

# The Occult Digest

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for more tasks worthy to be called GOOD."*

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**CONTENTS OF HERMETIC SCIENCE OF MOTION AND NUMBER**

- |   |  |
|---|--|
| <p>Lesson 1—<b>THE LAW OF MOTION</b>—Showing how all material forms are definite rates of motion in the Ether and the energies and forces of Nature merely definite rates of motion.</p> <p>Lesson 2—<b>THE LAW OF OPPOSITES</b>—Showing the electric, magnetic polarity of all things in Nature, as the cause of their differentiation, thus giving the key to things in themselves viewed in the abstract and not merely in the relative and concrete.</p> <p>Lesson 3—<b>THE LAW OF BALANCE</b>—Showing the perfect balance of all things when the pairs of opposites are equilibrated.</p> <p>Lesson 4—<b>THE LAW OF RHYTHM</b>—Showing all opposite principles to be merely positive and negative poles of the same thing.</p> <p>Lesson 5—<b>THE MUSIC OF THE SPHERES</b>—Showing the Music of the Spheres to be a fact in Nature and the relation of same to Astronomy and vibration.</p> <p>Lesson 6—<b>THE RHYTHM OF LIFE</b>—Showing the nature of Life and giving an analysis of the Rhythm which results in life.</p> <p>Lesson 7—<b>THE RHYTHM OF MIND</b>—Giving the nature of mind</p> | <p>and rhythm which manifests itself as mind, giving the origin of diverse faculties and the cause of the various functional areas of the brain, the genesis of Thought.</p> <p>Lesson 8—<b>THE KEYNOTE</b>—Showing the organization and integrity of all bodies to be the harmonious co-operation of the vibratory forces constituting them, and gravitation shown to be merely a matter of the Keynote applied to molecular vibration.</p> <p>Lesson 9—<b>THE ESOTERIC MEANING OF COLOR</b>—Showing that the color of any object depends upon the rate of vibration within the component atom, also giving the signification of all auric colors.</p> <p>Lesson 10—<b>THE BUILDING OF THE COSMOS</b>—Showing conclusively that all form is merely a result of definite rates of vibration, and that the cosmos was built through vibration.</p> <p>Lesson 11—<b>THE FOURTH DIMENSION OF SPACE</b>—Being an analytical discussion of the Fourth Dimension.</p> <p>Lesson 12—<b>THE FIFTH DIMENSION OF SPACE</b>—In this lesson the principal vibration is extended to the discussion of the Fifth, Sixth and Seventh Dimensions of Space.</p> |
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Being private lessons in book form, or nicely typed and bound, they are very cheap at the price quoted. This is made plain by the fact that students getting any one of the Raleigh books are not satisfied until they get the complete series, which in itself testifies to their value.

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- |   |   |
|---|---|
| <p>1st—How to function in the Formless or the <b>FOURTH DIMENSION</b>, or to appear and disappear at will.</p> <p>2nd—How to function the mind so that it objectifies Thought, or makes the subjective objective.</p> <p>3rd—How to travel in foreign countries, as the Masons term it, that is, be instantly in whatever place you desire.</p> <p>4th—How to become omnipresent throughout the Cosmos and in extra Cosmic space as well.</p> | <p>5th—How to relate the Form and the Formless and transcend both.</p> <p>6th—How to transcend Time and function in Eternity and become Aeonian.</p> <p>7th—How Death is overcome and omnipotence understood.</p> <p>8th—How to unite the lower and higher self, or the Mortal and Immortal Mind.</p> <p>9th—How to unify the eight alchemical disciplines to the point where you are all these conditions at once.</p> |
|---|---|

Each book named above is complete in itself, hence the reader can start his study with any book he sees fit, however, the complete set would be best understood by commencing with the *Philosophia Hermetica* and to read the others in the order they are named.

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# Sun--Light

EFFA DANELSON

**H**OW we crave sunlight. It is the "GIVER OF LIFE." Yet, how little do we appreciate it while we are basking in its splendor—how little have we stored in our consciousness against that rainy day when the storm cloud gathers and shuts it from our view.

How we crave the sunlight of our friends whose loving smile encourages us in our struggle against the seeming odds ever playing against us; and how we miss it when adversity casts its shadow on our path.

The sunlight that weaves the golden thread in the pattern of our life, in the lives of those we love and those who love us. How thrilled are we with their devotion to our cause from the first faint rays in the Eastern skies until the glory of the Western gate shuts out the Giver of Life and draws the curtain of night.

Draws the curtain of night, did we say? Let us look to the East with watchful eye through the vigil of the night and behold the message of another day. How thrilled are we.

Are we not given a crown of Life to wear in each succeeding day. Then let us gather our sunbeams each day and leave it to the night to restore our kingdom. Let us walk in the wisdom of our understanding today and watch for the new light that we know will be brought as the new day draws on apace.

Gathering up the sunbeams daily, is my work and your work—letting them shine through us is our mission. The good that we can do is left to the harvesters of the new race. Our work lies in today. Seekers of the Light, that light that never dies.

# *Effa* DANELSON'S

## **A** ¶ *Was He Saved*

MAN once said to me "I am saved." We peered deeply into the shadows in his eyes, searched the furrows on his brow, observed the load upon his stooping shoulders, wondered at the weak and trembling feet as he trudged the path of Life—marveled at the patient service of his knotted and bent fingers. The very muteness of his presence drew forth the question "From what are you saved, my good man"—not from ignorance surely—the shadows in his eyes revealed that—the furrows on his brow told the story of the losing battle with Life—the load upon his back spoke only too plainly of the fear for his Soul—the weary, halting step lacked surety and the gnarled fingers of his bony hands mirrored all too plainly that faith had slipped from his grasp—his shout of salvation was the death-rattle of a haunted man.

Nature's law does not plead, it commands—it does not mete out vengeance, it restores. He who knows the Law only in part looks from fearless eyes, stands erect—walks with a quick step and grasps the problem of Life in a firm grip and wears upon his brow the sign of Life.

## **I** ¶ *Know Yourself*

IF YOU would know yourself, study your neighbor. You are just like him in many ways. Begin by picking out the things about him that is just like you, then the things about him that bears no resemblance to you. Put them in two classes, namely what you like and what you dislike. Be very marked about this. "Like and dislike" that is where the scales weigh correctly, make no mistake about this. Like and dislike, just the homely standard of man's service to man will give you the best line on yourself of any test I know. If you are sincerely in earnest and really want to know yourself, set up these scales to weigh your values on.

You will be surprised to see how little you can find to dislike and how much you can find to really love about that neighbor who is ninety-five per cent just like you. It is just the small things in life that cause us to stumble, fall, and many times remain down, all because we do not take time or forethought to adjust ourselves to the harmony of

others. We expect too much of our neighbor not knowing that he is the counterpart of ourself and that our association with him is for the purpose of finding out our own shortcomings.

Measure yourself by your neighbor whether you like or dislike him and you will weigh yourself well. Remember he is ninety-five per cent YOU.

## **M** ¶ *Disaster*

MUCH that is called disaster is in reality only a rebuilding or reinforcement of our powers of resistance. We create a strong thought current and send it forth on its mission of creating new conditions in our lives without a thought of the process involved and when the tearing-down process necessary to the rebuilding begins, we send forth a wail of woe to stay the hands of the builders, not realizing that they are the architects we set to work on our plans for the new structure.

View the ruins of your own commands with an open mind; realize that your own false position has set into motion a wheel of circumstances not easily checked. Unless our thoughts conform with our law and work in harmony with those we contact daily, we are apt to create tidal waves which will overthrow our good judgment. Especially is this true if we lack the psychic vision or have not studied the laws involved in our lives because of our relation to the vibrations of the planets and their many tributaries. If we shut out the sunlight, our lives are indeed dreary and in time disintegration sets in.

We know so little about ourselves. Man has been admonished to "know thyself" and has had kept before him constantly the maxim, "The greatest study of mankind is man," yet he has studied everything else and has not yet taken to heart the precepts of the great scholars who gave him the key to the study of himself, although he is beginning to realize a little of Truth and will, in time, flood his mind with the wisdom of the great God of Nature within himself.

Do not become discouraged when disaster overtakes you. The cause really lies in yourself and the power to overcome also lies in yourself. The first step is to make a review of yourself as you would of your business and find the first false note. Do not be afraid to accuse yourself of wrongdoing. You are a mighty man when you can face yourself

—by the Editor

# EDITORIALS *of the* DAY

and pronounce sentence upon yourself. We are quick to lay the blame on another, but it seems that it rarely occurs to us to seriously blame ourselves.

If we were as eager to blame ourselves for our troubles as we are to blame others, they would diminish rapidly and each of us would truly become captain of his ship and master of his destiny. Do not think you can build and tear down at the same time without bringing disaster upon yourself. Your thoughts are your building blocks and must be laid in conformity with your plan. You are the architect; watch carefully to see that each block is in its place, if you would avoid disaster.

## W ¶ *How Barren Is Your Life?*

WE HEAR so many people say "My life is so barren; I have nothing to live for, no interest in life." To say one is sorry for such a mind would not be the truth. What then can we do to help? The first cause, is in the mind itself and the remedy is to remove the first cause, which is none other than pure selfishness—either that or indolence.

No life can be barren if the mind is rich in mind values. First of all, what have you put into your mind to cause its barrenness. The mind, you know, must be fed; it has millions of cells waiting on your will, that they may act. It has a million cells waiting to be filled with seeds for prospective fruit. If I should tell you where these seeds come from you would hate me for you would not want to do the things that create them; you are selfish—indolent—love comfort and do not want to fight the self satisfying things you enjoy daily that, in the last analysis repays you with a barren life. You want some one to think for you—some one to entertain you; that old idea of being master still lurks in your blood and when all your erstwhile slaves have one by one bestirred themselves to the government of their own lives you find yourself alone, on a lonely and deserted road and you cry out in the pain of a barren life. No one's life is barren who thinks, even in the remotest way for every thought is a creative power set into motion to cultivate and stimulate growth in your life.

Do not look for criticism if you desire to rid yourself of a barren life. The first step to take is to clean out the storehouse of your mind. Bring everything to the light of day and get rid of the ghosts. Have a mental bonfire and purge every unholy thing you possess and everything that cannot stand the test of intelligent survey will be consumed. When I say intelligent I mean a common sense analysis in the light of our modern discoveries about Life in its entirety, not just the Soul, that part of you so much sought after that it might be saved from the great bug-a-bear of an after Life—but every part and particle of you—Realize that your temple of flesh is your greatest asset in your present conflict. If it were not so you would not have put on the flesh body to enter this field of activity. It is your armor, appreciate it by keeping it well supplied with kindly thoughts of yourself, kindly deeds done for yourself. Remember these words if you forget all else, that in that last day only YOU remain alive; all else perishes. If you are barren now you will be barren then; death does not fill the void. So if you are one who thinks you have a barren life, clean house—do not vacate it.

## W ¶ *Rest Not*

WHEN false interpreters have stalked through your camp leaving your fields downtrodden, the destruction must be followed by a rebuilding which through experience can neither be blighted nor blasted. Be of good cheer. The corn in the ear speaks of a bountiful harvest, even though the fields are barren and cheerless.

Only through growth can we get beyond the power of all destructive forces. Keep this thought before you and you will grow strong and be a tower of strength unto yourself. The great wave that washes the shore carries the debris and the loose sand into the depths of the sea, leaving a smooth surface and bringing the white rocks again to view. These storms will come again and again until we are strong enough to withstand them. Be strong by clinging to the white rock of Knowledge. Rest not from toil, but on—ever on—toward the goal until the last fortress shall be taken and no hand raised against you.

# The Mystery of Mind and the Mental Spheres

How Spirit and Matter are Related  
in all Activities of Thought and Life

By KORESH

**M**IND IS reciprocally related to matter. It does not exist separate from, nor independent of it. If atoms of matter, as for instance, two of hydrogen and one of oxygen, enter into combustion by the introduction of an igniting spark, the atoms are both destroyed as hydrogen and oxygen and are transformed to water. The principle which attracts them is the affinity each has for the other. The principle differs nothing from that which attracts two persons through mental affiliation, except that in the attraction of the three atoms it is atomic and simple, while in the attraction of two persons many atoms have, by the power of attraction and combustion, entered into molecular and organic union. When two atoms of hydrogen and one of oxygen enter into union, they are both destroyed. There is no hydrogen in water, nor is there any oxygen. The so called liberation of hydrogen and oxygen in the combustion of water is a creation through the law of alchemic rather than chemic action. You may say, prove it. We do not have to prove it. The theory that an atom is eternal, is not proven. The theory that water is a chemical combination of hydrogen and oxygen, was never proved. These are mere statements; there never has been a proof offered. The common atomic theory is merely an hypothesis,—nothing more.

If you destroy two atoms of hydrogen and one of oxygen, a certain amount of energy is generated. This energy is the substance of the two equivalents of the one, and the one equivalent of the other. It may be asked, how can the water be precipitated, the amount of which is the same as the two substances entering into the "compound," as proven by the fact that the same quantities of hydrogen and oxygen may be taken from the water as was consumed to produce it, while at the same time an equal amount of energy is liberated? We answer, by the mere fact that as much energy is required to disintegrate the water, together with the two primary "elements," as is liberated in the combus-

tion. The ordinary scientist declares that energy is a mere mode of motion. He has never proved it;—it is a mere hypothesis predicated upon a prior assumption. It does not comport with facts, and we deny the hypothesis. It is a ridiculous absurdity, and is the result of human ignorance of the universal laws of form and function.

Destroy an atom of matter and it becomes energy. Destroy a given amount of energy and it becomes matter. When two equivalents of hydrogen and one of oxygen come in contact, they are drawn by the laws of affinity. That affinity is touch; the touch is feeling, and the relation of the two is experience. This is mind; this is simple mentality. When thousands of atoms unite through affinity and separate by antagonism, and then reunite by more complex affinity, experiences multiply. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, flourine, chlorine, sodium, calcium, potassium, magnesium, aluminum, copper, etc., enter into composition and union in the human structure. They form the constituency of the blood; they form the bones, muscles, and nerves; they comprise the nerve juices, and enter into alchemical combustion in the cell, fibre, and tissue of the brain, generating the complex energy called mind. There is no mind that does not rest upon, and is not the result of the disintegration of matter. Mind then, is that state and quality of activity obtaining in the unities of matter, by which there is a reciprocal interchange of the substances called matter and energy. Matter cannot create mind independently of the reciprocal relation of spirit or energy and matter. Mind cannot create matter independently of the reciprocal relation of the two. Both mind and matter are created and perpetuated by the persistent reciprocity of the two, in organic or compound relation.

Mental spheres are individual (vidual) and universal. Every vidual being in the material form, is made up of myriads of cells. Every cell is the generator of a specific kind of energy.

