

The Occult Digest

A Periodical of Reprint and Research.

★NOVEMBER

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1928

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YOUR NEXT PRESIDENT'S HOROSCOPE

By J. Edmond Ryan

When East Meets West

What "The Second Christ" Saw in Hollywood!

By Gladys Hall

Great Bible Mysteries Explained

The Spiritualism of the Bible

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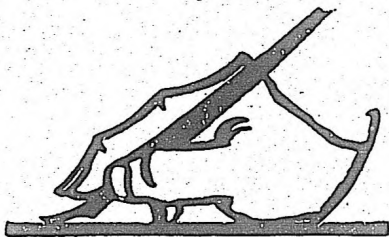
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Says About

THE REVELATIONS OF handwriting BY THE NOTED MR. M. N. BUNKER

"You certainly have called the turn on me! Your analysis checks perfectly (and supplements extensively) my own idly-done reading by both graphology and physiognomy. It checks, too, with the statements made just the other day by a chance met phrenologist. I have dabbled in your science sufficiently to know that you have mastered it; enough to make me say with sinceré respect; Salud, señor!"

here is Proof

that Handwriting Analysis "tells its own story" in the hands of a scientific Graphologist

Your
Handwriting
Will
Tell You



M. M. Bunker

Things That
Will
Amaze You!

Not being able to afford the \$250 charge for a psychoanalyst's services, the editor recently invested in the next best thing—an analysis of his handwriting by Dr. M. N. Bunker. If psychoanalysis is any more searching and revealing than Dr. Bunker's analysis we'll need a lot of courage to face it. The conclusions Dr. Bunker drew from the handwriting sample we sent him were uncannily convincing. He told us of faults that made us rear up in protest—until reflection convinced us we had been labeling these faults by other names and calling them virtues. Not that bad features only were touched upon; Dr. Bunker concedes us a share of good points, too, and his general charting of our mental tendencies is going to prove very helpful.

While the results seem uncanny, Dr. Bunker of course does not pretend to any occult powers. It is reasonable that our character should betray itself through the hand. Any of us can discern at a glance the obvious truth revealed by handwriting: A meticulous, precise penmanship denotes a precise person; a hasty scrawl denotes practically the opposite; a nervous person nearly always betrays himself in his penmanship; frequently the handwriting reflects a state of health or a mood. It is reasonable, therefore, that one who has made a thorough study of the subject should be able to read much more than this. As a recog-

nized handwriting expert and authority, Dr. Bunker's writings on this and allied subjects have appeared in many magazines over a long period of years.
—Editorial, The Author & Journalist.

"The more I think about it the more I see how well you've hit the nail on the head. I thought at first reading that you were wrong in an instance or two, but now I'm not so sure. * * * Your letter has made me quite a convert to the truth of your work. I had been questioning it a little, but from now I am quite sure there's something in it. More than a little at that." — A Business Man in California.

"Your analysis of my handwriting received this morning, amazes me. In my skepticism I was careful to use no letter head, and for the subject matter of my sample, merely copied a paragraph of an advertisement. Yet you found me out. * * * How you perform your analysis perplexes me, but you certainly hit me off to the dotted 'i'—and also to the underlined capital 'I'. Its worth a heap more than your trifling fee." — A Leading Michigan Minister.

"Thank you for my handwriting analysis. Your accuracy seems little short of wonderful. I did not know it was such a definite science. We are all much interested and my friends are sending (several) to you for their analyses." — A Popular Writer.

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The Occult Digest

EFFA DANELSON
EDITOR

A Periodical of Reprint and Research.

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Vol. IV

NOVEMBER, 1928

No. 11

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Mademoiselle Maria Ley, the inspired young poetess, whose love sonnets have won for her praises from the members of the Salons des Arts in Paris.

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VOLUME IV

NOVEMBER, 1928

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Thanksgiving

By EFFA DANELSON

THESE is only one thing for which the people of the earth can be truly thankful, and that is the *light* that animates us, giving us discernment and tolerance, enabling us to feast upon the riches of Life, with strength to shut out the unlovely, power to turn a deaf ear to discordant sounds, courage to look straight ahead, while steadily moving toward our goal with gladness of heart—strong in our purpose to master all obstacles lying in our way.

If we are not endowed with these attributes, we have nothing for which to be thankful. True thankfulness is never bestowed upon us nor can it be bought with gold; it is earned and paid for by service, a service of love and good will. Riches of the world are not worthy of thankfulness. Riches of Life are the things that endure. The storms of Life make us steadfast throughout the years though trials and hardships beset our path.

Thanksgiving Day was first set aside for praise and prayer for the preservation of life through war and pestilence in the early history of the United States. The people of this generation make it a holiday set apart for sports and feasting.

The world is rich in knowledge of Nature's law and a day of thanksgiving to a deity for the preservation of Life has become a myth in the records of ancient history.

Thanksgiving today is the welling up in the soul of man for the great knowledge revealed to him for his honor and well being. Constructive thinking and diligent research in the hidden mysteries, archaeology disproving the Biblical story of the creation of the human race, Astronomy and Astrology—the twin sciences—revealing the *position and* influence of planetary worlds, and the multiple sciences in "Character Analysis," each in their way, have taught man to find the path to self-development. We are no longer abject slaves to the fears and superstitions established during the reign of ignorance concerning the world and its attributes.

Conquering man has stilled the waves, harnessed the lightning, checked the winds, mastered the beasts—brought order out of chaos. One dynasty after another has fallen before the mighty march of Progress. Rulers of men have fallen, each cycle has had its wars, each age its conqueror blazing the trails to greater kinship and a *more humane* humanity.

The deep sea must give up its treasure, the mountains their secrets, the valley its dead, the heavens their wisdom to conquering man until the door of the past no longer keeps its silent vigil and the future is revealed to the children of the future that their feet may tread the highways of Wisdom, establishing an eternal Thanksgiving that the soul of man may truly be at-one-ment with the law (his God).

Effa DANIELSON'S

¶ Talking With the Dead

FROM time to time our readers draw our attention to offers of fabulous sums of money made to mediums for a genuine spirit manifestation, and ask us why the money is never claimed. There are several reasons: above all is the *one* reason, that a genuine medium *knows* that spirit communication cannot be forced. Another is that these offers are not genuine. Those who offer them are not really wanting any proof of spirit communication; if they did, they would not make propositions of this nature.

Communication with the dead could be enjoyed by these same gentlemen without the aid of any medium if they had the patience and were willing to make the sacrifices such as has been made by all honest mediums who are able to be the mediator between the two worlds.

Why is this sacrifice necessary? Mainly because of the persecution through just such ignorance as is displayed by the would-be guardians of the public welfare who make terms and conditions for these demonstrations that would prevent any genuine manifestation. If they understood the law they would know that they were dealing with *mind matter*, not machinery.

We are not defending the fakir and trickster posing as a medium; we know the requirements of a genuine communication.

A few years ago a "great" newspaper offered \$500 for an honest medium, stating that the money would not be claimed because there was *no* such medium. The challenge was accepted by a well known and honored public worker in Spiritualism. Not receiving even the courtesy of a reply from the paper, and being a determined person, a letter was dispatched to the man who made the offer through the paper (himself a prominent lecturer), offering to go before his congregation and deliver a communication to everyone present. The offer was insultingly declined as was also the invitation to him and his friends to attend a private seance held by the medium in her home.

People who are honestly (and we say it without reservation) seeking communication know that it cannot be forced or bought. There must be an at-onement with the natural law that governs psychic manifestations, consciously or unconsciously, observed. No medium can say, "I will do this or that." To lend their bodies as instruments to these "silent ones" is all they are able to do. We who know the law feel only pity for those who scoff or try to *force* communication with the dead.

¶ Voices of the Air

THE voices of the air,—once a mystery and heard only by him who is known as the Initiate, are now heard by the multitude. That which was held sacred is no longer the possession of a favored few. Everywhere the voices of the air are heard and their origin known to be no more or less than some interested per-

son from the country of the living dead. What a revelation to the sorrow-ridden world! What a boon to the burdened ones! What a help to those who need guidance!

Out of the sorrow-laden air comes a radiant form, a melodious voice speaking trustworthy words. Millions have experienced this relief. Their tired bodies have been strengthened, the burdens of life eased, the sorrowing hearts comforted.

Strange that any mind of today should deny the possibility of communication with the dead. As a matter of fact, no normal person does; it is only the fanatic or those who fear the loss of prestige in the eyes of their constituents or friends.

Another class fear a monetary loss, while still another class fear those who are dead and *think* they are safe by *denying* that life survives the change that death brings to the physical body.

The voices of the air need only the right vibration to be heard. Strike the right chord in the ether and the voices of the dead are as clear as the voices in the silent room when you turn on your radio. *The radio brain element is the medium through which they speak.* Any person who is conscious of these voices in the silence is a human radio. People are fast realizing this and thousands are daily added to the list of those who sense this life in the silence.

¶ The Pope Says

IN a news dispatch the Pope is quoted as saying: "Early Christian women, dragged into the arena at Rome to be devoured by wild animals, were more concerned in covering their nudity than in saving their lives.

Christianity transformed pagan women into Christian women so that *modesty* was a primary concern under the stress of a horrible death."

The Pope's remarks were made to an audience of the "organization against immorality in woman's dress.

The whole world agreed with the Pope ten years ago. Archaeology, aviation, sports, radio and scientific discoveries, combined with woman suffrage, opened the eyes of the blind and woman knew she was obeying man's law, not God's law, so she cast off her shackles.

If the body of the female child had been born *clothed* we could understand the attitude taken by the Pope.

In the early Christian days, according to history, men wore robes and had unshorn heads. Were they *more* moral *then* than in *these* shirt-sleeve days of comfort? Does dress make modesty or immorality? Is not the seat of *both* reposing in the *minds* of both men and women? Cannot a man or woman be just as modest and chaste in Nature's dress as other animals, if they have the true sense of right and wrong? True modesty and morality knows no raiment of silk or sackcloth. True modesty and morality lives and expresses for and through the impulse to be clean minded,—clothed or unclothed. Statistics show that

—by the Editor

EDITORIALS *of the* DAY

industrial accidents to women have been greatly reduced since long skirts and long hair were abolished.

Who would exchange our independent, bright-eyed, lithe-limbed, healthy women of today for the dependent, languid, weak ones of ten years ago? Let the Pope and his colleagues give their thought to decreasing poverty and ignorance, from which springs the degenerate moron, if they would get at the *root* of the evil in the world today. Let women rejoice in their freedom. Let men govern their immoral minds to the good of all generations and the glory of clean, healthy motherhood.

T ¶ *The Great Plaque*

THE fight for religious liberty as reviewed by the candidates for the Presidency has taken an unexpected turn. Arguments pro and con as to the interpretation of religious liberty are heard among authoritative groups. The nomination of a Catholic for the high office of President of the United States of America has forced an issue unforeseen in any Presidential nomination of the past.

What *is* religious liberty? In the past it was interpreted to mean that the individual could worship God as his conscience dictated. Some seem to be interpreting it to mean keeping a Catholic from being President; others fail to think at all and continue to force religious tyranny on the people. The Volstead Act was inaugurated by religious fanatics who can see only one way to righteousness—that of denial.

Prohibition and religion is the whip wielded to force the people into line that they may easily be driven into a corral of the federated bootleggers. The yellow peril, the black menace, are only flash lights to lure the unwary traveler from the *real* danger threatening this country. The Volstead Act, created at a time when the voters were out of the country, has developed the bootlegger, the gangster, the moron; destroyed homes, and unless its increasing vagrancy is checked, will destroy the second generation since its inauguration. It is the plague of plagues.

H ¶ *Missing the Cross Roads*

HOW many of us miss that all-important crossroad in early life? The road we should have taken—how often it is said "I missed my opportunity," but *was* it our opportunity? *Did* we miss the crossroad? Wasn't that road lying across our path a landmark, a light to guide the future?

What lay on that crossroad will always be a conjecture. What lay on the traversed road were the realities of Life. All we hold dear—our achievements, our hours of sorrow, our children and beloved friends, were all waiting on the road we took. Is there one treasure we could give up? Could we spare one experience? The best we are was brought into reality

through the steps taken in our daily struggle toward the goal we chose.

We might have had a smoother path, fewer hedges and more flowers; but had we missed the mountain top, to dwell forever in the valley, would we have been master of our world?—that world that could not conquer us, that world that must serve and obey us? Would we have risen above the swamps that harbor the will-o-the-wisps? Would we have been the conquering hero of the things that forever seek to pull us down to *their* level?

The crossroads—where we met new friends and parted from old—are the turnstiles of our life. They are the beacon lights of our soul, the training camps of our character, the old camping ground where we fought the bitter battles of self-control, justice and tolerance—sacred, *every one!* Let us not desecrate their memory, as we near that final crossroad, by the fear that we may not conquer as before. The way lies ever on—for friend or foe; it is the *mortal* in us that wavers at the crossroad. Life, the conqueror moves steadily on. The lure of the crossroads, nor the common enemy death, can stop us in our onward march through the eternal years.

W ¶ *The Sleeping Multitude*

WHILE the multitudes sleep the world moves forward toward the goal of achievement. Science and industry have cast anchor in the safe harbor of labor. Caste among workers has been abolished—the slaveholder has lost his slaves. Man is judged by his achievements. His position of honor must be earned by his power to achieve.

The world no longer seeks the applause of the rich slaveholder or the sanction of the steel monarch. The newsboy on the street has spread his wings and captured both land and sea.

We no longer measure a man's soul by his prayers, his good intentions, his father's good name, or his diplomatic relations with the nation. A man today must carve his own name in the Halls of Fame by deeds done by *himself*. He must contribute to the brain mart—he cannot buy a seat in the grand stand of the future—he must wing his way to fame; he must be clean-breasted and sure of wing.

