

# The Occult Digest

*A Magazine for Everybody*

**NOVEMBER  
1931**



**What  
Shall the  
Harvest  
Be?**

**VOTERS—  
It Rests  
with You**



—  
**Mass Unemployment,  
Its Causes and  
Probable End**  
—

**The Whole Universe  
Depends on You**

—  
**Healing**  
—

**What Dies at Death**  
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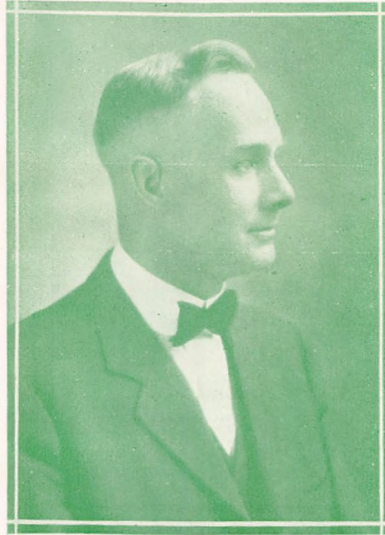
**The Phantom Cabin**

# "PSYCHIANA" BROTHERHOOD

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*An organization brought into existence among the followers of Dr. Frank B. Robinson for the purpose of following him in his efforts to disseminate the truth of the spiritual realm as he believes it to exist.*

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*The brotherhood teaches the existence of an unseen spiritual power, so dynamic in itself that all earthly powers fade into insignificance beside it. It further teaches that when correctly used, this mighty spiritual power is abundantly able, and never fails to give health, happiness, and success in whatever proper line it may be desired.*

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FRANK B. ROBINSON D.D.

## DR. FRANK B. ROBINSON

Who, in one short year has put his writings into 67 different countries—practically all over the world—does not believe in the existence of the subconscious mind. He believes that a far more potent and dynamic power exists. He believes that this invisible power is the very same power Jesus used when on the earth, and furthermore Dr. Robinson and the brotherhood believe and teach that this mighty spiritual power can be contacted at any time, and without any abnormal exercises of any sort. We teach this power is not within but has its source in a far different direction. We believe the spoken words of the Galilean carpenter to have gone a thousand miles over the heads of his hearers 2000 years ago, and we believe that the full significance of them is just being caught. We also believe that the world is on the verge of the most stupendous spiritual upheaval it has ever experienced—the advent of Christ being of small importance when compared to it.

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Every Reader of this magazine who will send their name and address to us will receive FREE, our booklet, "THE LIGHT OF LIFE". No obligations at all. (NOTE: To former students. The teachings of The Brotherhood are NOT our large course "PSYCHIANA"). This booklet tells the unusual story of how Dr. Robinson's teachings in one short year went practically all over the civilized globe. SEND FOR IT NOW.

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# The Occult Digest

*A Magazine for Everybody*

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EFFA DANELSON, Editor and Publisher

WE STAND FOR TRUTH UNMASKED

Make the world safe for INTELLIGENCE

VOLUME 7

NUMBER 11

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Published Monthly by THE OCCULT DIGEST COMPANY  
1900 N. Clark Street, Chicago, Illinois, U. S. A.

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Subscription Rates: United States, \$3.00 a year. Canada and Foreign \$3.50.  
BELLE L. GOULD, Circulation Dept.



## Thanksgiving

The TRUE OCCULTIST in whatever organization found, does not wait for an appointed day to peal forth their THANKS—but at this particular ZENITH they are rejoicing and giving thanks for the privilege of leading an enslaved world into paths of FREEDOM.

Rejoice and be exceedingly glad—the day of emancipation, for those who can see the Light of Truth, HAS COME.



Without Fear  
or Favor

# IN TUNE WITH

## COMMON-SENSE

### Shall Men Perish From the Earth?

**M**UST we prevent the birth of a child because of poverty?

To refuse to bring children into the world to become slaves or soldiers is a mother's right. For mothers to have to refuse to bring children into the world because of poverty is a blot on the nation and civilization, for Nature has provided bountifully for all her children.

It would be far better for the human race if the governments would interest themselves in caring for and providing for their people, making it possible for women to bear and raise their children, than to destroy the fruit of the womb. Change the living conditions, and there need not be thirty million starving children. Prevent the money and land hogs in every country from making it impossible for mothers to raise healthy children.

Birth control, even if it should reduce the population to a half dozen people, would not change the situation as it exists today. Advocating birth control is just another expression of selfishness. Clean up the slums by making it financially possible for men to take care of their wives and children. Then we would have an ideal democracy.

This is an enlightened age. Better men and women never lived in any age. Ignorance and slums are not the results of large families. Selfishness on the part of those who scheme and plot for greater possessions is the cause of ignorance and the slums. High taxes, unreasonable interest, treachery and robberies by those high in office who deceive the workers, contribute to poverty and create slums.

The false interpretation of Life and lack of proper training of the youth bring sorrow to the world. Degrading motherhood does not teach the boy his duty when he becomes a man. The false teaching of boys concerning their duties as men ruin women and homes. *Remove the slave idea from the human mind.* These false ideas make men profligates and women prostitutes.

Encourage child-bearing by making it possible for the mother of the race to give birth to her child under proper conditions. Protect wives from the abuse of husbands during pregnancy and prevent feeble-minded children.

There is room enough for all if the government would become interested in the welfare of the nation's men and women *before they are born.*

When the government wanted men, did it want feeble-minded ones? Should it then not look after its child-bearing men and women at least as closely as the domestic animals are looked after? Let the government open its eyes to the *great loss of human life* and do

something worth the doing for *the new race* by caring for the mother, protecting her from the male, providing her with proper environment, food, clothing, and care. Then indeed it can be said of us that we have found a way to increase our number of healthy children. *Then we may herald our "civilization."*

Small families breed selfishness. Let the government *wake up* to its duty to the mothers, if it would avoid a disaster to the nation.

### Realize!

**R**EALIZE that this is the hour of Life. The beat of your heart is ticking it off. What have you begun that you did not finish? Did you attend to the business of protecting your wife and children against the making of unjust laws?

Realize that there is a one-way road, and *win.* Life is a circle. The goal from which you start is the goal to which you return. Your reception at your home-coming depends on just what you scattered to the winds on the first half of the journey.

Realize before you start that there are just three things you need—*health, clean hands and good judgment.* If you have not inherited these, stop at the first danger signal and turn the switch. If your storehouse is filled with these fruits of Life, you can run at top speed and never tire. All along the road are *sign boards.* *Heed their warning.* You can't lose your way. You can speed up or slow down, but you must *keep moving.* *It is the law.*

Realize that the body called *Life is a vibratory force* pushing you *forward.* You have no will in the matter; you *must* move forward. Time is motion and controls the universe. You, as an individual, are privileged to *direct your course.* Once you realize that this is *your right,* you have *conquered fate and mastered your destiny.*

### The Independent Thinker

**T**HE independent thinker brings the long prophesied message of progress. Notwithstanding the false interpretation of the message of the seer of Galilee, its keynote was progress. The light of knowledge has come to the people of the earth through the independent thinker. Shall we destroy its brightness by destroying its messenger? Jesus came "not to destroy the law but to fulfill it." Was he not the independent thinker of his days? His aggressive message to the world was no greater than the message of the independent thinker of today. Religious bondage was no greater then than today, as is shown in the 23rd chapter of St. Matthew, when Jesus delivered a most scathing lecture in the synagogue, against

# OUR TIMES

By Effa  
Danelson

## EDITORIALS

the representatives of the Scriptures. In part he said: "Whatsoever they bid ye do, that do, but do not ye after their works for they say and do not. They bind heavy burdens on men's shoulders that they themselves will not move with one of their fingers. They love the uppermost rooms at feasts and the chief seats in the synagogue and devour widow's houses and, for a pretense, make long prayers."

It was the spirit of justice and of progress that inspired Jesus to act in behalf of humanity. It is this same spirit in the independent thinker today that makes him fearless in teaching the truth as he believes it.

Jesus was against bondage in the religion of his day, and sought to change it. The independent thinker is against the bondage in religion today. The 20th century is so resplendent with discoveries that prove the falsity of so much "religious truth" that the independent thinker frees himself from all such doctrines, choosing to live in accordance with nature's law, enabling him to become master of the elements which were so greatly feared in the early centuries.

### It Will Interest You

**I**T WILL interest you to know that *this* is the age that has been prophesied by prophet, seer and priest.

This is the age when men will turn their eyes heavenward to view the wonders.

This is the age when old laws shall pass away and new laws be established; the age when man shall triumph over the seas, the land and the air; when man shall see the greatness of his own being manifest in life.

Through the result of scientific research into the secrets of nature, man shall triumph over ignorance and by the power of thought shall control disease, the enemy of mankind.

We are just entering into the cycle known as the *Emancipation Era*. New and strange doctrines will be preached. These teachers will announce themselves in the language of symbols. A great intellectual wave will sweep the world; youth's demand for its rights will cause consternation in conservative circles, but youth will be enthroned and in its greater vision will proclaim a law that will force justice to the children of men, thus bringing salvation to the world through the understanding of nature's law.

### The Searchlight

**I**N SEEKING knowledge, man has ventured far from the staid and fixed law of ancient philosophers. The ministers of today are tenaciously *lamenting* this fact.

The searchlight of the adventures of the mind will

restore the lost art and revive the *Lost Word*. Man is a triune being; his powers are manifold. From the brute to the angel is a mighty step but man in his quest for understanding has dethroned the brute, unwinged the angel and enthroned reason. The great searchlight with its limitless power has replanted the Garden of Eden and returned husbandry to the kingdom of Life.

The searchlight of reason floods the mind driving out the skulking shadows that have kept men in mortal terror of some unknown and undefinable ruler.

The searchlight of reason is opening the door for the triumphant entry of man into the secret chambers of his own being, enabling him to interpret the symbols of mythology and create new roads to Heaven. In its path, true glory is to be found. The coming heir to the kingdom will be the son of Knowledge. The avenger of men's souls will have been swallowed up by that great effulgent *Light*. The knowledge that God is only a term for law directs the mind of the searcher for truth, to analyze the law.

The searchlight of knowledge has given to the child of the future a passport that will carry him safely through eternity.

### Pay the Price

**P**AY the price if you would have success. Take the responsibility. Carry the load. Be true to the trust reposed in you. When men assail you, judge yourself, not them. Think of yourself as you would have others think about you. Be energetic, keen to the perspective of another's view. Think consecutively. *Logical thinking is indispensable to success.*

Pay the price, if you would be happy. Reason when reason is needed; weep when weeping will cheer; laugh when laughter will carry the day. Comfort those who are less able to bear sorrow. Lift the load for the weak one who is not gifted as you are. Lend a hand to those whose burdens are already more than they can carry. *On this road happiness lies.*

Pay the price if you would have health. It is not so much *what you eat* as it is *what you think* and how you *sleep*. Let your appetite and your reason govern your eating. Drink to the health of your body rather than to your friend's happiness. *Think the thought that stimulates you to deeds that live for the service they render.*

In no wise let sleep come to your eyelids at the end of the day until you have made yourself worthy in your own sight. When you can truly say at the close of the day, "I owe myself nothing," you have paid the price.

Success, happiness and health are the three graces that shape men's lives. They exact the toll before they open the drawbridge. *Pay the price, then pass.*

# What Dies At Death?

Reprint from *The New Era*

THERE is life in the human body for many years after death. This is a bold assertion which looks rather startling in cold print. The reader, at once, calls for proof, but what is proof when applied to life or death. We have no definition of life acceptable to science and death is but a condition with a question mark. If we do not know what life is, how can we define death? Here we get into a blind alley of intangibles, but the mind is capable of putting the unknown, at times, to very effective use. We do not know what electricity is, even light is not scientifically understood, but both are in universal use, as in life. Death offers a different problem. It would be hard to find any practical use for death, but, in it, the undertaker and military leader finds an important valuation.

When we seek to answer the question—"What Dies at Death" we are bound to include the entire realm of animated nature, but this so enlarges our thesis that only a suggestive, fragment of the subject can be presented at this time. Before even this can be offered, it becomes necessary to state that the animal unit, our body, is composed of millions of individual cells. Each cell is, in itself, a dependent but complete life, ever changing and adapting itself to altering conditions of environment. Each cell has a definite span of life, peculiar to its kind. When in health, the full cell functions have been performed; it dies and another cell takes its place. Every kind of substance of the mass of the body is composed of ensheathed colonies of this kind. There is, therefore, birth, the joy of lying and death within the human body for every second of our long lives. The sum total of this immense realm of activities in our bundle of self we call life; its end is death, but in death, as in life's beginning, there is a gradual approach. Not all ends at once nor does all begin at once, but what is the mechanism before birth; what is the mechanism before and after death, these are the greatest unknown problems of mankind.

When the end comes, the breath eases off to nothingness; the heart stops, the blood coagulates; a few tense moments of icy silence; then we say death is here; but what has happened? We write a death certificate; we put down names for diseases and contributory causes that are acceptable, but we have not explained the phenomena of death. The remains are placed in a coffin. Let us omit the embalming fluid and place six feet of ground above the box. Now all is over, we say,

---

## The Juggernaut

HAZEL AZENA LUKE

The wheel of Fate rolls on and on,  
All heedless of the cries of men.  
It grinds each action smooth and fine  
Until the core of worth is found.  
No man need feel that he can hide  
From Retribution's searching eye—  
No man need feel that he can claim  
The prize of fraud—dishonest gain.  
The wheel of Fate rolls on and on,  
Each action brings its own reward;  
The souls of men must be refined  
Before they can be souls of gods.  
The Saviour stands in tempter's garb  
To ask of man, his true desire;  
When only gold is in the soul  
No tempter's garb can hide from him  
The truth of God's Eternal Plan.  
By his own actions man will climb  
From finite state to Infinite.