The emanation of energy from the activity of the cell, whether it be in the brain or body, is a conscious entity. The perpetuity of the entity depends upon the perpetuity of the generator. This aggregate generation and emanation of myriads of differentiation in quality, comprises the spiritual sphere of the vidual being. This is the spiritual sphere of the lesser degree. Groups of people in the greater aggregation comprise an aggregate sphere of the greater degree. The people of a given denomination, we will say the Baptists, Methodists, or Presbyterians, etc., constitute the sphere of which those denominations are the groundwork of material basis. What is true of one denomination is equally true of all. No spiritual sphere of any given denomination could exist without the material denomination as its basis and groundwork, nor could any given denomination exist without the spiritual sphere of that corresponding existence.

The mind is an aggregation of mental energies derived from the activities of the cell and fibre of the brain, supplied materially through the reciprocal functions of the brain and body. The blood conveys the multitude of alchemical constituents held in organic solution, to the cells of the encephalon (brain), and the afferent nerves, in a corresponding but more infinitely refined state, convey the solution of the nerve fluid to the same cells. Every so called element entering into the creation of the fluids of the blood and the nerves, is destroyed as matter through a process of combustion which generates from it the energy called mind. There is also poured into these cells through cellular respiration, the auro of the cell, from the influx of all other minds; for as the emanations of any one star pour into all other stars, so every mind is transmitting its mental energies of wisdom and love, or fallacy and evil, into every other mind. As in the combustion of material substances matter is constantly being converted to mental energy, so mental energy is constantly being converted to material substance. (Turn to page 29)

# Supplication or Command

By JULIA SETON, M.D.

THESE are just two well marked streams of thought and action today in the modern civilization which bids fair to divide the whole of humanity into well defined branches—each worthy defenders of its own faith.

These two streams began when civilization began, but up to these latter days one branch was too weak to maintain any worthwhile recognition, but within the last 25 years it has grown by leaps and bounds and threatens to challenge not only the advancing power of its opponents but the very bulwark of their foundation.

These two opposing principles are simply just differences of opinions in the minds of humanity—and this difference of opinions naturally give rise to difference of actions and results.

The *Traditional Thinkers* have always interpreted and regulated life and its actions from the great fundamental idea that man was the creation of a Great Creator, a parasite on the universal body, and owed his coming in, his going on, and his going out, to some high authority far beyond his own understanding and volition.

Naturally this gave rise to an old civilization regulated by this belief, and mankind grew accordingly into a conglomerate mass of thought and action which was the output of his belief, thus producing a negative individuality. *Tradition* regulated all its expression from the fundamental that as man had nothing to say about his coming in, he had nothing to say about anything, that the universe owed him a living, and as long as he properly conciliated this Power responsible for his existence, it would take care of him in the way that it considered proper.

This being true, humanity had nothing to do but hold on tenaciously to this unknown Power, humor it, keep it informed of his needs in prayers with supplication and proper humility, and all reasonable needs would be fulfilled.

Thus there came slowly into human use the method of *supplication*. This supplication became tintured with a meek humility, that set up for itself a binding law of delay, which demanded patience and nonresistance as its best comrades.

"Give us this day our daily bread" has kept hundreds waiting, waiting for something to bring about success and prosperity. Gradually the flames of endurance burst through the old scabbards of ignorance and limitations. Another mind arranged for itself a

new law, which made attainment a matter of KNOWING the will for that which gives rather than *waiting* upon it.

Out from this new consciousness there flamed the recognition that *supplication* was only the method of the helpless and undeveloped that "Multiply, replenish the earth, and SUBDUED it" began with the dawn of creation and had waited for humanity to grow up to where it could use it.



JULIA SETON, M. D.

The *modern Thinkers* see clearly that *Command* and *Demand* is just as much a method of life as "Give us—" or "let there be" thus *supplication* has been displaced in the modern world by the power of *Conscious Command—Demand and selection*.

Above the heads of the developing multitudes of today there is written the flaming words of both laws, and beside them "Choose this day which ye will serve" and humanity is choosing.

*Supplication* is still the method of those who have not yet seen their own soul in its bloom and recognized it, those who do not know from whence they came and whither they go, those who are "Gods lawyers" but not his witnesses.

Today the wise ones know there are no obstructions in the Infinite. We are always on one with divine consent, and that this Great Something which traditional thinking called God—was always willing to give us the kingdom of our own desires. It had provided some better things for us which with-

out us could not be made perfect.

In this new marshalling of grown up minds and developed courage, we find a new vigorous personal responsibility, this new people are willing and ready to bear nobly the consequences of their own ignorance and their own actions.

We realize that life is cosmic law and that not one jot or title of the law will pass. Only the law of health will give us health, the law of prosperity will supply us, and the law of love give us love.

In order to attain these things, our human desires, we learn to know the law that produces them, to keep the law, fear, reverence, and at last to love it. Eventually we come under its protection face to face with the *Great Giver* and find it is the law.

The "Bliss of Ignorance" is never so painfully seen as in the traditional fundamentals of hope, trust, faith and supplication.

It is comforting to believe that things are better than they seem, that we can blunder on and kind providence will take care of all our tangles. The God of tradition was kind, and its Christ stood near to help us in despair, to forgive us day by day.

A beautiful illusion that kept the feet of the childish world from straying too far into bondage and reaction of their own law—a mistaken idea of Truth.

The new way of thinking, speaking and acting, the WORD of command spoken in a new tone of authority is not supplicant. It came because mankind built it with its own understanding. It will take time and experience to work out a world of *conquerers*. The slave consciousness of a world does not come all at once into authority, but the hour has struck for a new heaven and a new earth, for the old things are surely passing away and man is knowing his own individualized self, on a self-created pathway. Mankind almost knows itself divine, it is not too long a step to where it will use its new found divinity, and when it does the old swaddling clothes of disease, poverty, hatred, war, bondage, and resistance will have gone forever with the race consciousness that produced it. The old crawling worm of the dust, conceived in original sin and altogether wicked, is displaced by a new creature who will know not time or space or limitations. He will be the brother of the eagle and the hawk, walking breast

(Turn to page 27)

# Within And Beyond Relativity

By LUCY VIRGINIA STAPLES

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**L**AST NIGHT as I lay in bed reading under a softly shaded light, "The Einstein Theory of Relativity", around midnight I became drowsy. While the time-piece on the mantel was striking the hour of twelve, the book tumbled from my hand, and the midnight tones of the striking clock faded away as I began drifting into a dreaming state.

It seemed that I was moving upward, away from the earth. It was kind of a soft gliding sensation. With the passing of each moment, the speed of my upward flight increased till I began to feel myself shrinking. All that was left of the earth—a mere speck—now vanished from my sight. Then faster and faster onward, accompanied for an instant by a feeling of being turned inside out.

I knew nothing of what it all meant. There had been no forewarning. With the continued increase in speed, I shrank and shriveled till now I felt myself, in size, very much less than that of a pigmy. The vibrations all the while were becoming of a higher and higher frequency according to the increase in speed. Suddenly, I appeared upon a world. There were plants and animals, mountains and valleys, cities and towns, and people—everything similar to my native planet. The experiences had there, all of which were common to this earth, are too cumbersome to relate in a short story.

Now, in my brief sojourn on that globe, everything seemed as natural as on my own earth. There was no supernatural or extraordinary feeling of any kind, and I appeared to be my true size, as did all other persons and things. With the ending of my experiences there, in a manner similar to my having left this earth, I left that environment, this time experiencing the sensation of growing in size instead of shrinking. There was another landing, with very much the same sort of experiences. Then came another trip, and so on, till I had visited several planets, the environment on each being of a similar nature; though with each journey since the first one, I seemed to grow larger and larger until at last my original physical self was back upon this earth.

Very shortly, I again left my native habitation, and this time was taken far into the depths of blue space, where

there was to be a new kind of revelation. On this journey the speed seemed to be greater than it had been at any previous time, and I rapidly melted past all of those worlds I had before visited, and fairly vanished into a very subtle substance, where I came into a new scenery. In a clear blue light, a sky of worlds—golden orbs—unfolded themselves to my view. I had entered a new kind of world, and was received by a vaporous Being, who told me it was the Astral World. Every thought, to the minutest, had by me during my earthly life was now materialized on this plane. While living in this world of materialized thoughts, the vaporous Being was no longer present. He had passed entirely from my consciousness, but re-appeared when these astral experiences were ended. He then showed me many conditions and much strange phenomena of that world, pointing out persons dwelling there surrounded by ancestors whom they had worshipped, above God, while on earth, among whom I distinctly recognized some of my old Virginia friends and acquaintances who had passed from earth life. This, he explained, was the heaven they had built for themselves.

Also, in the world, there appeared to be quite a population of evangelists, who at all times had a wide and clear view of the lower region diagonally across the way from any position they occupied. Yes, there was ever before them this undesirable world they had so long and so ardently carried in their earthly vision and about which they had talked and told so much, and which, too, they had almost learned to love and worship, because, to the glory of their fame, the thought of it, as depicted by them, had brought so many down the sawdust trail. They, themselves, were angels walking streets of gold, blowing trumpets and playing on harps, while God, from His Thorne, smiled down approvingly upon them. Those who had not been there long appeared rather awkward in the use of their wings. That was the one way of telling a newcomer. The vaporous Being told me that in that heaven, with torment closely annexed, they would dwell for a time, and then again abide on earth till the true Heaven could be attained.

Many other things were pointed out—many heavens and many hells—all

of which, my Guide explained, was but the result of illusions of earthly minds. "We must have true wisdom", he said, "to attain to the Eternal Hereafter."

I then left that world with a still more intense speed, entering into higher, more subtle rates of vibration, in which there was the Thought, or Mental, World. Here, you had only to think and your thoughts were simultaneously materialized. In other words, they were of the very substance of that world. I never passed through such heavenly experiences. There was no end to the beautiful and wonderful things I thought into being. The universe was mine to make of it what I would. If I wished it to be night, it was instantly night; if I wished to see the heavens filled with glittering gems, with the quickness of thought, it was so; if I wished to visit one of these golden worlds, there I appeared in a flash. Old friends, companions, relatives—all were around me, or not, just as I wished. Everything was beautiful or ugly as I made it so. Presently, I thought of my Guide and wished for his wisdom; he appeared. Then came the great unfoldment; he had imparted to me that desired wisdom, and had vanished—vibrated—from the scene.

In the unfoldment, it was revealed, that all these experiences recently had were for the purpose of giving me, at the end, a better understanding of the universe, and greater knowledge of the higher life. And it was further revealed that, in my first experience away from earth, I had vibrated with such high frequency as to be reduced to a minute being so small as to be able to dwell upon a certain tiny planet that constituted an infinitesimal part of an atom of material matter. Mind you, I was a being, not different in form from my present self, only infinitely smaller, living on a planet so tiny as not to come within the category of matter, and one from which the innumerable worlds within that single atom, (had it been possible to bring them within the range of my small vision) would have appeared as a gigantic universe, including many other universes besides my own, mine being a universe within the universe of the electron.

What a thought it is to know, that every atom of matter—even those composing the human body—is a gigantic

universe, containing many other universes, all densely populated with every kind and every species of creature known to this earth! Think of it! whole cities of minute, invisible beings, moving with incredible speed, inhabiting these innumerable universes of atoms, and, most startling of all, those that compose the human body! Yet, in their worlds, they appear of the size of creatures of this earth, and their universes, however infinitely small, of the size of our own.

Next it appeared by reason of this imparted wisdom, that when the rate of speed of my journey from the first universe slowed up a trifle, and I began to grow somewhat larger, I became an inhabitant of the electronic universe; that with further slowing up of speed, and consequent continued physical growth, I next became a sojourner on one of the electronic planets of the atomic universe; that, later, I sojourned on an atomic planet of a molecular universe. I now fully understood why it was that, although with leaving this earth I had experienced a shrinking and shriveling sensation and knew myself to be getting smaller and smaller, yet upon arrival at the first planet on which I sojourned, I was totally unable to detect that my size had in any way diminished; or that, contrary to my feelings while en route, it had thereafter increased upon my reaching other planets and, finally, my native world. And I, also, understood the reason why the mountains, cities, countrysides, houses, people, animals, and all things of each visited planet had seemed of the same size and proportion as those of this world—it was *all merely a matter of RELATIVITY*.

Also, it was revealed to me at this time, that on account of the high vibratory rate of those minute planets, their rotation and movement and all activity thereon, is infinitely more intense than here; that *there* the speediest airplane of this world would appear slower than a creeping snail. The first planet, being the smallest, would naturally have the highest activity; the second, next in size, would have slightly less vibratory frequency, and so on back to this earth; all of which, as before stated, was totally imperceptible to my senses while there. I now realized that this speed difference also is merely a matter of—RELATIVITY.

What a revelation, all this! However, does not Wisdom know that to God there is no *great* and *small*, no slow and *fast*; that He is beyond RELATIVITY, it being a product of the finite mind!

These experiences and revelations in the Mental World having completely



Suddenly, I appeared upon a world. There were plants and animals, mountains and valleys, cities and towns, and people—everything similar to my native planet.

transformed—reconstructed—me, I was now ready for higher realizations; and, with the quickness of thought, mounted the Celestial, or Heavenly, Plane. At first, for a moment, I was in oblivion, having found some difficulty in attuning myself to the intense vibrations of that Realm; but, with the assistance of the spiritual influence of my Guide, finally managed to vibrate to those marvelous realizations.

I had entered a state of universal—of vastly enhanced—of illuminated—consciousness that filled and overflowed and surrounded me. All the while I was conscious of extremely high spiritual influences, and dwelt continuously in a calm, beautiful, white light that seemed to diffuse the whole atmosphere, and which brought extreme exultation and bliss, and thrilled me with a deep reverence and love for all things. I felt at all times a oneness with the *cosmos*, and realized certain things that are too sacred to mention, and others that are indescribable in mortal words—far beyond the power of the human tongue to relate.

In this consciousness there was Divine Knowledge, but no Thought. You will remember that I was beyond the Mental World—vibrating beyond Thought. Immediately on leaving that world, all Thought had been killed on the spot. Such realizations as were unfolded on this higher plane could not possibly come within the category of Thought. On the contrary, they were the result of the effacement of Thought—a vibration of the Soul and Spirit; and to be experienced by anyone, must

come to him through a higher state of consciousness than is at present known to mankind. Although the Mental World had seemed glorious beyond all glory, it was when these spiritual vibrations of the Celestial World were attained that life truly began, and became a thing vast and grand beyond all mental conception.

At length, evidently according to the Plan, from this Heavenly Realm I moved onward, and in the interval—much less than a flash—between this plane and the next one to be attained, my soul unfolded to the realization that I was keeping pace with *time*, and was about to vanish from *ordinary* material space; that is, *space* as known to mortal mind. Yes, *time* and *space*, the only two categories of the senses now remaining, were being annihilated. How fine, how subtle, how solid the *cosmos*! Ah, the speed of existence was becoming instantaneous! all dimensions were slipping out of existence—passing from my consciousness!

At last, just a notch farther and I dropped into the Infinite—beyond time and *ordinary* space—beyond relativity—beyond all dimensions—where the vibrations were of such an infinite rate of intensity and rapidity as to be practically at rest. *There* I perceived within myself the Absolute Consciousness, and became a Witness to all things. I had reached the Universal “I AM”, all things both of the mind and the senses having been entirely effaced.