The gun toter, the bootlegger, the thief and the murderer are not the molders of character—the examples of Youth. They are cess-pools of the age and will be cleaned out. Clean sports are the ideal of Youth; achievement is their goal. Such men as Col. Lindbergh and such women as Amelia Earhart are their emulators. If the Press and Theatre would portray the achievements of our clear-eyed, strong-of-limb youth and eliminate the get-rich-by-stealing and power-by-murder from its headlines they would become immortal heroes and world saviors—honored and emulated by future generations, establishing peace by proclamation, time without end.

¶ JIDDU KRISHNAMURTI

The Second Christ

Who says "I have no name. I do not believe in names and labels
I have attained to life"

By GLADYS HALL

IF Christ should come to Hollywood, what would He say? Would He say, "Father, forgive them, they know not what they do"?

Or, to these men with the power of everlasting vision in their hands, might He say, "Go, and sin no more"?

Clothed in other language, differently said, this, the divinely compassionate content of those words of Christ, is the content of what Krishnamurti said to me.

Jiddu Krishnamurti is come to Hollywood. Krishnamurti, the young Hindu, who was announced to the world as "The Second Christ."

He may be the Second Christ—or he may not be. Who can tell? Who is to say? He may or he may not be the reincarnated World Teacher, the divine essence that has incarnated before in Buddha and in Mohammed.

Of himself he says, "Please—I have no name, I do not believe in names and labels. I have attained to life. I am one with the Beloved. I have gone outside the cage."

So had those Others.

He may or he may not be—but whatever he is, whoever he is, he is not as you and I. On that sensitive, pale face which had been purged of all ordinary hungers, all ordinary desires, all personal ambitions there is a Something not to be named by you and me. Whatever the label may be, it is the beautiful opposite of the flesh-hungers, the money-greeds, the sordid, little seekings of the poor rest of us.

He has attained to Life. That is the way he puts it. Through many lives he has attained to freedom from all desire. He has broken the chains of limitations. He has broken the bars of pain. We are all, he says, like little rivers seeking our way to the infinite sea, desiring to be one with it. We are all like little fish caught in an evil net of transient things. He has escaped the net. Through the many lives he has lived, through many experiences, through pain and defeat and loss

By Courtesy of
MOTION PICTURE MAGAZINE

and self-denials he has attained to life.

He is slender and of the color of old ivory. His hair is shining and heavy and blue-black. His eyes are extraordinarily large and they see—*what do they see?* It is the simple truth to say that when you look into those eyes you turn away your own. Shamed. Shamed for the goals you have been seeking. Shamed for the idols you have made. His teeth are gleaming and his narrow, slender hands hold on to truth that you and I have perceived but dimly—or have we?

He wore an ordinary suit of blue. His fair feet were sandaled and, with the exquisite courtesy innate with him, he apologized to me for this departure from our customary mode of attire.

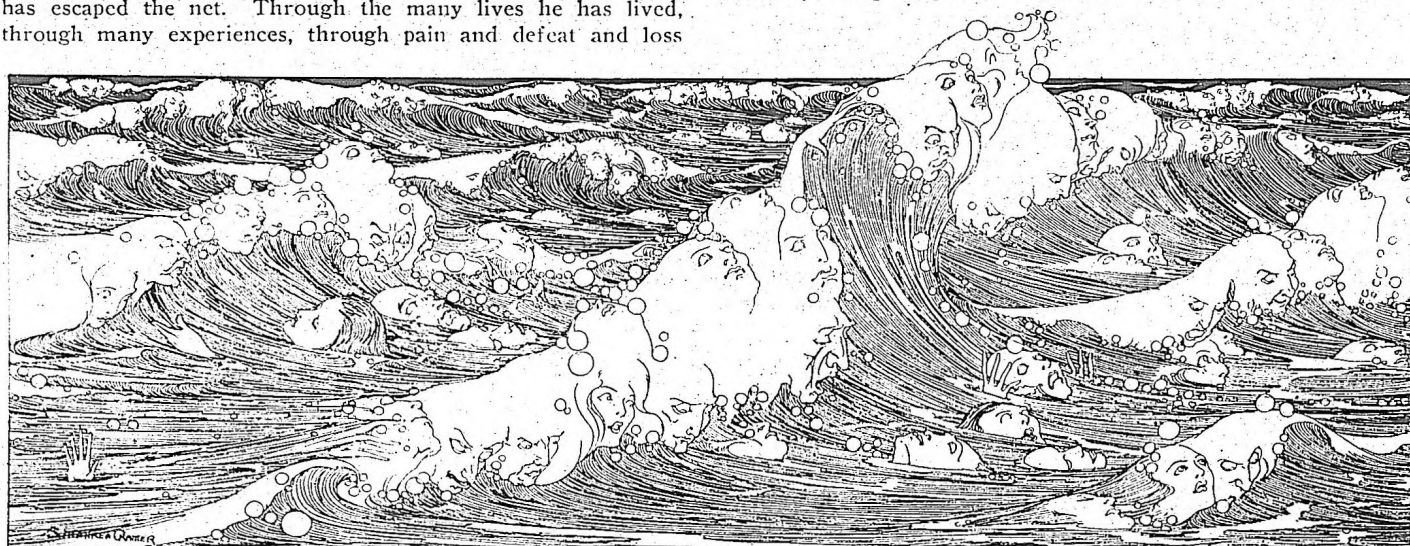
He came to meet me at the door of the house, unattended. So would have done the Carpenter of Nazareth.

He brought chairs to the porch and said, "Let us sit in the open air." His voice is light and clear. Free. He is gentle and deprecatory rather than dictatorial. He who has not use for creeds and dogmas urges no dogma of his own. He has the lovely humility of the truly great.

When I asked for an appointment, by telephone, it was granted immediately, within the hour of asking, without question. He did not know who I was nor what I wanted of him. That wouldn't matter. I was a human being desiring to see him. The petty pomps of little souls are not for him.

No circumstance attends this youth who has been called the Second Christ. Such trifling poor pretensions are reserved for the make-believers of the world.

He is very simple, this youth who had come to give us the message of Happiness. A happiness not dependent on the things the eye can see nor the things the hand can touch. And by being simple, he explained to me, he does not mean



ALCYONE

Judges

Hollywood

He Calls The Movie Screen A Muddled Pool of Truth

to be crude. But to be simple is the first end for which we all should strive. The complicated mind and the complicated heart serve only to distort the truth.

Of the movies I said, "Have you ever seen a picture, or any part of a picture, that seemed to you to hold so much as a glimpse of the vision you hold?"

And he was, at that one question, more emphatic than at any other time. "No," he said, and was agitated as a lake is agitated when a May breeze fingers it, "Please, no—no—no—"

"The King of Kings?" I prompted.

He said, "Something that is passed. That picture, it was not creative. You see—do you see, we have no power over the past. We have only the future—"

"But you do believe in the Screen? In its power? In its possibilities?"

"Oh, yes—yes! It has everything. It is limitless in its power, but—it has not used that power. It has everything but—"

He paused, distressed. In his innate charity for all things and for all men he hesitated to place an onus anywhere.

"Everything." I said for him, "everything but the men of vision. The men who would give the world great dreams to dream and never count the cost."

He said, a little sadly, "Yes—everything is pushed down—you see? Pushed down and down, to lower levels—" and with his slender hands he made the gesture of pushing down, lowering, crushing to earth. And I had the vision of the producers of Hollywood crushing souls into rank undergrowth, stifling and smothering them.

He told me that here we are in cages. We live our lives in cages and never get outside. And we spend our lives *decorating the bars*.

We believe that there is comfort in life. We seek for comfort of one sort or another. We pray God for it. *And there is no comfort.* There is no comfort because life is a search. Because all so-called comfort is dependent on some other one, some other thing. And so forever transient.

He said that the screen gives us a pool of water, muddied. It soon dries up, leaving no trace. What we are thirsting for is a like with an illimitable source.

The screen gives us little tales of little, momentary loves. Carnal loves. Men and women. Women and men. In cages. Loves that cannot matter.

The Germans have shown us a bit of what the screen might do, but—they have shown us *in the wrong direction*.

The screen is giving us but a small opening, an aperture, when we should be looking through its wide windows into the heavens. We should be because it would be possible. Because to the screen all things are possible.

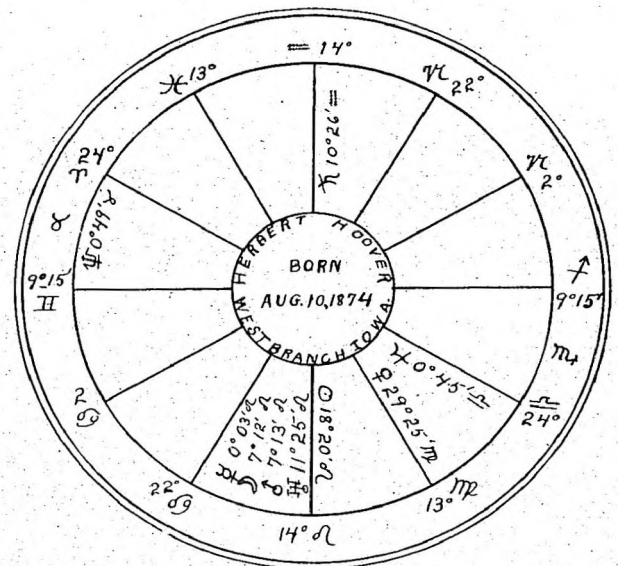
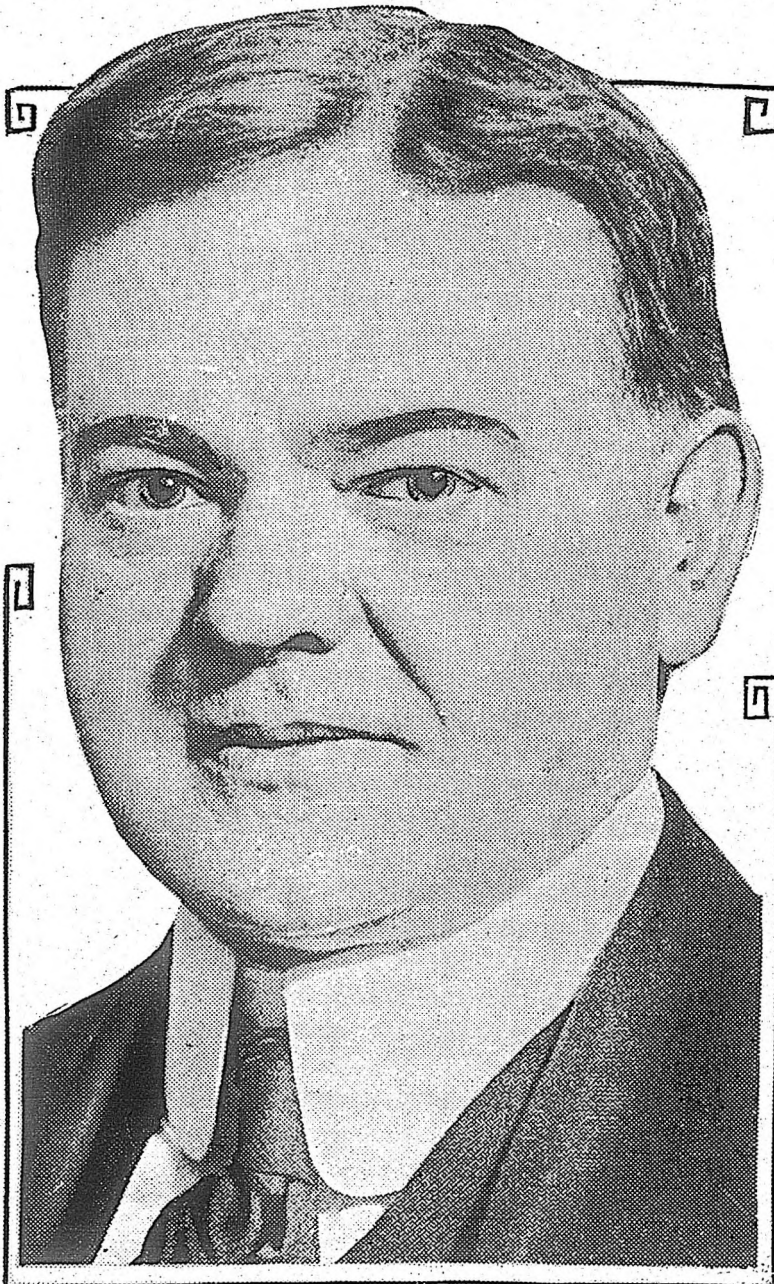
It would seem that there must arise men of power to

(Continued on page 48)



Let The Stars Your Next

By J. EDMOND



Horoscope of Herbert Hoover

A BOY born of simple Quaker stock, in a modest cottage at West Branch, Iowa, August 10, 1874, was destined to rise to a position of dignity and power. This was written in the stars, as one glance at his birth chart will show. He was born with the Sun in the regal sign Leo, which symbolizes royalty and rulership. The influence of this sign over his life was further accentuated by the majority of the planets being located in the sign of Leo at his birth.

The Sun is the ruler of the sign Leo, and stands for a strong will, power and dominance. Its influence gives vitality and fire to the whole nature, physically and mentally. Ambition and desire to achieve, to be at the head of things—is strongly implanted in the sons of Leo. They do not find it easy or congenial to occupy subordinate positions. While birth under this influence will make Mr. Hoover kindly, social, and affectionate, the number of planets in Leo will give him a strong desire for rulership, an amount of austerity, and a love of power, he will, however, be magnanimous. The fixed-fire temperament will give him sincerity, thor-

oughness, reliability, and conscientiousness.