---

but is it? How about the ancient instinct that places food and implements in the grave? Why do we visit graveyards with mingled awe, fear and reverence? Is there nothing in an instinct that is universal?

A year later, we open the grave; and with a good deal of interest and excitement and reverence, leading to a vague, but impressive, fear that challenges explanation, one brave mortal, with nerves of steel, opens the box. The other observers are at a distance. Their position and expression is that of expected tragedy; cold shivers run to their fingers and toes and there is an iciness up the spine. If death is the end of things, why all of this excitement? The brave worker, who, with rare courage and steady hands, opens the box, jumps back. In his face, there is the terror of an age of agony—his eyes seem to pop from the sockets—his breath stops. He feels his hair rise—his knees cave—those, that are looking on, are ready to run, but no one dares to be a coward. If this body is dead, buried for a year, what inflicts terror into the living?

There is a whispered, jerky conversation; a long exciting wait, with the chill of death in everyone of the group. The silence of eternity among the living. With guarded steps, they come closer; faces become pale; eyes reach out; knees

tremble; a nervous peep at him, long dead; and back again for a consultation far enough away that the ears of death cannot listen. If death is death, why all this living death in those that see death.

Now, with the icy resolutions of a united front of those who would see they have nothing to fear, all go close to the box. For a full ten minutes, not a word is said. The undead picture of the dead is taking form in chilled brains. What has happened? asks one. Was this man dead when he was buried? asks another. The sight is unbelievable. No words can describe the face of the dead man. If death is death, why this fear of death?

Let's take another breath, find some courage and take another look. The man was buried, cleanly shaven. Now, his whiskers have grown; his hair is long and his body is turned side-ways. Horror of horrors, was the man buried alive? They rip the clothing down; touch the skin and step back, as if fearing a living jump from him long dead. The skin is cold, clammy, but it has not the feel of death. Again, all step aside to compare opinions. Now, at least, fear has become a settled frozen passion and all have voices and opinions. Again they go back and press hard the body within the coffin. One exclaims, "it is warm" and there are further tests and all agree that the inner body is warm. There is more excitement; more mystery; more terror. Leave the cover off to let him have breath, says one, but he walked off a good distance to get some long breaths himself.

Now what has happened to that excavated body? Exactly what happens to all after death. The hair, the finger and toe-nails under some conditions, continue to grow for years. The interior of the body takes on a new life after death; we call it "putrification," but no one knows what part the still living cells of the body take in this process, but call his condition by whatever name we will, the cells which caused putrefaction were a part of the living body and nothing was added after death. It is real life, with the process of cell-birth and cell-death still going on for many years after death.

Just how much of the vast amount of microscopic life of the intestinal tract lives after death, no one knows, but we do know that fermentation continues with the formation of gas which gas often so distends and distorts the body that its position sometimes changes and rolls side-ways.

The Eskimos bury a part of their seal catch under a pile of stones each year and these carcasses remain frozen on the out-

(Continued on Page 30)

# The Whole Universe Depends On You

By C. F. RUSSELL



C. F. Russell

**M**EN and women everywhere are seeking more earnestly than ever before for Freedom from External Necessity. Some, losing sight of the purpose of creation and missing the privileges earned by their oath of incarnation, shirk the responsibilities of the exalted Grade which Mother Earth has given them, in the endeavor to find this Freedom in supermundane regions. Ironically, Fate, Mistress of Flagrant Injustice, bestows the Fatted Calf on these Prodigal Sons when they return to their senses. For the man who remains at the helm and steers the ship safely through the storm to its destination—virtue is its own reward. In the human Heart resides all the truth, the beauty and the goodness of all that Humanity ever was, or is or shall be. All that functions and works in the Head is governed and guided by the Lords of the Sun; and the organs of locomotion, nutriment and generation are the special province of the Moon-Gods; but in the middle system, that of the heart and lungs, where rhythm holds sway, dwells and burns the Fire which is the essential Man, Adam, the Earth-Being, the “Breather” and the Reconciler-between-Them. The Earth is his Home. There is no grander word in the English language than the word, Home. A language which does not or cannot express the conception of Home is poverty-stricken indeed and the sages of that country will ever look in vain for the Lost Word. This is the “Holy of Holies,” the Jar or Bottle enclosing the Man, the Crystal Palace of Dagda, the Pillar of

Fire,—the Turreted Headdress of Demeter, the Horned Ceres, the Church Steeple and the Witch’s Cap, within which is the Garden of Eden from which ever flows the River of Life. It is no accident that words such as horn, heart, quern, corn and EARTH all come from the same root. If you know your “Mother Goose” or the Emerald Tablet—perhaps the latter will enable us to be more independent of philology—you will remember these words: “Its Father is the Sun; its mother is the Moon. It is the cause of all perfection (i.e. APOTHEOSIS) throughout the whole EARTH. (Meaning that in Man’s hands, or rather in his Heart, is placed the destiny of all created things.) The power (i.e. the Fire, the essence of Man) is perfect if it is changed into EARTH.” Then Hermes goes on, directing us to work out the formula of Prometheus—“then descend again to EARTH and unite together the power (this refers to the power which the Holy Spirit bestowed on the Ultimate Particles, the Chymical Marriage which made them “Breathers” and capable of forming living bodies or themselves) of things inferior and superior. Thus you will possess the light of the whole world.” Then Hermes points out the nature and function of Adam, or Man, with respect to the APOTHEOSIS of the Ultimate Particles. He says: “This thing (meaning the Fire, the manifestation of the Third Person of the Trinity in the Human Being) has more fortitude than fortitude itself (all the raging winds of the endless abyss cannot extinguish this fire, nor all the oceans of eternity quench it) because it will overcome every subtle thing and penetrate every solid thing (the core of matter itself). By it the world was formed.” See 1 Gen. 1-31. We have no bone to pick with the Prodigal Sons who play the game in the time-honored way; it is those who get lost in a dark country and cannot find their way out or home, who even fail to write home at Christmas time, who need our sympathy but hardly deserve it.

Our Adepts stand with their Heads above Heaven and their Feet (i.e. the Domain of the Lunar Lords) below Hell. This unmistakably locates their Hearts. Those who imagine that “spiritual” is a word which refers to a land where disembodied spirits dwell do not know that the Spirit or RUACH is the spark which makes us Human. There are no disembodied spirits. A thing without a body is a nonentity. For example, when we speak of the spirit of Christmas we refer to a living, “breathing” reality, which

weaves for itself a pattern of magic power right here on earth. The spirit is the “Dang an sich” of Kant, and the Infinite Without unites (is identical with) the Infinite Within giving birth to the microcosm which is Man, the Crowned and Conquering Child. Nuit, Hadit, Ra-Hoor-Khuit!

Each age has its own cosmo-conception. Man is put here to make the cosmo human. He spiritualizes his environment by giving it a meaning, a use; the world conforms itself to his concepts. These concepts, when true, are generated by love. The ancient Egyptians, the original Alchemists (Khemi means “Egyptian”—“al” is the article) willed that the Sun be Raa. The rising sun was Hrumachis, the setting sun was Tum. The noonday sun was Athoor and the sun at midnight was Kephra. They made elaborate pictures of each of these gods, and invented heroic tales and legends about them, which enshrine the magic formulas of the Egyptian soul. Thus they humanized the cosmos. They used what was revealed to them by their senses, and all the other faculties which Earth had succeeded in developing in them, for the benefit of Earth, Herself, realizing that Mankind is the Heart and Soul of the Universe. For the Universe without Man has absolutely no meaning at all. Evolution enables Man to create better and better cosmo-conceptions, the inspiration for which comes to Him directly from the cosmos itself. For it is the cosmos which is coming to consciousness in man. Consciousness is the affair of the cosmos. Cosmic consciousness is the destiny of each one of the Ultimate Particles. A cosmo-conception, at its birth is the product of clairvoyance. The Eye of Shiva opens, the shadow of the universe which is nothing but the crystallized residue, a shell (or Qliphoth) deposited in the previous solution of this same problem, when the last Alchemist performed the first half of the GREAT WORK, the solve of the formula, flees before the light which is shed from within the Light-Bearer and he beholds Reality as it is; he is in the state of cosmic-consciousness. He is Hercules who has slain the Infernal Dragon, whose Head reaches even to Daath. But he has performed his GREAT WORK to save humanity, he is therefore the Saviour, the Messiah, or Redeemer. This Dragon or Serpent (Nechesh) is called evil to conceal its Holiness, for the Hebrew words are Qabalistically identical: MShIch and NChSh both add to 358. This is the Kundalini of the

(Continued on Page 30)

# Mass Unemployment, Its Causes and Probable End

By ROLLIE CALVIN HILL

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THE causes and probable end of mass unemployment is a matter of interest to mortals in general and a matter of special interest to Occultists and Spiritualists. This is so, for the reason that the human soul is imprisoned in an animal-like body that *must* have a reasonably steady supply of food, shelter and clothing before mortals can *afford* to continue their interest in occult and spiritual matters.

In any event, the panic that began in 1929 means that all civilization has reached a point of balance from whence it can not continue without greatly altering the system of interest on money, or unearned, unequally circulated money, that grew faster than civilization could support it. True enough, many experiments will be made under the vain hope of keeping up the system; and, National election years can bring, or an elected administration can offer, a period of prosperity temporarily borrowed from future generations; but such financial juggling will not forever purge panics from the bowels of civilization.

In other words, history records the present period of mass unemployment and those of the past, simply because a number of mortals exceeding one half of the population did never band together as true brothers for the purpose of removing the *cause* of panics. Therefore, while waiting for that far off date when unemployment will end, because every person will have exercised their Christ or sub-conscious mind within, the most practical step toward the end of panics, is for the individual to realize that *effects* can not be ended until their *causes* are intelligently understood.

But, one obstacle to the end of panics through methods of peace, resides in the fact that those who profit from the *cause* of panics as well as those who profit from sacrifices of unemployment, are selfish and greedy enough to do all within their power to prevent the forming of a true brotherhood of man; since such ghouls are those convinced that a harsh survival of the fittest is Nature's true bible. Therefore, since it is next to impossible to prove clearly that mass unemployment is due to a form of plotting, we must be content to understand the principles that

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## A Scientist's Creed

By Martin V. Whitacre

Our ponderous sun is but a star,  
And many million more are known  
To be the source of life an' power  
To other worlds just like our own.  
Were these evolved from fire an' smoke  
Or created by some magic stroke?

Who made all these shining suns,  
These brilliant orbs we nightly see,  
And set them whirling every one  
Throughout all space and eternity?  
These were created as He had planned  
By Divine thought at His command.

What is God, Life and Mind?  
Was man created, how and when?  
Was he evolved by laws Divine  
From lower forms to his present ken?  
From a single cell to millions more  
In living things, the genius we adore?

Mountain caves and plains on earth  
Mark the paths that he has trod,  
Step by step from a lowly birth  
He struggled onward with staff an' rod  
Far above crystal plant an' clod,  
"Some call it evolution, others call it God."

This human being this biped king,  
Man and beast, mud and flame,  
Saint and savage, some dual thing  
Who destroys and kills in endless shame  
All lowly creatures his own fellowmen,  
With savage hate for greed and gain.

Man's traveled a long and distant road  
Through valleys, forests, hills and glens,  
Falling and stumbling with his heavy load,  
With doubt and despair these ignoble men,  
These benighted children, these immature minds  
Have left their imprints upon all mankind.

All cellular life is an ethric wave  
Evolved and involved in countless things,  
In myriad forms, in endless ways,  
Creeping and crawling on foot and wing;  
From sources unknown 'twill always be  
The supremest miracle and deep mystery.

What is God? No one can say,  
Or "see his face and live" that day;  
Idoles and idols an' all false shrines  
Were creatures of some primitive minds;  
They have no place in progressive trend,  
In science and knowledge with scholarly men.

God is a spirit, He's law an' love,  
The Divine energy in all living things;  
The "Greatest I Am" within and above,  
The Divine essence in the soul that sings  
His praises, His goodness through eternity;  
So keep us, Oh God, at one with Thee.  
—(Reprint from the "Cincinnati Enquirer")

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do not cause a feeling of brotherhood among divided groups of our citizens.

For instance, during mass unemployment the members, of churches differing in creed, of secret orders, labor unions, together with members of the American Legion and the more limited Overseas Veterans, are all so busy taking care of their divided brethren that the outsider is not favorably impressed with the half brother idea. Again, during panics, relief or the dole is mainly offered to those who are married, as if the single man and

woman has no right whatever; and, persons so divided by this pet idea of politics do not regard each other as brothers. At all times, the principles of stockholding employees and the pieceworker operating labor eliminating machinery, does it's bit toward turning brother against brother. (See St. Mark 13: Verse 12.) Likewise, those who would like to take a drink of Christ's marriage feast wine or the like, are totally unwilling to regard the flint hearted fanatic of Volstead law as a brother. (See St. John 2: Verses 1 to 10.) Thusly, the paying of a soldier's bonus, and many other causes of a divided people, so satisfies one favored class that the other class does not appeal to them as a desirable brother of a common cause.

All things considered, it is easy enough to see that the individual can do but little else to remedy these states of being except to keep informed so as to become a worthy member of any organization qualified to end panics for all time to come. Meanwhile, we may derive comfort from the fact that mass unemployment will end when the judgment day of scripture begins. (St. Mark 13: Verse 32.) Indeed, since the people were divided by a subtle propaganda of selfishness that entitles them to relief, this and many facts indicate that some kind of judgment day is very near.