(Concluded next month)

# The Ghost of 21-10

By  
J. A. MILLER

As told to  
D. C. RETSLOFF

I T WAS twenty-five years ago that I lived an experience which I can never forget. I know many of those who read this will shrug their shoulders and say "Pooh-pooh!" But the incidents I am about to relate are still vivid in my memory. Often when I close my eyes they pass across my mental vision like pictures on a screen.

My boyhood days were spent in a small lumbering town in western Washington. Evergreen forests, tall, stately, virgin, swept down to the edge of the river along which the town was built.

My father was head faller in one of the logging camps a few miles north and naturally I knew many of the woodsmen, three or four among them being my especial friends. One, a cruiser by the name of Mike Hadley, often took me with him on trips and from him I learned much wood lore that I could never have found in books.

Mike was medium tall, lean, wiry, with a face deeply etched by the pencil of Time and weathered by the salt breezes of the west. One of the best cruisers in the state, his services were always in demand, sometimes by men who were desirous of being located on a homestead or a timber claim, sometimes by big concerns who were buying up large tracts of land for logging purposes.

One July morning, I met Mike on Eighth Street. He was headed west with his cruising roll on his back. He was a typical woodsman in his dress. A blue flannel shirt, open at the throat, cleverly twisted at the waist and drawn through a strap in the back of his corduroy trousers, high laced boots, with half-inch steel calks in soles and heels.

"Hello, Jimmy," he said when he saw me, at the same time pushing his wide-brimmed gray felt hat far back from his seamed forehead. "I was thinking about you; was just going past your house. Think of the devil and one of his imps will appear."

I nodded, "And what do you want the imp to do? Go up in the sticks with you and help build a cabin for some homesteader, like I did in the spring?"

"No, but I want you to do something else," he said. "Come walk up as far

as the Little Hoquiam and I'll tell you."

At the corner of the block we turned to the north and without much conversation followed along the wide street planked from sidewalk to sidewalk. It was only a short distance until we left the scattered one story dwellings behind and swung off on to a puncheon road that followed the windings of a stream known as the "Little Hoquiam."

Evergreens of several varieties grew on each side of the road, and in many places their branches met and made a roof of leafy green, through which the sunlight filtered stingily.

As soon as we were well within the shelter of the woods, Mike dropped his bundle beside a fallen tree, sat down on its rough bark and motioned me to his side. I watched him take a plug of his favorite horseshoe from the pocket of his double-breasted shirt, cut off a generous bite, plump it into his mouth and roll it around on his tongue.

Once it was properly placed, he said, "Jimmy boy, you know Charley Collinsburg, you and I helped build the cabin for in 21-10?"

I nodded.

"Well, he's not been seen since that big rain and wind storm a couple of months ago. I was past his cabin last week, no sign of any one being there lately."

"Where do you suppose he's gone?" I asked.

Mike shrugged his shoulders. "Wouldn't surprise me if the lonesomeness of the big sticks got his goat. I know he was scared the first big storm that swept through 21-10. He did not like the call of the bull elk nor the yap of the fox. He told me that the night sounds in the woods got him. I reckon he just walked out, kind of ashamed to own that he didn't have enough backbone to buck the solitude."

"Let's see," I said. "He was interested in rocks, wasn't he?"

"Yes," Mike answered, "I saw he had four or five books on minerals, last time I was in the cabin."

"Who saw him last?" was my next question.

"Bud Perkins—down at the store at the forks. Bud says Charley came the day before the storm and bought some

supplies and he's not been there since. Now Jimmy, I got a proposition to make you."

"Shoot," I said.

"You are just about twenty-one and you can file on that claim of Charley's as soon as it has been abandoned for six months. Bud and I'll keep mum about it and when the time is up, you go to Olympia and file a homestead. It is worth a whole lot more for the timber than for agriculture but you can take another piece for a timber claim. Some day this quarter section will be worth five or six thousand dollars."

"I'd like to have it," I told him, "But Charley was a nice acting fellow and I hate to jump his land."

"Listen, Jimmy," Mike's knotty hand grabbed my shoulder. "If he stays away six months, that claim belongs to the first fellow who files on it. Now I'm going to help you make a young fortune."

"All right, Mike. You let me know just when to make the filing and I'll do it."

I saw him several times during the summer and fall. Each time he reminded me that the date for me to appear at the land office was early in December. The week before Christmas I went out to 21-10. Mike was waiting for me at Bud Perkin's store and together we followed the half overgrown trail to the abandoned cabin.

We cached all the things belonging to Charley, except two books on mineralogy, in the log lean-to on the north side of the cabin and I arranged my cooking utensils on the nails beside the fireplace, spread my blankets on the built-in bunk bed and settled myself to live up to the letter of the law as laid down for homesteaders.

Mike stayed with me for ten days. The weather happened to remain bright and fair, so we slashed considerable underbrush, piled and burned it. Built a pole fence around a large plot of ground which I intended to cultivate for a garden and started to clear up the trail that led out to the store.

Mike left early in the morning of the eleventh day. Before noon the

(Turn to page 21)

# "The Long Trail"

By OLIVER THORN

IT WAS nearly nine o'clock. We were scrapping over a game of "Fan-Tan" and it had been a noisy and exciting game. Suddenly mother lifted a quieting hand: "Listen," she said, "That can't be Robert singing over at Clara's surely?"

She went out to the front steps. "Well I'll declare! it surely is Robert! There never was a voice like his; but why on earth does his people allow that boy out so soon, after his being so awful sick?" she worried. "The Doctor says that even when they do get nearly over it, they are apt to have a relapse, and go just like that!" "It just isn't safe for that boy to be running about at nights: I think I'll go over in the morning and sort of hint to his mother to be more careful."

"Will you listen to that baby sing!" admired my brother; "Clear as a bell! the 'flu' didn't nick that voice, I'll say! he sure did snap out of it quick!"

Mother continued to worry over our friend's incautiousness, while the beautiful voice finished the last lingering notes of that heart-breaking melody that our boys brought home as a reminder—"There's a long, long trail a'winding into the land of our dreams," etc.

Never before had I felt the pathos of that song, as I did that night, as I sat, listening to Robert's sweet, clear voice carrying on through the still night air, to the last low notes.

Mrs. Withers, a widow, and her only child, Clara, lived in a little vine clad cottage just across the street from my mother's house. Clara had been "Going with" Robert Dell ever since he had returned from overseas.

Robert had been born and raised in our little community, and had always been a gay, high-spirited lad; in fact, many a moon-light water-melon raid, and similar wild, gay pranks had been laid to his leadership, but the Robert who came back to us was but a shadowy replica of the gay reckless youth we had all loved so much in the past.

A touch of gas had left his lungs a bit uncertain, they said. Anyway, he seemed to rather avoid the friends who were left of our old crowd. He was always urged to join our friendly little neighborhood gatherings, but we had begun to expect his refusals, and it was with rather a feeling of relief, that we saw the gradually growing

love affair between him and dainty little blonde Clara Withers.

"Just the thing to get the boy out of the mopes," said our practical mother. "And I hope they make a match of it, he will never find a better 'nr sweeter girl, and it would be a good thing for Clara too, the poor girl is working too hard, standing on her feet all day in old Dell's store. It's a wonder that Mr. Dell don't try to stop it somehow, he always had such high and mighty ideas for his oldest son," went on mother, in the kindly village gossipy way. For in our small towns, every one knows every one else's business, and takes a very personal interest in their loves and hates.

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## THE INEVITABLE

By CHARITY WESTOVER

Somehow the Fates must have decreed  
I should be what I am;  
A deep, mysterious Something  
Must have some time made a plan  
And wove my thread of Destiny  
In intricate design,  
And now, I follow up that thread  
Along the path of Time.

This thread is woven in and out  
In sorrow dark and drear,  
And I cling on with beating heart,  
With trembling and fear;  
And once, a gleam of happiness  
Shone on this quaint design;  
It filled my soul with hope and joy,  
With ecstasy divine.

If only I might turn about  
And go some other way!  
Or must I follow up that thread  
Of Life, from day to day?  
I know not what's in store for me,  
If happiness, or strife . . .  
I cling securely to that thread  
Along the path of Life.

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Their births are a cause of general rejoicing, while their sicknesses and deaths are felt so sincerely by the whole community.

If there had been parental objections, the public never knew of them, and Robert had formed the nightly habit of dropping over to Clara's hospitable, and cozy little home. Clara was an accomplished pianist, and as she and Robert both sang unusually well, nearly every night we used to hear their young, happy voices blending in perfect harmony.

Then the "flu" which devastated

California in 1918, swept down on our little village, and Robert was amongst the first ones to "take down" with that insidious enemy. For several weeks he had been desperately ill.

There was, by this time a general epidemic, and as visiting had been prohibited, we did not keep in such close touch with our neighbors as we had formerly done, so it was with delight that we listened to his brave young voice, that night.

Clara's mother had gone out on some errand of mercy, and Clara, left alone, was sitting at the piano. The room was in darkness but the clear moonlight pouring in through the un-draped window, sufficiently illuminated the keyboard, and she played on softly, the music seeming to ease the lonely aching of her heart, as she pictured Robert lying so white and fragile in his room at the other end of the village. The latest news from him was not quite so reassuring, and her whole heart and soul were filled with intense longing and loneliness for her husband-to-be. Unconsciously she began the notes of, "Then you'll remember me." Singing through the first stanza, suddenly she realized that she was not alone: So naturally did Robert take his accustomed place beside the piano that no shock of surprise came to her. She smiled up at him in happy greeting, and together they finished the old song.

"You are better, Robert? You are alright now?" she asked him. "Yes, dear, I am alright now," Robert answered. Then—"Won't you sing 'The long, long trail,' dear," and he added quietly, "For I am going on a long trail, Clara."

A great sense of peace and happiness, and well-being surrounded them, and unquestioningly Clara struck the opening chords, and their voices arose in that never to be forgotten song of our boys, from over the seas—"There's a long, long trail a'winding into the land of our dreams," and on to the end.

Robert drew back as a knock sounded from the back door. When Clara returned from letting her mother in, she turned on the big sitting room lamp and looked for Robert. He was not there!

Just then came a ring on the telephone. It was Mr. Dell's voice. Robert had just passed away! He had, indeed, gone out on that long, long trail.

# True Telepathic Adventures

By IRENE HELENA TOURNERE

SOME DAY that operation of the mind which we call telepathy will be as well understood as the color, light and sound waves to which our eyes and ears are so wonderfully sensitive.

Telepathy, or thought transference, if you prefer that term, is not a matter of magic. There is nothing supernatural about it. It is a definite and perfectly natural externalization of a certain energy projected from a brain, either human or astral.

Through the combined action of feeling and thought this energy passes over space, registers on another brain and there produces certain effects, according to its strength.

It is a fact not to be disputed that there are certain forms of energy of different wave-lengths, known as thought vibrations. These thought vibrations are consciously or unconsciously received by and registered on a man's brain. Later he puts them into action, although he may not be able to uncover the processes of thought and feeling by which he did so.

Now I shall relate two of my own simple, but true, telepathic adventures.

My first adventure goes twenty years into the past, while I was still unaware of the cause and processes of telepathy. In the European capital, where I lived at the time, I met young Dr. H. whose idealistic, humanitarian point of view so changed my outlook on life that I gave up my secretarial work for nursing.

One Thursday—My weekly day off duty—Dr. H. telephoned me, according to his custom, and arranged to call for me in the evening, for he had tickets for the opera.

But at six-thirty p. m. he called again to say that he could not keep his appointment because he had to perform an emergency operation at the hospital.

Since I did not want to be alone all evening, I went to visit a girl friend a few blocks away, and, after a few moments chat with her, some strange feeling or impression urged me to re-

turn at once to my apartment.

Unable to explain this urge, I tried to repress it, but finally it became so persistent that I managed to make some sort of an excuse to my friend and went home.

Less than five minutes after I had sat down in my apartment, without removing my hat or coat, there was a knock at the door.

It was Dr. H. He smiled as he greeted me, "I am certainly glad you are ready, because—if we hurry—we may arrive in time for the overture."

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## MOTHER DIES IN EAST AS COLORADO WOMAN HEARS CRY

By United Press

Montrose, Colo., Jan. 11.—This Colorado city tonight had but one topic of conversation—the unusual experience of Mrs. William Francis.

Mrs. Francis can offer no explanation of her experience. She doesn't try to. Here is her story.

"About 1 p.m. yesterday I heard a shriek and a moan—the noises came from nowhere.

"An hour before I had suddenly become terribly nervous. Why, I don't know. When I heard these noises, I did not know what to think.

"About three hours later I received a telegram from relatives in Myerstown, Pa.

"The telegram said my mother had passed away, about the time I heard the shrieks and moans."—*Minneapolis Journal*.

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He had been relieved, he said, by another of the hospital surgeons who had unexpectedly returned.

Dr. H. never questioned the possibility of my not being at home. In fact, when I mentioned the matter, he simply said, "Why, I just saw you at home waiting for me, that's all."

But what was the force that kept him from telephoning me? Had he telephoned, of course he would have failed to reach me, while, as it came

about, we "just made it."

The fact is we are all constantly influenced by some hidden, outside force, independently of our objective consciousness.

A few months later—on another Thursday—Dr. H. had not called me in the forenoon, as usual, although I had patiently waited for him to do so. At one p. m. I called the hospital and was told that he had gone to visit a patient some distance out of the city, leaving no word in regard to the time of his return.

I made up my mind to call the hospital later but in the meantime decided to go and see a friend who had charge of a clinic downtown. After remaining with her several hours, I again called the hospital, but Dr. H. had not yet returned.

Disappointed, I started walking home, when unexpectedly I was impressed to go the other way!

Following my impression, I found myself presently standing at a street intersection wondering what to do next, when suddenly my eyes were irresistibly drawn to a street car in the far distance.

For no logical reason whatever, I stood there waiting for that car. Soon it reached me, and as I curiously looked through the windows at the passengers, my eyes met those of Dr. H. Hurriedly I boarded the car and sat down by my good friend.

"Well, well, where are you going?" he asked in surprise. "This is quite a coincident, for I was just thinking of you and wondering where I could find you. A few minutes ago I returned from my out-of-town visit and telephoned you and was sorry to find you were out."

"I just happened to listen in on your mental soliloquy, and thought I would give you a pleasant surprise by saving you the trouble of finding me." I said, smiling, though inwardly convinced that my adventure was no mere incident, and marveling at the mysterious hidden powers and activities of our Eternal Souls.

# The Teachings of the Tantra

By BABU ATAL BEHARI GHOSH

with

AN INTRODUCTION BY HELENA HOPKINS ZAK

(A Western Pupil of the Author)

For Reference list of Sanskrit terms used with the Author's own Definitions, see April Occult Digest.

## BRAHMANISM IS THE BASIS OF TANTRA

**B**EFORE WE enter into the subject of Tantra, it is but right that we should say something about that on which all Tantrik Scriptures rest.

