to tell them of my experience. I have often since wished that I had.

This Mr. and Mrs. B— had lost two daughters; one was about five feet, six inches in height and the other about five feet. I had not been thinking about them at the time and returned to my home in Rhode Island. After hearing of my experience, my mother did not say anything. Years afterward when we were once speaking of it she told me that Mrs. B— had seen her two daughters and had communicated with them. She could see their spiritual bodies at any time of the day. Of course, this was a great surprise to me, having not the slightest idea that Mrs. B— had had any of these strange experiences.

She was a member of the Trinity Church, Boston, and was not a spiritualist.

I am thoroughly convinced of the ghost's identity. It was that of the oldest daughter, for she was a young lady and about five feet in height. It was her bedroom that I was occupying, although I did not know it at the time.

While living in my home in Providence, R. I., I awoke one night to see a tall figure draped with robes of phosphorescent nature standing in the doorway which opened out into the hall. Suddenly I sat up in bed and looked at it. It calmly stepped out of the room backward into the hall.

I mentioned it to my father in the morning and he asked me if the figure was tall. After I replied, yes, he did not say anything more about it. Later my father told me that my grandfather, who was a sea captain, was a tall man and had died before I was born. He had drowned at sea, but a beautiful mirror he was bringing home from Holland was now in my room. The mirror hung over the table and the figure seemed to be looking very intently toward the mirror as it stood in the doorway. I have been told that the mirror was an object of much of his affection and that he had prized it highly. Since then I have had the

(Continued on page 21)

# A Methodist Heaven

By LUTHER McINTYRE

"THE Far-Away Home of the Soul," the ecstasy of sacred song and the burden of Christian prayer. But none is permitted to see it, except through the marvel of super-surgery, "when the silver cord is broken"; when the death angel thus amputates the whole body of clay, to which the freed spirit will never return—the most persistent decree of fate.

Much consolation, however, is derived from the records of those who have demonstrated an exception to the rule. Swedenborg alone wrote many large volumes purporting things he had seen and heard on the other side. Several noted men and women have made similar adventures. But to many pious souls of Tyler County, W. Va., nothing of the great and mystical has been so touching as the story of little Clint Tustin, eight years old.

This little boy grew into sterling manhood, and for some years was a teacher of his native county, Tyler. By latest information, he is now secretary of a large business concern in New Jersey. His father's home was on Wal-

nut Fork, a tributary of Indian Creek, some miles east of Middlebourne. Preacher Adams was then Methodist pastor of the Alma circuit. The story is here given as it appeared in the local papers thirty-three years ago.

Cork, W. Va., Jan. 30, 1900.

Editor:

By request of my little boy, Clinton, age eight years, the 3rd of February, and brother of little Guy Tustin, who was taken home to heaven on December 12th, I write you these few lines.

Clinton was converted on the 17th of December, and on the 11th of January, while praying to his dear Savior, he fell into a trance, and he said his Savior took him to heaven and opened the gates thereof, and in Clint's own words:

"My little brother Guy, who died on the 12th of December, met me then and said, 'How are you, Clint? How are they at home? Is Meek doing any better? Tell him to do better and come to Heaven. Tell papa not to cry but come to Heaven. Tell mamma not to cry but come to Heaven. Tell Hattie not

to cry but come to heaven. Tell Jacob Calvert not to cry so hard, but come to Heaven.'

"I saw Calvin Calvert in Heaven, and he spoke to me and said, 'How are you, Clint?' and I knew him when I saw him. Then I saw William Lyons, but I did not know him; but my little brother Guy told me who it was, that it was William Lyons.

"I saw my little sister Nettie, who has been dead fourteen years. Little Guy was with her and said to me, 'This is my little sister Nettie and the preacher's boy.' Guy had hold of Nettie's hand, and Guy had hold of Preacher Adams' boy's hand, and they were marching together. I saw Oliner Calvert and his two sisters, Alvy and Libby. Guy told me who they were and their names. I saw Libby Jane Lyon and her little girl, Lena. Guy told me who they were and their names. I never saw those people before.

"I saw Uncle Aaron Walters, who died two years ago. He was singing. I saw Uncle Bud Water's little Castle

(Continued on page 19)

# THE POETS' PAGE

## *A Kind One Passes*

By ROSA ZAGNONI MARINONI

Lovely of face and lovelier still of smile,  
 She walked with grace through this, our mortal span;  
 Seeking to find the good in those she met,  
 Speaking with kindness of her fellow man.  
 There was the warmth of hope upon her lips,  
 The spark of faith and trust in her blue eyes—  
 She was as one who dreams of other worlds,  
 Her face uplifted to the sunlit skies.

Today they told me that my friend had died—  
 Gone from this earth as one bright autumn leaf.  
 But I cannot find tears to weep her loss,  
 My heart is queerly widowed now, of grief—  
 For evil only shall fall heir to Death.  
 The twisted wheels of Life corrode and rust,  
 But that which is close kindred to the stars  
 Shall NEVER be related to the dust!

And so I say to you, my gentle friend,  
 "Death is your splendid birth—and not the end!"

## *Tree Mutilation*

By ANN WILLIAMS

I wonder if I shall ever see,  
 A lovely, stately white birch tree,  
 Whose bark has not been marred by hand,  
 Leaving an ugly, dark red band.

Along the highway, or in a park,  
 Each beautiful birch has lost some bark,  
 Disfigured for life it stands apart,  
 Drooping as with a broken heart.

We were given eyes that we might see,  
 The beauty of each lovely tree;  
 Yet thoughtless people leave a scar,  
 That shows unsightly from afar.

God never meant for you or me,  
 To injure or abuse a tree;  
 A kindly thought we each should give,  
 To every tree, —and help it live.

## *Death*

By JEAN LIEURANCE CAMERON

Death is a change, and not the end,  
 A passing moment in the eternal trend  
 Of human soul, or mind, or man,  
 And life continues as life began.

## *Decree of Death*

By ALICE DORWIN

'Tis said I cannot live, the die is cast;  
 My years of joy and care are past.  
 Maybe death is sweet, but so is life,  
 Life with its turmoil and its strife.

I'd planned to live fourscore and ten,  
 And work and play as other men;  
 But now I'm told that it's not so—  
 My heart's worn out and I must go.