And, when that period of judgment ends, the only survivors will be those who *have*, and hence are brothers enough to be worthy of continuing a safe and sane form of civilization, by means of such as the telephone, electric light, radio, motor car, aeroplane and the like. (See Matthew 25: Verse 29.) Therefore, from now on, study the unfolding of future world wide events and learn, believe or disbelieve and *yet* learn, for this life is a school of experience and it's final diploma is membership in a true brotherhood of man.

When we seek for the solution of a problem we should not be satisfied with the answer as it appears on the surface of things. We should look for the underlying motive or principle. Question it, analyze it, work on the same lines as does a chemist who must be absolutely sure of each step of his work. We bring success into our lives by analytical thinking.—  
W. F. Poole.



# HEALING

By FRANK B. ROBINSON, D. D.

*When the Editor asked me for an article on healing, little did she know how hard a task she had set me to do. When our work started I had no intention whatsoever of stressing the healing end of the teaching. It seems, however, that this end is destined to become a very important part of our work whether we want it that way or not. I consider the healing of the human body of very secondary importance to the spiritual healing, which is the breaking of the true light of God. For when that light breaks, then of course physical healing follows as naturally as the morning sun chases away the shadows and the gloom of the night. I am somewhat disappointed too, that so much effort should have to be expended on the healing phase of our ministry, but as the cards have fallen that way we shall play as the cards fall. What I wanted to do though was to have people grasp the great spiritual power behind all healing first—and then the bodily healing would come. Probably it will all work out for the best though.—F.B.R.*

**N**OW as for the healing itself, and how we do it—I am at a complete loss to explain it. In fact I cannot explain it. Neither can any one else practicing real and Godly healing. I know how I put the Law into operation, but even that is hard to describe. For in the first place may I say that all healing is simply a placing one's self in the path of the LAW—GOD. There is no other sort of healing. One can gaze into crystal balls and anoint with oil till the crack of doom and when it cracks there will still be no permanent healing. There are those who, by sheer will power, force themselves into an unnatural healing, and there are those who use "talismans" and other "hocus-pocus" and through self-hypnosis more than through anything, it seems for a while that such an one may be getting some benefit. But it soon passes for the unnatural mental strain cannot be long kept up. What I mean by healing is the quiet, sweet, lasting, and permanent healing which the mighty God-Law behind this universe gives, and gives automatically, the very moment the Law has been complied with. Now that the myth of Jesus being a one-third part of God has been exploded, with practically all the other religious myths, and by the way the Jesus story never was anything other than the story of Christna who lived and maybe died 1200 years before Christ. Now that

these myths are out of the way it leaves the human race with only one alternative. It places them face to face with God—the mighty Maker and Ruler of the universe. And that opens untold possibilities. For when the very fraudulent and asinine claims of the bible and the preaching peasant of Palestine are discarded, then man can, and automatically will reach out for the correct and real power behind the scheme of things as it exists. And when man does that—he finds God. He doesn't find any holy ghost or any Jesus—he just simply finds the God Law. And that law means health. It means Life—eternal Life. It means peace, it means success. It means a full and complete understanding of everything existing. I know that. I know beyond cavil or shadow of a doubt that such a Law exists—and I use it of course.

Probably the explanation may be a little better understood if I tell the Occult Digest readers just how these healings of ours, which are considered quite miraculous, many of them, are accomplished. Let me take the first case I think of: a case of cerebro-spinal-meningitis. The doctors have pronounced death but a matter of a few hours and the relatives are wired for and have arrived. I receive, or one of my associates receives a telegram stating the conditions, and an appeal for help. Speaking personally—the very moment I receive that wire, I look at it, and instinctively and automatically I quietly direct my thoughts to the mighty power of God—the great ineffable love—and there comes to me at once the correct wire to send in return. Usually it is to the effect that marked improvement may be immediately looked for. Sometimes it is an instantaneous healing, no matter whether the patient is dying or not. But I receive at once the answer to the telegram, and at once send the answer back. What I actually do is this—I know beyond any doubt that the mighty power of God IS. I know that it is the LAW that no manner of disease can stand against that power. And all I do is to throw that knowledge against that illness and the results are usually very sure. Then I forget it entirely until the letter or the telegram comes in telling me that the patient is better.

Our students and associates are making the same remarkable demonstrations. There is one lady in Twin Falls whose experiences are phenomenal. She has not yet finished her course with me, but immediately after commencing it she grasped

the principle involved—and the results are certainly amazing. But if you ask me to tell you "how"—I must confess that I do not know. I cannot give any physiological reason how these diseases disappear. Nor am I interested in such a reason. I know they do—and that's all I am interested in. Last night, after ten o'clock, my door bell rang, and on answering it a man from Seattle on crutches with a paralyzed leg for 26 years stood there. He had crutches and a steel brace on the leg. We talked for quite a while. Inside of 30 days that man will be able to go without crutches. In fact we made plans last night for him to take over our work in the Dominion of Canada as soon as he is healed. It might seem funny to others to hear us sitting there discussing the future Canadian program with this fellow, a paralytic. But the question of the healing never once entered into the conversation after I had assured him it would soon be. There is the part of the Law which works. He does not doubt the power at all—and certainly I don't—and the cure will be affected. I'm wondering as I write this what the "orthodox church" will think when they find out what a hollow sham their religion has been to date. A big preacher said to me yesterday, after having gone through some letters and telegrams I received—"Well, brother—you have something the church hasn't got—something entirely new too." We assured him that it was not new at all—but that it was the power Jesus spoke of and used—although he was nothing more than a man and a very unimportant man at that, for out of over 300 authentic histories of his country, all of which were written by men living at the time, and in the country—not a single mention does any historian ever make of either Jesus Christ or any of the supposed miracles he worked. That's significant surely. However—if he lived—which I think he did, he certainly knew the great God-Law which we are beginning to understand today. It's not new. All it takes is a demolishing of the heathen and pagan "church" institutions with their man-made gods, for the true Light to shine.

Another case which is reported in our little monthly magazine for August this year. The head of quite a business in St. Joseph, Mich., is suffering from varicose veins. They are very greatly swollen and she is in intense pain. The condition is serious. She contacts us, and, to use her own words—"The result was almost in-

*(Continued on Page 28)*

# THE G. T. MANUAL of

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# SIDDHAS "MYSTICISM"

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By B. V. CHANDHA

(Continued from October)

**(3)** THE third center is "Mani-pooraka," a little below the navel, this is the epigastric ganglion, energized by the spleen glands.

(4.) The fourth centre is "Anahata" in the chest. This is the cardiac ganglion, energized by Thymus Glands.

(5.) The fifth centre is "Vishuddhi" in the throat. This is the Laryngeal ganglion, energized by the Thyroid glands.

(6.) The sixth centre is "Ajna," midway between the Brows. This is the cavernous ganglion, energized by Pituitary glands.

(7.) The seventh centre is "Sahasfar" in the mid-brain. This is the crown ganglion, energized by the Pincal gland.

25. Now, these centres or glands, as you may prefer to call them, are the crystallized Radio-Vortices of the vital vehicle in man which constantly transmute their internal vital secretions into units of spiritual force. It is the evolution of this spiritual potentiality in man that can immortalize him in the physical with all the adjuncts of perpetual youth and peace profound.

26. Mention has already been made of other glands with "ducts," which are also essential for the normal up-keep of man. But then the difference between the "ductless" glands and glands with "ducts" is this:—that while the former are capable of internal secretions alone, the latter are capable of forming both internal and external secretions. Of these glands which form both external and internal secretions, the testicular gland has been recognized as being the most important one for regulating procreation of progeny or physical rejuvenation of the individual.

27. It has now been established on empirical basis that the pronounced virility, generally observed in both sexes, is the direct result of the constant production and natural absorption of the vital secretions of the sex glands. It therefore follows that, where there are signs of greater strength, health, beauty, and optimism, there verily should exist a greater capacity of the sex glands and a greater facility for ready absorption of the secretions into the system. Inversely, then, old age and decrepitude are the inevitable results of the shrinking of the Gonads and of the consequent poverty of vital secretion and re-absorption.

28. In several cases, experiments in

transplantation of the sex glands of monkeys into persons whose glands have become atrophied have proved quite successful. Instances there are many where impotent persons have become all right after being injected with the testicular extracts of other beings. This medical process of curing the physical defects and of restoring lost manhood, which is in effect nothing but a process of rejuvenating the depleted system, throws a world of light upon the sublime conception of physical longevity, by and through strict observance of "Brahmascharyyam" or celibacy.

29. "Brahmascharyyam" is a physical and moral training ground wherein the Neophyte is taught how best to control and re-absorb the secretions of the sex glands; to exercise and keep them always in a healthy condition so that he may learn to live the "life superlative," through regeneration. The internal, vital secretions of the sex glands begin to form from a very young age and are being naturally absorbed into the system. But then the external secretions of these glands appear to form rather late in life with the maturity of the sperm and are largely used by the animal man for purposes of fertilization through the complicated reproductive apparatus in him. The internal secretions of the sex glands, which are automatically absorbed into the lymph and the blood are naturally carried to the brain and all other parts of the body for giving them nourishment and strength, which, in turn, impart tone and character to the individual. For the harmonious development in symmetrical beauty, solidarity, health and strength, constant production and re-absorption of the internal secretions of the sex glands is *absolutely essential*.

30. Filthy thoughts, bad associations, may prompt in one sexual stimulation, which is the primary cause for the generation of the external secretion! But production of such external secretions, incontinently, under sex stimuli, will, as a rule, stop formation of internal secretions which are so vitally important for the prolongation of human existence. This internal secretion of the sex glands is known as "Vojas," and the external secretion of the sex glands is called "beejas." As already explained, the former gets naturally reabsorbed into the system without any voluntary, conscious effort, but the latter is never so; it has

a tendency, after filling up the seminal vesicles, to empty itself out at the slightest provocation.

31. Now, then, the Immortals have cheered humanity with a hopeful message to the effect that even this external secretion of the sex glands which is ever ready to flow out of the system, can be effectively prevented from wasting itself away through emission, voluntary or involuntary and be reabsorbed by practice of yoga and Kalpa austerities with marvellous results. Mark well, this external secretion of the Gonads, which is the real cause of life to a new being in the human foetus, is not only capable of giving life, but also, of "re-newing" life. This truth is hardly recognized by the religionists. The immortals were thoroughly conversant with certain mystic exercises and practices by which this external secretion was reabsorbed into the system. The Siddhas have given out many such valuable secrets to the world through their apostles.

32. In the present "Manual" there are hints and suggestions as to how the external secretions of the sex glands may best be reabsorbed, by and through individual efforts, which are of paramount importance for rooting the aspirant on the vantage ground of physical re-generation and longevity.

33. In "gnana sankitinee" Tantra, it is laid down:—"Na tapastapa ityahur brahmascharyyam tapottamam, — Oordhareta vabedyastu sa Deva natu Manusha—ha." The sum and substance of this pithy quotation is that the real penance or religious austerity is "brahmascharyyam," and nothing short of it. He who actually allows his vital semen to be re-absorbed into his system without giving it any chance for emission is not a man but *verily a God!* Such is the supreme ideal of Brahmascharyyam, upheld by the South Indian Supernals.

34. Dear lover of light, wisdom, and power heed to the message and be advised in time to get equipped properly, so that you may be the better able to carry thy cross in a manly fashion; I mean thy mystic cross with its seven mysterious roses of the Rosicrucians, which in very truth symbolizes thy own individual being with its seven spiritual centres, or seven scales of notes with which you are to play the symphony of your life's music on the stage of being.

OM PEACE UNTO ALL.

# How the Stars Guide in Choosing a Wife or a Husband

A Series of Twelve Astrological Articles

By C. J. COFFMAN

*This is the eighth of a series of twelve astrological articles which C. J. Coffman is writing for The Occult Digest.*

**S**CORPIO is your sign of the Zodiac if you were born between October 22 and November 21. One of your outstanding qualities is the ability for hard work. But don't worry, you have brains enough to overcome that.

Incidentally you have a keen sense of humor. You may or may not have a little curl right in the middle of your forehead, but you certainly are capable of being very good, or developing things more horrid.

### *Typical Peacemaker*

Your qualities of character make you a natural collaborator, a typical peacemaker. You can attract any man you want. Your social graces are impeccable.

The first lover who would naturally be attracted to you would probably be a man born in Pisces, February 19 to March 19. His gentle criticisms, wisely taken by you, would draw you to the attention of the right people in the right kind of place.

He could blend his ideas with yours quite readily and you would soon find that his intuitional knowledge of the sources of things, his scholarly understanding of the process of the social mind would stand you in good stead.

### *Smooth the Way for You*

Especially would his unique qualities smooth the way for you with inferiors, with whom you find it hard at times to express that politeness that gets things done. He could do that with a finesse not often seen.

One of the peculiar things that can easily happen in your nature is the development of your idealism into a strong religious bent and you find yourself a martyr to some great cause.

If in this crisis you can have the strong support of one who understands martyrdom and its causes you can yet make the world acknowledge your great work. Such a man could be born in Capricorn, between December 21 and January 19.

Your aristocratic nature is sometimes too blunt to get the best results from those who occupy a lesser position.

The Mars in you gets pugnacious and you get away from the power you could express by suggestion.

### *Enter the Virgo Man*

The advent of a Virgo man may save the day. He would be born between August 24 and September 23. His quick sensitiveness to other people's feelings, coupled with his avidity for detail, would tend to smooth over the lacerated feelings of those you could so easily wound with your passing harshness.