The ordinary man will speak of the Aryan forms of religious observances in India as Hinduism but we consider that it is an error to give it that name. It is perhaps convenient to speak of Hinduism as a form of faith for political reasons. There is no such word as Hinduism in the Sanskrit language, and the right thing it will be conceded, is that we should accept the name by which the followers of any particular faith know it.

The Indian Aryan speaks of his faith as Brahmanya Dharma, the meaning of which, roughly speaking, is the path by which a man realizes the Brahman. We have used the expression 'path' for 'Dharma' more for convenience than anything else. The word Dharma has a very wide significance, the nearest approach made to it by any Western language is the word NORM. It is in ordinary language among the Indians the path of rectitude. Brahman again means the Great One. The Hebrew conception of Ain Soph approaches it to some extent. It means that which is endless and without beginning in space and time, and in its primary form is the neuter gender. It is however something far more subtle than Ain Soph. At the time preceding creation, this Brahm remains in its own subtle state, when the Shakti, in association with which creation is evolved, is merged in the Brahman substance. These two aspects of the one substance have been put by the Judaistic Kabala as Jehova and Elchim.

The Indian Aryan seeks to reach this Brahman substance and be absorbed into it, for the individual man is a spark of this divine flame and its true

place of rest is where it came from. It is only when he reaches that flame which is his home that his wandering can end. This is what is known by the word Nirvana, the literal meaning of which is extinguishment, but the extinguishment does not mean entering into a state of darkness; but means the absorption of the smaller into the greater light. This is also called Moksha or Mukti and means liberation from the bonds which bind a man to this world by successive births and deaths.

Brahmanic thought as we shall show later on tends towards the accomplishment of this one great aim.

People have written about the six systems of Indian Philosophy. This is not a correct statement. These so-called six systems are nothing more than six stages of thought, the one leading up to the other. These are called Darshanas, views or conceptions of human life. They begin with Nyaya or logic applied to abstract reasoning and Vaisheshika as applied to the material aspect of the world and leads on to Vedanta which is logic applied to the spiritual side of man and ends with Yoga or Union which is the absorption above referred to.

The seeker after the Brahman who pursues the path of intellection has to go through these different stages of thought, though by mere intellectual means it is not possible to reach the goal; and for him there comes a stage when the intellect stands baffled and he has to search other avenues, for man is not merely an intellectual machine. There is a higher side.

This Brahman is spoken of as one devoid of form (Shunyakara) and attributes, as something within which are contained endless potential creations. It may be remarked in passing that the Buddhistic conception of the Shunya is but another name for the same substance. The Buddhistic expression Shunyavada is nothing but Brahmanya Dharma in a different phraseology.

In Vedic times the rites and practices by which the Brahman was sought to be realized, were not different from those laid down in the Tantras! but

the Vedic rites are more elaborate and suitable for the lives and competency (Adhikara) of the men of that age. But things have changed, the mental and physical capacity of man has changed. What has not changed is the Supreme Substance, call it by any name one likes—because that is changeless.

The Tantras are more suited to the state of things of the present age. They are essentially spoken of as the Scriptures of the Kali, which is the present age.

The Tantras are an advance in many respects over the Vedas though they do not conflict with Vedic teachings. They are more liberal in their teachings. They do not keep out the castes who are not twice born from the benefits of their teachings, and declare that even the man of the lowest caste can, by his spirituality, excel the twice born.

The Tantras recognize more distinctly than the Vedas that men vary in temperaments and that is why different forms of worship are laid down for different peoples.

It is doubtful if outside Brahmanism there is any form of faith which recognizes this fact. Present-day Brahmanism divides worshippers into five classes, namely:

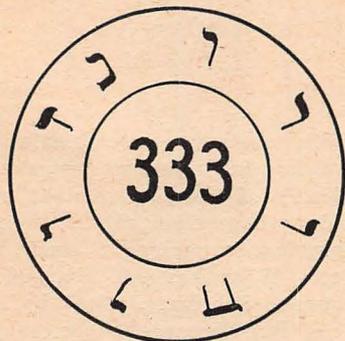
- (1) Shakta Worshippers of Shakti
- (2) Shaiva " " Shiva
- (3) Vaishnava " " Vishnu
- (4) Saura " " Surya
- (5) Ganapatya " " Ganesha

The word worship is not used here in the sense it is understood in English. The Sanskrit word is Sadhana which means effort in any particular direction. It may be explained by a concrete example thus: There are men who make money as lawyers, doctors, commercial men and so on, each according to his competency, but they all want money—in the same way different men go different paths each according to his competency, the ultimate goal being the Brahman, to be reached by the particular mode adopted according to the competency of each individual.

These above are the five principal  
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# VIENS

C. F. RUSSELL



**S**OMEONE has complained recently of "the stagnation throughout the world in the matter of occult study"! The appearance of such a state of affairs is directly due to insularity, or, shall we say, selfishness of groups. It is a fact very well known to all advanced occultists that no Attainment soever is officially recognised by the Masters unless the immediate inferior of the person in question has been fitted by him to take his place. Every man or woman living on this planet came here at a definite moment for a definite purpose. The general term which covers every single one of these myriad purposes is this, the performance of **THE GREAT WORK**. Each child at birth is fully equipped with all the power necessary to accomplish that part of this Task which is allotted to the particular incarnation undertaken. As the child grows and unfolds its personality it moves with unhesitating footsteps toward its final destiny. Before a certain stage of illumination has been reached all progress is blind. Consciousness, complacent and conceited, conceives itself the master. The true Master is hidden beyond the Abyss contriving and directing even the tiniest and palpably insignificant detail. During this period of darkness the aspirant is merely collecting and co-ordinating the forces united together within his own magical being; these are the integral spiritual entities conquered and assimilated in the course of the person's previous lives. You may ask why is not one born with perfect self-possession and awareness of identity? The answer is simply that Nature is the enemy of Man, and in the brief space between death and re-birth so successfully perplexes the naked soul that often scores

of years of the following life glide away ere the tangle is loosened and the man or woman gets hold of the rights and privileges he or she has once earned. Nevertheless this very moment comes to every one of us; perhaps, to some, not until the hour of another dying. No two seers, mystics, or teachers are likely to describe this peculiar experience in the same language, by reason of cecity and bigotry. This is the fault of the schools and movements. Each occult association has been devoting all its time to its own aggrandisement, leaving the fate of all other occult orders to the malice of the powers that be, whether of good or evil.

Obviously no society can as a whole pass any barrier which stops even one of its members. Indeed it might be suggested that some societies sever the link which binds certain members to the body, as a therapeutic measure, not otherwise than a physician excises a malignant tumour. But of course such procedure could not be countenanced by the Great White Brotherhood, for whenever a candidate is accepted the Order which takes him must also take over all responsibility for the neophyte building the being of the new member up into its own magical hierarchy. This represents a tremendous gain to the person brought within the pale, however at the same time the Order is assuming a very serious trust, namely the total Karma of the candidate. Knowledge of this fact may explain the severity and rigidity of tests instituted to ward the portals of certain Brotherhoods whose robes are not the whitest of the white. These misguided brethren presume that it is part of wisdom not to undertake too much burdensome Karma. Thus they imagine to preserve their own strength husbanding their accumulated wealth for their own advancement. But an error of this type is fatal. The secret of opening the barriers above lies in opening those below (see the Emerald Tablet of Hermes). Just as no individual can rise unless he helps his fellowmen, similarly no Organization can enter the Sanctuary before it be wholly purged of greed.

The majority of existing occult bodies today find themselves on a pilgrimage in a dark, dark country. They grope for light from the center of the

shadow cast by the blackness of their own hearts; the source of Light, Life, Love and Liberty is obscured by their own folly and weakness in supposing for an instant to set themselves apart from other bodies of initiates and semi-initiates. The inevitable result is nothing but a conglomeration of creeds, a confusion and conflict of congregations and sects. Unless the executive heads of all the occult orders on this planet awake in time to the significance of this warning, the actual interpretation of "the Dark Night of the World Soul," they will have to face as best they can, a fierce attack on their corporate stronghold from an entirely unexpected quarter.

Religions incarnate even as individuals. If it should happen that a new god, that is yet one exceedingly ancient, should have been born recently, and with incurred Karma so well disciplined that even its tiny, infant fingers could brush away the cobwebs the enemy has spun to blur its vision, then mankind throughout the world would suddenly receive an illumination simultaneously with the complete overthrow of the old and the establishment of the new religion. Whether or not this would be fortunate for the human race is a question it would be idle to discuss. The really pertinent question is how such an event interests and would affect the great number of occult societies. Those which have already abandoned their swaddling clothes, and attained consciousness of their corporate identity with its attendant responsibilities have nothing to fear, they will continue on their courses as stars through the heavens absolutely free from interference. On the other hand, those who have shut themselves up, "who refuse their blood to the Cup, who have trampled Love in the race for self-aggrandisement" shall quite naturally become "Eaters of Dung in the Day of Be-with-us."

To summarize the whole business in a few words: let all those, both societies and individuals, who feel themselves in a state of dryness with regard to occult matters, realize that the genuine cause is the thirst of their companions for Love. The Law of Love decrees that individuals and societies shall unite to perform **THE GREAT WORK!**

# Character Reading of Children Born Under Taurus in 1930

By ALFRED C. GROTE

**T**AURUS, the second sign of the zodiac and the first of the Earthy Triplexity, is the sign of the Bull.

Four thousand years ago, due to the precession of the equinoxes, Taurus was the first sign of the zodiac and for this reason was especially revered by the ancients. In Egypt the sacred bull, Apis, was considered the incarnation of the god Osiris. In the mythology of the Greeks Taurus is the bull into which Zeus transformed himself and bore Europa, daughter of the Phoenician king Agenor, to the continent which now bears her name.

The constellation corresponding to the sign Taurus is a remarkable one. The two beautiful clusters, the Pleiades and Hyades, belong to this constellation. Aldebaran, the lucida, is a splendid star of the first magnitude. It has a reddish tinge and marks the eye of the mighty zodiacal beast. The influence of this star is martial and fiery, giving energy and determination.

The children born in 1930 while the Sun is passing through the sign Taurus, April 21st to May 21st, will be enduring, patient, persistent and steadfast. What they do will be done thoroughly and they will give much attention to the details of their work.

Taurus being an earthy sign, they will be practical and reserved. Mentally they will be active and studious and will have the ability to study more than one subject at a time. Much power of concentration is not indicated, but their thought will be noble and aspiring and they will endeavor to reach great heights. Nevertheless, mental superficiality and a desire for change will have to be combated.

Mercury's adverse aspect to Neptune during the first half of the month will cause children born during this period

to have vague and unpractical ideas at times. They will be inclined to be visionary and given to day dreaming, for concentration is rendered difficult by this influence. Parents should encourage practical mental training and the study of such precise and accurate subjects as science and mathematics as people born under earthy signs have ability for these sciences.

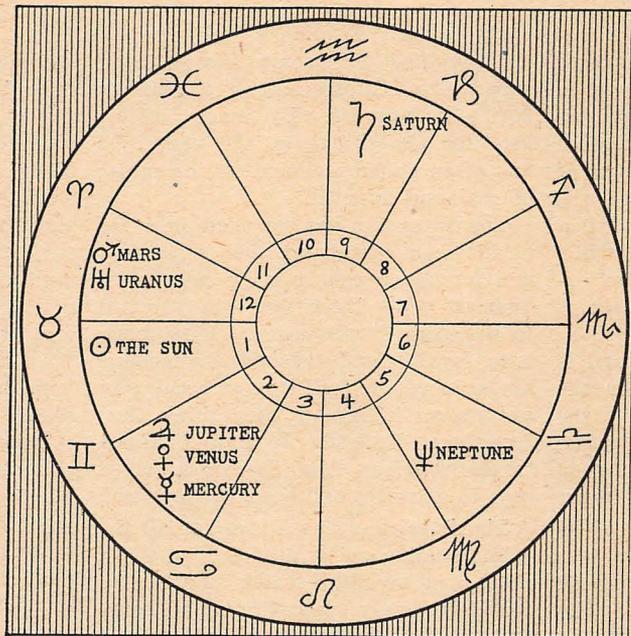
warm hearted, amorous in disposition and generous toward their friends. They will not be lacking in sympathy, but inclined to be rather fickle where the affections are concerned for Venus is placed in the mutable sign Gemini. This position intensifies the friendliness and love of companionship bestowed by the sign Taurus.

Their characters will be solid and dignified having some pride and desire for approval. Most of their accomplishments will be the result of labor. There will be many obstacles in their paths, but they will work with a determination to succeed. When their tasks are difficult they will be steadfast and plodding not being easily discouraged by drudgery. Excessive enthusiasm and excitement will have to be avoided. They will have courage, but without premeditation are likely to work doggedly on to uncertain or disastrous ends.

Self-reliance and industry will be prominent traits in the characters of these children and they will have splendid memories. They will not be easily angered, but when aroused their wrath will be vehement and it will be difficult to reconcile them with those who are the objects of their passion. Therefore, they will make formidable enemies. They will be domineering and inclined to be jealous of the position and prestige of others.

The conjunction of Mars to Uranus in the sign Aries during the second and third weeks of the month is a notable aspect. It denotes the capacity and ability to carry out great plans and projects of the first magnitude. This being the case these children are likely to have excessive confidence in themselves. It will be necessary for them to take care not to attempt more than they can accomplish for there is

(Turn to page 30)



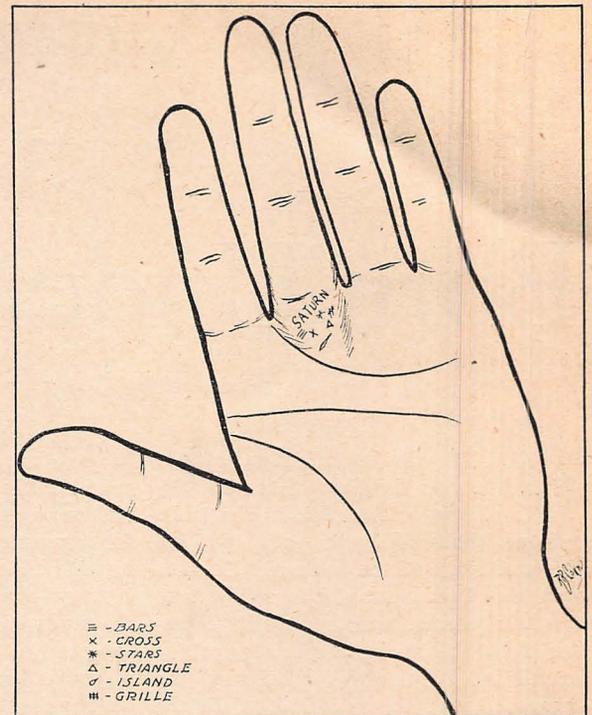
A redeeming influence is found in the good aspect of Jupiter to Uranus also in operation during the first half of the month. It will make these children original in their methods of procedure and will give them ability for electrical and research work. A desire for occult knowledge also results from this influence. The majority will be progressive and seek knowledge in accord with their high ideals.