All right, then! Set the date!  
 We'll see in whose hand lies my fate.  
 About the future I'll not fret,  
 I'll laugh! Today is with me yet.

What's this old heart? A soul have I,  
 That never in the dust shall lie!  
 I'll mock at Death's decree,  
 And live and love and laugh with thee.

But when my soul soars on its quest  
 Lay this poor shell of mine to rest.  
 Bring flowers, I'll know, I'll see,  
 And do not weep, but laugh with me.

## *The Song of Life Eternal*

By R. O. WARREN

Channels are we every one  
 Through whom divinely flows  
 Whisperings of the starry world,  
 Forsaking neither friends nor foes.

Though few there be that sense the sound  
 Of music from the spheres,  
 The glorious strain from every note  
 Resounds throughout the years.

A poet comes with pen in hand;  
 His falling ink will tell  
 Through endless verse or other rhyme  
 The words immortals spell.

A prophet comes with message sweet,  
 Who gently strikes the scale,  
 Himself in tune with every note  
 That blows across his trail.

In harmony with that lofty tune  
 Tolerance stands alone.  
 Character listens with an ear  
 Which love can call her own.

Inhaling with each taken breath  
 This song of life sublime  
 Creatures are we one and all  
 Waiting for the time

When Alpha and Omega meet,  
 Where the first and last begin,  
 To join the chorus of that song  
 Together with our King.

## *I'll Be Smiling*

By JESSAMINE S. FISHBACK

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When Life's mystic, lengthening shadow  
 veils the IS from IS TO BE.  
 I'll be somewhere, loving, smiling, if  
 you smile and think of me.  
 Whispering to the hearts that love  
 me,  
 Hearts of those who know me true—  
 That I'm waiting down the ages  
 Till the ages bring me you.

Though you're on the burning desert,  
 mountain's snow or ocean's tide,  
 Where the storms of life are raging,  
 'neath the starry midnight wide,  
 Silvery mists of morn or twilight  
 Always I'll be looking through,  
 Smiling just because you're smiling,  
 Happy just because of you.

As we've kept our tryst together, there  
 my soul will keep it still,  
 Know my spirit hovers near you, sleep-  
 ing, waking, where you will.  
 Even through your tears keep smil-  
 ing,  
 I'll be smiling back at you.  
 If in your dreams I find you happy,  
 Wake and know I'm happy, too.

Mists of morn or clouds of midnight,  
 always I'll be looking through,  
 Smiling just because you're smiling,  
 happy just because of YOU.

## *Lift Up Your Eyes*

By EDWIN SMITH

I lift mine eyes to the stars, O God,  
 To seek the strength they give.  
 The patience of their mighty lives  
 Can teach me how to live.

I lift mine eyes to the stars, O God,  
 And passionately pray  
 I may go on with dauntless heart  
 To face the darkening day.

I lift mine eyes to the stars, O God,  
 When, lo, there breaks a light—  
 The eternal promise of thy law,  
 "Fear not, Day follows Night."

I lift mine eyes to the stars, O God,  
 And through the clouds above  
 I clearly see Thy wondrous hand  
 That guides in changeless love.

## *The Beggar*

By PAULINE WATSON

When the beggar wears  
 Raiment fit for any prince,  
 Then shall I give alms.  
 "To them that hath shall be given."  
 This is scripture, this is law.



# Everybody's Astrological DAILY GUIDE

By HAASAN OSIRIS

(Note: The time given these calculations is Central Standard Time. If you live in the Eastern Time Zone add one hour to the time given below. If you live in the Mountain Time Zone subtract one hour, or if you live in the Pacific Time Zone subtract two hours from the time stated below.)

## APRIL, 1934

The lunation for this month occurs in the 17th degree of Aries, which is a fiery, cardinal zodiacal sign, and astrologically considered to be the emblem of leadership, of trail-blazing, of forging ahead at all hazards. This sign is ruled by the turbulent Mars.

April is an important month in the world's history. At this time great discoveries in science will startle the world. A powerful nation will come forward with an announcement of new war-craft that will send a "shudder of war" down the spines of the rest of the world. New talk of preparedness will be common.

Unusual progress of our Government in stabilizing the price wars is in evidence. The Administration will continue to receive both praise and criticism.

Astounding disasters occur on the coasts of this country and in the mid-west. Death of some notable people, some of which will be idols of the stage or screen; others will be political and financial persons. Some grave acts of suicide will occur all over the country.

The headlines of the newspapers will scream of earthquakes, explosions, collisions, fires, and catastrophies in the air.

It is a month of excitement and many people will be "running around in circles," becoming excited over things that do not directly concern them.

Rumors, false reports and scandals will run to a high average. The stock market takes a sudden, unannounced dip, causing some consternation and suicides. It will however regain its equilibrium during the month.

Old ideas and former standards will be swept away. A new order of things is coming to the front. The breaking down of old systems and inaugurating of new ones is always attended with confusion; but the time is at hand for newer and better ways of living. Regardless of those who "kick," the march of progress will continue. This is the time for co-operation, not of individualism. Let us all pull together for the common good.

## APRIL

(For verification: Raphael's Aspectarian for 1934)

1. Easter Sunday is filled with beneficial influences and is favorable for attending church, lectures, travels and visits.
2. Until 2:45 p. m. the influences favor general business and domestic life. The balance of the day is confusing and the evening is unfavorable for mixing with others, asking favors or taking chances.