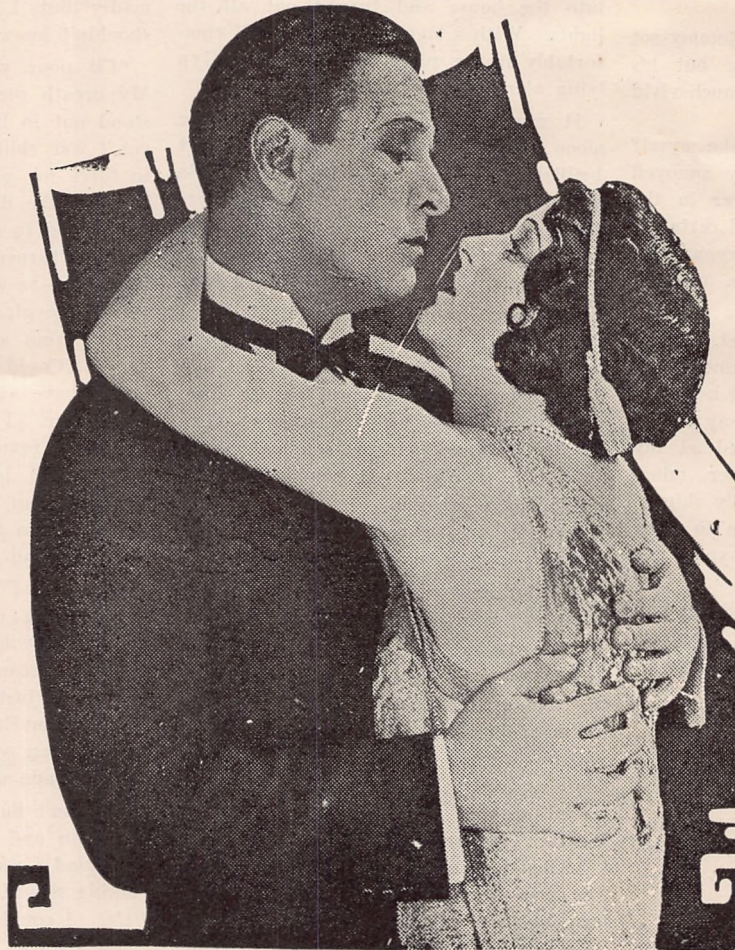
Your natural pride and superb carriage will sometimes exert an irresistible attraction for a Leo man, aristocrat of the Fire signs. He will be born between July 22 and August 23. You will be attracted to him by his lavish elegance, his wide acquaintance

among important people and the probable dramatic nature of his entrance into your life.

After that, the explosion, for he is Fire—real hot fire, as astrologers say. Excellent though his character is, this Leo man should be avoided.

Exceptions there are to all rules, and you make a large exception all by yourself, in that you are so adaptable, so far-seeing and intuitional in your nature that you can match up with nearly anybody.

The world has produced some remarkable women born in your sign of the Zodiac. Among them are Marie Antoinette, Mabel Normand, Hettie Green, Ella Wheeler Wilcox and Maude Adams.



# Ghost Proof

Vouched for by the  
Author Marjorie Johnson

(Continued from October)

"NEVER you mind, inquisitive," I gasped laughingly, almost squeezed breathless. "There will be *something* here for you when you come back."

"You know, mother, I've been thinking of some of the things Jim said last night. I wonder if we're wrong about the way we think."

Again that uncanny feeling came over me. That unexplainable, hushed, wierd sensation. Lewis threw himself down by the kitchen table, obviously quite lost in thought.

"Listen, son! Don't let such tommy-rot upset you. Jim *is* interesting but his stories are to be treated as so much vivid imagination—nothing more."

To save my life I couldn't make myself sound convincing. I was really annoyed with myself. I, a firm believer in the teachings of my parents, should certainly be of firmer stuff. Gyp was nervous, too. He kept pacing up and down, up and down.

Suddenly Lewis rose to his feet.

"Well, I suppose these arguments always have been and always will be. But some of the things that they say surely make you wonder." He smiled at my worried expression, "But never mind, mother, I won't desert the family ship of thinking. Well, guess it's time to start for the depot. I don't suppose you want to go along with dad and me?"

"No, son, not tonight. I'll wait for you here. Bring home as many people as you want. I baked some of those cookies you're so fond of."

"Gee, mother, that sounds great."

I watched them go up the walk. Not many women were blessed with as good a family as mine.

How still everything was. I had never felt so all alone before. I turned into the house to prepare the lemonade. Gyp barked sharply. That was queer, Gyp very seldom barked. I quieted him.

As I walked around the kitchen on my various duties I felt as though someone was watching me—nerves again. I decided I wouldn't let Jim tell any of his wild stories that evening. As I finished, I glanced up at the clock. It was exactly a quarter to nine. I hastened upstairs to tidy up a bit. Those stairs seemed so long, so deserted to me. Just a little ashamed at my new timidity I called Gyp to go with me. I couldn't help but be amused at myself as I glanced down the stairs. Every light in the house was lit. Any one would think that we were holding a party.

I had planned to wear a bright new

dress that I had just bought—but whenever I reached for it, I always drew my black one out of the closet. I put it back, reaching for my lighter one, but again I found that I was grasping my black one. Finally, thoroughly vexed, I put on the dark one.

Gyp kept up his constant pacing.

"What ails you, Gyp?" I demanded crossly. "Can't you keep still a *second*?"

Gyp whined softly for an answer. He sounded eerie. I shivered.

After dressing I placed the lemonade and cakes on the porch table, then I went into the house and turned out all the lights. With a sigh I settled myself comfortably in my porch rocking chair, Gyp lying alertly at my feet.

It was as light as day outside. The moon was full and illuminated the street brilliantly. There wasn't a person in sight. How fearfully alone I felt. There was a distinct chill in the air. The dog at my feet was shivering, small moans escaping from him. I stooped to pet him.

Suddenly, through the white stillness of the night, the train whistle blasted twice in succession. I jumped to my feet and Gyp crouched against my legs so hard that I very nearly lost my balance. How ghastly a train whistle sounds on the quiet air of night. It sounds like the wailing of a banshee.

"It's all right, Gyp. They'll be here soon," I said to comfort myself as well as the dog, and sat down. The town clock solemnly tolled nine o'clock.

Down the street came Jim Evans. I was relieved to see some one. I realized that being alone wasn't good for me in the mood I was in. How fast Jim walked, with a queer, floating motion. I had never noticed that peculiarity before. He waved at me. Gyp leaped to his feet, emitting the most blood curdling howl. I hushed him and advanced to the steps. Jim was standing by the rose-geranium bush, picking a spray. How odd that I hadn't heard the gate creak as he came through. Now he was coming up the walk very slowly. Gyp was trembling worse as he approached, almost cowering, his frangs were bared, his eyes were terror stricken.

"Why, Gyp," I remonstrated, "you know Jim."

I wondered vaguely if Gyp was going mad. But my attention was riveted by Jim's slow approach to the porch.

"Good evening," I called. "Why didn't you wait for the boys?"

He smiled faintly but he never said a word. Just that slow measured approach. It was queer he didn't answer.

On he came, that sprig of rose geranium held in his right hand. He seemed to be gliding. Now he was at the foot of the steps.

"Won't—won't you sit down?"

Still he did not respond. How cool it was. How dreadfully white his face looked in the moonlight. Why didn't he say something?

"I'm glad you came early! I was feeling lonely tonight!" I had to say something. The situation was uncanny.

He just stood there. He seemed to be part of the air. My heart was thumping madly but I was determined that he shouldn't know that he was scaring me.

"I'll pour you a glass of lemonade." My breath seemed choked. Perspiration stood out in beads on my forehead and yet I was chilled. It was all I could do to force my words. I went to the table to pour the drink. My hands shook so that I had to steady myself on the ledge. When I turned toward him to offer him the drink—he was gone. With a shivering clatter the glass broke in many pieces as it fell from my nerveless hand. I was alone. Could I be going insane? I would have sworn that Jim Evans had been there. I searched avidly for some proof and found it. There, in the middle of the path, lay that spray of fragrant rose-geranium, palely green in the moonlight. I ran to the side of the house. Maybe he had gone around there and hid.

"Jim—Jim!" I called frantically. Gyp was barking excitedly. My echo came back to me wildly, but that was all.

Then I became angry! This was carrying things just a little bit too far! As long as Jim Evans had been a gentleman he had been welcome to our home. But *this* escapade was unforgivable.

It wasn't but a few minutes before I saw Tom and Phil coming home—alone. How glad I was to see them. They were walking slowly. *Why didn't they hurry a little?* I couldn't wait to tell them.

As soon as they got close enough I started my tirade.

"That Jim Evans was here," I flung at them.

"Jim Evans—here—when?" Lewis stammered.

"He was here a second ago. And he certainly wasn't very gentlemanly. He came up this walk, and just stood here—refused to answer a word I said. And then, to make matters worse, when my back was turned he ran away. It seems to me that he could find something better to do than to go around frightening lone women half out of their wits and he is

(Continued on Page 26)

# The Phantom Cabin

By VANCE HAMMOND



*This experience I am about to relate occurred some twenty years ago.*

I WAS at that time a Forest Ranger, stationed in the central part of Idaho. It was during the summer season and I was on fire patrol duty some thirty-five or forty miles from my station or headquarters and in a section of the country I was not familiar with, and far off the beaten trails of civilization.

That night I made camp on a small grassy flat on the edge of a little mountain stream. When I rode in to this flat, I noticed the remains of a stone chimney, and promised myself that after I had made camp and had supper I would take a look at it, as any kind of an old ruin always held a fascination for me; so after supper there still being an hour or more of daylight, I walked over to the old chimney and casually looked it over, but it appeared to be only the remains of what was once a log cabin although no vestige of the logs remained; only a slight raised place on the grass and weed covered earth in a rectangular shape indicated where the four walls had once stood. I concluded it was built originally by a placer miner and this theory was borne out later upon discovering evidence of placer work having been done along the stream at some time in the far distant past.

I returned to camp, replenished the fire and sat down to write up my daily report. After finishing my writing I thought I would smoke one more pipe before I turned in. I was reclining near the fire with my back resting against my saddle, facing toward the old chimney which stood only a few yards distant when, upon glancing in that direction I was amazed to see what appeared to be a cabin standing there in perfect form. I raised to a sitting position, rubbed my eyes to make sure I was awake; but there it stood. While I sat there dumbfounded, watching, it appeared to take on a bluish gray or smoke color and became sufficiently transparent to distinctly see the interior. A small fire was burning in the fire place which cast a redish glow over the room and reflected many dark shadows. The furnishings were of the crudest sort such as I had seen many times in prospectors' and hunters' cabins, consisting only of a bunk, table, bench and a sort of cupboard on the wall, all made from roughly hewn timbers.

Sitting at the table was a man probably sixty or sixty-five years old, with long hair and beard, dressed in the ordinary rough clothing of mountain men. He was engaged in transferring what appeared to be gold dust from a small vial to a buckskin sack. My attention was drawn in

some way to look at the single small window and there I saw the outlines of a dark face with two gleaming eyes, peering intently at the old man holding the sack of gold.

The old miner after weighing the sack in his hand for a few moments, went to the fire place, took a stick and scraped the ashes from one corner of the hearth and removed one of the stones, exposing a cavity. In this he placed the bag, replaced the stone and brushed the ashes over it; he then resumed his seat by the table, folded his arms across the top and rested his head on them as if to sleep, during this time the two eyes at the window watched every movement.

In what seemed to me but a few moments I noticed the door open slowly, inch by inch and a man entered, stealthily advancing but a few inches at a time until he stood directly behind the old prospector. This intruder with the evil face stood gazing at the sleeping man for a moment or so, then drawing a large six shooter from his belt holster, struck the old miner a terrific blow over the head with it. The impact was sufficient to knock the old man from the bench to the floor where he lay in a crumpled heap without moving and apparently dead.

The murderer bent over the body as if to satisfy himself that the man was really dead, then he went to the fire place, removed the stone, took out the bag of gold and with a look of extreme satisfaction placed it in his pocket. He then walked over to the body, picked it up, threw it over his shoulder and left the room, closing the door after him.

The vision or picture faded and nothing remained but the dim outlines of the chimney as reflected by the light of the fast dying camp fire.

I thought over this strange phantom tragedy until far into the night, then finally went to bed, but not to sleep. I am not superstitious and was unwilling to believe that I had witnessed any ghostly manifestations, but determined when daylight came I would examine the old chimney more carefully. When it finally became light enough for me to see I went over and scraped away the earth and accumulated rubbish on the old hearth stone and in the corner where I had seen the ghostly form of the old man place the sack of gold, there was a rock missing exposing a small opening

*(Continued on Page 31)*

A collaboration of  
Charles J. Clarke,  
Elizabeth Hendricks,  
and  
Louis Philippus

# The Curse

## The Amazing Story of Adele le Deu

*The Warrior's name would be a name  
abhorred,  
And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear forevermore the Curse of  
Cain.*

*Henry Wadsworth Longfellow—  
in The Arsenal at Springfield.*

(Continued from October)

**W**E stopped awhile and enjoyed the quiet moonlit evening. Andre talked to me long and earnestly of his plans for the future and I could not help from being enthused at his favorable financial prospects. He held my hands and told me he knew that I had been awfully discouraged and that he was going to make certain that I should have no reasons to worry in the future even if he had to come and take me for a ride to the restaurant every evening. I was strangely stirred with emotion and when he placed an arm around me in a protective way I offered not the slightest resistance. I was in a dream. He talked of our fortunate meeting, of the days in Belgium when he had wished to enjoy more of my company. He pleaded with me to unite our lives in the new world. His touch thrilled me. I could not resist his entreaties. He drew me closer to him. "Say yes, Adele, say you love me a bit and will be my wife," he spoke softly, and by some uncontrollable impulse my arm went around his neck and my lips surrendered to his. I even agreed to marry him a week from the following Sunday. We drove back to the city and when we parted at my door I clung to him for a moment and returned his kisses with a thrilling emotion that I had never dreamed of experiencing.