These children will be strong-willed and authoritative in demeanor and care should be taken to prevent their becoming too conservative, dogmatic and obstinate. Firmness and reserve will be prominent in their characters, but nevertheless, they will be internally

# MOUNT OF SATURN

By ALICE DENTON JENNINGS

Illustrated by ROSE COHN



**T**HE MOUNT OF SATURN is found at the base of the second finger. The normal development of the mount renders a subject morbid and melancholy, timid and a lover of solitude. A complete absence of the mount indicates a more or less frivolous way of looking at things, while an exaggeration of it, denotes an exaggeration of all of the qualities it represents.

The higher the Mount of Saturn is developed, the larger and longer the finger, the more pronounced is the Saturnian type. A further indication of the type, and also a very common one to find, is when the second finger seems to stand upright, with the other fingers drawn to it.

The Saturnian is a peculiar person and one very rarely understood. For kindness and sympathy they will do almost anything, but they usually feel so isolated that they scarcely believe in the affection that may be offered. Such subjects often feel the responsibility of life too heavily and in consequence, often become despondent and gloomy or retire into their own shell.

The Saturnian's natural point of view is a gloomy one. Socially he lacks the ability to enter into the spirit of the occasion, and therefore is often called a wet blanket. His taste is for solitude, love of silence and a religious trend toward the rigid and ascetic. He chooses agricultural pursuits, chemistry and other laboratory occupations. His love of solitude makes farm life peculiarly attractive to him, and he is

well qualified by nature for pursuits, such as horticulture market gardening, florist or botanist. By reason of his love for the things of the earth, he has often found wells of oil, or mines of coal and mineral.

The Saturnian has very definite ideas of his own concerning love and duty, and for this reason is often called misunderstood by those few who attempt to penetrate his isolation. They make true, loyal friends when their feelings are aroused, but will stop at nothing to avenge an injury, if they think they have been deceived. If at all inclined to be religious, the Saturnian often goes to extremes and becomes fanatical.

The Saturnian has a love for all the occult studies and is proficient in them. He has a mystical streak that makes him exceedingly superstitious. He loves chemistry, for the compounding of drugs and elements has an air of mystery about it. Physics is also a congenial study. While others are spending their time in gayety, he secludes himself from society and surrounded by books and figures, is working out difficult problems. This subject is not a lover of art, although he admires beauty. His favorite pictures will be landscapes and natural scenery. The Saturnian is a deep thinker in all matters that interest him. Is a great admirer of clever, intellectual people, but cannot brook interference of their views from others.

As single signs or in combination, the triangle, circle, trident, single vertical lines or square, increases the

strength of the Mount of Saturn. The cross bar, grille, or island, indicate defects of the Mount either of health or character. A straight line on the Mount indicates good luck in business. Two, three or four lines denote that many opportunities will arise for the subject to make money, but owing to a multiplicity of interests, success will not be as certain as where there is only one, straight line. Dots or points on the Mount indicate ill luck. A triangle indicates aptitudes for the mystic and occult sciences. A cross indicates ill omened mysticism. A plainly marked star foretells a luckless death. Nearly all criminals who ascend the gallows, bear this sigma. A multitude of lines crossing and recrossing the Mount, indicate serious annoyances, perils and misfortunes.

The health defects of the type are rheumatism, gout, pains and swellings in the feet and legs. Trouble with the liver and kidneys, also diseases of the teeth and ears. Always more or less gloomy by nature, ill success, sickness or slighting treatment often casts the subject into depths of despair, therefore this type is more predisposed to suicide than any other.

In all matters fatalism seems to play a strange role in the life of the Saturnian. He seems to be chosen as the instrument or mouthpiece of destiny. Flexibility of the hand will greatly modify the severity of the type. With the flexible hand look for the good type; with the stiff hand for the unenlightened type.

# THE FAMILY ON TRIAL

By DR. AXEL EMIL GIBSON

**"To be** or not to be, that is the question." Hamlet was right; not only in the time of Queen Elizabeth, but at all times, in every moment of time, this question of temporal survival is facing every form and expression of life.

Every organization at some time or other, must meet the crisis of its existence. The Governments of Earth, the Universities, the Churches, are all passing in their careers to receive the judgment of the age. None can escape; it is part of their very progress, inherent in the very organism through which they function.

In every organization function precedes structure, and controls structure. Right now the question of To be or not to be has come to test the functional values of the organized family. Does the family today possess the elements of integrity and functional loyalty which alone can insure its ethical and structural survival. Do we find in our present family life the operation of the master principles which alone can make the intimate, interdependent and inter-linked co-existence of individual lives possible? Do we base our families on their only enduring foundation—a co-operation of Truthfulness, Justice and Kindness?

—1—

## "First Principles" In Matrimony

Truthfulness is the moral balance of action. The vicious slant expressed in falsehood would be impossible if our lives were kept in the level of Truth. It is the unconditional right of every member of the family to know the nature and motive of every act participated in by its partners. Free and frank confession, the acid test of Truth under trial, if practiced in the family, would make all "double standards," "vicious triangles," "family secrets," "sex complexes," etc., impossible. Determination of the partners to speak the truth under all circumstances would naturally prevent the indulgence of any act which could not bear family publicity.

But naked truth may cause moral shock if not arrayed and qualified by an impartial sense of justice. Justice is to Truth what antiseptics is to surgery. Its operations may be unbearable if not administered in the spirit of justice. The mind of most people can stand any criticism if they realize that

it has its basis and motive in justice. The indispensable condition for the peace and integrity of family life is a qualifying presence of domestic justice.

Truth and justice, though glorious virtues, may yet fail in the great work of family preservation, if not accompanied by kindness. Tennyson struck the keynote in his great lines: "Kind hearts are more than coronets, and simple faith, than Norman blood." Kindness is more than mercy because it not only "seasons justice" but it may prevent the need of justice. It is the morning dew and evening rain, keeping the plants and flowers fresh and blooming in the garden of the human heart. It should be the medium of every emotion, the transport of every thought, the blue print of every action. It should be the permanent atmosphere of domestic life, fanning the fires on the family hearth into flames of joy.

Under the protection of these three graces of domestic life: Truth, Justice, Kindness, the family can easily meet the challenge of the "new time." And as the world is at stake when the family is at stake, the cultivation of these virtues, whether we realize it or not, remains the most important business today in the transactions of human existence.

—2—

## The Taproot to the Family Tree

The history of the family is the history of the human race. No records of history antedate the recognition of the family office. In fact the recognition of the family deepens as we trace its history in ages past. The function of the family, from its crudest beginnings, has been to insure protection to the species, as they have conformed to the principles of organic association.

This makes of the family a veritable rock of Gibraltar, rising up through the sea of biological life. Its tremendous significance to evolution is seen in the power of united family to preserve the species. Whether represented by the hut of the jungle or the mansions of culture, it is a fortress in the march of evolution. The same ruthless defiance that set its teeth against the intruder of the savage home is still triumphant in the ancestral challenge of the master of the Saxton home: "My House is my Castle."

Even in the animal kingdom the family, as an organic unit is indispen-

sable to evolution. It is a center of energy by which the general forces of evolution become focussed into self-protective, self-sustained movements of pro-creative activities. It is readily seen that without the family office, whether in the kingdom of the animal or man, the generative and constructive forces of evolution would be powerless . . . The elimination of the family would mean the down break of every refining, progressive, and humanizing element in our social and national life.

—3—

## The Family—a Concrete Approach to the "Kingdom of Heaven"

For if there is any logic in the evolutionary process, it certainly points to the organization of family as one of the planetary life. As an organic unit the family controls all the forces engaged in advancing the race to its highest evolutionary levels. Within the fold lies the embryonic possibility for a realization of the most exalted, spiritual concepts. In its ethical and social possibilities, the family holds every element of a metaphysical "Kingdom in Heaven." It has in its very nature the Trinity of "father, mother, son;" and in its faithfulness to conjugal obligations, it approaches the Truth of "Immaculate Conception," itself. The "children of God" should be the standard for our own children, and the effort to maintain the rule of good will and harmony makes us "peacemakers" in the Kingdom of our family. No Universities, Theological Seminaries, Christian endeavor Societies, etc., can offer such opportunities for the development of social graces and Christian virtues as the parental office in a well ordered family.

—4—

## The Meaning of Sex in the Family

Tamper not with sex. The fact must be held clear and distinct, that in our sexual relationship the purpose of sex is a means to an end, not an end in itself. Outside the family it is a mere dormant energy needed for the development of mental poise and physiological balance of the individual himself. Once for all we must recognize the duality of the matrimonial office—on the one hand, a cultivation of the human plant into a tree of life, and on the other into a tree of knowledge. There is a soul-mating and a sex-mating. The former is to provide

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# The Night That I Died

By STELLA GRENFELL FLORENCE

SITTING alone in the twilight, with the dim gray shadows creeping eerily around me, I resolutely decided my course. Long since I had waved an eternal farewell to life's beauty; now I would put an end, definitely and forever, to life itself.

The idea was not new to me. Months ago I had looked it squarely in the face, with all its hidden potentialities for ultimate happiness or misery; had even formulated the plan which should effectually close my account with a world that had grown too hard for me. Yet a vague, indefinable fear, springing I knew not whence, had hitherto held me back from its accomplishment. Now the fear had strangely vanished; and with the bitter truth confronting me that my life had been lived in vain, I determined, with the calmness of utter despair, to take my fate into my own hands and end my existence and my wretchedness together.

My heart—ever too sensitive to the unkindly thrusts of Destiny—was crushed beneath the burden of its anguish as I sat there, musing. Looking back, introspectively, upon the years that had gone to make up the brief sum of my life, I tried to fathom the grim mystery of their bitterness. All the bright dreams that I had ever known floated once more, intangibly, across my memory—shadowy phantoms from the sepulchre of the Past. Again and again I sought to brush them aside, remembering how they had faded, one by one, into cruel disillusionment and unavailing regret; but still they passed ceaselessly to and fro, until both brain and spirit grew weary of the monotonous procession.

It seemed to me, as the darkness deepened, that the room grew curiously still; lonely it had always been since—But that, too, was of the Past, and, since it was dead and buried, were better forgotten.

And yet, how could I forget, when memories—inexpressibly sweet and sacred—were inextricably intertwined with every fibre of my being? It is easy for the lips to murmur "Let the dead Past bury its dead"; but the heart quivers with unvoiced agony the while the heavy clods fall mercilessly into the grave of its lost happiness.

Presently, remembering that there was work still to be done, I rose and

lighted the lamps then, seating myself at my writing table, began mechanically to put my papers in order. From a secret drawer I took a packet of old letters, tied with a bit of faded ribbon . . . For the last time I read them slowly through, fingering them tenderly the while; then, thrusting them one by one into the empty fireplace, I struck a match and stonily watched them curl and shrivel in the quick flame. A little mournfully I gazed at the gray ashes . . . They were all that remained of a love that had been too beautiful to last.

This duty performed, I wrote a letter to my lawyer, briefly instructing him as to the disposal of my few belongings. When everything was done, I crept wearily to bed. My last night. . . .

It was late on the following morning when I awoke, unrefreshed, from a heavy, dreamless slumber. Rising hastily, I dressed with my usual care and rapidly completed the final preparations for my departure. With a brief glance around the room, I took a last farewell of the familiar objects; then, turning reverently away, as one turns from looking upon the face of the beloved dead, I stole softly out and downstairs.

The warm Spring sunlight poured down upon me as I stepped into the fragrant garden, and the soft breeze fanned my temples refreshingly. The world looked so fair, so radiant, that for a moment I felt a strange, yearning pity for myself because my eyes were to close upon it so soon. Alas, I knew—too well—that its beauty was not for me!

With scarcely a thought as to whither my footsteps tended, I walked swiftly away, to find myself at last in a shady country road, far beyond the city boundaries. A little distance away stood the old village church, its venerable walls of gray stone mantled over with lichen and ivy. Beyond it was the rectory; and all around, nestling peacefully beneath the cool, wavering shadows of the stately elms, clustered the grass-grown resting-places of the silent dead.

Through the century-old lych gate I entered the churchyard and wandered aimlessly among the graves, pausing now and then to read a quaint epitaph

chiseled upon some ancient headstone. One tomb, more striking than the rest because of the life-size angel—exquisitely sculptured in purest marble—that kept vigil above it, enclosed all that was mortal of a beloved young wife, who—so ran the simple inscription—had "suddenly departed this life at the age of twenty-two years." Twenty-two . . . my own age. And she, doubtless, had clung desperately to the life that was so sweet and yet had come abruptly to an end; while I, soul-weary and desolate, was even now seeking a way out of an existence that I could no longer endure . . . I wondered vaguely, as I passed on, whether I, too, should be laid here to enjoy my last long sleep . . . A sudden chill crept over my heart. . . .

At its further extremity the little churchyard was bounded by a deep, sullen pool, whose placid surface—swept by the drooping branches of a weeping willow—gave no hint of the abysmal depths beneath. In the dumb agony of my passionless despair I stood and watched the dark, motionless water, upon whose pulseless bosom the willow leaves lavished unheeded their soft caresses. Though the sun shone royally in the blue ether above, a strange, mysterious quietude seemed to hold all Nature in thrall. Even the birds had hushed their song, as if awed into silence in the presence of such sorrow as mine; and all the world's sweet Springtime loveliness seemed suddenly to have been wrapped in a solemn, awful stillness,—a stillness that whispered mutely of solitude and death.

How long I stood there, sombrelly facing my destiny, I cannot tell; but the sound of merry voices and clear, ringing laughter aroused me at last from my reverie. It was only a troop of village children, passing through the churchyard on their way home from school; but for a little while the sun shone with a brighter radiance, and from the dark shadows of the waving willows a solitary thrush poured forth a flood of glorious melody. The children smiled timidly as they passed me; but one tiny yellow-haired maiden, lingering a moment behind the others, gazed shyly up into my face and thrust

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# Developing The Guiding Voice

## *How Genius Worked Out Its Inspiration*

By D. R. EAMER

**T**HERE IS a right way and a wrong way of doing things, a short way and a long way, a difficult way and an easy way, a negative way and a positive way. And curiously enough, many ordinary problems are subjected to the most roundabout methods when a more straightforward course is open. The straining after unswerving efficiency is more and more making a machine of man as well as stifling his soul's expression. Even men who have depended upon their Inner Voice for guidance over trying obstacles often disregard that subtle source of power when once they reach a comfortable stage in life. Fear grips them at this stage and they fall back on mechanical methods to carry on their business. Then the trouble starts, as mechanical methods are the common possession of many whereas a reliance upon the subconscious is not. Subconsciously there is no competition, for each person is designed, by the universal mind, for a special kind of usefulness.

The greatest geniuses of the world always risked their reputations, and frequently their lives, at the spur of the moment yet came out eminently successful. Napoleon, aside from exposing his body to shot and shell, never, it is said, made any plans until he reached the battlefield. He put his trust in what? The answer is obvious. Jesus told his disciples, in effect, "Be not anxious of what ye shall eat or what ye shall drink." Why? "If ye have faith," He constantly exhorted, "nothing shall be impossible to ye."