3. A succession of disturbances will mark the day. Use care and caution in all important things. Avoid losses, disputes and accidents.
4. Until 2 p. m. the influences favor progressive matters. Between 2 and 3 p. m. the influences are very disturbing and care should be observed in all activities. The balance of the day and evening favors visiting, buying, shopping, courtship and amusements.
5. Excellent planetary influences rule the day. Keep busy, get as much accomplished as possible. Make changes, start trips, ask favors, write letters, sign papers, make agreements.
6. Opposite from yesterday. Today you should use caution in all of your efforts. Avoid minor hurts, quarrels and oppositions.
7. The day is alternately good and bad at very short periods. Use discretion in actions and statements. Do not go to extremes of feeling.
8. Until 1:19 p. m. there are some disturbing monetary influences. Handle money with care and caution. The balance of the day favors courtship, visiting and ordinary personal ventures.
9. Uncertain. Not a good time to take risks or chances. Attend to ordinary daily routine only.
10. The day is unsafe for important things. Take no risks or chances. Refuse to get upset. Avoid quarrels, accidents, losses and misunderstandings.
11. Opposite from yesterday, as this day is favorable for all important ventures, buying, selling, shopping, changing, moving or traveling.
12. Same as yesterday until 10 a. m. After that not so good, but a good deal of useful work can be accomplished if you can concentrate on one thing at a time.
13. Mostly adverse. Avoid frauds, schemes, plots and underhanded methods. Pay no attention to false reports. Refuse to get excited. Take no risks. Avoid extremes of feeling. Attend to your health and diet.
14. Reverse from yesterday. Today is favorable for all important and progressive matters. Start things. Make changes. Ask favors. Seek work. Write letters. Buy, sell, exchange, shop, travel.
15. Same as yesterday. Good for attending church and usual Sunday interests.

(Continued on page 24)

## BOOK REVIEWS

**DYNAMIC POWER COURSE**—Seven unique Lessons in Constructive Science. Published by Unity Service, Milwaukee, Wis. One can not help being benefited by the clear and constructive teachings of this booklet. It is designed to help you to help yourself. Handy pocket edition, paper cover, 50c.

**ASTROLOGY AND HEALTH**—No. 8. The Degrees of the Zodiac Analyzed—by Ada Muir. Published by The Torch Publishing Company, Vancouver, B. C., Canada. A text book for the student of astrology. Art paper, \$1.00.

**THE UNBROKEN MELODY OF LIFE**—by John J. Findlay. Published by Rider and Company, London, England. Very instructive, adding one more volume to the amassed collection of undisputed evidence of a continued Life after the dissolution of the physical body. Cloth, \$1.35.

**GIVE YOURSELF A NEW DEAL**—by Florence Clarke. Published by The Christopher Publishing House, Boston, Mass. "Give Yourself a New Deal" carries a message to old and young alike. Its inspiration and logic combined gives one a revelation of life from a different angle. Cloth, \$1.50.

**STEPPING STONES TO DIVINE INTERVENTION FOR UNIVERSAL HUMAN WELFARE**—By Seeress Tuschuna Mercedis. Published by The McCoy Publishing Co., New York City. Constructive teaching, designed to help man in his regeneration. Readers responsive to supermundane messages will appreciate this book. Paper, 50c.

**TRUSTING IN GOD FOR FIVE MILLION DOLLARS**—Personal methods and experiences of Rev. George Mueller—Compiled, condensed and edited by Wm. E. Towne. Published by The Elizabeth Towne Co., Holyoke, Mass. A graphic description of how one man lived and builded on what he terms faith or the power of prayer, through the spoken word. Paper, 55c.

**SECRETS OF IMMORTALITY**—by Frederic Bligh Bond. Published by Marshall Jones Company, Boston, Mass. Naturally, materially minded seekers after phenomena will not appreciate THE SECRET OF IMMORTALITY, but intelligent minds seeking for a solution of spiritual problems will find much to commend in Mr. Bond's book. It is a work which should be read over and over again, for new beauties are revealed as one enters into the spirit of those who have dictated its inspiring pages. It will bring comfort to those seeking for a way out of mundane problems, for it will bring home the fact that there is a natural Law constantly at work and that harmony with it will bring peace of mind to those now beset with heavy worries. Readers familiar with Theosophical and Rosicrucian doctrines will find corroboration in many of its scripts. Cloth, 187 pages, \$2.65.

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D.H.W., Wash.—You are in the right line of work. Your name as printed on your letterhead is excellent. You are both scientific and methodical as well as authoritative and kindly.

L.R., Can.—Sign your name Leone A. R.— You are artistic and dramatic; naturally religious and interested in occult subjects; careful in details. You are difficult to understand because you keep your feelings to yourself.

F.O.S., Ill.—Stop changing your name. You cannot expect success until you make up your mind and stick to it. Tone down your personality; you are too domineering. Don't try to "impress" people. Frank O. S— is best.

L.W.R., Ill.—Your signature is good. You are logical and systematic and generous. You can be very determined, but are always kind about it and anxious to help others.

E.A.McF., N. Y.—You are introspective, difficult to understand; deeply interested in occult studies. You are artistic and seek self-expression, but find it difficult. Nothing short of perfection satisfies you.

G.M.J., Colo.—Your name is perfect and full of power, more, perhaps, than you realize. But I cannot answer that question in these columns.

D.G.C., Ind.—Omit your middle name. You are very analytical and logical. You could write essays, etc., but you do not seem to have a fiction imagination. Articles, interviews, critical essays would be more in your line.

E.R.R., Calif.—Your question was answered under E.R.R. in the February issue. The name in the January issue was not yours.

L.D.W., Pa.—You are very artistic, feminine, social; inclined to be superficial rather than solid. You must be more self-reliant. Your birthstone is the amethyst. Your color: all blues, pink, green. Your lucky mascot, elephant.

E.E.J., Mass.—Erma E. J— is the best signature. 5 denotes versatility in your case.

B.R., Calif.—Your birth path shows versatility and your name is excellent and very powerful for success. You should find great success in the line you are following.

M.C.R., Wash.—You are honest, conservative, fond of your home and friends. You would do well in anything with a domestic slant. You are very pleasant and co-operative.

M.M.S., Ill.—Unless you are looking for unhappiness, never use your two initials with your last name. Martha M. S— is your best signature. You are versatile, but very determined. You both need to learn how to "give in" and compromise.

S.V.L., Colo.—Sorry, but I cannot answer questions about other people in this column.

A.W., Ill.—You have strong vibrations, full of inspiration, but you seem to "enjoy" your inferiority complex. This notion is all your foolish imagination. Stop thinking about yourself and see if you cannot do some good to somebody else. With your strong vibrations you could go out and conquer any obstacle.

E.L.W., N. Y.—You should be quite successful in psychic work, but not in a financial way. You would be a good detective, investigator or in any work of an independent character where you are not "bossed" too closely.

B.G.S., Ill.—You have a practical and executive name, but without your birth date I cannot tell you anything more.

A.J., Calif.—Your present signature is excellent; don't change it. You are well fitted to handle details, routine, statistics; are fond of music or any other type of rhythm; fond of your home and friends.