Next morning a messenger brought me a tiny package and what was my delightful surprise to find it contained a tiny ring set with three beautiful pearls—my engagement ring. I placed it on my finger; it was just the right size. I could hardly realize that I was engaged to marry with the date only ten days away. I resolved that I would not accept any money from Andre until we were married. He had tried to press some large bills into my hand at parting but I had gently refused them, even when I was practically without money. I had even pawned a valuable ring the last week. I had planned to pawn my watch this very day and on my way to lunch I stopped at a loan office where reluctantly, at my insistence, I was given a loan of twenty-five dollars on my watch that cost four times that amount. I felt my former independence as I came out into the fresh air and from habit bought a morning paper to look over the advertisements. I glanced

through its columns as I walked slowly down the street. I stopped abruptly at a street corner when I read the following advertisement:

"Successful writer wants ambitious young woman with literary talent to collaborate in feature fiction. Write, giving education, age and qualifications. Box 122-X, Herald."

The very work I desired. Might not this prove to be the very opportunity I craved? A successful writer might become interested in my writings and help to get them published. Oh, if I could only convince him that I was the very person he was advertising for. All desire for lunch fled and I hurried back home to write an answer to the advertisement.

I wrote a short sketch of my life and education in Belgium and then fearing there might be some prejudice against a "foreigner" I decided to just write the extent of my education and general experience. I became so excited with the thought that at last I might find a way to begin a literary career that I could scarcely write legibly. I copied my letter several times before I was satisfied with it. As I went to mail the letter the thought came to me to deliver the letter in person to the office of the newspaper. This I did without delay and returned home hoping for a favorable answer with more anxiety than I had ever felt over a manuscript I had sent out.

What was my elation when a telephone message came that very afternoon asking me to call for an interview between five and six o'clock. The address was not more than a dozen blocks from where I was stopping, the name given was Arten Thavat. I had even read some comments on his writings. The thrill of actually meeting this successful writer and possibly collaborating with him aroused my ambition and inmost nature. Oh, if I only should be accepted, even though the work be for a short time.

Vivian expressed delight at my prospects and hurriedly assisted me to dress and hastened me away. I walked the short distance to the address given. I was somewhat feverish and my knees trembled as I pushed the button at the door of the author; when a maid stood

before me I could barely summon courage to say:

"I am Miss le Deu, I have an appointment."

I followed the girl with as firm a step as I could master, and the next moment I was ushered into a magnificent library.

Before a large desk stood a man examining some manuscripts. As he turned his face toward me I could not restrain a startled gasp. "Are you the Arten Thavat?" I could scarcely speak the words, "Who are you—oh, it cannot be! What does it mean?"

For an instant my senses became confused and for the first time in my life I fainted; or did I really faint. I will never with certainty know. I can never describe my sensations during that confused experience. If I told you what I really thought happened it would be incredible.

A noiseless explosion seemed to be taking place. Everything around me instantly became indescribably magnified, the walls of the room seemed to recede into the distance with inconceivable speed; all existence became transparent and so indefinitely enlarged it disappeared into nothingness. It did not seem that I had actually fainted, at least I was not exactly unconscious, except that I had lost self-consciousness and now had entered waking Omniscience. In an instant I knew everything—and then—nothing. I was no longer sure of existence, of the reality of anything, there was nothing but thought. Then, when everything had disappeared into a glow of diffused light there came an indescribable sense of sinking into naught, until suddenly there was a dazzling illumination of a host of stars and suns and I began to regain self-consciousness. Everything around me appeared somewhat as it was before, yet subtly changed in detail. A man that by some inexplicable mystery I seemed to have known always was bending over me holding my hand and I was gratefully relaxing in a large cushioned chair with a feeling of unexplainable weakness.

I glanced around the room and in many ways it seemed entirely different from what I was sure it had been that infinite age ago before I had lost self-consciousness. A table by the window with flowering plants whose colored foliage curiously intermingled had certainly not been

# of Cain\*

## Told in Her Own Words

there before. There was another window I had not remembered as being there and a large glass door through which I could see a sleeping porch enclosed with ground glass. On the table beside me were books and the table itself seemed strange. I tried to think but my mind became again confused. "Do not try to think," said a voice strangely familiar, "drink some of this water." I drank eagerly from the glass which the man who held my hand was pressing to my lips.

"Be quiet a moment," he continued, "do not even try to imagine what happened. What you have passed through has been hinted at in many mystic writings, yet no one has thus far been fully able to put into words a true analysis of their experience. It would be utterly impossible to do so for an infinity of events seem to take place during an infinitesimal instant of time. Sufficient it is to say that you are here, sitting in a chair, perfectly safe and your consciousness of reality again reassured. You are Adele le Deu and I am the Arten Thavat you came to see by appointment. Do not try now to think of whom you thought I was or whom you thought you were. To quote freely from Shakespeare there are more things in heaven and earth than are dreamt of in your philosophy. I know what you thought, you thought I was someone whom you had known before and then your thoughts became contradictory and you began to think that you and I were several other different persons."

His actually correct wording of my thoughts when he first turned his face toward me restored me to complete self-consciousness and I said, "I feel as if I had died and been transported to another world and there transformed into another person. I actually feel like a different person, different from the person I was before coming to see you. It has all been like magic; surely this is a magic house and you are a master magician. I could solemnly affirm that the table of flowers by the window was not there when I first came in."

The master magician, for thus I had called him, gave a half startled look toward the window, his lips parted as if to make some exclamation, then he smilingly said, "Those flowers certainly were not there this morning, my gardener must have brought them from the greenhouse since noontime," and with a half comic

look of dismay, he added, "But perhaps you are a magician also and are testing your magic against mine."

At this whimsical sally we both laughed outright. He was first to regain his composure and said: "We will have to stop all this imagination, if imagination it is, and become busy with the object of our engagement."

"Surely," I replied, "but first I should tell you that when you turned your face toward me I thought you were Monsieur Maeterlinck, but you looked younger than he and when I remembered that I had just received a letter from him in Southern France and that he could not possibly be here, or you, I was so confused in mind that I almost, if not quite, fainted."

"So you are acquainted with Monsieur Maeterlinck; when and where were you so fortunate as to meet him?"

"Meet him!" I exclaimed. "I have been acquainted with him all my life. I was born within a stone's throw from his villa in Oostacker, Belgium."

"That is indeed fortunate for me as well as for you and in the words of mysticism you are doubtless 'one sent,' and the very person I should wish to collaborate with me in literary work."

"Oh, I do hope it is true," I hastened to reply, "I myself feel sure that I can write absolutely anything in collaboration with you."

"You could not have mentioned a name more satisfactory as a reference," he said and then added musingly, "It even seems like more magic."

"From my advertisement," he continued, "you could not infer the nature of my plans; the work will be something out of the ordinary. In your letter you state that you have done considerable writing. Has any of your work been published?"

"Not thus far," I stated, now somewhat composed and feeling more at ease, "I have submitted to several publishers quite a few manuscripts, but have only met with rejections."

"That is not unusual for a beginner," he commented, casting a searching glance toward me, "have you brought any of your writings with you?"

I handed to him several manuscripts I had brought with me. For a few moments he glanced through them, reading a passage here and there while I sat watching him covertly. How I hoped he would ac-

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Facts.

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cept me. The moments seemed to be centuries—what would he say?

"Well," he said finally, gathering up the manuscripts and returning them to me with a kindly smile, "So you are somewhat of a philosopher. I suspected it and it pleases me. And you are a firm adherent to the doctrine of Monism?"

"I most certainly am," I replied, the words seemingly being prompted by a powerful urge within. I have read "The Riddle of the Universe," by the great German biologist, Ernest Haeckel. We also regularly received THE MONIST, an American exponent of Monism edited by Dr. Paul Carus."

"Have you read any of my writings," he asked.

"I haven't yet," I replied, "but I have read considerable comment and criticism of your works and I hope to read some of them in the near future."

"You may have read some of the gentle criticism of ultra-fundamentalist, somewhat condemning," he remarked with a twinkle in his eye.

"I have," I answered, "and I most certainly thought it rather—er—impolite, to say the least."

"They cannot help it," he replied magnanimously, "they are not correctly informed or well read. If they were even familiar with the epoch-making generalizations presented concerning our objective and subjective minds by the American writer, Thomas Jay Hudson, they would hesitate to try to revive ancient superstitions which long ago received their death thrust. If Hudson had been an adherent of Monism instead of Dualism he would have become the master writer of the age."

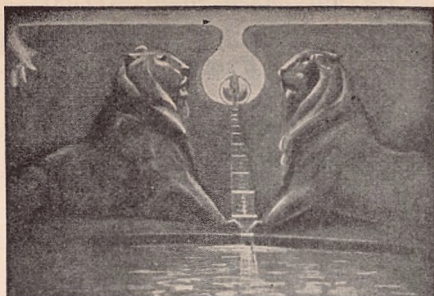
"I have read all of Hudson's books," I said quickly, "from his writing I gained emancipation from the spell of our Flemish mystics."

"Well," he said cordially, "it appears that your mind is not unduly swayed by popular criticism. We are alike in firmly holding to our perceptions of Truth."

"Anyone is positive who dares to think," I replied emphatically, greatly encouraged by his words.

"Now to the point," he said, "for the writing I am contemplating I need a collaborator possessing a useful education as well as an enlightened mind free from prejudice. You evidently have the qualifications necessary. If you were liberally

(Continued on Page 28)



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# Masculine Women and Effeminate Men

By A. G. Oliver

**M**ASCULINE WOMEN and effeminate men—As paradoxical as the words themselves are the facts. We have them with us now as ever, and probably always will. Not referring to those who affect such characteristics, but only to those who "just are." While rarely are they admired, surely are they rather to be pitied than despised.

Only the most curious ever have tried to find the cause of such unexpected attributes. But man's equation sometimes is just even without knowledge. He accepts them as they are simply because they are just that way. He applies the old adage that what cannot be cured must be endured.

Yet there are persons interested enough to try to learn the cause of things even such as this. Among them are our good friends the occultists, who seemingly are able to find the basic cause in whatever they undertake to analyze. Perhaps it is just too bad that they as individuals are not desirous of being rulers. They might help to ease the economic burden by finding the cause of the present undesirable conditions. Their teachings, however, tend toward brotherhood rather than dictatorship.

Recently, in living up to their reputation as truth seekers, they have advanced several new theories. One of them pertains to the subject of this effusion. This time it will have to be admitted they go back far enough to establish a precedent sufficient to stand before layman, critic or qualified judge.

The cause, they say, lies with the soul. It has erred. It may have been an error rather of omission, not in this earth life, but in the last previous one, or even before that. And that is passing the buck back far enough to suit anybody.

The theory is this: If a soul which for perhaps several consecutive incarnations had manifested as a male, comes back to earthlife as a female it still retains many

of the characteristics of a male and naturally will imbue the mind it is creating with these same ideas.

Likewise a soul that too long had manifested in a female body will develop effeminate characteristics even though now operating through the body of a man.

So you see the error is not necessarily in this life at all. Nevertheless an error has been committed in not changing at the right time in the rounding out of a properly balanced soul mind. But this error should not be charged to the soul per se. The psychic soul, which contacts the physical plane, may operate contrary to its master, just as mortal mind does to its better judgment, the conscience, or as any department manager, by acting on his own initiative, may unwittingly bungle the general manager's plans.

The soul and the soul alone, being of a dual nature, is responsible for the sex of the body in which it desires to live its next earthlife. Physical expressions on the part of the mother may telegraph ahead the trend of that desire, but few there are who know the code to read them.

It is not as bad as it may sound, however, as time seemingly doth cure all things. So there still is much hope for the tomboy and the sissy to outgrow the part as the soul adjusts itself to its new environment during the pre-maturity period of the mind.

On the other hand, though, when the unwitting demonstration is on the other end of earthlife it is different. If in his dotage a man turns effeminate or a gentle old lady becomes hardened and stern, it is an indication that the soul is preparing for the next earthlife, when it will incarnate in the opposite sex. This is a fixed determination and will endure to the end.

With this knowledge, our occult informants tell us, there also should come a little more tolerance.

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# “What Effect Can a Name Have On a Person?”

By ELAINE H. WILLIAMS

**T**HIS question is asked today by those who are learning to know that there is a science of numbers called NUMEROLOGY.

This science dates back since 600 years B. C. and is being used today by many individuals as well as the biggest organizations, and the whole story is arrived at through the name of the individual or corporation and the birth date, or the date of organizing.

Each letter in the name controls the individual at some time in life and when a couple of letters get together that are inharmonious, disasters, losses, illness, or any sort of misfortune may occur. BUT, knowing what is definitely laid out on the path through life, one can overcome or prepare and glide more easily over these conditions.

Through NUMEROLOGY people are learning to know exactly what their abilities are, and getting a scientific understanding of the actual inner desire and subconscious urge.

The name is the index to the character and an identification through life, and if the full original name has the most successful vibrations in comparison with the birth date, then that name should not be abbreviated. Often, however, it is better to use a signature other than the full name, and the Numerologist can make the adjustment for a complete change of conditions.

There is a definite purpose in Life for each one, and the name will either help to carry out that purpose easily, or it builds great obstacles.

An individual lives daily under the influence of certain letters in his full name, given first at birth.

These letters can be all mental, all physical, or all emotional, and being all of any one thing is not as harmonious as a happy balance.