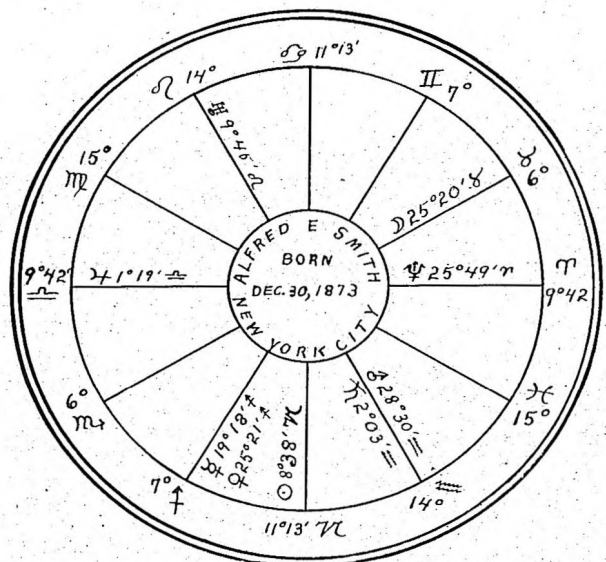
The Leo influence will give him a sense of loyalty, ambition, and love of authority, with the capability of filling positions of trust and responsibility. He will have great organizing ability, denoted by Saturn high in the heavens and in conjunction to the midheaven, and will be able to rule and direct others. Although he will be kind-hearted, he will stand a great deal upon his dignity. He will have many struggles and much opposition as Saturn is in opposition to four planets, including the Sun and Moon. This opposition will bring out his fighting qualities, the fixed influences giving him determination to stick to his guns, thus adding strength to his character. Saturn badly afflicted will, however, dim to a certain extent the genial qualities of the Sun and Leo influences, making him quieter.

The Moon also in Leo, adverse to Saturn, will cause him much opposition, and although ambitious and a hard worker he will require great persistence in carrying out his plans. These obstacles, oppositions and

Proclaim The Man!

President

RYAN



Horoscope of Al Smith

rebuffs will have some effect upon his disposition which will cause him to become more subtle, self-centered and suspicious than otherwise would be the case. While he will have the same desires for honors, publicity and power, that the Leo influence gives, the afflicted Saturn will cause him to retire more within himself, making him more suspicious and somewhat hardening the Leo nature. When this Saturn influence is active by aspect he will have periods of worry and anxiety, with an increased desire for seclusion. This influence will make him more sober and retiring, giving him a greater tendency to follow form and lean to established customs.

The Moon at his birth was in good aspect to the planets Mercury, Venus, and Jupiter, which to some extent will modify and soften the adverse Saturn influence. He will have quick wit, be perceptive, ingenious and comprehensive, with splendid mental abilities having a keen and penetrating mentality, and he will be copious in speech and writing. He will have good commercial ability, and will be able to acquire languages if he so desires. When aroused, his temper

will be strong; as is indicated by several aspects and the affliction of the Moon by Mars.

Mr. Hoover's nativity indicates a man of great ability, even amounting to genius. If elected, the Presidency will be in able hands. He is well able to cope with the great problems that confront the chief executive.

THE man who has risen from the tenements and sidewalks of New York to be four times Governor of New York State, and who is now the standard-bearer of his party for the highest office within the gift of the people, has a very interesting birth chart. The first thing that strikes the eye is the Libra ascendant with Jupiter rising therein, and the strength of the Third House, which rules the mind.

Libra rising, with the benevolent planet Jupiter also rising, will cause him to be very courteous, kind, affable and affectionate. It will intensify his sense of justice and give him a broad tolerance. He will have deep feelings which can be easily aroused, especially

(Continued on page 48)

THE Professor was downcast. For many years he had propounded and tried to prove his theory that the Indians originally came from Egypt. But a theory without proof is like an automobile without a motor—useless.

For a score of years Chesterton Ashby, the aforementioned professor, had lectured on the True American, the Egyptian.

Ashby was listened to with respect, but never with credulity.

"Say, Chess," said his colleague and friend, Roger Eskill, "do you really believe the Indian came from Egypt?"

"I do," said Ashby, firmly. "There is a very strong facial resemblance between an Indian and an Egyptian. The cheek bones are high, and protrude somewhat. The nose is large, powerful, and leaderly. The brain is keen, but only for the mystic and the majestic. Their religion and rites were full of flourishes, impressive no doubt to us, or to the foreigners living amongst them, but seeming to have as little meaning as the handclasp of two boxers about to battle to the blood."

"There is something in what you say," said Eskill, thoughtfully, "that compels me to believe you're right. And what is more, I am going to try to help you convince the world."

"You are!" ejaculated the Professor, enthusiastically. He shook Eskill's hand warmly. "I appreciate this," he said, and then he added with feeling, "You are the only one who has shown faith in my theory."

"Let's take a walk, at any rate, and refresh ourselves."

The Professor took with him a revolver, a note book and a pencil, and gave his friend a sack.

"That's for articles of interest; we may find something."

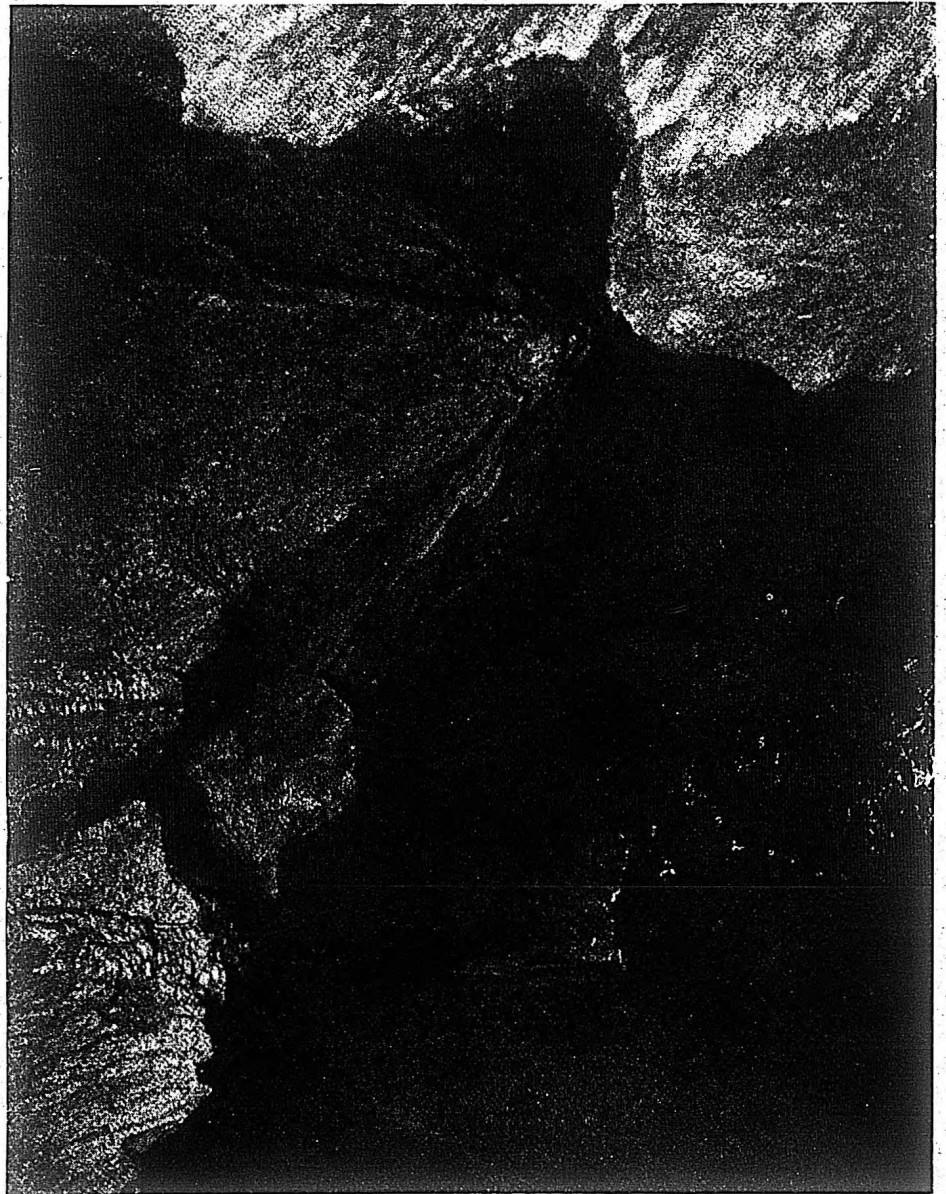
For an hour neither spoke. They took in the scenery, enviously watched the flawless air-floating of the birds, and drank in the odd sounds produced by insects.

At last they came to a hill about two hundred feet high.

"This hill has a bad reputation," said Eskill. "The Indians call it Funeral Hill, and very seldom climb to the top of it. They say no white man has yet reached the summit alive, and yet it is easy to climb."

"One old Indian chief told me this hill is the crater of a volcano that once was four miles high. Owing to some singular action on Nature's part, this mountain continually sinks until now it is only two hundred feet high."

"On certain days, so this chief says, one can see a man-headed reptile appear at the hilltop, look around a few moments, and then emit a sound so weird that all creatures tremble, and the vegetation sickens, shrinks, and



AN OCCULT

By CHARLES

stays dwarfed after the first audition. The trees are two or three inches high, yet are thousands of years old."

"Let's climb to the top," said the intrepid Ashby.

Eskill was also fearless, in spite of the ominous atmosphere of the hill, and followed the Professor with the eager spirit of the true adventurer.

The hill was not hard to climb, and Ashby was a bit dubious as to its death-dealing qualities.

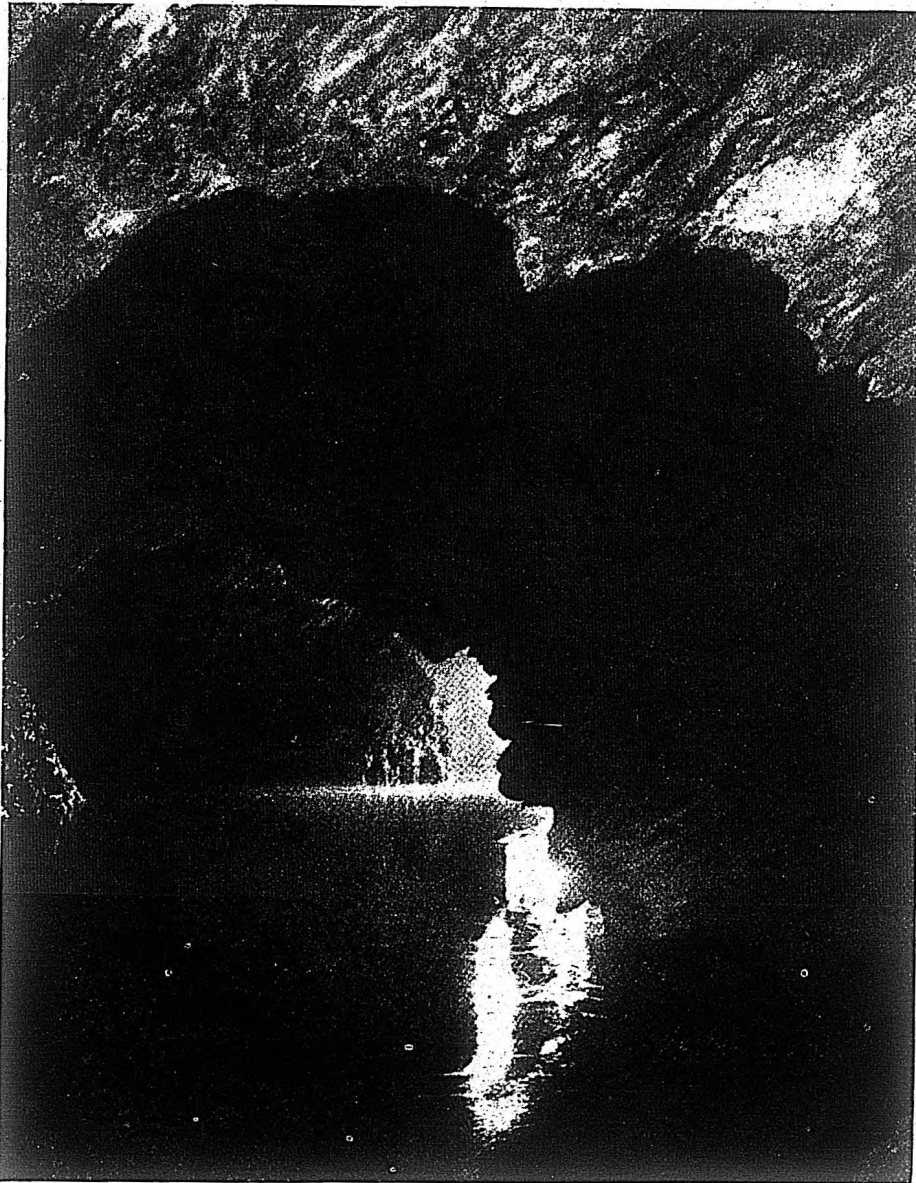
"Eskill," he said, "we're almost at the top. We'll be the only whites to have—"

He did not finish, for Eskill shouted, "Retreat as fast as you can!"

Ashby looked around, and his blood seemed to have been dipped into a refrigerator.

For there, about thirty feet from him crawled a creature that seemed to have hopped on the earth from another planet.

It had a huge head exactly like a boulder, a long, slimy body (that seemed endless in length, and that crawled out of the crater at the top), ten short, powerful legs, each containing twelve toes, and six eyes strewn



ADVENTURE

FINGERMAN

along its back.

It opened its mouth, and shot forth a pellet of something like mercury.

The lump missed the Professor by only a few inches, fell to the ground, which shook as in an earthquake, and disappeared with a wretched crackling. It was solidified electricity!

Ashby took out a flask, and held it forward temptingly, retreating as he did so. He showed no fear, neither did his friend. Their bravery was astounding, considering the fact that they were pitted against an extremely rare animal, usually capable of induc-

ing death through its appearance alone.

The beast cast forth another pellet, which luckily missed both men again, and was caught very neatly in Ashby's bottle. He corked it promptly, and was startled to find that it moved about in the flask, as if it were endowed with life. But it did not disappear or burst.