S.B.W., Ill.—Lack of careful planning seems to be your difficulty. You are too happy-go-lucky for good luck. Be more conservative, logical, painstaking, and look before you leap. Use only your first name.

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# PSYCHIC REVELATION

Your Problems Solved

by *Za'del*

You are allowed one question. Please write briefly and plainly. Questions without name and address are not answered. Address ZA'DEL, The Occult Digest, 1900 N. Clark St., Chicago, Ill.

Questions are not answered privately for a stamped, self addressed envelope. The service in the magazine is free and is designed to help those who are in distress.

E.H., Can.—Your burden is caused by the general conditions that are causing suffering everywhere. The house has nothing to do with it, but a change will be coming which will brighten your life somewhat. Have courage and think thoughts of success.

M.W., N. Y.—Not indicated, but things change materially for you and those directly connected with you.

C.O., Ia.—You must make the opportunity by deciding on what you would love to devote the rest of your life to and work to that end and you will, so to speak, draw it to you as time passes. Be very specific in your thought.

A.B.J., Calif.—No operation necessary. Eat easily digested food, get out in the sunshine and see an osteopathic

physician for circulation adjustment.

B.S. Ill.—The change you are looking for will not materialize, but the change that does take place about June will give you a more desirable life for the future.

H.S.G., Mass.—Your question came too late for March. Answer unnecessary.

M.G.W., N. Y.—A little analysis of your past would give you a better understanding of the cause and would clear up many difficulties and bring about the success you desire.

O.M., Wis.—Best to stay. Changes will ease things up.

F.E.H., Can.—Father's judgment is good. Fertile country; the other country is quite barren.

## Josephus—(Continued from page 9)

The death of Jesus is given as follows in the words of Josephus:

"But what is still more terrible, there was one Jesus, the son of Ananus, a plebian and a husbandman, who, four years before the war began, and at a time was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people.' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare, yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe, to Jerusalem!' And when Albinus (for he was then our procurator) asked him, Who he was? and whence he came? and why he uttered

such words? he made no manner of reply to what he said, but still did not leave off his melancholy refrain, till Albinus took him to be a madman and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this refrain for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' and just as he added at the last, 'Woe, woe to myself also!' there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost."

Thus died Jesus the messiah. Of course I know the church will say this Jesus is not the Jesus of the New Testament. But I say this Jesus was verily the messiah.

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## Personal Magnetism—(Continued from page 7)

energies. A magnetometer indicates that the etheric energy flowing from one hand normally is of opposite polarity to the etheric energy flowing from the other.

And in astrology we find that the sun in the birth-chart determines the positive, electric, vital etheric energy which gives length of life and recuperative power. Likewise, we find that the moon in the birth-chart determines the negative, soothing, nutritive etheric energy which gives strength to the constitution and resistance to disease.

That is, in actual astrological practice, it is found that the condition of the etheric body, the nerve currents and the life forces can be determined from the sun and moon in the birth-chart. Man has a solar-lunar body. For these etheric energies to reach his physical environment, however, they must flow over a ground-wire to the earth. The degree of the zodiac on the ascendant of a birth-chart acts as such a ground-wire and colors by its character the energy which flows over it.

It has long been a maxim of astrology that the sun in a birth-chart rules the individuality, the moon rules the mentality and the ascendant rules the personality. And it may be said with equal truth that the sign occupied by the sun determines the quality of the positive etheric energy, that the sign occupied by the moon determines the quality of the negative etheric energy and that the sign on the ascendant contributes its characteristic to the positive-negative, solar-lunar etheric energy which reaches the outside world as personal magnetism.

The Egyptians, deriving their knowledge from the same ancient source as did the American Indians, were well aware of this principle and that the life of all organisms depends upon the interaction of this solar-lunar etheric energy.

To them Osiris represented the solar etheric energy, the king of our cards. Isis represented the lunar etheric energy, the queen of our cards. The union of these two types of etheric energy gave them Horus, the ascendant of a birth-chart, the jack of our playing cards.

The so-called gods of Egypt commonly are pictured holding the ankh, a circle resting on a T, in one hand. This was their symbol of the union of the positive and negative etheric energies. Writers usually state merely that the ankh was their symbol of life. But it also, in symbolical pictograph, taught the process by which life is sustained.

Horus was the offspring of Osiris and Isis, just as the jack might be considered the offspring of the king and queen. He bears in one hand the ankh, symbol of the solar-lunar etheric energy which sustains all physical life. And to indicate his correspondence in a birth-chart, he was called the god of the rising sun. Where the sun rises is the ascendant of a birth-chart.

These solar-lunar etheric energies within the body of man flow over his nervous system in a complete circuit like an endless belt. This circuit of energy which sustains the life is pictured by the emblem held in the hand of the jack of spades. Representing the zodiacal sign Capricorn, where the sun turns back in his annual circuit, it is fitting that this face card should be the one to bear the emblem.

Furthermore, when two people are in love, the etheric forces form just such a circuit between them. And this brings us to the practical significance of what is taught by the three types of face cards.

The personal magnetism of one person may blend well with the personal magnetism of another person, or it may recoil with a feeling of discomfort to one or both. Personal magnetism of a similar quality blend well, but if the quality is too dissimilar they will unite no more than oil and water.

The personal magnetism of any individual may readily be determined from his birth-chart by combining the quality of the signs in which are found the sun, moon and ascendant. The sign occupied by the sun gives its characteristic quality to the vital, electric etheric energy. The sign occupied by the moon gives its characteristic quality to the soothing, magnetic etheric energy. These two energies in combination—king and queen, Osiris and Isis, "Carrier" and "Hugger"—circulate in an endless belt as the life forces of the body.

To reach the physical world without, these united energies must flow over the ground-wire of the ascendant. Therefore, the sign on the ascendant also contributes its characteristic quality.

People who get along quite harmoniously when not brought into too close contact often are ill at ease or irritable in each other's presence. Harmonious personal magnetisms are especially important in marriage.

Nor does it take an expert astrologer to determine whether or not the magnetism of two people will, or will not, blend.