For instance: There are usually three names given at the baptismal. Each letter that has a number value which means that for that respective number of years, that number influences the individual.

If the name was for instance: Charles George Smith, the letter C of Charles

would control for three years while the G of George would run 7 years and S of Smith only 1, and so on. The C and G are both Physical letters and would make the person deal more in material, physical things because it overbalanced the S which is emotional.

For the first year of his life there would be no mental tendencies, but, immediately after the first birthday, the mental letter of M, following the S, of Smith would cause a condition of one mental influence of M to run 4 years with the two physical letters C and G.

It is when there is too much of one condition existing that people go to extremes in that direction. Crimes can be attributed to it, disruption in marriages, illness, accidents, losses, misfortune in general, all show in the chart of divine mathematics, known as NUMEROLOGY.

The year ends for each one with his birthday and very often a change of letters comes about which brings the change in affairs following the birthdate.

See if you cannot trace back to incidents of importance which usually followed a birthday.

There are very definite changes every 9 years after the first 27 to 35 years of age and a person is either helped on, or up or down with these various influences.

It is wisdom to understand how the Life is laid out in order to prepare for it and avoid heart breaks, suicide, crime, or insanity.

A man may be a successful banker or broker, for instance, for many years, but, if the influence changes to one that is against that line, he does well to get out from under before it topples on him.

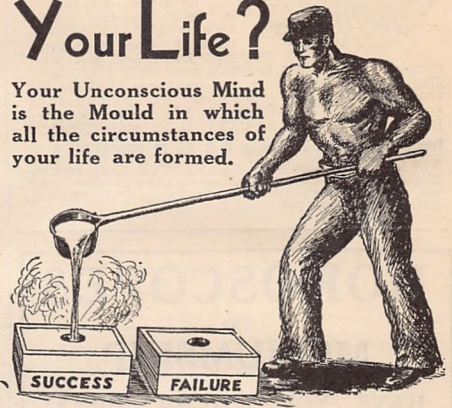
What if he knows only that business?

Well, early understanding will enable him to prepare himself for the line that the approaching influence calls for.

It is so often heard, “My husband, or wife, has changed so in the past so and so years”. It is due to the influences, but, understanding the influences gives one a chance to be more tolerant and considerate as well as rule the forces instead of the forces doing all the ruling.

# In Which Mould Are You Casting Your Life?

Your Unconscious Mind is the Mould in which all the circumstances of your life are formed.



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**I**N a foundry, molten metal is poured into moulds of various shapes. The same metal will take the form of any mould into which it is poured.

In similar manner, the same life substance that flows through all of us is moulded by our unconscious minds to form the circumstances of our lives. This universal life substance will take the form of success or failure, wealth or poverty, courage or fear, health or sickness—according to the mould of the unconscious mind into which it flows.

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# 1881—The Story of the American Red Cross

\*\*\*Fiftieth Anniversary Roll Call\*\*\*

**T**HE originator of the Red Cross movement was Henri Dunant, a young Swiss idealist who had been moved by the horrors of the battlefield of Solferino in 1859, where he aided the wounded as a volunteer.

The Red Cross organization grew out of an international conference called at Geneva, Switzerland, in 1864. But the success of the conference in formulating and securing the adherence of leading powers to the international agreement or convention which it drew up, neutralizing the treatment of the wounded in war, was in large part due to two other influences. One influence was general knowledge of the work done by Florence Nightingale and her devoted nurses in the Crimean War (1854-56). The other was the story of the accomplishments of the United States Sanitary Commission in the American Civil War, as told by its two representatives in the conference.

This conference adopted as its insignia the flag of Switzerland with reversed colors. Instead of a white cross on a red shield, it became a red cross on a white shield. This was the origin of the name, "Red Cross."

Attending the conference were two representatives of the United States—George C. Fogg, U. S. Minister to Switzerland, and Charles S. P. Bowles, European agent of the U. S. Sanitary Commission. Their story of the commission's work in the Civil War exerted a powerful influence on the delegates. Nevertheless, these two Americans lacked authority to commit their government, which did not give its adhesion to the agreement until 18 years later.

As this Government remained cold toward the Treaty of Geneva, nothing more was done toward founding an American Red Cross Society until 1881, when Clara Barton succeeded in securing the interest of the Garfield administration in the treaty. Miss Barton, accordingly, held a meeting and organized a society called the American Association of the Red Cross. This was on May 21, 1881.

Although the U. S. Sanitary Commission and the Association for Relief of Misery of Battlefields were forerunners of the American Red Cross, it was Clara Barton (1821-1912), famous for her volunteer work among wounded in the Civil War, who had the honor of founding the society in this country.

In 1877, Miss Barton received an appointment as representative of the International Red Cross Committee of Geneva, and went to Washington to work for

American adherence. Unable to make progress with the Government, in the following year she issued a leaflet on the Red Cross and its purposes, which was given to all members of Congress. A number of friends associated themselves at this time with her efforts, including the Swiss diplomatic representative.

When President Garfield took office in 1881, both he and his Secretary of State, James G. Blaine, endorsed the movement. Thus, the way was cleared for organizing an American society.

The Red Cross in the United States dates from the evening of Saturday, May 21, 1881, when a group of well-known residents of Washington, D. C., met in Miss Barton's dwelling in the Capital City. Miss Barton read papers to show what the Red Cross was doing in the countries then adhering to the Geneva Treaty, all with their own national societies.

At a second meeting on June 9, the organization was completed. The new society called itself "The American Association of the Red Cross" and elected Miss Barton as its president. Plans for prompt recognition by the Government were upset, however, by the tragic death of President Garfield.

In the summer of 1881, Miss Barton, who was a patient at a sanitarium at Dansville, N. Y., organized there the first local Red Cross unit in the United States, known today as the Clara Barton Chapter. This was on August 22, 1881.

President Arthur in December, 1881, sent a message to the Senate, urging adherence to the Geneva convention. Opposition melted away as soon as the objects of the Red Cross were studied and understood. On March 1, 1882, President Arthur, acting with the consent of the Senate, by his signature gave the accession of the United States to the Geneva Treaty. On June 9, the Swiss Federation accepted American adherence and on July 26, President Arthur announced the fact in a public proclamation. Thus, was the American Association of the Red Cross welcomed into fellowship with kindred societies of 31 other countries.

In 1902, Miss Barton attended the International Conference of the Red Cross at St. Petersburg (Leningrad), where she was decorated by the Czar. Miss Barton, however, was reaching the advanced age at which she was entitled to retire from active service. On May 14, 1904, she handed in her resignation, after 23 years

(Continued on Page 29)

# Reflections

Reprint from *The Seer*

**O**F the questions which calls ever more and more clamorously for an answer in the realm of modern thought, is the problem of determining the precise relation between the closely similar phenomena variously classed as "esoteric," "occult," "psychic," "metapsychic," "mediumistic" and "spiritistic" or "spiritualistic." It is utterly useless to deny that there is a very strong likeness in them all, that in a large proportion of cases there is a striking parallelism, but it would be equally foolish to blind one's eyes to the sad truth that this parallelism is not always admitted. Professor Richet and Sir Oliver Lodge, Professor Rutot and Professor Bozzano, Edward Carpenter and Maurice Maeterlinck will all report a given phenomenon in much the same terms; all will bear witness to the existence of psychic gifts, of supernormal powers; all will admit to the unquestioned proof of numberless happenings to which no materialistic hypothesis will apply; yet each will explain that phenomenon in a different way. There is a dangerous tendency to emphasize the difference in explanation of cause, and to diminish the solidarity in point of observed and registered fact.

Let us admit that the Spiritualists, the Metapsychists and some of the Occultists—the Theosophists, for example—are arrayed in their several camps, and it would not be difficult to overhear criticisms of each in the camp of the other; yet the bond between them all is far deeper than the superficial differences, for all these camps belong to the same army, all of them marching (together with all believers of all religious creeds) under the banner of "Survival," and all doing valiant battle against one or the other corps of the opposing army of Materialism. It may well be true that variances of opinion are helpful to a finer distinction of the forms and phrasings of Truth, but a consciousness of union is also necessary for spiritual activity in the mass. Label men how you will, but two great divisions will still remain, the spiritually-minded or the beholders of the Crown, and the material-minded whose eyes are set upon the Muck-Rake. All those who are convinced that the grave does not end all, will rally to the cry of: "Life—and Beauty that lies beyond!"

Fundamentally, what counts the most is the simple but sublime assurance that the life of the Individuality does not cease at death. Fundamentally in the work of the Bible Society is the conviction that in the Bible is to be found the way to immortal joy; fundamental to the Roman

Catholic is the belief that Holy Church is the way to salvation; fundamental to Buddhist faith is the knowledge that the Wheel of Life and of Lives turns ever; fundamental to the Spirit doctrine is the evidence that those who have undergone that change known as death still find means to prove the continuity of identity; fundamental to the most careful Psychical Research observer is the maintenance of a hypothesis that certain powers—still regarded as supernormal—do not come to an end at the same instant as the stoppage of the heart. Let us clearly have in mind the universality of belief in survival or in some form of personal super-mortality. The sheer materialist is coming to be in such a lone and shivering minority, that one grows sorry for him.

The second and most consoling certainty which has come upon the Twentieth Century is the realization that Man is not alone, and that human beings are helped and guided (or hindered and led astray) by forces superior (and inferior) to Man. The Materialists have grown rather tired of shouting, "We have found one blind alley that doesn't Lead to God!" They have also begun to be a little bit more modest in their claims that they are the very apex and pinnacle of all power and knowledge, that the human being is the lord of all creation, and the materialist the lord of all human beings—all others being benighted souls in the darkness of superstition. For the Twentieth Century finds incontestable evidence of "entities" other than mortal-human in the world, and equally potent evidence that higher entities are actively engaged in such matters as human development, race development, and evolution. That fact is much more important than is a discussion whether these should be called: (a) discarnate human beings, who, in the spirit world, have acquired the right to be "missionaries of the astral," "guides" or "controls"; (b) "guardian angels," "thrones," "seraphim," according to Christian belief; (c) "elder brothers," "masters," initiators," "mahadevas," according to differing forms of oriental belief; or (d) "nature-force-forms," or "transcendental leaders," as certain schools of metapsychists term them. The fact is more important than the name.

All these beliefs, and all these theories may be synthesized into two simple affirmations, into two plain axioms:

- (1) Some part of man survives after "death" in another world or plane.
- (2) There is direction and protection of man coming from another world or plane.

(Continued on Page 31)



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J.R.G., Can.—You must use John R. G— for success, and harmony. Work with foods, drugs, chemicals or something to make people better and happier. Don't be too "easy".

M.M., Colo.—You have excellent business judgment and should have financial success. You should love music and rhythm.

F.S., Ill.—You are unstable, too easily led from one thing to another. Your original name was good. Use Flora S— without any initial. Your letter cannot be passed to another department.

M.Y.E., Utah—Your restlessness is in your Birth Path; you were born that way. Find some constructive outlet for your energies. Use the signature Mary C. E—.

E.G.S., Kans.—Your name and Birth Path are identical. You have executive ability and would be called "a very smart woman".

W.J.T., Calif.—You enjoy contact with the public and are not averse to being praised. Your signature is all right.

H.A.L., Colo.—You are very sympathetic and artistic in your tastes. Original, sometimes unconventional. Omit your middle initial.

L.P., Colo.—Either Lilian Palmer or Lilian P— are good for writing in an uplifting vein, which seems to be your field.

M.M.S., Calif.—Whatever you may be called upon to do, home and friends will always be nearest your heart. Your present signature is not good. Use Minnie M. S— or May M. S—.

N.K.S., N. J.—You have unusual ability in some artistic line. Your present signature is excellent.

C.H.X.D., Fla.—Your original name and birthdate are identical. It is too bad you cannot use it. Your present signature is not good. Use either C. H. X. D— or Chas. X. D—.

H.I.N., Ohio—Your life is marked for travel, change and many new beginnings. Your signature is all right.

G.T., Ohio—Everything is harmonious. Give the spiritual side more play. You are artistic, versatile, inspirational.

E.L.R., Calif.—You have a very strong personality and unusual artistic ability. Should work in a wide field or before the public.

A.J.J., N. Y.—Your present signature is all right. You have a highly strung nervous system, interested in scientific subjects. Guard against disappointment in marriage.

F.S., Ind.—Put an "s" on your present last name; it is not right as you use it now. You would make a splendid investigator or detective.

E.W.B., Calif.—Do not abbreviate your first name. You are logical analytical, would make a good accountant; could handle details.

H.E., Calif.—Have her use her middle initial "L" as well as her first name. She is very methodical, practical, probably good at figures or detail.

P.B., Ohio—Do not change your present signature. It is excellent for the work you want to do. You have much talent. Do not experiment, and do not use any pen name.

N.S.G., Pa.—Your full name and Birth Path are identical, excellent. Signature not good. Use first name and middle initial. "Pete," is a good nickname. You are a pioneer in spirit.

M.C., Ill.—You can use your middle name if you want to. Your present signature is excellent. You are versatile, fond of travel and change.

B.L.B., Wash.—You should use your first name and middle initial. You are executive, helpful, fond of your home and friends.

G.F.H., Ohio—Madame Orissa is identical with your Birth Path, therefore good. Grace F. H— is better than the name you now use. Your work should be of an analytical nature. You can handle details.

J.R., Texas—Both your original name and present signature are good. Do not marry in a hurry. Be sure you are right before you go ahead.

W.B., Calif.—Your name says "Go"; your Birth Path says "Stop"; they are utterly out of harmony. "Bill" would be a good first name or add the initial L. to your present signature. Best of luck to you!