Supreme accomplishments always followed this course. The master orators, Demosthenes and Daniel Webster, made their best speeches without preparation. And the geniuses of science and business started with nothing but faith and an idea. For, after all, originality is simply a frame of mind out of which is born the material wealth of tomorrow. Therefore, the difference between the original man and the mechanical man is merely a difference of self-reliance.

For instance, I know a man whose mind just teems with the most wonderful dreams. He has a splendid fund of intuitional information, yet never does he make any practical use of it. Because he makes no effort to follow the dictates of his Inner Voice to completion of his material plans, he still is, and shall remain unless he puts a new valuation on himself, a mediocre farmer. It is in his power to become wealthy and independent if he would only utilize that inner source of knowledge in the right way. Not all of us are so blessed. We must develop by rigorous training this peculiar tendency—an ease of acquiring ideas.

But an idea is one thing, while confidence is another. A thorough confidence of conquering impossible things, the force which transfers things from a mental plane to a material plane, is absolutely necessary. Both, however, are indispensable to real attainment. Yet one may work against the other. As in the case of our genius-farmer, his ideas are useless because his confidence is negated by them. The revelations of his own mind loom up to such tremendous proportions that he becomes startled by their sheer size and discredits them at length. Confidence usually acts in an opposite manner. Its function is frequently to create the idea, but if confidence falters after this is done, here, too, man's hopes crash into a mighty heap of wreckage.

We know what ideas are, but what is confidence? It is the Inner Voice, a strange internal something which pops up from the subconscious to the conscious mind and says: "Go ahead, it can be done: I WILL SHOW YOU HOW." Notwithstanding, the term is meaningless to thousands who have become accustomed, through years of thoughtless repetition, to designate this force by that name, because they found no adequate explanation for it. They suspicioned, in many cases, an influence arising from themselves, yet could not quite understand it. It had to be denominated something, so faith,

and its multitude of synonyms, was coined for the purpose.

However, I have ventured my own explanation, and I daresay that I fear no contradiction from either psychologists or psycho-analysts. Nay, I will go further and aver that if the correct interpretation were placed upon this word the world would experience less failures, less waste of time, less fear of what the future holds.

### Sure Steps for the Development of the Guiding Voice

The most effective means of demonstrating a principle is by illustration. Therefore I shall select one from my own experience to begin with, and endeavor to prove that within "this kingdom of the subconscious mind" is a wonderland of resources that one may use to advantage as soon as he agrees to make the test. Also I will show, in another place, what part special gifts play in this role.

Not long ago I was working with a young girl at checking envelopes from a mailing list. She surprised me by exclaiming: "Oh, Mr. Eamer, how do you find the names so easily? You just seem to pick them out of the mass as you go along without looking."

She used the efficiency method, that of running her finger down the long columns until the name, corresponding with the envelope, was found. When it is considered that she was experienced in this work, while I was a novice who just happened to jump in and help for awhile, the matter takes on some significance. Well, I told her: "That's exactly what I do—pick the names out of the haphazard mass."

For the sake of efficiency—of my own type—and experiment, I decided to teach her to profit from her subconscious mind in this respect. But I discovered what naturally any one should expect under the circumstances: That girl could not muster up enough confidence, enough self-reliance, upon her inherent powers to reap rewards from the new method. Habits had to be changed, a mechanical frame of mind had to be broken down and dis-

placed with a sound, sensible realization of what she could do. Therefore it required practice, patience and persistence. For more than three hours she was entirely lost; a mental conflict had arisen. Best of all, though, she was willing to go through with it.

She worked hard, doing everything possible to put herself in a mood favorable to receive a guidance similar to mine. Sometimes she would hit it, but that day it appeared more like chance than anything else. Next day, however, there was some improvement. The third day she could "pick out the name directly" in the same amount of time that it formerly took her to pick them out methodically. Within the month, she developed the tendency remarkably. Yet she has not had a fundamental training in new thought, as she seems to think there is magic connected with this weird ability. All are moved with awe when they find themselves in possession of a power they do not understand. If they do not find it within themselves but see it in others they dub it "imagination" and refuse to investigate the facts. A little knowledge as well as no knowledge in new thought is also a dangerous thing. Hence I have interested the young lady in studying farther.

One frame of mind I discovered was all-important in contacting this guidance. That was: MENTAL RELAXATION. I impressed upon her the necessity of "not trying to do a thing, except to hold the name she wished to find foremost in her mind. Then to follow innate suggestions."

Note that in this instance the "directing factor" was dormant. The young lady did not know she possessed anything of the kind. Now, if the fact had not been pointed out to her and if she hadn't made the attempt to rouse it, she might have gone through life without the faintest realization of her treasure. But once becoming aware of herself, who knows what possibilities can be developed within that youthful breast? Who knows how high she may soar above the murk of mediocrity?

Of course we can only speculate, but we do know that the soul's marvelous ingenuity can rock the world in awe. Every page of history proves that men and women, armed with nothing more than this confidence, this Inner Voice, have done it. Today, likewise, it is being done on a grander scale, so naturally we should not be surprised.

#### The Inner Voice's Relation to Natural Gifts

Natural gifts may simply be a recognition of the person that he has a

store of mental facility capable of undertaking great problems and solving them. In other words, one may early in life be aware of the possibilities within his subconscious mind. This knowledge often is strikingly balanced with the physical side. Prodigies come under this class. Their gifts seem to operate without the conscious direction of the individual. Recall the music of Mozart or the mathematical ease with which Zerah Colburn made his calculations. These people are also called spontaneous genius. But don't forget that these sort of geniuses are rare and do not surpass those who, in the words of Michael Angelo, "had to sweat blood" in order to attain mastery of their work.

Yet there is a danger of stunting these natural gifts. Children as a rule manifest such gifts in one form or another, but parents not in sympathy with the child's strange urge, train the offspring out of what they believe nonsense.

Again it is often argued that people are born with a certain quantity of brains, and no education, no special training, will enable a person to rise above his own limited powers. Physically we admit these limitations but mentally we can only classify them according to types. Roughly there is a class of doers and teachers, both indispensable to civilization, and being capable of ascending to marvelous stages of achievement in their respective fields. Psychically, however, on which these classes depend for internal development, no accurate means of measurement is available. The trend of opinion among new thought advocates appears to be that all men are equal as to equipment, although few, unfortunately, make constructive use of this equipment.

Nevertheless, so much is certain: A man may be born with a superior brain and be so hampered and discouraged that he will slump down to an ordinary plane in life. Unless something is done to revive his enthusiasm and to train it to be proficient to its utmost capacity, the person is likely to branch out into any number of vocations, ranging from vagabondage to criminality. An example of this kind comes to mind.

A fellow, well-known for his originality and executive acumen, was voluntarily forced out of a job. Upon cooling down, he went forth with hope to strike something better. But his prospective employers refused to hire him when they learned of his intractable nature. The young fellow was then 25. He had to accept a mediocre

position finally in a warehouse. Not knowing the reason for his ill-success, subconsciously, which was brought on by an over-confidence in his aggressiveness that eventually grew into an abuse, he lost all confidence. He was reduced to the state of a laborer. Yet something kept telling him that he had great possibilities, that many employers would be glad to get his ability and pay well for it. Still, he concluded his self-appraisal with that detrimental affirmation: "No, I guess I'm not worth much. I just happened to get away with a lot in my last job." The delusion became firmly ingrained in his thoughts and he suffered from it four long years.

This man's conscious expectations were practically dead. Circumstances no longer favored him. But down past those material barriers a faint glimmering of strength lingered. Occasionally it spurted into his conscious mind, which stirred him into a spasmodic effort to get out of the rut. When he was about to lapse into another period of subconscious stagnation, an opportunity came to his attention. He was receptive enough to heed the inner promptings, although a view of the situation made him despondent. There wasn't a material condition he could successfully depend upon. Summing up his past he saw it would be a hindrance rather than a help to him: "The last four years I worked as a physical laborer, prior to that I had a good record for three years but this wound up in failure and I can't expect any reference from it, and now the greatest argument against my qualifications is inexperience. No, I can't depend upon the past," he concluded, "I must rely solely upon the confidence that I can make good."

For two days he wondered how he would fare when the time for the appointed interview came around. So, with a fluctuating attitude, he met his prospective employer. All through the conversation he felt an off-standing influence emanating from his man. Toward the close the prospective employer began picking up papers, suggesting that it was time the interview terminated. The young fellow arose, beaten, but he wheeled around instantly. The Inner Voice had given him a great idea. He looked straight into the employer's eyes and challenged: "If I can't increase sales 25% the first month and make steady gains in your department thereafter, I won't accept a cent." The boss leaned back in his chair and laughed. "Further-

(Turn to page 23)

## The Ghost of 21-10 *(Continued from page 10)*

gray sky opened and began to pour a torrent of rain. I remained indoors, reading one of the books on mineralogy. About four o'clock darkness settled. I kept a fire of pitch pine roaring in the wide fireplace. Its crackle and warmth kept me from being lonesome.

At six o'clock I ate my evening meal, fed an extra large log to the fire and rolled into my bunk. An hour, then two passed. I looked at my watch and thought I'd get up and undress, but presently I dropped off to sleep.

After a time I awoke. The fire still burned in the fireplace, there was a comfortable warmth in the room, but the wind was wailing outside in a way that made the shivers chase up and down my spine. It roared through the tree tops, bellowing like an angry bull. It snapped off branches and flung them as far as the roof of the lean-to. I wondered that none reached the cabin. I knew that I had never heard such a storm before. The single window in the cabin shook as if angry hands were behind it. I looked at my watch, it was midnight. The wind stopped its roar for an instant and I thought I heard a splash in the water that stood in a little depression near the log steps.

A queer sensation swept over me. I felt that I was not alone. A blast of wind shook the cabin and a dim shape floated across the floor from the direction of the door. It stopped before the fire and stretched thin looking hands toward the warmth.

Every nerve in my body tingled. I could hear my own breath as it pushed in and out of my lungs. I gasped—the shape turned its face toward me and I saw Charley Collinsburg with a bloody streak from his right temple down the length of his cheek.

Summoning all my strength and will power, I threw my legs over the edge of the bunk and sat up. As I did so another blast shook the cabin, it roared among the trees and swooped down the chimney lifting the light ash from the hearth and half filling the room with it. By the time the air was clear again, I was alone.

I hurried to the door, dropped the wooden bar which held it closed and stepped out on the log step. The wind still wailed, the tree tops whipped together, not far away a bull elk called. That sound helped me gain control of my mental forces. It was a comfort, even though the blackness of the forest and the crashing among the tall trees was appalling, to know that some living creature was close by. Wet to the skin, I went back into the log-walled room, rebuilt the fire and kept it roaring until daylight.

After I had made and drunk a cup of strong black coffee, I started for the store down at the forks. I had not covered half of the eight miles, when on rounding a windfall, I met Mike.

"What's the idea?" he asked, giving me a searching look.

"I—I'm going out, I got enough of 21-10," I said.

"The storm scare you that bad?" he still kept his eyes focused on my face, shifting his tobacco from the inside of one cheek to the inside of the other.

Under the drip, drip of a wide spread cedar I told my tale. When I had finished he said: "I heard that Charley's ghost haunted the cabin and the clearing, but I thought that some logger carrying too heavy a load of Old Scotch had started the story. That's why I stayed with you ten days. Not seeing anything that looked like a ghost, I pulled out. Last night though, Bud told me he'd heard that the ghost only rambled through the clearing on stormy nights, so I thought I'd better come back and find out if you'd had a caller in the gale."

"I sure did, Mike. I'm not going back to the cabin either!"

"Blast my slivers!" He slapped my shoulder and spat on the soggy mat of pine needles at our feet. "You're not going to let any ghost cheat you out of five thousand dollars worth of timber. You're going right back. I'm going with you. No letting up of the storm today. If Mr. Ghost comes tonight I'll call his hand. Come on." He swung me around and pushed me back into the trail in front of him.

The forenoon's rain was only a drizzle. Protected by mackinaws and heavy boots, we cut a new trail down to the creek and deepened the hole from which I dipped the water for cabin use.

Night brought a return of the storm and before nine o'clock it had lashed itself into a fury. Again the trees snapped and crashed; again strange moans and wails accompanied the blasts from the southwest.

Mike and I on the built-in bunk talked and dozed and listened. By midnight the storm seemed a demon of destruction. We could hear the boom of the surf from the ocean ten miles away. Frequently there came sharp pistol-like cracks which he recognized as the last shrieks of forest giants as their enemy, the wind, laid them low.

I must have dropped off into a light sleep when I heard Mike's "Sss-ss-ss."

I opened my eyes. Before the fire was the misty shape of Charley Collinsburg. He stood with his hands stretched toward the blaze, but with his blood streaked face turned toward us.

"Charley!" I jumped half out of the bunk as Mike uttered the word, and huddled back as he demanded, "What do you want?"

Almost petrified, I heard the branches of the hemlock outside the window scratch on the glass and then something said, "Bald Peak."

There was a blinding flash of light outside, the room for an instant was almost as light as day. The logs in the fireplace fell apart and a deep clap of thunder shook the very ground on which the cabin stood. While its echoes were still rolling among the evergreens, the misty figure vanished from before the fire.

"Go to sleep now," Mike commanded and turned his face to the wall.

But I did not take his advice. I lay open-eyed until dawn streaked the east.

"We'll go to the top of Bald Peak, as soon as we finish eating," he said as we sat at our breakfast the next morning.

"Why?" I asked.

"Because I think we will solve the mystery of the disappearance of Charley Collinsburg," he replied.

Following a narrow trail winding between moss draped evergreens and around windfalls, skirting bogs where skunk cabbage grew higher than our heads, across little patches of meadow land, marred by the hoof marks of deer and elk, at last we came to a low range of foot hills, above which a bare bold peak reared a sharp toothlike head.

Half an hour of hard climbing brought us to a small basin just below the peak. The rock formation was of a peculiar grayish white and at one side we could see where a tunnel had been dug into the side of the natural wall. We also saw that a slide, probably caused by the rushing of water after a heavy rain, had blocked the mouth of the tunnel.

It took us the better part of the day to clear away the debris. When we finally crawled into the opening, we came upon the decomposed remains of Charley Collinsburg. Close to what had been his right hand lay a small revolver.

We came to the conclusion that he had been digging in the tunnel when the slide occurred, and that when he realized that he was trapped, he decided that a quick death with a revolver was preferable to a slow one by starvation. So he shot himself through the head.

We buried the bones in the basin just below the top of Bald Peak. Though the remainder of the winter was one of high winds and heavy rains, I never saw the ghost of Charley Collinsburg again.

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(Continued to Page 27)

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M.J.M., C.A.—Your future for the next six months is very doubtful; even the next six years is full of ups and downs but you will be successful eventually in another country.

V.R.R., O.—Setting was lost in the open; cannot be recovered.

A.A., Pa.—Too much acid. Need oil. Marriage not indicated.

C.H., Fla.—You are most blest in what you now have. Cherish and protect it by doing your part.

A.McC., Can.—Not soon. Would not be successful.

K.M.S., Okla.—Will not hear from them. They were stolen and sold.