With their birth-charts at hand, a comparison of the three elements which contribute to the quality of magnetism of each will indicate this point with precision. Similar qualities as indicated by signs, whether contributed by the same or by another of the three factors, indicate that in so much the etheric energies will blend. Dissimilar qualities, as shown by the signs occupied by the sun, moon and ascendant, give types of personal magnetism which do not blend.

Thus do we find in the ritual of the snake dance of American Indians, in the traditions of Egypt and presented to us in symbolical pictograph on our playing cards, an explanation of the processes of physical life and a practical treatise on personal magnetism.

**The End of the Loaf**—(Continued from page 10)

"She's full, but we can't do this. Wire her, if you're so upset. Personally, I think you're goofy. Stop and think a minute!"

"We're stopping for nothing," insisted Roy, stepping on the gas.

"As you say," agreed Don, worried. Side by side they had faced danger before, but Roy was never like this.

In a couple of hours they were forced to stop for gas.

"Did you hear about the earthquake?" asked the man at the station.

"Earthquake! Where?" yelled Roy.

"Los Angeles, Long Beach—well about all of southern California," he replied. "Don't know much about it yet, only it's pretty bad. All communication is cut off. We got it over the radio."

"Hurry," cried Don, now as nervous and eager as Roy.

On and on through the night they drove. As they neared the stricken area they could feel the temblors that always follow the one destructive quake, or sometimes three. For days these temblors come every few hours. They were forced to take a back road, as all highways were blocked and patrolled, admitting only those who brought help to the suffering.

It was dawn when they reached Long Beach. The once peaceful little city now lay a mass of ruins—piles of crumbled stones where buildings once stood; injured and dead lying in the streets; people running wildly, some crying, some praying, others moaning. Frightened little children, lost or huddled beside dead parents.

"God, what a sight!" moaned Don. "To Ocean Avenue, quick!" he directed.

They reached the cottage, once so peaceful, overlooking the sea. The front had fallen in, things were tumbled about. "Lucile, Lucile!" they called

madly, but no answer. Then in this dishevel Roy noticed a diary, her diary. He picked it up and stuffed it in his pocket. For hours they searched among the dead and wounded, but no luck. Finally, exhausted, they drove back near the cottage and stopped.

"Don," said Roy helplessly, "what can we do now?"

"Let's look here again." As they started to get out a temblor shook them slightly. Don fell again Roy.

"What's that in your pocket—food? Gee, I'm hungry and no food here."

"It's her diary," replied Roy wearily.

"Let's read it. Maybe we can find a clue."

Page after page they read quickly. On the last written page they found, dated noon, March 10, 1933:

"Just a few hours before the quake," said Roy. "Listen, Don, I'll read it. 'Success to me is an empty bubble. Underneath it all, I'm just a woman, so lonely. I want a home and babies, and—and Roy. I'll love him always! Roy, my darling, can't you hear me calling you?'"

"Don, did you hear that? She still loves me, and—and she was calling me." Then he remembered. "I'm afraid I'm too late. She may be dead now. Oh, Don, tell me what to do."

They heard children scream, as another temblor shook, but that, too, was common now. Then a voice said, soothingly, "There, there, darling, lie still. It's only a little temblor. It won't hurt you."

"Lucile!" screamed Roy, running to a nearby hedge, behind which Lucile was trying to care for several injured children. "Darling!" He held her close. She kissed him and smiled.

"Get your medicine case," she quietly said. "Have you forgotten that you are a doctor?"

**A Methodist Heaven**—(Continued from page 13)

and Aunt Agg Nichols' baby with him. I did not know them. Guy told me who they were. I saw Mary Longstreth. I did not know her. I saw Aunt Lib Rigg's little Guy. I saw Grandpa Tustin and six children. They were singing and shouting.

"I saw Mourn Headley. I did not know her. Guy told me who she was. I saw Sat Nichols. He was shouting and praising the Lord. I saw Francis Brohard. I did not know him. Guy told me who he was. He was shouting. Fay Resegger and Fay Tennant were shouting. I saw Laura and Delbert Tustin. I saw Nathan Daily; he was shouting. I never saw this man before. He said, 'Tell my preacher to be good and come to Heaven.' I saw Aggie Booher in Heaven. She was shouting.

"I saw ten thousand people. Most of them were little children. Them I did not know. I wanted to stay, but my Savior told me I could not stay this time, but I could come again. And then Guy kissed me and said, 'Goodbye.'"

Clarence Clinton Tustin.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for it seemed good in thy sight. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me. For I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

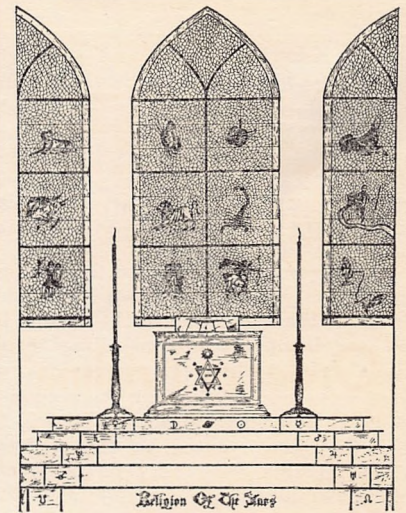
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## The Seven Plexuses—(Continued from page 6)

Just as the chakras influence the nervous systems, so do they also energize certain organs and glands of the body. The organs for which the centers supply the life wave of cosmic energy are:

CENTER	GLAND	ORGANS	INFLUENCE
SAHASRARA (Head)	Pituitary	Brain	Thought
AJNA (Between eyes)	Pineal	Optic Nerve	Sight
VISHUDDA (Throat)	Thyroid	Lungs, vocal cord	Respiration
ANAHATA (Heart)	Spleen	Heart	Cardiac action
MANIPURA (Solar Pl.)	Pancreas	Stomach	Digestion
SVADHISTHANA (Sacral)	Gonads	Generative organs	Generation
MULADHARA (Base Spine)	Adrenal	Eliminative organs	Micturition

The organs are related to the centers and are energized and affected by them, through the relation of the nadis to the system of nerves controlling them. The glands to which the centers are related were created through the response of dense physical plane substance to the vibrations created by the centers, which, though they may be dormant, are powerful energy controllers of the physical plane.

As seen by clairvoyant vision the centers are of luminous colors, varying in shades according to the growth and development of the individual. When awakened and developed they are transformed into a rapid whirling and spinning motion. They may best be pictured as rapidly whirling discs of varicolored light.