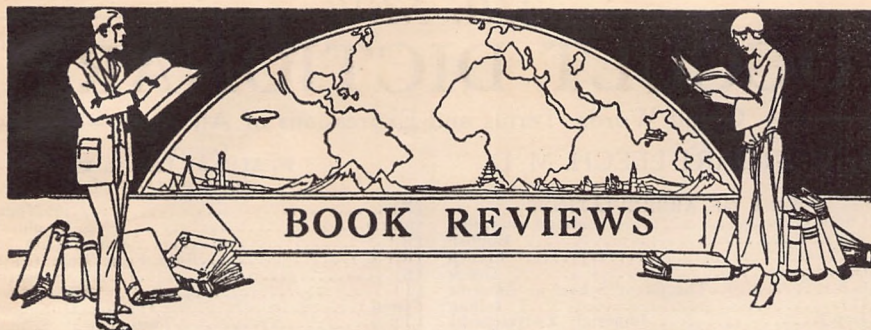
M.R.E., Pa.—You are very executive with organizing ability. Should have musical talent; a head for details; generous, sympathetic, diplomatic.

L.J., N.D.—Your name shows organizing and executive ability; you should be the head of an organization. Your Birth Path is 22, which gives you super ability. You should be a successful business man.

G.E.L., Ill.—You will have the best harmony by signing your first name, with your middle initial E. Next best, your first and last name only. You are versatile, love change and variety. Should be an excellent salesperson.

E.N.M., Ore.—You are very artistic in your tastes; original, dramatic, versatile and full of "pep" and originality. Your present signature is O.K.

B.H.B., Pa.—Running away from home was quite in keeping with your Birth Path (22-6 or 10). Your present signature is good or Ben H. B—.



**I**N THESE Book Reviews our chief aim is to give a general idea of the contents, rather than to make critical judgments of them. The notice given each book will generally be brief, but no less valuable to reader, author, and publisher.

**THE IMMORTALITY OF THE SOUL**—By Samuel A. Jacoby. Publ. by The Austin Publ. Co., Los Angeles, Calif. Art paper cover \$1.00. In the words of the author, "The Immortality of the Soul" was given to me through inspiration and written by me exactly as it came by spiritual radio—a latent force. It is a spiritual message to humanity which we hope will enlighten the material world to a better understanding of Spiritual Unfoldment."

**ENGLAND, INDIA, AND AFGHANISTAN**—By Annie Besant. Publ. by Theosophical Publ. House, Adyar, India. Cloth \$1.15. The story of Afghanistan or why the Tory Government gags the Indian Press. A plea for the weak against the strong. The author, Annie Besant, who is internationally known, needs no introduction. She writes from the experiences of a long life well lived in the service of humanity.

**THE TWELVE PRINCIPLE UPANISHADS**—Vol. 1, Published by Theosophical Publ. House, Adyar, Madras, India. Cl. \$2.50. The Twelve Principle Upanishads are now being issued to the public in three separate volumes with text in Devanagari and translations with notes in English from the commentaries of Sri Sankaracarya and the gloss of Anandagiri. Vol. 1, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya and Svetasvatara Upanishads. English translation by Dr. E. Roer.

**SPIRITUALISM FOR THE ENQUIRER**—By H. Ernest Hunt. Publ. by Rider & Co., England. Cloth \$0.90. This little book is a short exposition of Spiritualism as propounded by the author. It sets out to answer just those pertinent questions which spring to the mind of the enquirer: "Do we survive?" "Is communication possible?" The exposition is completely devoid of sensationalism and merits the attention of those who wish to keep themselves informed of the aims and progress of a movement that is gaining worldwide attention.

**THE COMFORT OF ASSURANCE and THE NOBLEST ROMAN OF THEM ALL**—By Henry G. Layer. Publ. by The Christopher Publ. Co., Boston, Mass. Cloth \$1.25. Two short plays are con-

tained in this charming little book, dealing with situations and conditions occurring in everyday life. In many instances they will hit home and be the exact replica of the lives of many of us. They not only make interesting reading, and tend to greater moral and intellectual advancement, but they are also excellent for amateur theatricals. In both these delightful little plays the author tries to indicate that most of the ills of the world are attributed to discord in human life, and he endeavors to bring out the thoughts and qualities necessary to bring harmony and happiness to all.

**A SCRAP BOOK**—By Noy Jasper Dickerson. Publ. by The Christopher Publ. House, Boston, Mass. Cloth \$1.25. Dedicated to Youth and those whose task it is to train Youth. A book of poems and short stories intended by the author to give inspiration and information to youth and those whose task it is to train youth—parents, teachers and others. The author lived among his verse and story folks which makes the volume one to be prized. It is an unpretentious and simply written volume. Whoever reads it with attention will be amply repaid, both in entertainment and instruction.

**LEMURIA**—The Lost Continent of the Pacific—By Wishar S. Cerve. Publ. by Rosicrucian Press, San Jose, Calif. Cloth \$2.50. The author has given the reader a sack-full of gold nuggets to mould into a structure of very great importance to the student of Archaeology. From cover to cover the spirit of the people of the Island of Lemuria hovers over the reader. One reading does not suffice to bring into existence the full realization of the vastness of the work done by the author to bring forth the history of a people known to only a few living in our present cycle. The question will intrude itself upon the thinking mind, "How came we to count time from a period so recent and in such a manner that a very small percentage of the world are conversant with the actual period of time that civilized man has lived and builded to the lasting honor of his race?" The story of "Lemuria" will surely rend the veil and strip the false teachings and doctrines of the present day mysteries of creation. We feel thankful to the author for the privilege of reviewing this bit of history and its logical sequence. Not only will the student find a friend in this book but all who are cramped in their ideas of Life will gain a wonderful revelation of the wonders Time has wrought and the history it has preserved for future cycles.

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### LIST OF ABBREVIATIONS

(Cosmo)..... Cosmo-Conception  
(Eng)..... English  
(F)..... French  
(G)..... Greek  
(G.S.)..... The Great School in America  
(I)..... Italian  
(Imp.)..... Imperial Encyclopedia  
(L)..... Latin  
(L.S.)..... Lewis Spencer Encyclopedia

(N)..... Noun  
(plur.)..... plural  
(R.C.)..... Roman Catholic  
(R.F.C.)..... Rays From Rose Cross  
(S)..... Sanskrit  
(T)..... Theosophical  
(Theo.)..... Theological School  
(T.S.)..... Theosophical School  
(v)..... verb  
(W.W.S.)..... Western Wisdom School

**Mystery Bible Teaching** Ambrose writes "to those who are initiated," St. Chrysostom and St. Augustine speak of "Initiation" more than fifty times. "I wish to speak openly but I dare not on account of those who are not initiated—we drive away—then close the doors—I here pass over in silence for it is forbidden to disclose such things to the profane."—St. Chrystom, 354 A. D., "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened."—Cyril of Alexander, 412 A. D.

"Answer me, if you please in mystical or obscure terms for perhaps there are some persons present who are not initiated into the mysteries."—Bishop of Cyropolis, 420 A. D.

It is useless to quote what Origen (year 135 A. D.) answered Celsus who complained of the Christian's concealed doctrine. The wonderful address given in Eusebius to the bishops concerning the "Living Temple" is an esoteric masterpiece well portraying initiation as taught by the early followers of Christ. The mark of the master is unmistakable. Papal Rome from the time of Constantine opposed all mysteries, all philosophies.

**Mystery** Known only to the initiated.

A secret thing. A professional secret. **Mystic** Hidden, obscure, emblematical. One having, or professing to have direct intercourse with nature spirits, or angels and other superphysical beings. One who aspires to a pure and sublime and disinterested devotion.

One who has evolved higher perceptions or second sight.

**Mystery Schools** Syn. Esoteric schools, Occult schools, Rosicrucian Schools. They are divisible into seven as the rays of the sun. The seven principles apply to the spirits. Every individual will eventually come under the ray that is suited to his nature. If he unites with the wrong ray or color, or school he will not be benefited as the colors must so blend to make the white. Black magicians also have their schools. Two of the Christian churches have inner or occult schools.

**Mysticism** The doctrine that man may attain to an immediate consciousness of God, as the real and absolute principle of all truth. Something above or superior to the visible physical world.

All Spiritualism is mysticism, and there can be no real Christianity without mysticism. Man, in his makeup is an object of mysticism. The Spiritualism of our Holy Scripture is mysticism, and if stripped of this you destroy all.

**Mystic Schools** See mystery schools, also Western Wisdom Teaching.

**Mystic City of God** Name of a book published by a Spanish nun named Marie of Agreda. It was condemned by Sorbonne.

**Mysteries, Lesser** They are the various regions of the spiritual layers of our earth; and there are nine in number leading into the core of the earth.

Most of the real occult schools initiate to the third degree or to the third and fifth layers; the Western Wisdom can take the candidates through the ninth.

The characteristics of these layers are as follows: First is mineral, second, fluidic but not watery; third, vaporish or pulsating life; fourth, watery or group-spirit forces, all seed possibilities of the earth being here in this fourth; fifth, the seed fount; sixth, fiery-sympathy and antipathy; seventh, is moral and immoral forces; eighth, atomic like or expression of the world of virgin spirit; ninth, materialistic; everything concerning the human heart, brain, and sex-organs are connected here by currents. Ten, eleven, twelve and thirteen constitute the core responding to the Absolute.

**Mysteries, Greater** Pertains to the planes above the physical earth. The doors of these are to be opened by the initiate of the Lesser Mysteries. Initiation into the Greater is said by those who claim to know, much easier than those of the Lesser Mysteries.

**Mysterium Magnum** Jacob Behmen, the great Silesian Mystic is the author of this five hundred page book.

**Mysticism, Scripture** See Bible, also Mystery Teaching. It abounds with mysticism, and I have no doubt but that the esoteric exceeded the exoteric. Notice the language of St. Paul in Gal. 2-20 and 2nd Cor., 12-2, and the first five verses of John. Among the early church fathers we have the writings of Hermas the Sheperd, those of Clements of Alexander, Expositions of Origen, and the Confessions of Augustine, and of the moderns, Thomas A. Kempis is the greatest. In the Romish church we point to Guyon, Molinos, Fenelon, and Quietism. In the Protestant we have Jacob Bohme of Gortitz, Swedenborg and Wm. Law.

**Myrrh** An aromatic plant whose symbol is the soul.

**Mythology** When a people, race, or nation outgrows a religious dress it then becomes debased, exaggerated and distorted records of physical facts. What is religion today may be mythology tomorrow.

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# Everybody's Astrological DAILY GUIDE

By J. TURNER SWEATT

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

## "THE FRIENDLY STARS"

In all ages the stars have been man's best friends. They have guided him thru all the generations of the past, and have marked the time when he should arise and begin his labour; and again retire for rest. They indicate the time to sow and the time to reap. They determine the duration of seasons, cycles and years.

The Sun, with his retinue of planets, constitutes our solar system, one of many such systems and is the body of the "Grand Man of the Zodiac." The movement of the planetary bodies around the central sun gives us our years, months, weeks and days. These movements are correctly timed by the unerring laws of nature's God; There are no accidents, all events are the result of the operation of law.

In considering the effects of planetary aspects, that is, those events of which it may be said, the aspects are portends or signals, we must admit that these events could not transpire but by a media of certain elements corresponding in nature to the planetary vibrations operating at that particular time; any more than we would expect to hear the music of an orchestra broadcasting from a station without having an instrument in tune with that particular station.

Each lunation or new moon is said to indicate events which will transpire during that particular lunar period, that is, from one new moon to the next approximately twenty-nine and one-half days. Our civil months do not coincide with the lunar.

During the period of Nov. 9 to Dec. 9 there will be some improvement of the labour situation. Our Government will be severely criticized for its actions in connection with our foreign relations. The Army and Navy will be in the limelight. There will be some fraud brought to light in connection with the stock exchange. Much activity in connection with prohibition enforcement.

## INDICATIONS DAY BY DAY

- Nov. 1st. Exercise extra care in connection with engines, autos and electrical conveyances. The evening hours are good for pleasure and amusement.
- The forenoon is good for dealing with elderly people, plumbers, landlords and land dealers. Afternoon take journeys on water.
  - In the forenoon begin only those things which are of a private nature. Do not speculate. The afternoon is good for dealing in liquids and for psychic development.
  - The early morning hours are good for dealing with the opposite sex. From 8 to 12 is a good time to open shop or business. The afternoon is not favorable.
  - A good day for all general business affairs.
  - A good day for writing and correspondence. Study, investigate and at-

tend to business connected with medicine and surgery.

- In the forenoon, study, write and attend to all educational and literary work. Avoid travel in the afternoon.
- Deal with judges, lawyers and bankers. Afternoon be moderate and refrain from excess of all kinds.
- Good day to seek employment; and ask favors of those in good position.
- Avoid law or dealings with lawyers or bankers. Do not confide in strangers.
- Guard against fraud and deception. Avoid the taking of drugs.
- Attend to affairs connected with education. Make no changes, and have no dealings with landlords.
- The forenoon is good for general business affairs; but avoid extravagance.
- A good day to seek employment in the early morning hours. The afternoon is less favorable.
- Set a guard on your speech; act with prudence, make no important change.
- A good day to travel for business, study New thought and Astrology. The afternoon hours are less favorable.
- Do not begin any important business today. It will pay to wait.
- Beware of schemers; do not invest or buy. The afternoon and evening are more favorable.
- A good day to study, investigate and attend to business of a general nature.
- A good day to make new friends. Deal with dressmakers, tailors, hotel-keepers and milliners.
- The morning hours are good in which to take electric and magnetic treatments. There will be a slight mental depression about noon.
- The planetary influence operating today is rather disturbing. Be careful in your diet. Avoid extremes.
- A good day for all general purposes. Agriculturalists and coal dealers are under good planetary influence.
- A splendid day for organizing and building long-time projects. The mind will be diplomatic.
- Avoid persons of wealth and position. The vibrations are better in the afternoon. Look after accounts, write and study.
- A tendency to loss through public commodities. Avoid the opposite sex.
- A good day for occult developments and for dealing in stocks and bonds.
- A very depressing influence operates today. Attend only to routine business. Take no risk.
- A good day for spiritual meditation and the study of philosophy, religion or law.
- Influences of diverse natures operate today. The general tendency is to extra mental activity and to radical changes.