F.C.R., Mich.—Locate party and bring him to justice. You have a talent which if cultivated would serve your purpose.

M.M.M., Colo.—Your case is not uncommon; has no special meaning.

F.A.W., Can.—Do not sell. Building would be O. K.

G.S., Calif.—Things will run pretty smoothly for you beginning with June—no trouble indicated.

M.A.S., Wash.—Not in 1930 and not in Seattle—but several years later when you have had success in your investment.

M.E.C., Conn.—Your papers are not lost or mislaid. They are where you left them when you last had them.

B.W.C., Tex.—On Father—One called Slim.

C.M.G., Conn.—Never any more than just friends.

M.M.M., Va.—Will marry—Business O. K.

E.F., Calif.—Position O. K.—Home in distant future.

B.H., Ariz.—Concentrate on the obligation being met.—An impressionable psychic.

W.R.T., Kans.—Not much change in 1930.—Own business matures in 1932, in your own state.

P.H.S., Minn.—Loss of limbs caused by shock to locomotive brain center. Nerves knotted in vertebra carrying limbs. Relaxation and determination, with plenty of sunshine will overcome the trouble.—You could lecture or teach, as you have a good memory and a good voice.

J.E.D., N. Y.—Things are due for a change for the better in July, 1930.

M.G., Wis.—Position assured and your wish is granted.

C.B.D., Calif.—Yes to both of your questions.

M.B., Calif.—Later on, not soon.—Watch your eating and your health will improve.

J.R.G., Can.—After the first half of the year things will brighten and grow steadily better in all ways.

H.C.D., Ill.—Put your mind on our Center when troubled and you will be given power to overcome the Astral influence.

A.G., N. Y.—Marriage not indicated.—Yourself. Examine yourself and you will change your whole outlook on life.

W.S., O.—In September.—Very successful. Don't give up.

M.M.W., Mich.—You have business talent.—Keep position.

W.E.R., Can.—Many changes in 1930, for your benefit.—Health and happiness, the success you so greatly deserve.

S.E.K., Ore.—One year.—Will sell.

M.A.B., Calif.—No hope for recovery

of ring.—Wait for advance price in the property.

M.A.G., Calif.—An advancement in your present business.—Investment not very good for immediate relief.

E.P., Ill.—Marriage not indicated soon.

E.H.J., Calif.—A very happy marriage indicated.—Sister will return.

H.M.M., Mont.—Neither of you are born in the right Planetary sign. You are opposites and are just now in the reverse sign. Just wait with patience.

E.J., India.—You will entirely recover. Keep up courage and draw health from our Center.

F.A., Ill.—Neither one.—You would not harmonize.

J.K., Ariz.—Promoted to a higher position in the Fall of 1930.—Book will be published in 1931.

E.F.B., Ill.—Marriage not indicated for several years. You will marry one who is now a stranger to you.

M.L., Ia.—Keep present home.—Make him responsible for work he likes to do.

C.L.P., Mich.—New car not indicated.—No change till Fall.

A.A.B., Calif.—Marriage not indicated for many years.—Good returns.

L.G., Okla.—Financial affairs will be adjusted on a satisfactory and substantial basis very soon.—Your future life will not be lonely.

C.H.K., N. Dak.—No separation by law indicated. Health improves slowly. Have patience.

A.J.P., Ill.—Continue your work.—Marriage is indicated.

M.R., Wis.—Leave the property as it is; party will pay without trouble.—Marriage not indicated.

## Developing the Guiding Voice (Continued from page 20)

more," he emphasized with a clap of his hands, "I DON'T WANT A CENT UNTIL I DO MAKE GOOD. YOU HOLD THE STAKES; I'M NO GAMBLER; I KNOW WHAT I CAN DO."

Of course, under those terms, he secured the position. Then he had to face the test with critical eyes watching his every move each day. Immediately his old powers came to light; originality burst into bloom. In ten years he has grown very valuable to his firm and is now well off financially and happy. "If I hadn't sense enough to risk a month's salary on myself that time," he tells his friends, "I might still be in the warehouse; probably getting \$28 a week now." The truth is that since the opportunity presented he followed a "line of suggestion" that led him up to the possession of the job. The more he relied upon

himself, the more power he received, like a snowball rolling down hill. At last he entirely became unconscious of himself; his mind went out for help at the last moment as he rose to go—then, like a flash, came the answer and he won.

Now one can see how easy it would have been for this fellow to stifle his life if he hadn't fallen back on himself as soon as the initial step was taken, especially since everything was against him. But he found the spark of life when he was attracted to the opportunity. Yet his false conclusions acted similar to a brake on accomplishment. *Actually he hindered himself for four years.*

In the same way many of us quit when we cease to listen to the Inner Voice. That is the mistake we must avoid. If you want the Inner Voice to

guide you, first you will have to contact it. That is not easy. Practice, patience and persistence are required unless you are specially gifted, and then you must not let your reliance waver. But the length of time necessary to acquire contact depends upon how you apply yourself. Remember to relax your mind—the body I find does not retard if it is tense, although complete relaxation will certainly make you feel easier. Hold just the one prominent desire in your mind, give no directions, make no conscious plans, just listen. With each suggestion the Inner Voice will speak more firmly, more clearly and more surely. Perhaps after a few months you will be able to rely upon it absolutely—that will be your victory. Life, from then on, will take on a new meaning.



# The NEW OCCULT DICTIONARY

Occult Words, Terms and  
Expressions of All Ages

By W. STUART LEECH, M. D.

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**Immortality** Continued existence of the human Ego on into the future state. That which was never born cannot die. God the Absolute can never die. "He is." The sons, sparks from the Divine anvil, have within them the possibilities of gods, and, like the Father, cannot die. After evolving to full consciousness, they may de-evolute, sinking back into the animal and mineral states. The Ministers of God, the Great Planetary Genii, will see that a man who fails to go forward will go backward. The lapidary accepts or rejects the stone. The man whose more highly developed perception enables him to sense even one of the lower regions of one of the inner worlds has no doubt of immortality.

**Imperative Thinking** A term used to describe the weakened mental state in which one is subject to phobias and all kinds of obsessions.

**Imperator** The name of Rev. W. S. Moses' "control."

**Impersonation** Frequently a trance medium uses the gestures and otherwise exhibits the peculiarities of a deceased person, whence the expression "impersonation."

**Incantation** From the Italian *canto*, singing. The art of enchanting; one of the most overpowering modes of magic. The mystic charms of vibration can kill or make alive. Some of our latter day music is strongly negative or de-evolutionary, lulling the participants into a dangerous oblivion.

**Incarnation** The descent of the soul or spirit into matter. One's embodiment in flesh, or assumption of the human form. A soul may be born into this world and live to manhood, then, through some negative mode of living, may be caught off guard and robbed of his body by a spirit from one of the inner worlds. A master may voluntarily surrender his dense body to some higher being, when the higher being would then be the one incarnating in the form of the original owner. Some sects believe Jesus, the man at the Jordan baptism, loaned his physical body to the great Sun Spirit, Christ, for his earthly mission.

**Incense, Magical** Discarnate entities are said to weave the minute particles of incense into forms to suit their convenience. The peculiar essence of fresh blood allows these entities and the nature elementals wider latitude for action than the burnt incense.

**Incentive** Desire without will, or idealism. A captivated divine spark

which can only glimmer, and not shine forth (Behmen).

**Incommunicable Axiom, The** In ancient days it was believed that all magical knowledge was contained within one word. The word Inri and that of Azoth, written kabalistically, contained all magic.

**Incubi** This, and **succubi** were terms used by Paracelsus. We now call them elementals. The Oriental schools call them Pisachas. The incubi are the males and the succubi are the females. (Incubus and succubus being the singular forms of these terms.)

**Independent Spiritual Light** Developed second sight, used at will. The sight employed by the masters in the inner worlds.

**Independent Voice** A voice heard at seances, sometimes called the barrel voice, on account of its being produced in an apparent vacuum. This term must positively not be confused with the "Inner Word."

**Indra** The deva of Sanscrit literature, connected with the ethereal plane. One of the great powers of nature, considered by the Chaldeans the king of the sidereal gods.

**Infernal Court, The** The court of Beelzebub.

**Initiation** See Occult Initiation. Knowing the things of the universe by "those names which they fear in the spirit of their Divine Author." Initiation is a gradual and natural process, and the initiate cannot wear the "wedding garment" until he has furnished the lunar forces with the material for its making. Initiation is that high state of evolution attained by the Ego through "living the life." The New Testament contains the formula used by four mystic schools of initiation. An initiate must have in addition to his clairvoyant power and understanding of the things he sees, the strength to use this power and understanding at will. Abiff, the widow's son, was raised by the initiate Christ with the strong grip of the lion's paw. The initiate Apollonius of Tyana also raised a widow's son.

**Innocence** This is the child of ignorance and could not be maintained in a universe where the purpose of evolution is in acquiring knowledge chiefly through experience. Virtue blossoms forth after repentance, and is not a synonym of innocence.

**Insanity** Lunacy; derangement. A condition in which the mind and other vehicles are not properly linked.

## The Family on Trial

(Continued from page 17)

the home with its ethical and spiritual life, the latter with its organic or structural. The one molds the candle, the other develops the flame.

—5—

### Family Reconstruction

To surmise that the family has a mere biologic basis with its sole survival value in sex force and sex development is as illogical and unscientific as to surmise an oak with the taproot of a garden plant. To the extent man is more than an animal, is his family affinities above mere animal sex force. The union of man and wife, to be on a level with its far-reaching purposes, must involve elements and principles that lie deeper than sex-urge. The union must spring from the fundamentals of things, from the all enduring principles of patience, courage, self-sacrifice and virtue. Nothing short of these master forces can survive the mental, moral and physical trials and self denials, which are inevitably, in a greater or lesser degree, associated with the family life.

In other words the motives for entering the family office should be an increased opportunity of service, and devotion to the improvement of life on all levels. Yet while recharging our mental and moral batteries in the exchange of personal affections, we must not neglect to reflect our energies upon the great throbbing problems of the greater life. For the family exists not for one but for all. The possibility of its influence on life in general, is incalculable. The law of interaction holds good on all planes. No institution can live for itself. The same process of interblending motion that spreads a drop of solution into every part of the circulation of a body, is at work in the diffusing of a thought or an emotion into every mind receptive to the impulses.

—6—

### The Family a Cell in the Social Organism

This power of the family to affect mental and moral changes of the outer world, makes it responsible to the public life for the conduct of its own. Metaphysically speaking, the family is a single cell, which hold the same relation to the body commonwealth, as a cell of the body holds to the organism itself. Hence the strife and struggle going on in the most obscure family, has the power to start destructive changes in the domestic life of numberless human families. The divorce courts show the extent of these disturbances. For in its deeper meaning,

(Turn to page 27)

## The Teachings of the Tantra

By Babu Atal Beheri Ghosh (Continued from page 13)

classes into which worshippers are divided. There are numerous subclasses under each of these heads. It will serve for no useful purpose to deal with them here. It is enough for our present purpose to state that these divisions and subdivisions are made to suit the different capacities and dispositions of men. The different deities above referred to are for the ordinary class of worshippers endowed with forms and qualities, so that the mind which can not realize that which is something behind and beyond these attributes, may have something perceptible to his senses to worship.

The Tantra says that there are three classes of men, namely: the Pashu, the Vira, and the Divya. The Pashu is a man of the lowest grade, he is a man bound by all the limitations of animal existence, he is a mere animal, or in him the animal side is the dominating factor. He cannot rise above what he experiences through his gross senses and for him the image is the only thing that counts; he is bound by the eight pashas or bonds. His ideas of purity and otherwise are of a very primitive nature. He does not realize the superior worth of spiritual purity and so forth. It will be conceded that the bulk of humanity is of this Pashu temperament. The Pashu can raise himself, but so long as he remains what he is, he can not see anything more than the image. The image worshipper is subject to rules and restrictions and by faithful observances of which he passes through two intermediate stages and then arrives at the Vira stage.

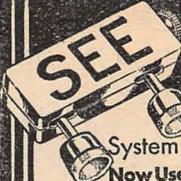
The Vira implies a heroic disposition but his heroism consists in battling successfully with the temptations to which the flesh is exposed. He has to fight all the inclinations that retard him in his spiritual advancement. The practices that he has to go through are very much misunderstood. It is the Vira who is competent to use the five tattvas, namely: wine, meat, flesh,

cereals and women in his Sadhana or worship.

It is a gross misstatement to say that the worshipper at this or any stage is free to indulge in any of these or go with any woman he pleases. He is under very strict restrictions and has to be constantly under the watch and care of his Guru. In some cases it is true that the woman who becomes his Shakti by marriage is treated as a wife in the ordinary sense, but usually she is a helper to him in the spiritual path. In the matter of taking wine also, he is under very great restrictions and he cannot drink except in Chakra worship and the quantity he can drink is also limited and he can drink only after the wine has been consecrated and the permission of the Guru granted.

It is after the worshipper has passed through this second stage that he reaches the Divya or highest stage. A Divya is a man who is God-like in everything, who is above all temptations and weaknesses of the flesh, he is a man who has realized the Brahman. He is a man versed in all scriptures, his mind is always inward turned, he reverences all forms of faith, is free from anger, fear, lust, and greed, he is pure in mind and self-reliant, merciful and speaks with a smile on his face, he shuns all low pursuits, he seeks the company of no one and has no doubt in his mind about anything, he is unaffected by praise and blame, impartial in all he does, pleased with what he may get, etc.

The duty of the Guru to his disciple according to the instructions of the Tantra is to lead him on towards Final Liberation without making him forget his duties as a householder. The scriptures of other ages enjoin renunciation of the world and worldly duties—the Tantras say that it is possible for the householder to attain the Brahman who is Sat Chit Ananda (Being-Consciousness and Bliss) and to be merged into whom is liberation.



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## FOR MAY

By ALFRED C. GROTE

1. Favorable for social affairs, attachments and engagements. Those born under the influence of Jupiter will gain.
2. Good for employment, affairs involving responsibility and investments. Study astrology and mysticism. A favorable day for travel by water and for changes. Act with caution in the afternoon and do nothing on impulse. Extremes in all things should be avoided.
3. An uncertain day. Avoid changes and dealings with the opposite sex.