In the discussion of the chakras we shall begin with the lowest, situated at the base of the spine. In the Muladhara center there resides the coiled-up Kundalini or Serpent Power. When aroused, this power ascends and forces a passage through the hollow channel (Sushamna) formed by the foramina of the vertebrae, through which runs the spinal cord. This power burns away the dross of the centers situated along the Merudanda, finally uniting with the head center. Its movement is of an upward spiral nature.

Stored up in the Kundalini is the concentrated power that is sometimes spoken of as secret energy, serpentine power, etc. Before thoroughly aroused, its coiled-up position resembles a serpent, hence the name Serpentine Power. In its inherent state it is symbolized as a serpent, holding its tail in its mouth, all its coiled-up powers lying dormant.

On each side of the Merudanda (vertebral column) there is a chain or collection of nerves, fibers and cells, called ganglion. The right side forms the positive channel (Pingala), and the left side the negative channel (Ida). These extend from the skull to the base of the spine. The Yogis utilize these channels by certain methods to awaken the Muladhara chakra. The methods cannot be endorsed here. There is a saying that "The Fire of Yoga Burns," that is, if the body is not prepared and spiritual unfoldment is not thoroughly attained, premature arousing of the Kundalini may destroy the tissues of the brain. An old Chinese proverb may

well apply here, "If the wrong man utilizes the right means, the right means works the wrong way."

The various breathing exercises and methods taught by certain schools eventually lead to disaster. Through

postures and forms of concentration a certain amount of psychism is attained, but physical and mental injury, the price of these "gymnastics," must eventually be paid. The student should remember that spiritual unfoldment has nothing to do with exercises of this type, or breathing.

There are certain types of persons, who, having heard or read about the power which the arousing of the Kundalini gives, make it their one aim to develop and arouse this power. Their curiosity leads them into many harmful practices, for this type does not stop to consider that spiritual CULTURE, in its many ramifications, is the MEANS to ultimate spiritual ENLIGHTENMENT. They have an idea the transmutation of the fire of Kundalini will be an "open Sesame," leading them to a heavenly state of ecstasy and bliss. The elimination of their imperfections they do not consider.

Many persons there are, who, after listening to the "Mysteries" propounded by some mendicant seeking to increase his fortunes rather than his spirituality, are eager to follow his teachings of development, which due to the magnetic vibrations of his personality seem to be "Words of the Most High." These same people rarely think of joining a recognized group, teaching the fundamental relationships of man to the Whole, and safe means of spiritual realization.

What then IS the way to the awakening of these centers? How may the petals of the Lotus unfold, to let the Jewel of Light shine forth from the center, illuminating the spiritual bodies of man?

Rare flowers there grow in the "Garden of Life,"

Seven perfect buds of the Sacred Lotus;  
Awaiting the tender care and pruning  
of a Master gardener

To bring them into blossom;  
To awaken the dormant Life within,  
So that slowly, the petals of unmarred  
perfection,

Unfolding, reveal the glowing golden  
Centers,  
Wherein lie the Sacred Jewels of Perfection—  
Divine Radiance and Light!

What then is the work of the Gardener?  
What special tasks for the nurture  
Of the Lotuses of Divine Manifestation?

The soil of the garden must be made clean and pure,  
For strong and firm must be the soil  
of the Lotus.

The Weeds of the Senses, which may hinder the growing bud,  
Must be torn away, uprooted from  
Their path.

Steadiness of Purpose, Tenderness and Sympathy,  
Love and Devotion are the Qualities of  
the Gardener

Who would awaken the Beautiful  
Petals to Life;  
For only through Purity, Unselfish  
Service and Love

Will the Lotus Bloom in the Garden of  
Life!

The centers have been symbolized as lotuses, for the ancient Eastern wisdom symbolized the cosmos as the mother lotus, for within each seed is contained the perfect miniature of the future flower. Thus the centers, corresponding to cosmic forces, are miniatures of the whole. The lotuses of the centers contain various numbers of petals, from the four-petaled lotus of the Muladhara to the thousand-petaled lotus of the head center. Within the petals of the lotus is a supporting pericarp which contains the Jewel of Light.

From the waves of vibration of divine energy were produced the forms of the lotus petals. When the lotus begins to awaken, its petals slowly unfold, finally revealing the Jeweled Center of Light. The ancient wisdom of the East shows man that he may awaken the centers through mastery of himself.

"Yea! whoso, shaking off the yoke of  
flesh,

Lives Lord, not servant, of his lusts;  
set free

From pride, from passion, from the  
sin of 'Self,'

Toucheth tranquillity!"

—The Song Celestial.

The MULADHARA CENTER may be awakened, setting free the fire of Kundalini, only after the Noble "Eight Fold Path" has been trod, or through following and living the sublime teachings of the "Master Christian," Jesus. Christianity must not, however, be confused with "Churchianity."

To the student who is eager to attain this state, we set forth the requirements of the path that must be followed before this power can rightfully be transmuted from the MULADHARA CHAKRA to the Thousand-Petaled Lotus.

### I. COMMANDMENTS

Through HARMLESSNESS, hurt or injury to no one, can all enmity cease.

By TRUTH of speech and innermost feeling can be seen the effectiveness of words and acts.

Because of no THEFT, that is, appropriating nothing which belongs to another, can man have whatever he desires.

(Continued on page 22)

**Into the Silence—** (Continued from page 11)

to me that he acted very cool in the face of that startling incident. Right then I decided to haunt Carew's trail like a ghost. Even as I made that decision I felt a hand touch my arm and a voice whispered into my ear, "Please, will you take me to my room."

I looked down and into Alice Smith's eyes, two wide pools of inexpressible fear. Now I was more determined than ever to watch Morton Carew. Somehow or other that man was making his power felt on lovely Mrs. Smith, too.

Although I looked for a full hour for Carew after taking Mrs. Smith to her room, the fellow seemed to have utterly vanished. My search led me at length to his library. It was a great, high-ceilinged room with many small alcoves. In each I found a certain type of literature. One I found to contain dozens of books and pamphlets on—hypnotism! I started. That was it . . . Carew was a hypnotist. . .