Ashby and Eskill discovered that the creature, owing to the great size and weight of its head, could not move along as swiftly as it would have desired.

Then it reared itself on its tail, which

was shaped like a funnel, with countless suckers, so strong that they could support the entire immense body.

The animal resembled nothing less than a whirlpool. It was between one and two hundred feet in length, and uglier than the wildest conception of ugliness. It would have stricken a rhinosceros with disgust.

The slimy beast then turned slowly on its tail, so that it exposed its eyes to the two men.

"I feel my strength leaving me," said Eskill, weakly.

The Professor was much stronger, and could not, therefore, feel the effects so soon. But he realized that they were contending with an animal of unearthly and electrical, strength-absorbing power.

It was a spectacle that Von Boecklin, the German painter of the mystic, would have given half his life to depict on canvas. Imagine two mere mortals on a hill, silent and awe-inspiring as the grave, striving against a creature, perhaps from Mars, such as few, if any, other men have ever seen. This slimy thing is standing upright, neither endeavoring to approach any nearer nor to throw anything, but depending entirely now on its greatest weapon, the baleful and destructive rays of its six eyes.

Ashby began to feel the effects. He started to gasp, and he lost no time in pulling forth a revolver that he regarded fondly, because of its doglike fidelity. Without seeming to take aim, he fired.

The shot struck the "worm" in one of its eyes, and both men immediately felt somewhat relieved. The animal pitched into the crater, and disappeared slowly, as if it were coated with mucus. Its mouth opened with a greater width than that of a hippopotamus, or even of a whale.

Both men almost collapsed from amazement, when they saw what issued forth from it. For it was the man-headed reptile the old Indian chief spoke of!

Its body was only two or three feet high, and about seventy-five feet long. It was shaped much like the dinosaurs of ten million years ago, except that it had the head of a man, which looked strangely like that of an Indian and Egyptian, their features combined.

It spoke:

"Fear nothing. I am as human as you in feeling, even though my body be repulsive.

"Come into the crater, and I'll tell you the story of my life. It is eventful. I promise you no harm shall come to you, as the animal you've shot has died now, and you shall see no more like him."

(Continued on page 34)

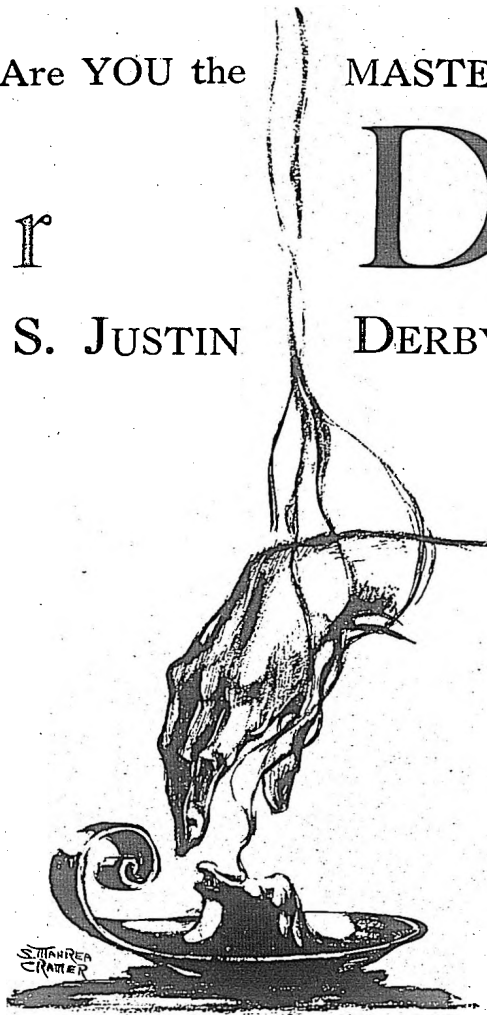
Are YOU the MASTER of Your Destiny?

By S. JUSTIN DERBYSHIRE

DESTINY depends upon character and environment. Can a man make his character and environment what he wishes them to be? It is evident that a person who undertakes to make anything has an immense advantage if he can choose the material and take his time, but according to the prevalent theory of a soul newly created for every birth, man has the character and environment into which he is born ready-made by God, and the time limit is the span of one short life. Is our Mahomet brother consistent when he says, "Man comes into life with his destiny tied around his neck," and that we are all slaves of fate, born with tendencies we did not make, into environments we do not like, of parents we did not choose? If this be the truth, then man is unfairly handicapped from the start.

However, the question arises, is he to rest content with his near-sighted, illogical, unscientific view of existence? Have not a vast number already outgrown this childish idea of creation? The scientist studying the forms of organisms and seeking an explanation of the origin of living bodies, rejects the idea of special creation as wholly inadequate. Herbert Spencer has characterized it as worthless and absolutely without evidence: "Worthless in its intrinsic incoherence, worthless as not supplying an intellectual need; worthless as not satisfying a moral want," "We must therefore consider it," he says, "as counting for nothing in opposition to any other hypothesis respecting the origin of organic being against the doctrine of special creation." Implying that organisms have been separately made is then no longer tenable. In its place we have the theory of evolution, and advanced knowledge confirms the belief in the "unity of nature." This theory, which has been found to be widely applicable elsewhere, may reasonably be supposed to hold good in regard to the nature of man himself. Proceeding on this line, let us regard the soul from an evolutionary standpoint.

Accept the law of Reincarnation as a working hypothesis and see whether it can throw any light upon this very vexing



problem. We have the word of one of the most eminent minds of Europe, Professor Max Muller, that the greatest and most developed characters humanity has produced have believed in Reincarnation. Hume says: "It is the only system of immortality that philosophy can hearken to." Lafcadio Hearn says: "With the acceptance of the doctrine of evolution old forms of thought crumble, new ideas everywhere arise to take the place of old worn-out dogmas, and we now have an intellectual movement in a direction strangely parallel with Oriental Philosophy." The unprecedented rapidity and multififormity of scientific progress during the last seventy-five years, could not fail to provide the equally unparalleled intellectual quickening among the nonscientific.

The highest and most complex organisms have been developed from the lowest and simplest. The single basis of life is the substance of the whole living world. It is the protoplasm of material forms. No line of separation can be drawn between the animal and the vegetable. The difference between life and non-life is only in degree and not in kind, not that matter is less incomprehensible than mind. Both are varying manifestations of one and the same Primal Energy.

After the recognition, even by theology, of physical evolution, it was unnecessary to predict that the recognition of psychical

evolution would be long delayed. The barriers erected by old dogmas are being broken. Today, for the student of scientific psychology, the idea of pre-existence has passed out of the realm of theory into the realm of fact. "It claims," says Huxley, "such support as the great argument from analogy is capable of supplying," and he adds, "None but hasty thinkers will reject it on the argument of inherent absurdity." We find that the theory of pre-existence is hoary with age. It is the basic principle of all religions. It was part of the teachings of the early Christian church until stamped out as a heresy by the Council of Nice at Constantinople in the year 525 A.D. Jesus declared that John the Baptist was Elija come again and they knew

him not. In Matthew v. 26, we read, "Verily I say unto you, thou shalt by no means come out from hence until thou hast paid the last farthing." This passage at present is meaningless because the church has lost the teaching to which it refers. When read in the light of the esoteric teaching it becomes luminous. In truth, it refers to the Karmic ties which draw the soul back to rebirth, so we see the doctrine of Karma: "Whatsoever a man soweth, that shall he also reap." The doctrine of Reincarnation is not so essentially heathen as our spiritual teachers would have us believe. The doctrine of Resurrection of the dead originally referred to Reincarnation. When mob rule superseded knowledge and the great schools of Gnostics and Neo-Platonists who preserved the ancient wisdom were suppressed, the esoteric teachings of the early Christian Church were lost and a great tidal wave of ignorance swept over Europe. The law of Reincarnation must be accepted because every other theory that has been advanced has proved illogical and unphilosophical. It is susceptible of as much proof as that demanded by the scientific world today in support of the undulatory theory of light, or the existence of ether.

Heredity, which was once thought to explain the transmission of mental and moral, as well as physical qualities, is

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Can YOU TELL the HIDDEN SECRETS Behind

A MILLION?

By JOHN H. DEQUER

THE title of this article does not refer to a million dollars, or a million dollars worth of anything. It has reference to the fact that the universe in which we live may be symbolized by the figure 1, with an infinite number of zeros added, or, as we are told in calculus, one raised to zero power is unity. It is plain that the universe consists of an infinite number of units, or 1 plus an infinite number of zeros, and these in turn constitute the universe which is in its entirety taken as unity.

The ancient Magi of Egypt and Chaldea, as well as the early Jewish Initiates, were familiar with this conception of the universe. They therefore classified all possible modes of Wisdom under twenty-two symbols, the number of letters in the Egyptian, Chaldaic, Grecian and Jewish alphabet. Each of these letters they considered under two aspects, that is; they gave them an exoteric or common, and an esoteric, or occult meaning. Every letter esoterically considered became the glyph of a cosmic force, or, as we say today, mode of vibration in the astral substance which pervades the universe on a plane interior to the ether.

At the outset of this article we should familiarize ourselves with these numerical values, as through them can we learn to apply mathematics to the problem of the (to us) unmanifest universe.

(A)	No. 1.	Aleph	Mercury	Color	Light Violet	Human will
(B)	No. 2.	Beth	Virgo	"	Darker Violet	Science
(G)	No. 3.	Gimel	Libra	"	Lighter Yellow	Action-union
(D)	No. 4.	Daleth	Scorpio	"	Dark Red	Realization-form
(E)	No. 5.	He	Jupiter	"	Indigo	Religion-Man
(V-U-W)	No. 6.	Vau	Venus	"	Yellow	Temptation
(Z)	No. 7.	Zain	Sagittarius	"	Lighter Purple	Victory
(H-CH)	No. 8.	Chet	Capricorn	"	Darker Blue	Fallible justice
(TH)	No. 9.	Teth	Aquarius	"	Lighter Blue	Wisdom
(I-Y-J)	No. 10.	Iod	Uranus	"	White	Change of Fortune
(C-K)	No. 11.	Caph	Neptune	"	Iridescence	Spiritual force
(L)	No. 12.	Lamed	Pisces	"	Darker Purple	Sacrifice
(M)	No. 13.	Mem	Aries	"	Lighter Red	Transformation
(N)	No. 14.	Nun	Taurus	"	Darker Yellow	Regeneration
(X)	No. 15.	Samek	Saturn	"	Blue	Black magic
(O)	No. 16.	Ayin	Mars	"	Red	Accident
(F-P-PH)	No. 17.	Pe	Gemini	"	Lighter Violet	Faith
(SH-TS-TZ)	No. 18.	Tzaddi	Cancer	"	Emerald	Deception
(Q)	No. 19.	Quoph	Leo	"	Lighter Orange	Happiness
(R)	No. 20.	Resh	Moon	"	Green	Resurrection
(S)	No. 21.	Shain	Sun	"	Orange	Attainment
(T)	No. 22.	Tau	Earth	"	Black	Failure

Needless to say that the key words here given barely hint at the potentialities which the ancients portrayed in their alphabet. For instance, under No. 1 we have given the key-word "Human Will." In reality it typifies exterior consciousness, our everyday mode of thinking, travel, barter and trade, cleverness and deceit, in other words, will on the everyday human plane of its expression, in contradistinction to the inner and more potent will which is under the influence of the sun, or 21.

In the same way the number 5 from most ancient times has been associated with man, who has always been typified by the five-pointed star. The number 5 is variously associated with him. He makes conscious contact with his external environment through the five senses. He has five basic organ systems; five easily recognizable types of character, and subsists on five basically different foods. He

was anciently pictured by the 47th Problem of Euclid, which gives us the square of 3, 4 and 5.

It was said that 5, or man, united to 5, or woman, completed the being or the cycle of 10. The Romans therefore typified man and woman united as X, or by the number 10. Again, 1 is the symbol of maleness and zero the symbol of femaleness, thus 10 becomes the symbol of the human state in marriage. For in mathematics we multiply by adding zeros, and in life beings are multiplied through the union of male and female.

The ancients were not fundamentalists—they believed in evolution. They expressed its action mathematically. In the problem of Euclid already referred to, the 3 is raised to 9, the 4 to 16, and the 5 to 25. It is a singular fact that the child becomes self-conscious at 3; normally sex-conscious at 9, sexually mature at 16, and physically mature at 25. If we take the ordinary man as 5 and raise him to the second power we have 25. Raise the power of woman to the same scale, add the sums and we have the number 50. It is upon the 50th tier of Masonry that the king's chamber in the great pyramid of Egypt is built. In the king's chamber is an open coffin, which was found lidless, typifying that only through perfect union of evolved humanity can death be conquered.

I hope that this will give the reader an insight into the mystic values of numbers. The system is not the one currently known as numerology. It is based entirely on the Egyptian Tarot. It now remains for us to apply these numbers, typifying vibratory modes of motion, to the number of the universe, which, as has already been explained, is 1 plus infinite zeros, and see what it will bring forth. We realize that to those who are not familiar with this work, the application will seem to be very limited, but to those who have had even a little insight into the occult realms it will provide an instrument of immense value for spiritual research.

It is a remarkable fact that we may divide the figure expressed by 1 and six naughts, by any one of the first 22 numbers. The quotient will either be even, or if odd, the remainder will lead us to repeat the same division as in the first 7 digits. It is said in the Bible of man and woman that they twain shall be one flesh, that is, unity. Marriage completes humanity for the function of life, typified by 10. When 1 is raised to its sixth cycle we have one million. One million is the sixth cycle of 1. To illustrate, 1, 10, 100, 1,000, 10,000, 100,000, 1,000,000. Now, one million consists of 1 plus six naught cycles and when this number is unlocked, or divided by each of the 22 numbers typified by the alphabets referred to, we get a table of inner values. But before we give this table, let us once more call attention to the fact that man and woman united are typified by 10. Ten is the sum of vibrations which together manifest as human life, and when we raise these to their sixth power, we get an insight into man's expression on six planes of nature.