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## The Curse of Cain—(Continued from Page 17)

remunerated could you give your whole time to the work and assume complete responsibility for that part of it assigned to you?"

Could I give my whole time to the work? My head whirled. Could it be possible that he had accepted me? What happy sensations possessed me. I could barely stammer my willingness to assume responsibility and what pleasure it would give me to collaborate with him, but it seemed as if the mind master was able to read some of my thoughts, at least his next words evidenced it.

"Miss le Deu," he said bluntly, "I am sure you prefer frankness in all things. Your work has not been accepted thus far, it is possible you have some difficulty about earning a living or will have until you are ready to begin working with me."

"I am in somewhat of a dilemma just now," I began hesitatingly, not wishing to talk at length about my financial problems, "The fact is, I am somewhat financially embarrassed, although it is only of a temporary nature."

"Allow me to present to your mind," he answered, "some facts that will encourage you during trying circumstances. There is evident genius arousing in your personality. Genius is correctly a projection or manifestation of the subjective nature into the objective life. It is called forth only in some necessity or emergency, for genius proper is not able to express itself until the call to serve the rest of humanity comes. In the mystic words of our friend Monsieur Maeterlinck 'It is the flower of the multitude,' it portends a coming seed with potentialities of a new and transforming life. Genius is thus not so much a gift to the individual, but to the whole world and a desire to aid humanity to the heights has been a concomitant of the inspiring genius of all great men and women. Ancient writers claimed the genius of Socrates was due to an attendant 'spirit,' now since Hudson in his epoch-making generalization has

identified so-called 'spirit' with subjective mind, we may very correctly consider genius as the awakening of dormant so-called brain cells as they respond to the call of the world through the incarnate ego or objective mind of the individual. Respect for the virginity or sanity of the objective ego which is but a small part of the consciousness of the individual restrains the overwhelming force of the subjective mind from coming to the surface of consciousness except in certain critical conditions or times of danger. The ancient mystics found a way, especially in certain forms of healing which we now call subjective sociology of awakening the latent genius of the individual with artificial aids of affirmation, environmental, natural, telepathic, and histrionic suggestion, the latter being what is popularly termed the 'laying-on-of-hands,' but if this awakening was used for any other purpose than for restoring the health of the individual, there was always a certain amount of danger to the individual from it unless there was a constant guidance of Absolute Truth. Are you willing to be guided by Absolute Truth?"

"I most certainly am," I replied enthusiastically, "I shall implicitly follow whatever suggestions or orders you may give to me."

"The first thing to accomplish then," he answered, "is to gain the conviction that the world has work for you to do and that you are responding to the call to service. This will overcome any tendency to pessimism or discouragement."

"You will understand though," I said somewhat hesitatingly, "that my recent environments have been far from idealistic and that my circumstances have been quite adverse of late."

"Permit me to make a suggestion then," he continued easily, "sometimes certain knotty problems coming up in life are difficult to explain to another person. Will you, by hard work be able to write the story of your life up to now, by tomorrow afternoon? If you can do it in an inter-

esting and entertaining manner, sufficiently to arouse the curiosity of the reading public I might be able to have it accepted by one of our popular magazines and obtain a very remunerative return for you."

"I am quite sure I should be able to accomplish it by tomorrow," I replied, my hopes now fully revived, "I will begin the very moment I reach home."

"In that case do so by all means," he resumed kindly, "I shall expect to have you here late tomorrow afternoon."

I cannot recall now how I ever reached home. I felt the turning point of my life had come. I hurried up to my room and began to write my life story. I looked upon my past life in a new light, I felt so different that I seemed to be writing the story of another person. I continued writing until late that evening—until the letters fairly danced before my tired eyes. It was very late and I was so exhausted that I was compelled to lie down. Vivian, coming home late from some entertainment and seeing the light in my room came in hurriedly.

"Are you ill, Adele," she asked gently.

"No, Vivian," I cried, sitting up and filled with new energy from her presence, "I am not ill, but I have been extremely busy writing the story of my life. I related the favorable result of my interview with the subjective sociologist and that my first task had been to make a readable story out of my own life experience. Vivian was too happy for words at the prospect of my success. I told her I could easily finish my story in the morning and she, like the true "pal" she was, declared she would have the greatest pleasure in the world in typing my story in time for my interview with the writer the next afternoon. Vivian was wild with enthusiasm when she finished typing my story. At the appointed time I was again in the library of the master of magic. He welcomed me with an encouraging smile as I handed him the manuscript containing the story he had asked for.

(Continued next month)

## Healing—(Continued from Page 11)

stantaneous. I could plainly feel His touch like a hand treating the swollen part. At once the pain was relieved and in two days the swelling entirely gone." That is real honest-to-goodness healing. And as natural as it is for a duck to swim.

A recognition of the Law is all that is necessary. When the man with the withered hand approached Jesus, he asked him first whether or no he wanted to be healed. The man replied "Yes" and then—and mark me well here—JESUS ASKED THE MAN TO DO WHAT HE HAD NEVER BEEN ABLE TO DO IN HIS LIFE BEFORE. He said unto him—"Stretch forth your hand." And the

faith of the man was such that HE MADE THE ATTEMPT—and with the attempt came the cure. Remember—this man came to Jesus to have that withered hand, which he had never been able to use—cured. And the peasant of Palestine asked him to do the very thing that he thought he could not do—and with the obedience—the unquestioning obedience—came the cure. Not a finger was ever laid on him. The man just simply took the power from God and was healed. That is the crux of my ministry. That this power exists today for all—and we don't need any man-gods to demonstrate it either. It's as free as the air we breathe, and to the thousands of sufferers who may

read this article I say, with the Galilean Carpenter—according to your faith be it unto you. The power is there. The church says it is not. I say it is and can prove it.

The church says that only when you die can you get this power. But I say that the time is coming when death will not be necessary at all. That *eternal life* is here and now, not in the skies or anywhere else. That is the lost message of the Christ, and that is the secret of all healing—the ever-present power of the Living God.

It is not *what* we know that counts. It is not *how much* we know that counts, but how we use the knowledge we possess. —W. F. Poole.



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## The Whole Universe Depends on You

(Continued from Page 7)

Hindus, or the Kwan-se-on of the Mongols. Thus the stories of the Adepts differ. They use different symbols and names, all for one miracle. In ancient Egypt the Redeemer, who by his suffering brought joy and peace to mankind, was Osiris. Osiris, justified by trial, purified through passion, at the moment of his crucifixion, which is also his equilibration, blends his consciousness with and is identified with Amoun, the Supreme and Concealed One.

The words that the Adepts speak can convey but the shadow of the spiritual reality which has possessed their consciousness during Samadhi. Severe training is demanded even to do that—education of the faculty of self-expression. They must complete the second half of the GREAT WORK, the coagula of the Alchemical formula, extending the ORDER which is their own cosmic-consciousness. The Ordeals of this part of their Initiation are no less important or difficult than those they underwent while climbing the Tree of Life. The Flaming Sword, which turns every way to guard the Sanctuary, flashes down from Kether to Malkuth through the Sephiroth, but between Binah and Chesed, that is, between Understanding and Mercy, there lies a very broad gap. This space is called the Abyss. Those who imagine that the Abyss need not be crossed again to get Home have never survived the Ordeal X,

which refers to the great trial or tribulation the Adept undergoes in his attempt to "change his power into Earth" and "unite together the power of things inferior and superior." And so we have occasion to laugh at the cosmo-conceptions of the ancients and of many of the moderns. The great man is not recognized or appreciated in his Home town. Yet the family depends on him for its bread and butter. The world has made a man of him and he in his own feeble way has made the world human. Initiation is a phylogenetic process. The individual initiate must pass through all the stages which have gone to make up his species. First the moon (Yesod) and then the sun (Tiphereth) separate from him the former revolving around him and he around the latter. Then only can the holy and formless Fire, called by the Hebrews QADOSCH, which darteth and flasheth through the depths of the universe, burn fiercely within him. He is born of the spirit. The silver cord is severed. He becomes a babe in the arms of Mother Earth. And he is rocked in the cradle beside the hearth, or perchance he is found in a manger in Bethlehem (the House of Corn). In any event when he grows up, unless he becomes an absolute rotter, he will consider it his chief duty to keep the home fires burning. For we depend upon you, my boy; the whole universe depends on you!

## What Dies at Death?—(Continued from Page 6)

side, but for three years the interior is warm. When these seal remains are opened in mid-winter, when the cold is indicated at, perhaps 60 below the freezing point, the inner body steams like boiled meat. If all had died at death, when the seal ceased to breathe, how could this prolonged heat be generated, in the presence of extreme cold, for a period of years?

This will be answered by the statement that the intestinal tract is always charged with bacteria of many varieties and death would stop the glandular production of substances antagonistic to these putrefying germs; all of which is true, but the fact still remains that the germ life was a part of the life of the living and it did not die with death.

We have given, here, the visible evidences of life after death. May there not be invisible evidences? The Rockefeller Institute has kept a piece of chicken-heart alive for over 16 years and its outlook for future life is still as good as on the day it was taken from the body. The silk worm will live for a long time after its head is removed. In the care of an expert, the beheaded female will take the male to fertilize her eggs, and these when stuffed from the body and properly cared for will produce healthy offsprings. There are many other striking peculiarities in the realm of nature on the border line of life and death. Here is a problem worthy of man's best talents. What is life? What is death?

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## The Phantom Cabin—(Continued from Page 15)

which I found to be empty except for an accumulation of dust and ashes.

I returned to camp, had breakfast, packed up and rode away to attend to my daily duties.

My experience of the night before kept running through my mind and I was determined to learn the history of the old cabin if possible. I was acquainted with an old miner by the name of Bill Slater who had lived in the Salmon River country for many years and was at that time living on a little ranch on Boulder Creek.

Some two or three weeks later I had occasion to ride past Bill's place so I thought it would be a good time to visit with him and find out what he knew about the old chimney. I found him at home and it being late in the afternoon I gladly accepted his invitation to stay all night.

After supper we sat talking over range conditions and other topics, so finally I asked him, "Bill, you have been in this country a long time, do you happen to know anything about the history of the old stone chimney that stands on the little meadow near the head of the North Fork of Sheep Creek?"

"Yes," he replied, "I have been there and seen it but there is not very much to see although there is some mystery connected with it and the Indians say there are evil spirits there and will not go near the place. However, all I know about it is that years ago, before the Indian War, an old prospector lived there and placer mined along the creek. He had been in there for a number of years and came out only twice a year for supplies and always paid his bills in coarse gold. He never talked much and so far as any one knew never sent out any gold dust and it was generally believed that he had a large quantity of gold cached in or near his cabin, but no one ever knew for sure.

"There came one fall of the year when he did not come out for his supplies and the opinion among the settlers here and in town was that he had probably died over on his claim. The following spring he did not come out so we knew something had happened to him, so three of us started out to see if we could find

him and incidently his gold, if we found him dead.

"Well we reached his diggings all right and found the cabin with the door closed. On entering we found nothing had been disturbed, only the accumulation of dust and the usual litter found in old cabins which had been occupied by wood rats all winter, but so sign of the old miner.

"For several days we searched the surrounding hills for him but found no trace; neither could we find any of the gold he was supposed to have cached; however, we did find one of the rocks of the fire placed pulled out and there was a small hole there as if it might have been used as a hiding place but there was nothing in it.

"My companions and I returned to our homes and dismissed the matter from our minds, thinking it was only another case of where men disappear in the mountains and their fate is never known. A few years after some cowboys were riding in that section and found that the cabin had burned down, whether it had been struck by lightning or not no one knows."

I said, "Bill, what in your opinion was really the fate of the old man and what became of his gold?"

"Well," replied Bill, "I don't know, but I have often thought that he was murdered, because that same year a dark foreign looking fellow was around here. I remember he prospected around in the hills all summer and in the fall he came out and seemed to have plenty of gold dust the way he spent it for a few days, but he did not stay long after he came in; he just left and no one knew where he went to and no one seemed to care, except possibly the man that was running the saloon at that time and the ones that played poker with him. It never looked reasonable to me that a man would make a strike like he did and then never go back to his claim."

I did not tell my friend Bill what I had seen in my camp by the old chimney because he would not have believed me or else thought I was mentally unbalanced; but after waiting more than twenty years I have decided to give this story to the public and let each reader form their own opinion.

## Reflections—(Continued from Page 21)

Might it not be possible, upon this double base, upon these two columns set on cubic stones, to construct a hypothesis which would fulfil the major part of all esoteric and exoteric conditions? Might there not be Unity (in Variety) on these two points? Might not all branches of spiritual, mystic, occult, and modern scientific thought agree on these essentials, while most rightfully striving to

elucidate the important details each in his own way? It would be sufficient merely for all schools of thought to adopt these two axioms in substance, if not necessarily in form, in order to establish a rhythmic force of thought which would surely have its effect upon the world, slowly, gradually, but surely. The quiet power of a single belief is beyond the measuring by any instrument as yet conceived by Man.

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