That knowledge sent me on my search at a feverish speed. Strange I had not thought of his being a hypnotist before. Perhaps the man had exercised his power over me also. One thought suddenly stood out above all others in my mind. I must get Miko away from this reincarnation of the devil. He would commit suicide at Carew's command. And what court could convict him of murder? . . . no public exhibition . . . no violence, on his part . . . nothing but suggestion upon a thoroughly retracted field of consciousness . . .

Then I came up short at a velvet drape dividing two rooms. Someone was there ahead of me—Mrs. Alice Smith. She seemed frozen. I peered past her.

Morton Carew had Miko under his hypnotic spell. Miko was asleep with his eyes open. And yet entirely responsive to the operator's commands. Carew said, "Take off your coat." Miko did so. "Take this pin and pierce your right hand. There is no feeling in your right hand." Miko plunged the pin into his flesh and experienced no pain.

Horrid fascination held me rigid. I was clutching Alice Smith unmercifully by the arm. But she, likewise, was under the grim spell, and did not notice that I was hurting her.

Carew seemed satisfied. "Miko," he said slowly, "one week from today you will shoot—"

"Stop!"

At last I found myself and leaped forward, but my feet had gotten tangled in the long folds of the portiere and that leap only caused me to crash to the floor.

Mrs. Smith uttered a short, sharp cry.

But instantly Carew took in the situation. He raised his voice and fairly shouted into Miko's unresisting ear: "Miko! You'll never speak again."

Crack! went his thumb and finger in Miko's face. Then he ran from the room.

Although I made an intensive search for him he was not to be found in the house. A servant the following morning politely informed us that Morton Carew had been called away unexpectedly—business. "Mr. Carew sailed for Europe at eight-ten on the *S. S. Van Dorn*," he said.

Since that wild hour I have not seen Morton Carew. I have heard various tales—how he met his death in a licentious escapade in Monte Carlo—but I discredit them all. Such an ending is not unusual for a man of his type. It was—his disappearance—unfortunate, however, extremely unfortunate, for my friend Miko.

Miko from that hour of command has spoken no word, nor can he be taught. His mind has not been impaired, because he writes excellent and intelligent English and makes all his wishes known through that medium. Yet, somehow, his vocal chords, the nerves controlling the larynx, his very lips have been paralyzed . . . his speech sealed in a living tomb.

In fiction it would be important to note the disappearance of Mrs. Smith shortly after Carew's strange leave taking. But in this, I am merely concerned with narrating how post-hypnosis was used for an evil purpose.

Nevertheless, just the other day I heard from a very authentic source that before marrying Mrs. Smith was Alice Carew . . . that Morton Carew had never consented to his daughter's marriage to Albert Smith . . .

**Saved by a Ghost—** (Continued from page 13)

chance to sell it many times but never have.

Of course I do not know who this second ghost was although I am sure who the first one was.

So Harry Price may not have seen a ghost himself, but this does not imply that there are not such things as

departed spirits coming back. The ghost of my dear friend came back to me and saved me from a bad fall.

This article is written for the many people who do not believe in the dead returning, and I hope it will make many happier and that this has convinced the skeptical folks that there is such a thing as a real GHOST.



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## The Seven Plexuses—(Continued from page 20)

Through ABSTINENCE FROM INCONTINENCE is energy acquired. This means self-control, not celibacy. By ABSTINENCE OF AVARICE, no covetousness nor desire for things of the world, is there an understanding of the Law of Rebirth.

### II. RULES

INTERNAL AND EXTERNAL PURIFICATION produce aversion for form. Through CONTENTMENT is bliss achieved.

From FIERY ASPIRATION comes the perfecting of the bodily powers and senses.

SPIRITUAL READING of the Book of Life and Nature, and meditation thereon, results in contact with the soul.

DEVOTION TO ISHVARA, the Christ within, leads to the goal.

### III. POSTURE

Right attitude leads to emotional tranquillity.

Through right Physical Attitude when in meditation, right Emotional attitude towards the environment, and right Mental Attitude towards ideas, thought currents and abstract concepts, is the three-fold lower man perfected as a Channel for the Life of the Spirit.

It is only after man has perfected a sound physical body through wholesome living, only after he has purified his life and nature, that it is possible for him to transmute the Serpentine Energy from the MULADHARA CHAKRA, along the centers to the head center, without injury. When man has reached this stage, he will need no teacher to guide him in breathing exercises; for automatically the body will have been made ready, the centers will have proportionally opened to receive this force of energy, and he will know through spiritual enlightenment the means for this transmutation.

The warning against premature awakening of the Kundalini cannot be too forcefully given. The seven centers are the agents of the soul, conveying the life force, to which the body has seven main points of contact. Premature development, through concentrating or utilizing any methods of rhythmic breathing on the centers, can only bring disastrous results. An occult saying of much significance is "The longest way round, is the shortest way home."

The SACRAL CENTER is awakened when man becomes master of his lower emotions. When man has purified his body, no longer allowing his senses to master him, then will the SVADHISTHANA awaken. This does not mean that in order to be master of his emotions man must become a celibate; for the universe would soon cease if man made celibacy the universal practice whereby spiritual unfolding could be achieved. In order that the reincarnating souls of spiritually evolved egos shall be able to incarnate into proper surroundings, they must have the opportunity to have as fathers and mothers spiritually awakened souls.

Upon studying the History of Mankind, we find that the greatest spiritual leaders and philosophers were married men with families. Gautama Buddha, the Prince of India; the great Egyptian master, Hermes; Zoraster of Persia; Mohammed, the Islam prophet; Pythagoras, the greatest of Greek philosophers; Socrates and Aristotle; all were married men with children. These great spiritual leaders, philosophers and initiates of the schools of wisdom followed the natural laws, giving the advantage of their great wisdom and understanding to reincarnating souls. We, who are seeking spiritual light, may well follow their example.

Any school which makes celibacy an entrance requirement to wisdom and spiritual growth is teaching against the doctrines of natural law, which govern, not only man, but the entire evolving universe. The MANIPURA CHAKRA, situated in the solar plexus, is awakened by steadiness of purpose, sympathy and tenderness for others, dispassion for all forms of emotion, whether pleasure or pain; as well as to all forms of good or evil in the actions of fellow men.