THE GRAND CYCLES ARE:

5	= Man—or woman
10	= Man united with woman
100	= Their physical life
1,000	= Their emotional life
10,000	= Their mental life
100,000	= Their spiritual life
1,000,000	= Their Deific or divine life which cannot be touched by any vibration except those of 1, 3, 6, 9, 11, 12, 17, 19 and 22. That is, through 9 avenues.

If the reader will now refer to the table already given, he will see that the higher spiritual life can be fed by the human will (1); by the power of union (3); by the force of love (6); by the power of wisdom (9); by the power of spiritual aspiration (11); by the power of sacrifice (12); by the power of faith (17); by the power of joy (19), and by the conquest of self (22). All other modes are on the first five planes of his evolution or unfoldment.

UNLOCKING ONE MILLION BY THE 22 NUMBERS

Note: In doing this work we divide the number 1,000,000 and then add the digits in the quotient, which gives the theosophical root of the number. This root is its vibratory quality, and if there is a remainder, that constitutes its secondary quality. Wherever there is a remainder, six digits may be added to the 1,000,000 and the division carried on. It will be found that it repeats itself, thereby limiting our power of penetration. We must not forget that whereas the numbers 10, 100, 1,000, are considered as grand cycles or multiples of 10, the additions of 10, such as 20, 30, 40, etc., are considered as subcycles, each adding some quality of their respective numbers. 0—includes all time and space, and as these are in reality sense illusions, it has come to stand for nothingness, and paradoxically, for multiplication by 10.

1,000,000 ÷ 1 = 1,000,000	digits to 1	= human will as expressed in consciousness
1,000,000 ÷ 2 = 500,000	" "	5 = man's conscious acquiring of knowledge (2)
1,000,000 ÷ 3 = 333,333	" "	18 plus 3 = man's triumph over negative wisdom (18) by 3, or union
1,000,000 ÷ 4 = 250,000	" "	7 = comprehension of the higher law, victory over his animal nature (4)
1,000,000 ÷ 5 = 200,000	" "	2 = analysis and critical insight into religion and law (5)
1,000,000 ÷ 6 = 166,666	" "	4 plus 6 = the conquest of temptation (6)
1,000,000 ÷ 7 = 142,847	" "	9 plus 1 = wisdom directed by will, achieves victory (7)
1,000,000 ÷ 8 = 125,000	" "	8 = balancing of right against expediency (8)
1,000,000 ÷ 9 = 111,111	" "	6 plus 1 = temptation overcome by will constitutes wisdom (9)
1,000,000 ÷ 10 = 100,000	" "	1 and opens the 1st cycle of one (10)
1,000,000 ÷ 11 = 90,909	" "	9 plus 1 = wisdom directed by will attains spirituality (11)
1,000,000 ÷ 12 = 83,333	" "	20 plus 3 = awakening of mental powers through marriage and self-sacrifice (12)
1,000,000 ÷ 13 = 76,923	" "	9 = prudent control of emotional and mental activity on a higher plane (13)
1,000,000 ÷ 14 = 71,428	" "	22 = a feeling of fixed materialism, broken up by the regenerating power of love (14)
1,000,000 ÷ 15 = 66,666	" "	3 plus 6 = temptation in conflict with love because of selfishness (15)
1,000,000 ÷ 16 = 62,500	" "	13 = self-conscious adaptation to life and the accidents thereof (16)
1,000,000 ÷ 17 = 58,823	" "	8 = the inertia of matter overcome by the wisdom of Faith
1,000,000 ÷ 18 = 52,684	" "	7 plus 5 = victory over deception (18)
1,000,000 ÷ 19 = 52,684	" "	7 plus 4 = victory over animal desire through domestic happiness (19)
1,000,000 ÷ 20 = 50,000	" "	5 = the number of man, or rather the laws (5) which govern the awakening (20) of his higher nature
1,000,000 ÷ 21 = 47,619	" "	9 = the need of wisdom in attainment (21)
1,000,000 ÷ 22 = 45,454	" "	22 plus 5 = man in a world of illusion (22) where he must learn to sacrifice (12)

If one finds himself constantly associated with a given number, let us say the number value of his name or place of residence, and he wishes to know the particular effect of that vibratory activity on some particular problem in his life, he may unlock it by the key number governing that activity. To illustrate: Let us say the number value of his

name is 124, and he wants to know his strength in the domain of religion, law or business, he must proceed in the following manner: First, he digits the name, 1 plus 2 plus 4, equals 7. This is the number sacred to Sagittarius, the man who rises out of his animal nature and points his arrow at animal desire. The key word of this sign therefore is "victory." The question now arises, what kind of victory. In this case we search for victory in religion or business. We therefore divide 124 by 5, the number sacred to Jupiter, the significator of abundance and of the responsibility entailed in its possession. The number 124 divided by 5 gives 24 with a remainder of 4. 24 being sacred to Taurus, counsels temperance, and 4, or Scorpio, the remainder, indicates desire. Thus in matters of law, religion and business a person whose name works out to 124 will attain his victories through the cultivation of temperance and moderation in the expression of his rather caustic emotions. Because 4 is sacred to the sign Scorpio, the key word of which is "realization," but the nature of the sign is Martian, that is, sharp, cutting and inclined to destructiveness.

Or, we may take an individual born on the 13th of May, 1883. That is, in the 5th month, the 13th day, of the year 1883. Add the numbers together and we have 5 plus 13 plus 1 plus 8 plus 8 plus 3, or a total of 38. Again 38 being more than 22, we involve or digit and find the number 11. The number 11 is sacred to Neptune and is therefore the number of mystic or spiritual force. Such a person is very intuitive. He is possessed of an inner vision, which is frequently misunderstood by what we are pleased to call the practical part of the population. The strength of his birth-path is the strength of Neptune. If a person born on this date wishes to know his strength, let us say in matters of affection, he first of all unlocks the number 38 by the number 6. The number 6 is sacred to Venus. He now finds that 38 divided by 6 equals 6 with a remainder of 2. The number 2 is sacred to Virgo, who is the embodiment of knowledge. So we read that his birth-path inclines him to an affection for people of the opposite sex who are fond of knowledge.

These examples illustrate how the number keys may be used to unlock the vibratory meaning of any number or combination of numbers, for everything in the universe is an expression of quantity; it is either so, or so much, expressed in units of measure. There is no such thing as an accident in the universe, when we consider the matter philosophically. Everything happens as the result of the interplay of forces, many of which are beyond the domain of objective observation. They function on the inner planes and act from within outward, exteriorizing into what we are pleased to call phenomena.

These forces are 9 in number, and are deflected from 12 regions of surrounding space, upon the earth or upon the individual in question. Thus we have 9 plus 12 plus 1, or 22 in all. These constitute the groundwork of the ancient alphabets already referred to.

These vibrations, or wave forms, are finer still than the luminiferous ether. They inhere in a substance known to science as the subconscious mind, and to occultists as the astral fluid, or astral light. In other words, their influence acts upon our subjective thought processes, giving rise to states of feeling, and these states of feeling, rising up into the consciousness, unconsciously impel us to action in the direction of the strongest force operative through our organism.

The substances in which these forces have their expression accumulate, and as they do so heighten their vibratory activity. This gives rise to what is occultly known as theosophic evolution. This is brought about by adding 9 to a given number, which gives it its secondary occult

(Continued on page 24)

An Expose of the "Exposers" of Astrology

The Missing Link in Astrology

Just what are these \$1,000 rewards? How great is the ignorance of the worldly-wise who feel only themselves? Is your Destiny proven by star maps of human life from the cradle to the grave?

By MARTIN PETRY

IT IS most encouraging to all lovers of truth to perceive the great revival in the "science" of astrology in this country. Thousands of enthusiastic, sincere students among the younger folks are attracted to it yearly, while their elders are clinging to the hope that research work will perhaps aid in resurrecting some, if not all, of the knowledge that died with the ancient peoples.

Many zealous astrologers at present claim entirely too much for astrology when we consider that we really know very little about it. In a book published recently by a New York astrologer, who has had a big success professionally, she makes the broad, daring assertion that astrology is an exact science. This is a silly statement to any fairminded individual who has made any study at all of the stars and their influence.

Unfortunately, astrology is very far from being an exact science. If it were that, our schools, colleges and universities would welcome its study to their curriculum with open arms. As it is, professors and scientists scoff at it and dismiss it with a deprecating gesture.

Let us not permit our enthusiasm to befog our common sense. Rather let us face the truth intrepidly, thereby finding the real path to light. I have a firm belief in astrology. I know there are hidden within its bosom divine truths which, when revealed, will be of enormous value to humanity and make the world a better place for its children. However, we have only scratched the surface. There is a missing link, in fact, many missing links that have to be found before astrology can take its real place in the sun.

No two astrologers ever interpret a birth chart alike, and no astrologer can say with exactness just what effect any planetary aspect will have, if any. For instance, an adverse Saturn transit may affect the health or it may cause chaotic affairs in business or profession. Then, again, its vibrations may pass without notice or upset the health or affairs of someone near us.

Describing a person's physical make-

up from the rising sign also does not work out, while the planetary hour system is just a myth and anyone who tries to do things by the hour method alone will soon find his mistake. These are just superstitions that should be discarded.

Transits of the major planets will work sometimes and more often not. President Harding died when Jupiter was passing over his sun and he had no bad directions. Nungesser was lost in his Atlantic flight when Jupiter was in conjunction with his natal sun. The writer has had many instances where Uranus was adverse to sun or moon, and never anything occurred.

Some months ago a monthly periodical devoted to science and invention came out in a tirade against what it termed the "Astrology Humbug." In an effort to prove his allegation that astrology was only a snare and a delusion, the editor offered a prize of \$1,000 to any astrologer who could correctly interpret three horoscopes of which he furnished the data. He stressed particularly the date of one individual, in whose life, he added, an unusual event had occurred on a certain day in 1915. He expected the astrologer to state what this occurrence was.

Though the writer has little sympathy with prize contests, as they usually end unhappily and have no real value,



A FREEMAN'S WEAPON

A weapon that comes down as still

As snowflakes fall upon the sod,
But executes a freeman's will.

As lightning does the will of God;
And from its force nor doors nor locks
Can shield you: 'tis the ballot-box.

John Pierpont.

the editor's denunciation of astrology as a humbug was a little too much. So the writer took up the cudgels and

entered the contest as a champion of the stars.

The writer has his own method of interpretation and in the horoscope in which the editor of the paper was so much interested, the aspects showed a man of influence and powerful physique—one who was dominant but unscrupulous, either a gambler or one who had something to do with gambling. The date given in 1915 when an important event is said to have happened, showed tragedy. The writer's reading of the birth chart concluded that the man "either died by his own hand or the hand of another."

As the periodical later announced, the man was a New York police officer who was electrocuted at Sing Sing for his part in the murder of a gambler. Of course no one received a prize. The editor stated that thousands of horoscopes had been received, some coming even from China and Australia. There was some satisfaction, however, for the writer of this article, in the fact that the editor printed his name and part of the delineation which ended with the statement that the man had either died by his own hand or the hand of another. While this was very near the truth, the editor added that no prize could be awarded as there was nothing said about the man having been electrocuted. This showed the editor's ignorance of astrology, for what reader of the stars could see *electrocution* in a chart? A bad combination in Taurus might show death by hanging, but though this man had adverse aspects in the fiery signs how could anyone interpret them as electrocution by the state?

However, the editor was in a state of exultation and danced about with joy, for he had proven to his mind that astrology was a humbug and that all star readers were either fools or knaves. He argued that if there was anything in it, surely there could not have been made such silly and diversified readings as he had received. Of course, the editor was only fooling himself; he showed that he judged a thing without having even given a half hour's study to it. But the contest did

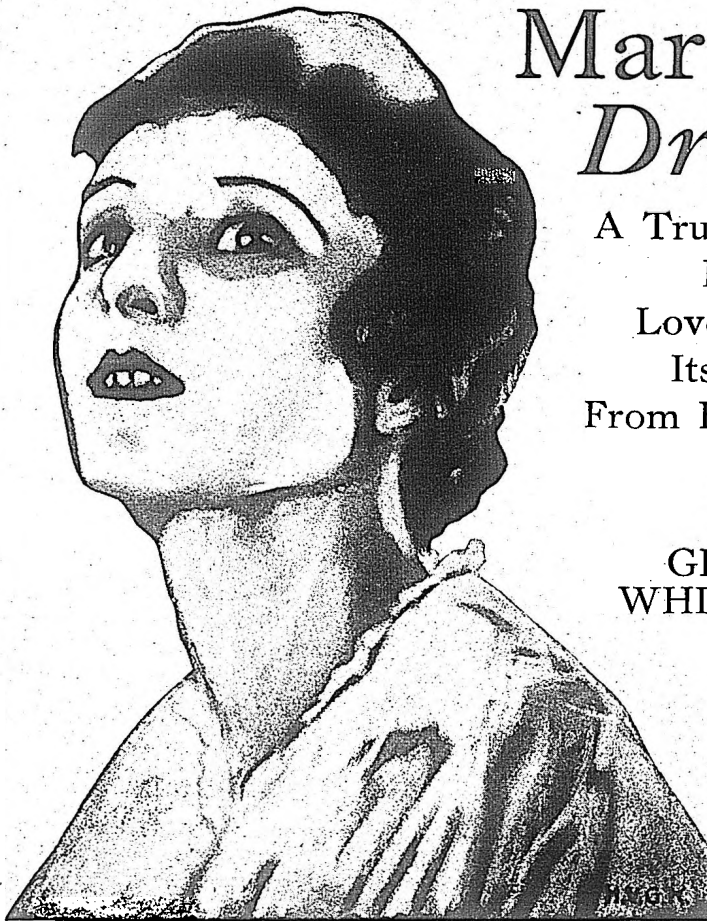
(Continued on page 40)

NIGHT and Factor

By LEYNORD

Martha's Dream

A True Story of
How
Love Found
Its Own
From Beyond the
Veil
By
GRACE
WHITMORE



Illustrated
by
HAZEL V.
KEELER

MARTHA lay back upon her pillow with closed eyes and thought long. Gradually, her thoughts shaped themselves more consecutively; and she spoke to the Nurse, who sat beside her: "How long have I been here?"