4. A good day for correspondence and mercurial work. The evening will be favorable for entertainment and courtship.
5. New and original ventures are likely to succeed. Investigate occult subjects and make improvements and reforms. In a general sense old conditions will be changed for new. Social affairs will prosper in the evening.
6. The evening may bring you into contact with strange and peculiar persons. Many will have strange dreams and receive weird and psychic impressions.
7. A good day for dealings with elders. Undertake responsibility and make friends among elderly people.
8. Social benefits will be derived by many. This is a good day for all things of a dramatic, artistic or musical nature. Be careful about domestic affairs and do not make changes or begin new ventures.
9. An uncertain and evil day. Beware of accidents and sudden reversals; do not act rashly or impulsively.
10. Generally a good day.
11. Small financial gains will be made. New and romantic love affairs may end unfavorably. Ask favors and seek the aid of friends.
12. The influences in the morning are uncertain and dangerous and to some will bring a new and strange experience. Do not take journeys or make removals. The afternoon is favorable for dealings with the opposite sex and with one's sweet-heart.
13. Avoid excitement and beware of accidents and trouble from an unsuspected quarter. A favorable day for mechanical and constructive work, but care must be taken.
14. A good day for enterprise and travel. The early afternoon is very unfavorable for dealings with others and social affairs. The late afternoon and evening will be good for making friends and for important changes, travel, business, investment and speculation.
15. In some ways this is a perilous day. Abolish vague and indeterminate fears. The evening will bring new psychic experiences to some, and in a general sense is good for enjoyment.
16. Progress will be slow on this day and certain affairs will tend to go wrong; do not be extravagant. Avoid changes and removals.
17. A good day for general prosperity.
18. Favorable for correspondence and literary work. Not good for finance or associating with others.
19. New enterprises and ventures will prosper. The evening will favor travel and friendships.
20. Very unfavorable for domestic affairs and for dealings with kindred or relatives. Use care with regard to correspondence; do not travel and avoid attachments and engagements as trouble and difficulties are likely to result from them. A good day for study.
21. Good for advancement and serious undertakings. Friendships made on this day will be faithful and beneficial.
22. A dangerous day not good for psychic or occult matters. Do not travel by water, court or marry. Unfavorable for pleasure, finance and removals. Avoid extravagance and dealings with strangers.
23. Push affairs, but avoid impulsiveness.
24. Avoid rash and hasty conduct and be careful about attachments and friendships. The evening will be good for entertainment, pleasure and social affairs.
25. A very favorable day for friendships, music, poetry and art. An attachment made on this day, if made with one whose ruling planet is Venus, will be an exceptionally pleasing one.
26. A good day for mental activities and for dealings with agents and solicitors.
27. Not an important day.
28. Organize enterprises and make changes. Study astrology and occultism.
29. Good for sports, exercise, changes and travel.
30. Matters of responsibility will cause anxiety; do not despond. Be careful in all dealings with old persons. Unfortunate for finances, investments and speculations.
31. The morning will be good for correspondence and literary work. Avoid disputes in the afternoon and beware of violence. A very unfavorable day for dealings with the opposite sex.

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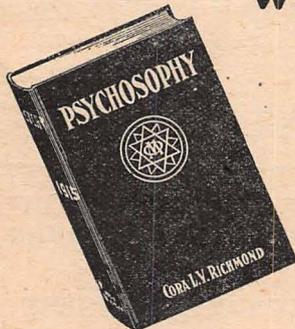
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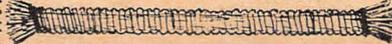
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## The Family on Trial

(Continued from page 24)

divorce is the general and final collapse of the ethical substructure of the family, undermined by the corrosive attacks of interacting impulses of lust and arrogance.

—7—

### Let Us Disinfect Our Domestic Atmosphere

Every family has its distinguishing ethical atmosphere. As the atmosphere of the earth is a sub-total or composition of the elements that play upon the planet, so the atmosphere of a home is made up by the various thought currents generated in the emotional life of the family. Hence, a family may bask in the serenity and joy of a sunny June morning, or be battered and torn to shreds by the thunder storms and cloudbursts of an emotionally surcharged and overheated domestic atmosphere.

We may charge our domestic atmosphere with such morbid emotions that it becomes unliveable. Members of a family living in an atmosphere of mental poison may get half-crazed by moral suffocation the moment they enter their own home. They actually find themselves changed into alien creatures, irritable and resentful, with a sensation of choking when trying to express a single word of kindness and appreciation.

Such a home atmosphere, of course, makes family life unbearable. Something must be done to clear up its soul-stifling miasma. If words be too difficult to express for our enfeebled self-mastery, let us try silence. "Consider when thou speakest," said once St. James, "whether thy words be productive of love—If not, speak not." Or let us try thought. As the pen is said to be mightier than the sword, so a thought may be mightier than a word. To hold cheerful, forgiving thoughts and feelings towards those that have caused us offence and suffering in our home may act like a powerful disinfectant on the moral plane, capable of clearing up the deadly infections smothering the soul life of so many unfortunate homes.

## Supplication or Command

(Continued from page 7)

high with God, clothed in authority, free, emancipated. He will ask no help, no message and no sign. His own Illumined God consciousness will be his uncontradicted evidence. He will have learned how to say "let there be light" over his own human world and

will proceed to build for himself a new material environment made beautiful by his own illumined discernment. Working in conscious harmony with cosmic law. He will see the vision of his own desire, speak his unflinching word of command and the whole world will leap to his will, a thousand unseen cosmic laws will lift him to new peace crowned height, befitting his new selfhood.

A new found mount of mighty grace  
A word that flames into a shield  
The fearless soul—the radiant face;  
These make a mighty foeman yield.

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(Continued on Page 22)

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### TURN ON THE SWITCH!

By Morton Alexander

**T**HERE is a wonderful little machine in the top of your head. Among all the multiplied and marvelous machinery on the earth there is nothing to compare with this machine in usefulness and power and importance to yourself. **THIS MACHINE IS YOUR BRAIN.**

Within this machine, called your brain, there are millions of smaller machines called cells. These cells are, in reality, little servants, each standing at his post of duty, waiting to be called into action to **SERVE** you—waiting to promote your growth and development—waiting to contribute to your happiness, to give you **LIFE** more abundant, and to flood your body with **Peace and Poise and Power.**

But alas! Although these servants stand ready to do your bidding, you do not call upon them—you ignore them, pass them by in silence. Perhaps you do not even know that they exist—and of the millions waiting to serve you, you use but a paltry few hundred!

The President of a great educational institution, the University of Pennsylvania, asserts that One Percent of the people in America do **ALL THE THINKING** for the other Ninety-nine Percent. Is it true? Appalling as the statement is, when I look about me I cannot doubt its correctness. Ninety-nine Percent of our people live **MENTALLY** in the semi-darkness of cellars and garrets—and like imprisoned bats forever beat their wings against the bolted doors and shuttered windows of their prison-house. **THEY DO NOT THINK!** They refuse to open the windows or unbolt the doors. When you refuse to think for yourself somebody else will do your thinking for you—somebody else will reap the benefit of that thinking and send you the bill!

And what happens when somebody else does your thinking for you? I'll tell you, my brother: You depend upon the Politicians to save your Country, the doctors to save your Body, the Preachers to save your Soul.

And what a sorry mess these saviors have made of you!

The Politicians have filled you with **BUNK**; the Doctors have filled you with **POISON**; the Preachers have filled you with theological **CHAFF.**

**NO WONDER** 99 Percent of us cannot think—with all of these self-appointed saviors beating their tom-toms, and rushing to the front to do our thinking for us—determined to substitute their brains for our own!

It is so easy to believe, and so hard to think. Instead of waking up the servants in our own brain and commanding them to search out the **TRUTH**, we yawn and ask: “What did Moses say?” “What do the Doctors say?” “What do the Preachers say?” “What do the ‘authorities’ say?” **WHAT** shall we do to be saved?

My answer is: **DO SOME THINKING!** Stop looking for saviors outside of yourself, and do some “saving” on your own hook. There's a life-saving station in the top of your head and a life-saving crew awaiting your command. Dismiss the bogus saviors who have botched the job—and take command of the crew yourself.

**WHEN** God gave a bird wings he meant for it to fly. He gave you a brain because he meant for you to **THINK.**—*Humanity, Morton Alexander, Editor.*

### THE RISING TIDE

**S**TEADILY and without the blare of trumpets the great movement of Modern Spiritualism still sweeps onward. There is probably no cause which has been more bitterly attacked or more spitefully slandered than the movement which has striven to confirm the eternal faith of man in the reality of a spiritual world. The materialist has sneered, the scientist has contemptuously rejected its evidences, while the religionist has attacked it with all the bitterness meted out to an unwanted rival. But its evidences have gradually overcome the opposition, until to-day all its opponents are compelled to treat it seriously, whether they will or no; while the most advanced, whether in the realms of materialism, science, or religion, are beginning to flirt with it, or to pat it on

the head and claim that it is “a most promising child.”

It has introduced a new element into the realm of religion, for it has asserted that man's survival beyond death is not a matter merely for doubt or for acceptance, but a matter rather for deep and sustained *investigation.* In a word, a rational belief must be based on facts. Spiritualism has supplied a mass of facts, bewildering in their scope and tremendous in their volume. So tremendous, in fact, that a good deal of confusion was apparent when first they appeared. Gradually, however, they have been codified and classified, and steadily there is emerging a science of psychical investigation which is capable of coordinating physical science with the science of spiritual life.

At one time all mediumship was looked upon as doubtful, fraudulent, hallucinatory, or as having no real basis in fact. Today the ground of argument has shifted. The scientist is no longer able to rule out psychic faculty as an imaginary thing, or even as a form of disease, degeneration, or a primitive survival. The existence of psychic faculty in men has taken its place as a recognized fact in the world. It has explained many of the phenomena which have been sporadically manifested amongst humanity through the ages; the phenomena of inspiration, of trances, dreams, and visions. It has explained something of the fire which exists within martyrs, missionaries, and reformers; the promptings which come from a deep stimulus of a non-physical type. It has helped us to realize that the artist, the musician, and the poet, whose gems have added beauty to the world, have had the basis of their genius in a stimulus which came from causes deeper than those which originate in physical causes.

Just as there is a scientific incredulity which is too dense to admit any new truth, so there is an overwhelming credulity which accepts everything at its face value, and as dear old Confucius said nearly three thousand years ago, the doctrine of the middle way

(Turn to page 30)

## The Mystery of Mind and the Mental Spheres

By KORESH (Continued from page 6)

It was stated in the foregoing, that mind cannot exist without a material pediment or groundwork, because the *esse* and *existere* of the mind are the product of the combustion of matter. This elaboration takes place through the function of the reciprocal action of cell and fibre. The spirit partakes, in its aggregation of quality, of the spiritual complexity of the material substance entering into the combustion, and thence into the creation of the aggregate spirit. The mind is made up of affectional in intellectual energies. These are merely experiences of touch or contact of atoms gross or refined, according to degrees of either high or low experiences, and we can best define their character by correspondential and antithetical analogy.

The alchemico-organic stellar realm is comprised of many constellations and definite stars of various degrees of magnitude, each of which transmits its energy into all other stars, and also receives (by influx into itself) the energies from all other stars. These energies are light, heat, electricity, magnetism, etc. It will be seen that while the single star is the point of influx from all the stars, as a fact it is also the point of influx as a necessity. Each star, then, depends for its existence upon the energies generated in all other stars. The variety in the quality of energy is proportionate to the multiplicity of the elements entering into the processes of combustion in all the stars. The character of this variety of influx gives character to the specific stellar nucleus. All influxes of energy into each star and modified according

to the local attitude and relation of the stars in the stellar economy.

Let it be remembered that the groups of stars—that is, the constellations in the physical heavens (the alchemico-organic heavens) correspond to nationalities in the earth, and that the stars are to the great mass of stars, what the individual mind is to the mass of mind. This is not only true, but every star has its correspondent in the intellectual stars of humanity. "We have seen his star in the East, and are come to worship him," was said of Jesus. His star was a specific one, and of the first magnitude. All men have their stars of various degrees of magnitude. As the energies of all stars flow into each, so the energies of all minds flow into each mind. This being true, it is manifest that while the food we eat, which contains the element of mental supply transposed through the blood to mental energy, enters the brain and is consumed there, it is met at the cell of elaboration by the mental energy of other minds flowing into the cells of the cortical area from the complex aura, originating in the generation of energy through mental combustion and the energy of influx. It will be well for the reader to also bear in mind the fact that every influx of energy is the influx of a spiritual identity. For while the radiation of a line of energy from the alchemico-organic (physical) star is pure energy, the radiation of either an intellectual or an affectional force from one mind, which corresponds to a star, is the transposition of a spiritual entity.—*Reprint from The Flaming Sword.*

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## Character Reading of Children Born Under Taurus, in 1930

(Continued from page 15)

a limit even to the powers denoted by this influence.

The majority of the planets are in earthy signs intensifying their steadiness, patience and endurance. These children will be solid and practical. The business world will be their chief sphere and their soul experiences will come chiefly from the material side of existence.

The important events in their lives will be brought about through their own activities. Their journeys will bring them pleasure and some success financially and otherwise. A person met on a journey, probably a woman, will have much influence over them. Love with a relative is indicated or the marriage partner will be some one from another country. There will be a decided change in the trend of their lives at some period for various experiences will tend to upset their previous opinions and beliefs. The nature of the change will depend on the progress they have made in evolution.

## The Night I Died

(Continued from page 18)

into my hand a little bunch of wild forget-me-nots, as blue as her own sunny, innocent eyes. I bent down to kiss her rosy mouth, and then, with a dull ache in my heart, I watched her as she trotted away after her companions. She, at least, had been pitiful of my loneliness. . .

With the child's little offering still in my hand, I presently found myself resting on a rustic bench beneath the sheltering branches of a majestic oak. I was vaguely conscious of an overpowering sense of fatigue, and suddenly remembered that although the day was now far advanced I had not broken my fast; and yet, in some strange, indefinable way neither fatigue nor hunger seemed materially to impress me. It was as though I had already left mundane things far behind; as though I had already set out upon that long, long journey from which—through all the countless eons of Eternity—there could be no return.

Throughout the lovely, golden afternoon I sat there alone, but dimly conscious of the peaceful world of Nature that stretched itself around me; and at evening, just as dusk was deepening into dark and the stars began to scintillate remotely—like quivering points of light—in the great vault overhead, I made my way back to the waiting pool.

(Concluded next month)

## Without Comment

(Continued from page 28)

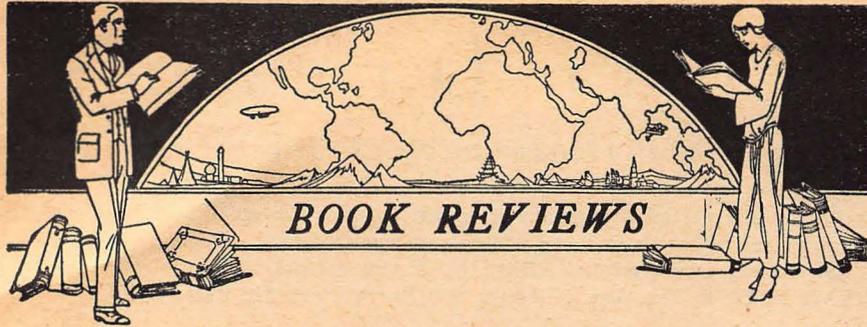
constitutes probably the safest path. There is one thing of which the Spiritualist is sure, namely, that by the use of psychic faculty a contact with the spirit world has been established. The individual whose psychic senses are open, sees, feels, hears, or in some other way contacts those of his fellows who have passed through "the valley of the shadow" and merged into the larger light. There are more than a million people in this country who would be prepared to testify to the fact that they have had veridical and evidential messages from those whom the world calls dead. So much has been established, and, despite our opponents, from that position there can be no retreat.—*The Two Worlds*.

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