The solar plexus center should NEVER be awakened through concentration thereon. There is much literature on awakening this center through concentration, holding the breath, etc. These exercises only lead man into the "Quagmire of his Lower Psychic Nature," over which he has no control, leading him away from the right path. Such methods can never impart the spiritual principles of his true self.

The ANAHATA CHAKRA, the heart center, is the dwelling place of the soul. Within this center resides the Eternal Christ. The ANAHATA is awakened through a realization of the soul, the Christ within. It is by listening to the still small voice, which is ever seeking to guide him, that man is led to the path of spiritual realization. Through a utilization of his spiritual emotions, through love and unselfish service to his fellow man, the jeweled center of the Light of Love is brought into full illumination.

The VISHUDDA CHAKRA in the throat awakens through meditation upon the knowledge which "Dreams give." This is a symbolical statement, which means, not the dreams we have in sleep, but the knowledge which comes from the "Dream State" of human life. After living the dream life of sensory illusion man awakens to the realization that this condition is an illusion which hides the real purpose of life; so

"Man listens to the Song of Life, Stores away in his memory the Melody he hears, And learns from it the lesson of harmony."

Light on the Path—M. C.

The cultivation of the imagination is the most important, for its true use



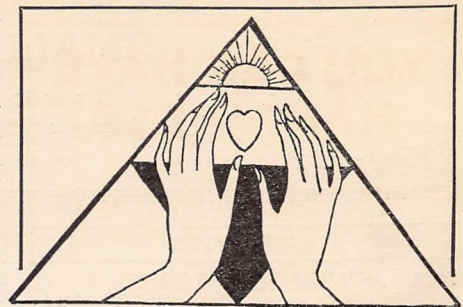
gives control of, and power to, the mind. Our dreams should not be just idle day dreaming, but real constructive and helpful knowledge. Nothing has been accomplished, which was not the dream of some mind. The power to visualize and then utilize this dream, through identification of the self with the idea, will open a new realm of realization.

The AJNA CENTER between the eyebrows is awakened through concentration, meditation and contemplation upon the relationship of form to the life of the soul and spirit, and the realization therefrom of the divine source of all life. The AJNA CENTER awakens when man realizes that which is self and that which is not self, casting aside the transitory and cleaving to the permanent. Through the awakened center, intuitional knowledge will be acquired by direct perception, guiding man in all his actions, for his brain will have become the channel for higher intellectual perceptions, which can come only through intuition.

When awakened, the Thousand-Petaled Lotus of the SAHASRARA CENTER unites man with the ALL

ONE, the source of all life. The light of love within the heart reveals the road which must be traveled to awaken the illumination of the SPIRIT. It is only through following the precepts of that still small voice that this center can be brought to the glory of the illumination of the spirit. Knowledge of the spirit can only be attained by following the Road of Love, the greatest and highest spiritual unfoldment, whereby man realizes the AT-ONE-NESS of the divine SOURCE with all its manifestations, thus becoming ONE with ALL. Jesus Christ, through his life of purity and love, had reached this state of spiritual illumination. He KNEW, for he said, "I and the Father are One!"

Only after the aspirant has reached certain stages in his evolutionary journey, when he has successfully passed through many initiations while going through rigid discipline, are the centers proportionally opened; thereby giving the initiate a new world, a full comprehension of the esoteric meaning of man, the Microcosm of the Macrocosm, the Whole.



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### Astrological Daily Guide—(Continued from page 15)

- |   |   |
|---|---|
| <p>16. Until 4 p. m. rather disturbing. Guard your temper. Attend to your health and safety. The evening favors courtship, visits, entertainment or amusement.</p> <p>17. Mostly adverse. Be careful in making promises. Take no unnecessary risks or chances. Strive to balance your mind and do not go to extremes. Maintain poise.</p> <p>18. An excellent day for the consummation of important things. A high rate of favorable planetary vibrations operates today. Keep busy, go places and do things.</p> <p>19. Quite disturbing until noon. After that steadily better.</p> <p>20. Mostly adverse. Plan nothing important. Postpone urgent things until a better day arrives.</p> <p>21. Until 1:25 p. m. adverse and confusing. Avoid losses and misunderstandings. The balance of the day favors courtship, amusements, study, and progressive matters in general.</p> <p>22. An excellent day to plan a tour, trip, or investigation. Favorable for visiting, changing, asking favors, etc.</p> <p>23. Mostly doubtful for important deals. Take no risks or chances. Strive to be diplomatic.</p> | <p>24. Uncertain. Attend only to necessary duties. Avoid suspicious attitudes, fault-finding and nagging.</p> <p>25. Slightly disturbing until 1:53 p. m. Guard your health and avoid extremes. The rest of the day is slightly better, but you are still advised to be careful and cautious.</p> <p>26. A most excellent business day. Sign papers, write letters, make applications, seek work, ask favors.</p> <p>27. Opposite from yesterday. Things you did not get around to do then should not be attempted today. Retrench, be careful and try to avoid arousing opposition.</p> <p>28. Same as yesterday. Be careful in handling money.</p> <p>29. Favors short trips, visits, going to church or lectures, study, recreation and usual Sunday affairs.</p> <p>30. Somewhat adverse for important things. Be quiet and reserved. Take no risks or chances. Postpone urgent things that you may be anxious about until another time. Guard your health and avoid losses or accidents.</p> |
|---|---|

### The New Institute

(Continued from page 12)

is even more a contradiction than is theology.

One day, light is caught bending. The next day it is seen running straight home to Auntie.

One day, the universe is running down. The next day it is running up. Actually, Science behaves like a Loch Ness monster in disguise.

No, if these scientists are sincere, let them start at home.

Let them sit in their own circle, as, very humbly, the Crandons did, around a table.

Let them do what the Crandons did—put their hands on it.

Then let them do what the Crandons also did—follow the instructions which the spirit people give them.

#### The Only Way

Then, perhaps they will get evidence. It does not sound clever—but that is the only way.

All these high-sounding degrees do not impress anybody except the newspapers. And they have used it all before, as their files will show, about other institutes, all of which ended in just the same way as I prophesy this one will—in nothing.

Spiritualism would rather have one medium than the inquiries of a thousand scientists. We do not want buildings: we want mediums. We do not want societies: we want mediums. We do not want high-sounding approval: we want mediums.

That is the plain truth. It is time somebody said it.

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