"Four weeks, dear," replied the gentle voice of the elderly woman, who placed her hand upon the brow of the invalid, and told her to go to sleep again. Obediently Martha became quiet, but the thought of her dream was too alluring, too absorbing to be laid aside. How she had suffered! It was heaven just to be free from pain. And William, her husband, what of him?

Gradually, as reason asserted itself, the past came vividly before her. The journey they had planned for so many happy months. Little by little, the money had been laid aside that they might be able to fulfill the long cherished desire of a trip to the great city together. Upon a bright spring day they started. How careful William had been for her comfort, how considerate in every way. Then, oh horror, the dreadful shock, the deafening noise, the crash, the suffering, and after it—oblivion!

All else seemed as in a haze, except the memory of the fearful pain when being moved, and now, where is she?

Oh yes, the beautiful dream—she must think of it. She was standing at a gate, looking into a broad, beautiful path which led upward to a large, white building at the summit of the hill. As she looked, William, her husband, came down the path to meet her, with his cheerful smile of welcome. How her heart had throbbed at sight of him! Her lover-husband, married seven years, yet even now the thought of him brought a thrill of joy, of happiness. She tried to pass through the gate, and meet him, but could not, and as she stood there waiting, the vision vanished.

When next she realized her surroundings, she asked the nurse, "Where is my husband?" but received no answer. Again she asked, but the nurse only said, "There, dear, you must not talk." Nor would she answer the question the next day, nor yet the next.

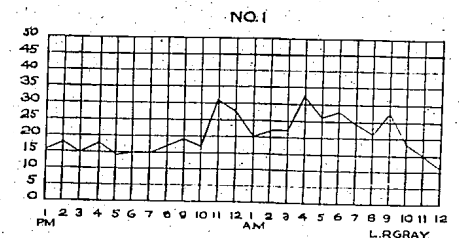
Gradually, the awful truth dawned upon her mind: he must be dead! The thought produced such weakness that she slept. She awakened, remembering that she had visioned the dream of the week before. This time, as she stood at the gate, she did not try to enter and William came to her, and spoke, "See, dear, I am not dead, but

(Continued on page 36)

IT HAS often been said that a greater percentage of deaths occur between the hours of 6 P.M. and 6 A.M. than during the other twelve hours of the day. There has been little attempt made to discover just what basis there is for this general belief, the traces of which may be found in early folklore and mythology, etc., down the line to comparatively recent medical literature.

Those who have given it any attention have been at a loss to explain it purely through biological laws, there seeming to be reasons of a "supernormal", or cosmic nature involved. M. Laignel-Lavastine, in a paper recently presented before the French Academy of Medicine says that the cosmic influence of night together with the period of sleep—the two causes, by increasing the excitability of the pneumogastric nerve, work together to predispose death. Such at least is the opinion of this famous pathologist. Records kept for him in connection with this study at Le Pitié Hospital, Paris, show that in a single year 113 patients died during the night, and only 88 in the daytime.

The writer, aware of the existence of a difference of opinion as to whether or not more deaths *do* occur at night than in the daytime, drew up graphs No. 1 and No. 2 from data obtained from death certificates at Letterman General Hospital, San Francisco, California. Each graph represents a total of five hundred cases of which No. 1 is the deaths, and No. 2 the births. The latter is given on account of its striking similarity. The high peaks in No. 1 are at 11 P.M., 4, 6 and 9 A.M., with 31, 33, 28 and 27 deaths respectively, and they appear, obviously, to point to the truth of the general belief in a higher rate of mortality during the hours of night and early morning.



Births, as most obstetricians will agree, more generally occur from the early hours of the morning until nearly noon than during the other hours of the day. Graph No. 2 well illustrates this point. A higher average of births exist between 12 P.M. and 10 A.M.

THE PSYCHIC

in Mortality

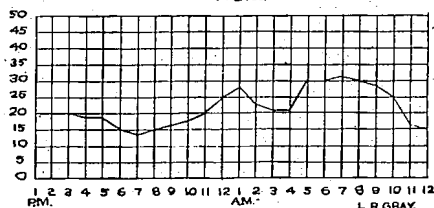
GRAY

than any other period, the curve from 5 A.M. to 9 A.M. averaging about 30 births for each of the five hours, with 150 births for this period out of a total of five hundred cases. Midnight, which according to tradition should present a higher rate of mortality than any other hour, fails to do so at least in this set of figures.

Why there should be a higher rate of mortality at these hours is not clear, nor could a set of reasons explaining No. 1 apply in clearing up the more births at these hours as shown by No. 2. The occurrence of births at later hours of the morning appears logical enough, however it is difficult to understand the reason for the occurrence of these rates of births and mystery as to why there should be deaths at the same hours. In order to obtain really decisive figures there should be several thousand cases studied and graphs drawn up from them. No doubt if figures were compiled from different sections of the world—the eastern and western hemispheres, and the frigid, temperate and torrid zones—there would be a noticeable variation, showing that cosmic conditions and the region and manner of living have an influence upon the hour of death. There would probably be a high peak in all cases during some hour of the night.

Night, either from the standpoint of the young or old, is a period of lower vitality. Dr. Keen, the famous surgeon, in speaking of surgical shock and collapse, which is largely a psychic disturbance that sometimes follows an operation, says, "The vital powers are highest in the morning and the psychic factor at a minimum. The most unfavorable time 12 to 2 A. M. Autumn and early winter the best. Summer the worst."

Probably the main reasons for the occurrence of a higher rate of mor-



tality during the late hours of night and, early hours of morning, are the absence of the life-giving-supporting actinic rays of the sun; darkness, which is in itself a potent factor of sleep and inaction; the lack of the stir

(Continued on page 31)



The Silver Bell

A Tale of India's Weird and Mysterious Vengeance

By E. WILSON HOBBERLIN

"YES, Walcott, it is a rare specimen of ingenuity and art, a curio of exquisite beauty and oriental craftsmanship."

"Rather sinister in its appearance," replied the man addressed as Walcott, "and quite realistic."

The "thing" in question was a cleverly contrived imitation of a poisonous native Indian reptile, a cobra of the deadly type. The spike-like tip of the tail, which was a curious color of reddish green, gave one the impression of its actually being alive. The way Walcott held it in his hand with its tail wrapped around his fingers made its thick head appear very distinct from its neck and gave it a rather viperish appearance.

Walcott fingered it rather sceptically and handed it to his chum.

Larabee laughed, and taking the curio from Walcott held it by its head up to the light, said:

"He is a true specimen of the 'Sauria' type. The large eyes suggest inherited primitive fear; their coloration of a bright hue no doubt resembles its surroundings. You notice the narrow tongue, worm-like and black in color, no doubt his fair warning to any intruder that crosses the path of his domain."

Walcott lit a cigarette and looking up from the depths of the huge smoking chair in which he was sitting, said: "How did you ever get hold of that, Larabee? It is funny I never noticed

it before."

"I generally keep it locked in this box with the quaint silver bell that accompanies it. Barres sent it to me while touring Benares, some months ago. Its history is rather 'bizarre' but interesting."

Here, Larabee lit a cigar and drawing his chair up close to the fireplace began to relate the story.

"It seems that this curious imitation was made by a Hindu native in Benares many years back and in the course of time was acquired and blessed by a priest of one of the high temples of the Gods. There it remained for two years until it was stolen by some Hindu to satisfy the whims of a ravishing dancing girl. Only a few days after that the girl died from seemingly unknown causes."

"Quite a lover's romance, I would say."

"No," replied Larabee, "I do not think so. However, it came into the hands of my friend Barres and he having a fondness for mystical curios used to write me lengthy letters about the 'rare' find he had made in Benares. It is said to have passed from beggar to prince alike, but never dwelling longer than three to six months with any one individual."

"A sort of talisman. Are you not afraid of having it in your possession?" asked Walcott with a slight smile on his lips.

(Continued on page 36)

¶ The Fundamental Principles of

The YI KING, TAO

The Cabbala of Egypt

and the Hebrews

*Connection of Names
With the Elements*



*Their Action Upon
Physical—Mental Life*

By VEOLITA PARKE BOYLE

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THIS concludes this generalized series of the re-discovery of the ancient and mystical science of name and number vibration of the Chinese to which is added "The Connection of Names with Music and The Action of Notes and Chords Upon Human Life."

It represents, principally, the starches, and in flavors, sweet. In color, yellow.

Station Earth is therefore broadcasting:

Element—Earth

Action—Harmonizing

Principal flower—Sweet

Organ of the body most strongly aroused and acted upon—Stomach.

Color—Yellow

AUTUMN

As each element must in the natural course of events produce another, so Earth is producing *Metal*.

When Summer has finished her work of providing the heat necessary for growth and ripening and in general making ready for the harvest, she begins to let her fires cool down and prepare for her winter's rest, while Autumn steps in to attend to the next few months of work.

The result of a fire dying out in a stove or furnace is of course the cooling off, and finally *cold metal*; this is exactly the condition brought in by Autumn—cooling, and later on, cold metal.

So Autumn means really, cold radiations from chilling metal, and these produce a harsh effect on the lungs, and it is an actual fact that those born at this time of year will be more readily subject to tubercular and other lung troubles than their Spring or Summer brothers.

The color assigned to this season by the ancient teaching is *white*, as at this period the year is forming the white conditions which later lead to the snow of the coming winter. In other words the year is *turning white*.

We are all familiar with the universal title of tuberculosis—the "Great *White Plague*" but we are not all aware, according to statements made to the author by many physicians in high standing, this is precisely the condition present in tuberculosis; the blood corpuscles are turning *white*.

The cold metal radiation produce exactly the *flavor* which results when we hold a piece of metal in our mouth long enough to acquire the *acid* taste known as metallic.

Autumn then is broadcasting to the world for those who have ears to hear, or rather a mind open enough to receive its message:

Element—Metal (meaning radiations resulting from chilled metal)

Action—Cooling off, or chilling

Organ of the human body most strongly aroused and acted upon—Lungs

Principal flavor—Acrid

Color—White

Danger of easily-taken colds which tend to settle on the lungs.

WINTER

Metal, by volatilization taking place internally in the depths of the earth, produces liquid, or to place it under the heading we prefer to use—Water; resulting in the snow and ice, rain and cold, and other clammy and watery conditions of the next season, Winter. Therefore, as before, one element is producing another which in this case is Water.

During this season the tendency is to slowness, congealing, stopping; the year is entering its resting period, growing drowsy, entering into its winter's sleep; and as this condition is occurring in Nature, so it is occurring in the physical body of the person who has entered life at this period; the whole action will be slower than that of the former seasons and the physical conditions turn to a *slow* heart action, just as those of the Summer give the tendency to over-rapid action. The other organs to which this season directs its attention are the kidneys.

As in the former cases if the birth occurs in the third or last month of Winter, the message will then read, stomach and kidneys; while if it be the third or last month of *Autumn* it will read, stomach and lungs.

The *color* of Winter shows itself plainly to those who are on the lookout for what Winter has to say, through the dark days, gloom and generally prevailing *blackness*. It is, in other words, the *shadow* resulting from the sunlight and quite as necessary to life as the sun itself.

As the Spring and Summer represent the fullness or the year's day, so does Autumn give the late afternoon and Winter the night, darkness, blackness, the period of rest and sleep.

The *flavor* which accompanies Winter is again shown by searching where it will be most distinctly shown, in the great *Waters* of the earth, the seas and oceans, and the answer is of course *salt*; just as we all know that *tears* are salt and the expression "weeping salt tears" is

Yi-King, Tao of the Chinese

By VEOLITA PARKE BOYLE

(Continued from page 18)

Principal flavor—Salt

Organ of the body most strongly aroused and acted upon—Kidneys

Color—Black or dark brown

Possibility of kidney troubles or too slow action of the heart.

If we place a seed in the ground the first necessary action is to Water it in order to start the *growth*, and as in the case of the other elements it has been shown that each one *must* produce another, so *Water* produces *Wood* or *Vegetation*, as we already know the results to vegetation in years of lack of rain.

We will now take these elements from another side.

Just as each element produces another so does each *conquer* another.

To begin, as before, with Spring: *Wood*, the element of this season, must have a source from which to grow. To obtain this it utilizes *Earth* and makes it its servant or helper, as one wishes to call it; it *conquers* *Earth* and uses it for its own purposes in order to supply the demands of the other forms of life which are dependent upon it. When in its normal condition, where it can spread in its best and most natural manner, it *covers* the *Earth*.

Therefore the radio message further reads:

The element *Wood* *conquers* the element *Earth*.

Summer gives us the element *Fire* and in order to be of any use to humanity *Metal* must be put through *Fire*; it must be melted in *Fire* in order to be constructed into useful or beautiful objects. *Metal* therefore, is *conquered* by *Fire*.

The element *Fire* conquers the element *Metal*.

Earth overcomes or conquers *Water* by the process of absorption, so:

The element *Earth* conquers the element *Water*.

Water requires almost no discussion on this point as we all know without telling that:

The element *Water* conquers the element *Fire*. (The first desire of a fever patient is for water.)

We have now but one element left, that of *Wood*; *Wood* to be utilized must be *cut into pieces* by the use of *Metal*; the harvest must be reaped by the use of *Metal*; so:

The element of *Metal* conquers that of *Wood*.

Each of these elements carry with them certain other qualities which we will at once recognize as they are mentioned, as we do see them in action about us all through life, in every direction, only our attention may never have been called to the matter.

The action of *Wood* is *bend* and *straighten*, even as the branches and grasses bend and straighten in the wind or in the process of growing.

Its quality is to *nourish*.

Fire or heat, as again we all know, rises; just as in fever one of the first indications is a very red *face* and hot *head*; its action is to *blaze* and *ascend*.

Its quality is to *penetrate*.

The action connected with *Earth* is that of sowing and reaping, or to bring about the harmonizing action necessary to keep life going.

The action of *Metal* is to yield and resist; to be one moment soft and another hard. Its quality is to *destroy*. In other words to bring about the destruction of the food we use to sustain life, in such a manner as to render it perfect for our use.

The action of *Water* is to soak and descend; water as we know *always* runs down, never up; and in kidney troubles the indications begin in the feet and legs, the exact reverse of those of fever.

Its quality is to *strengthen*.

To further complete the full message of the wonderful seasons as they come and go each year, we divide the points of the compass in the usual manner, east, south, west and north, and follow out the same idea in the body itself by right half, upper half, left half and lower half.

To the east belongs the Spring and the right half of the body; to the south the Summer and the upper half of the body; to the west the Autumn and the left half of the body; to the north the Winter and the lower half of the body.

The proper arrangement of all life, physical or mental, is *even balance*, or as close to an even balance as we can attain; in other words correct proportions. We should have the right amount of water to keep our bodies in health. Too much or too little means physical ills. We require the proper amount of food (vegetation, *wood*) and the right sort, or the result again is physical ills. We must get from our food the necessary amount of *metal* (chemicals in various forms) or our body suffers.

In the same manner as our "outward and physical body" suffers from any wrong proportion of the many constituents which enter into its combination and maintenance, so also does our "inward and spiritual body" suffer in like degree from the same wrong conditions. In other words, we may have too much or too little *water*; too much or too little *wood*; too much or too little *fire*; too much or too little *earth*.

This will bring about wrong mental and physical conditions in the *circumstances* of the life.

To quote from the Shaking: "No configuration is perfect unless the five elements work in it harmoniously: *Water*, *fire*, *wood*, *metal*, *earth*."

Whenever fire or heat predominate, disaster will ensue unless it is counterbalanced by another element such as water. If the element earth is overruled by water, or suffers from want of water, there is no fecundation, no production of food and raiment; crops are devastated. In this case the entire element *wood* may be destroyed. *Fire* and *water*, when united in harmony and in adequate proportions, further fecundation."

In the beginning Spring was referred to as the early morning, the hours from midnight to sunrise, the dawning of another year. The year, as it has so often been called, is but a *long* day.

The four periods of a day are, midnight to sunrise (*spring*) sunrise to noon (*summer*, its beginning and height), noon to sunset (early and late *autumn*) the *day* falling asleep—*dying*—in the West (Free-Masons will understand this); sunset to midnight, the resting time of the day (*winter*, death), the resting time of the year, when all *life* is preparing for another *day*, or another year.

As the day, so is the year; as the year so is human life. The hours from midnight to sunrise, from sunrise to noon, then slowly falling asleep in the West, to waken with the rising of the Resurrection Sun, into—the new day, the new year, the new life.

The truth is always simple. Those who see and understand the true science of the rising and the setting sun seek no further. They have *found*.

in common use. Winter is therefore broadcasting:

Element—*Water*

Action—To moisten and soak

(Continued on page 20)

Yi-King, Tao of the Chinese

By VEOLITA PARKE BOYLE

(Continued from page 19)

THE CONNECTION OF NAMES WITH MUSIC AND THE ACTION OF NOTES AND CHORDS UPON THE LIFE

"Wouldst thou know if a people be well governed, if its laws be good or bad? Examine the music it practises."—*Confucius*.

"Airs of an age of disorder indicate dissatisfaction and anger.

"Of good order, composure and enjoyment. Of a state going to ruin, sorrow and troubled thought. There is an interaction between the words and airs of a people and the character of their government.

"If the five notes are all irregular and injuriously interfere with one another, they indicate a state of insolent disorder and at no distant date extinction and ruin.

"Beasts know sound but not its modulations; the masses of common people know modulations but not music.

"Similarity and union are the aim of music; difference and distinction that of ceremony. From union comes mutual affection. From difference mutual respect.

"Where music prevails we find a weak coalescence; where ceremony, a tendency to separate. It is the business of the two to blend.

"Music comes from within and ceremonies from without. Music produces stillness of mind. Ceremonies the elegancies of manner.

"The highest style of music is distinguished by its ease. The highest form of elegance by its undemonstrativeness.

"Notes that die away quickly characterize small aims, the people's thoughts are sad.

"When generosity, harmony, and placid easy temper prevail, the notes are varied and elegant, with frequent changes; people are satisfied and pleased.

"When coarse, violent, excitable, the notes vehement at first and distinct in the end, and are full and bold throughout the piece, people are resolute and daring.

"When pure and straightforward, strong and correct, the notes are grave and expressive of sincerity; people are self-controlled and respectful.

"When magnanimity, placidity and kindness prevail, the notes are natural, full, harmonious; the people affectionate and loving.

"When the ruler is careless, disorderly, perverse and dissipated, the notes are tedious and ill-regulated and the people proceed to excesses and disorder.

"Whenever evil and depraved notes affect men, a corresponding evil spirit responds to them, and when this evil spirit accomplishes its manifestations, licentious music is the result.

"Whenever correct notes affect men, a correct spirit responds and harmonious music is the result.

"The initiating cause and the result correspond to each other.

"The round and the deflected, the crooked and the straight, have each its own category and affect one another according to their class.

"Fine, distinct notes image Heaven. Ample and grand, earth. When the superior man uses and exhibits his ceremonies and music, Heaven and earth will respond by displaying their brilliant energies.

"When the wind is moved to sorrow the sound is sharp and fading away. Pleasure slow and gentle. Joy exclamatory and soon disappears. Anger, coarse and fierce. Reverence, straightforward with indications of humility. Love, harmonious and soft."

Every sound is a note of music; each note of music has its responsive notes, as all musicians and scientists know.

To repeat from the French Rodolphe Radau "Sound is movement. Response is dumb. All sound, all noise, tells of motion; it is the invisible telegraph which nature uses."

With apologies to Radau, we take the liberty of transposing his phrase. *Movement is sound*. Any motion, however slight, tells of sound. The sound may be too delicate to reach our ear, but it is none the less present, making itself felt on the surrounding atmosphere, striking its own note, and calling into action its own

responsive or sympathetic notes. Therefore, to quote from the preceding chapter, each portion of the body, however minute, each action, condition, feeling or emotion, however slight, is under the influence of a note, or chord, of music. Its own keynote or scale."

The late Dr. Henry C. Houghton, whose work as a specialist made him one of the lights of his school, based his method of treatment almost entirely upon this fact of a personal keynote of vibration. He was a member of that famous class which produced William Todd Helmuth and other stars of first magnitude in the medical world.

As the body, so is the earth; each atmospheric condition has its own keynote, therefore, of course, each season.

Winter and darkness—night of the year and of the day—is the tone *d*.

Spring—the time before the dawn of the year—is the tone *a*; as is the same period of the day.

Summer and noon—the full height of the year and of the day—is the tone *c*.

Autumn—the ripened crops, the harvest, the time of the coming home to rest, before the deeper refreshing sleep of the night—is the tone *g*.

Above, under, through all these tones, is that of the earth, sounding its own creating tone of *f*.

"Says Silliman, in his *Principle of Physics*: 'The aggregate sound of Nature, as heard in the roar of a distant city, or the waving of a large forest, is said to be a single definite tone of appreciable pitch. This tone is held to be the middle *f* of the pianoforte, which may therefore be considered the keynote of Nature.'"

As we ourselves are *tuned*, so do the various seasons, atmospheric conditions, friends, companies, climate, environments, affects us "for better, for worse."

As each season has its individual tone, it will be even more readily seen that it must have pitch; summer, of course, the highest; winter the lowest. In the same manner does each portion of our bodies respond also to its pitch. As we all know, there are "highly strung" people, and those strung on a low pitch; those who keep us at a high tension; those who "unstring" every nerve and bring us to the lowest point of depression.

Abnormality is produced by being out of tune. If we are in tune *ourselves*, we cannot be out of tune with the Universe, because in it is encompassed all tones, *all* chords, *all* keys. Our lives will play a melody whether others do or not. The more in harmony (in tune) our lives, the more in harmony (tune) the circumstances and conditions surrounding us will be. The more quickly and strongly the sympathetic chords attuned to our personal vibration will respond.

As the day plays its ascending scale to the turning point of noon, so the year plays its ascending harmonies to the turning point of summer. So each life may play its own melody, knowing that it will not cease with the setting sun; but only play for a moment upon a deeper note; to ascend again into greater, more beautiful harmonies than any on earth can give; into—the new day, the new year, the new life—the more glorious melody.

THERE IS NO DEATH

They who hear and understand the true harmonies of the Universe "fear no evil" for they know that the "valley of the shadow" is but the pathway to the "still waters" and "the green pastures"—just beyond.

At the end of the definitions for the advanced use of these numbers in connection with the zodiacal houses and the different periods of birth see "The Chartoscope."

* See the Li Ki. Sacred books of the East. Max Muller.

At Last! A Scientific Revelation of Hidden Biblical Truths

The Spiritualism of the Bible

By GEORGE BROWN

IN presenting this work to the seeker after truth, there has been but one desire, the presentation of that which the Israelite Bible really expounds and teaches—the true, the real meaning of the Israelite Bibles, both old and new.

At all times one must be mindful of the fact that the Christian Bible is purely and simply a continuation of the Israelite Bible, but the following great additional outstanding fact must be recognized. As the time was now deemed propitious by Jehovah, the God of the Israelites, to carry on the teachings of the Israelite seers and prophets, a descendant of Israel (or Jacob), the first of the great Hebrew "Sons of God," and a most highly evolved soul, was therefore selected, and his duty made plain to him by Jehovah, the God of Israel (See Matthew XII 18, and Isaiah XLII 1). This highly evolved soul, known as Jesus, was directed by Jehovah to revive and bring to the attention of the people the teachings of the Israelite seers or prophets. These teachings, which are the knowledge of super-physical states of consciousness, commonly termed "clairvoyance," constitute the real Jehovahic teachings, now known as "Spiritualism."

These Jehovahic teachings, as exemplified by Jesus and his disciples, spread West rather than East, thus clearly evidencing that the people of Europe—the Western people—were to be instructed in the Jehovahic teaching which, under other names, were already known to the more civilized people of the East.

A peculiarity of the spread of the Jehovahic teachings in Europe was that the later or more spiritual teachings of Jehovah, as taught by Jesus and his disciples, were forced upon Europe in advance of the basic and more material teachings of the older Israelite Bible, and to this fact can be attributed the remarkable and kaleidoscopic changes of thought in Europe.

This apparent attempt to build the second story of an edifice before the building of the first story, or even the laying of the foundation, is responsible for the bewildering fantasy of religious thought in Europe, from the introduction of the so-called Christianity until the time of the Reformation, and in a modified form, to the present day.

The Israelite Bible is really the foundation and first story of the religious edifice; up to the time of Isaac being the foundation, the advent of Israel (or Jacob), the first story, and that of Jesus, the second story of that great edifice known as the Jehovahic system of teachings—or the evolution of man.

With the advent of the Fox sisters, the ancient religion of the Israelites and the early religion of the Christians once more came into being. This is what is now known as "Spiritualism," and is the third story of the edifice. However, by reason of evolution, it has been refined and elevated. Instead of following the Israelite teaching that it should be used for the eleva-

tion of Israel alone, it follows the teaching of Jesus, who taught that super physical functioning (or clairvoyance) should be the lighted torch which should lead mankind along the upward path. Spiritualism is a revival of the ancient knowledge of the seers and prophets of the Israelites, and was again given to the world by Jesus and his disciples. It is now being used for the purpose of disseminating this wondrous and God-like knowledge. The Fox sisters brought once more to the dreary, darkened, doubting people of the American and European continents the knowledge that God lives.

From that epochal hour, though but few years have passed, the real religion—the knowledge of a life after death—numbers its adherents by the millions. Never in the history of mankind has there been so spontaneous an uprising, a casting aside of the shackles that bind and cramp, as that of the advanced thinkers who have become investigators of Spiritualism. Far upon the horizon, steadily advancing, we descry overwhelming waves of knowledge, and this is termed "Spiritualism."

Not alone are the Israelites' and Christian religions based upon, and given to mankind through clairvoyance, but all other religions are based upon, and given to the world through the faculty of clairvoyance, or mediumship. That this is incontrovertibly, undeniably true is known to all careful students of religious history.

CHAPTER I

THE Israelite Bible, so-called, includes both the old Testament, known as the Hebrew Bible, and the new, known as the Christian Bible. However, both are really one, for the New Testament is really but a continuation of the older one, even though it begins abruptly with the birth of John the Baptist, and makes no attempt to bridge the time that elapsed between the last Chronicle of the Old Testament, and the visions and announcements foretelling the birth of John the Baptist.

The two outstanding features presented by the Israelite Bible are first, the history of Israelite spiritualism; second, a series of biographies of a number of Israelite clairvoyants, or mediums. These biographies are lamentably scanty, and except in the cases of Abraham, Isaac, Israel, Joseph, Moses, Samuel, Elijah, and Elisha, Samson, David, Solomon, John the Baptist, and Jesus, are woefully incomplete, as a large number of these great clairvoyants appear upon the scene for but a short time, and then disappear, leaving the record of their foretellings or prophecies unfinished. However, the history of the spiritualism of the Israelite race is clear, complete, and cannot, even in the slightest degree, be successfully controverted.

The impression that is prevalent, and the one that has been most strenuously, and persistently advocated, and forced into the foreground, is that the Israelite

tribe, or rather the Israelite nation, sprang from, or centered around Adam, with Abraham as the strongest outstanding figure of the entire Jewish history. This teaching has perverted the genuine teachings of the Bible.

Spiritualists have always recognized the fact that the great characters, from Abraham down to and including Jesus and his disciples, were great clairvoyants, or mediums. Because of the fact that their early training insisted that the Bible be regarded as the actual word of an absolute or limitless God, a significant number of Spiritualists have set aside altogether the Bible and its teachings. After having investigated Spiritualism, and having discovered that all of the reasonable, sensible phenomena of the Bible could be found in it, and expressed, or manifested by the various Spiritualistic mediums or clairvoyants, they turned away from the Bible, paying but scant attention to it.

The common conception that Adam is the central figure is without foundation. Eve is really the central figure. As far as aspiration, or desire to improve his mental or spiritual status is concerned, Adam in the Biblical account, is simply an undeveloped human being. Eve was superior in mental, moral, and spiritual qualifications.

If taken literally, the story of Adam and Eve is impossible. However, if the allegory is correctly interpreted, the impossibility vanishes, and the story falls naturally and positively into place.

The allegory, stated briefly, is as follows; Adam being the first in evolution, and dealing with purely physical things, is the physical or outer portion of man. Eve is the inner, or soul portion, that comes forth from man as he evolves from the physical tendencies and traits of ordinary mankind.

Adam being the first, or unevolved of mankind, represents the purely physical side of humankind. He is given dominion over the animal, vegetable and mineral forms of life—all of the manifestations of lower or unevolved nature. Finally mankind, sufficiently evolved to have risen above the level of a superior brute, begins to manifest a capacity for the higher levels of soul life.

Eve, who was not created, but evolved from Adam, represents the aspiring, evolving soul of Adam. Adam and Eve were not created together as one, nor at the same time. Eve was the inner, or spiritual portion of mankind; Adam the outer, physical body, or physical expression of the always existent soul.

Eve was, and is, the helpmeet, the uplifter of man; without her, man would still be an animal. She is the soul power, or soul expression of mankind. It is Eve who brings Adam in touch with the higher powers and manifestations of evolution. To put it plainly, Eve is the soul manifesting through Adam, the body. Eve, therefore, is expressing through clairvoyance, or the functioning within the higher, or soul states of consciousness.

Now when the time is at hand that man must break the shackles of the flesh and function within the spiritual, Eve aided and inspired by the serpent, the symbol of divine wisdom, comes forth. The fruit of the tree of knowledge is plucked; Adam eats and is forever lifted above the animal consciousness. Man has indeed become as a God; no longer with the clouded, selfish, physical vision of the animal, but with the spiritual vision of the Gods—verily a God in the making. Man through the power of clairvoyance, has become as a God!

It is Eve, the soul, who is thus destined to lead Adam, the man, to the heights of spiritual and intellectual achievements. Adam, the man, being mere flesh, had been forbidden to eat of the tree of knowledge. Eve, the soul, had not been forbidden knowledge, for knowledge of good and evil was her heritage—the spark of the divine.

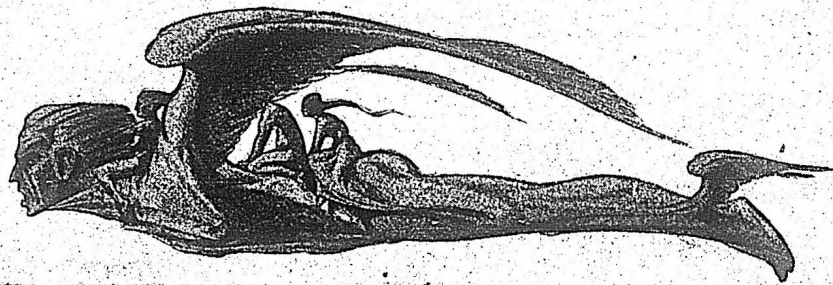
Abraham is usually considered the central figure of the Israelite race. This is so palpably a mistake that even the most cursory examination of the Bible will demonstrate it. The central figure of the Israelite race is Jacob, who typified the highly evolved man—the first great clairvoyant, or spiritualistic medium of the Bible; the father of twelve sons who were to be the progenitors of the twelve tribes of Israel, or literally, the twelve tribes of Jacob.

The history of the twelve tribes of Jacob (or Israel) is the history of the spiritualism of the Israelite race. With the advent of Jacob, Jehovah first appeared as the God of Israel. Through the faculty of clairvoyance or mediumship, possessed by the descendants of Jacob, the Israelites were guided and directed by Jehovah in all of their undertakings from the time of Jacob to the time of Christ.

The reader will note the distinction made between Hebrews and Israelites. All Hebrews are not Israelites, and for the convenience of those who have not given this subject attention, the reason why there are Hebrews and Israelites will be given. Abraham was the first Hebrew, he had eight sons; Ishmael, Isaac, Zimran, Jakshan, Medan, Median, Ishbak, and Shuah. All of these sons were Hebrews. Isaac, the second son of Abraham, had two sons, Esau and Jacob. Esau continued, as did the other descendants of the eight sons of Abraham, to be Hebrew. Jacob, however, was selected by Jehovah, to become the head or progenitor of the twelve tribes of Israel. When Jehovah began to advise Jacob, he proposed that he change his name to "Israel." Jacob, or Israel, had twelve sons: Reuben, Simeon, Levi, Judah, Zebulum, Issachar, Dan, Naphtali, Joseph, Benjamin, Gad and Asher.

The descendants of these twelve sons took for their tribal name that of the son from whom they were descended. Thus none but Jacob and his descendants could be Israelites. All other descendants of Abraham are Hebrews, rather than Israelites.

(Continued next month)



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

News Notes of Interest to Occultists

Social Leader Turns Healer.

Edith Rockefeller McCormick in explaining her method of healing says:

"Let us compare a mind to a house and its thought to the furniture in the house. Some of the furniture is unsightly, covered with dust, broken or ugly. We clear it all out, throw it away, and the mind is clear.

"But we must then replace the furniture or the house is useless. So we place a beautiful new piece here and another there, until the house is habitable again. Of course, the old furniture is the old worries, understood in psycho-analysis as repressions. The more difficult work is the introduction of new ideals.

"You would be surprised to discover how delightful some persons can be when they have their brains renovated this way."

Mrs. McCormick upon her return from Europe established her school of thought among a large following. Mrs. Fowler, long a friend of Mrs. McCormick, became a student and it was through her that Mrs. Carr was treated and pronounced cured.

Gen. Carr in making a pilgrimage to Chicago to thank Mrs. McCormick for the cure, was stricken with influenza which developed into pneumonia.

Life

Life in the physical body must not be looked upon as a bondage. The body may be broken, it may be old and helpless but it serves its purpose.

Hope is the beacon star that lights the path. Youth is eternal. Knowledge is the window of the soul,—Wisdom the open door.

Lessons to be learned oftentimes seem useless, but in the great day of emancipation they blazon the trail to destinies of centuries yet to be lived.

Change is ever present and rising like the lark with song, life fulfils its mission through vision.

Waiting today, though time seems slow, places upon Life's brow the golden aftermath of duty done.—Effa Danelson.

"Freckle"-Magic

Among many current superstitions discovered by the American Folk-Lore society is a cure for freckles which runs as follows. Count your freckles. Then take as many pebbles as you have freckles and place the pebbles in a paper and throw the package away. He who picks up the package of pebbles gets your freckles. This is in entire

accordance with that form of sympathetic magic practiced by primitive man known as the magic of transference. By counting the freckles and counting the pebbles to the same number you associate the two in idea and thus associate them in reality. Now when the package of pebbles has been thrown away they still retain the association, are in fact, as in idea, the same thing as your freckles.

The man who picks the pebbles up, therefore, picks up your freckles—they are transferred to him by the magic of contact. Your freckles are yours no longer, but become his by contagious magic. Modern science regards contagion as being produced by a contact of matter. Primitive magic regarded contagion as also being produced by the contact of ideas.

Masonry and the Rosy Cross

John B. Nicholson, in his article on "King Solomon" in the *Masonic Review* tells us "Modern research has shown that Freemasonry, as we know it today, with Grand Lodge organizations, signs, and words, sprang in its maternal side from the craft guild of the Middle Ages. The mental or spiritual side came from the Rosicrucians and the Comacine Masters. The Rosicrucians sprang from two or more curious societies of the Middle Ages, the Hermeticists and the Kabbalists, which tried to combine alchemy, astrology, magic and symbolism in systems. Sir Thomas Moore had made much over the symbolism of Solomon's Temple, and Rosicrucian writers added it to their teachings. This was eminently suitable to the purposes of Masonry, hence was adopted by Masonic writers. . . . The Rosicrucians made the Temple of Solomon a symbol of life, just as is done today in the Blue Lodge. The Royal Arch has adapted the Temple of Zerubbabel as the symbol of a future life. This is the main addition to Rosicrucian teachings.

Voodooism

Havana.—Three negroes, practitioners of Voodooism, paid the death penalty for the killing of their centenarian father. They believed that by washing in the blood of the centenarian they too would live to be a hundred years old.

The New Generation

English scientists report children now are larger than those of prewar days in height and weight; their eyesight also is said to be better.

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The PRESENCE

BY E. CHARLES

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What Is In a Million?

By JOHN H. DEQUER

(Continued from page 14)

power. Thus the number 1 equals will on the conscious plane, plus 9 equals 10, the number of change to a higher plane, etc. The number 1 is a positive number, but 10, the secondary power of 1, and its first cycle, is an even number. It corresponds with zero as the beginning of a new order. When the vibrations of the first 9 numbers reach their first cycle, they are intensified ten times, and therefore the next cycle is 100. Thus, as has already been pointed out, the zero becomes the symbol of the cycles of ten and at each changing cycle the strength of the vibrations are refined and attenuated ten-fold. This will be very evident to electrical engineers, who are familiar with the stepping up and down of electrical current.

That this conception is a very ancient one is evident from the fact that in the ancient Coptic language the word used to designate the Great Pyramid, which by the way is the oldest and greatest building in the world, signifies division of 10, and by applying the number 10 to its measures and using the number key as here outlined, a vast amount of occult wisdom is made available to the student who is willing to spend the time and effort to work it out.

Ten, as has been said, is the number opening up a new cycle of vibration. It is the second spiral in the coils of the cosmic snake. It is a mother, or female number, like zero. Someone has humorously suggested that a single man is typified by 1, a single woman by 0, but when the two are united they may become 10. The number 9, however, is the highest number of the simple vibrations and is, therefore, the number of perfection, while 7 is the number of completion, as far as the physical senses are concerned. It is interesting to note that both 7 and 9 are male numbers.

Let us now return to our original theme, and look at the number 1,000,000. It is composed of 1 plus six zeros, that is, seven figures in all. We therefore expect to find in it a certain completeness, but no perfection. Solomon's Seal is composed of the ascending and descending triangles, or seven-pointed star, but these triangles are held together by a positive and a negative force. These forces are imperceptible to the ordinary or outward senses. They correspond to the infra-red and ultra-violet respectively. Solomon's Seal, therefore, must be physically seen, but mentally understood in order to be perfectly recognized. One million, therefore, is Solomon's Seal without polarity. It is divisible without a remainder by the majority of the 22 numbers. In most cases where there is a remainder, it is of such a nature that it will carry on the same number over and over again. The student can easily try this by dividing 1,000,000 by 3 and by 7, which will illustrate our meaning. The numbers which leave a remainder when divisors of 1,000,000 are 1, 3, 6, 7, 9, 11, 12, 15, 17, 18, 19, and 22. It is more than a coincidence that all these numbers are odd or male, with the exception of 6 and the multiples of 6 (with the only exception of 22, which belongs to the first subcycle), and 6 and its multiples are all negative in power as well as nature.

6 = temptation
12 = self-sacrifice
18 = deception
22 = folly or illusion

The positive numbers, on the other hand, are all constructive with the exception of 15. This is a heavy malefic, being sacred to Saturn, having for its key-word "fate." All the other numbers are eminently constructive.

1 = will
3 = action
(5) = divides as even, being the number of man
7 = victory
9 = wisdom
11 = spirituality
15 = fate
17 = faith

19 = happiness
21 = attainment.

One look at this table will reveal a rather important side of our nature. For it is evident that will (1), directed toward action (3), through man (5), will produce victory over obstacles (7), which in turn will produce wisdom through experience (9), which will open the door for a spiritual conception (11), which is resisted by the forces of selfishness and fate (15), which must be conquered through faith leading to a perception of inner truth (17), which will bring a realization of happiness (19), and the ultimate attainment of mastership (21).

Human evolution, however, does not go forward in such successive bounds. Life, like the ocean, has its periods of ebb and flow. There are cosmic as well as terrestrial tides. The rhythmic swing of the pendulum between the positive and negative poles must go on forever. The positive force, however, is always stronger than the negative. It is that which makes the grand spiral of evolution. When a point moves, it becomes a line, but when it meets resistance, it becomes a curve, and the curve ultimately becomes a circle, or cycle. Thus we find that in the 22 numbers as used as the divisors of 1,000,000, there are 11 negative numbers, of which 3 leave a remainder, and these 3 are multiples of 6, that is, 6, 12 and 18,—22, belonging to the second subcycle of 10, is not considered here.

1,000,000 ÷ 2 = 500,000 digits to 5 or the number of man
1,000,000 ÷ 4 = 250,000 digits to 7—victory
1,000,000 ÷ 6 = 166,666 with a remainder continuing forever as 6
1,000,000 ÷ 8 = 125,000 digits to 8—desire
1,000,000 ÷ 10 = 100,000 digits to 1—will
1,000,000 ÷ 12 = 83,333 digits to 20 with a remainder of 3 going on forever
1,000,000 ÷ 14 = 71,428 digits to 22—illusion, folly
1,000,000 ÷ 16 = 62,500 digits to 13—change to new order
1,000,000 ÷ 18 = 52,684 digits to 7 with remainder 5, 3rd multiple of 6
1,000,000 ÷ 20 = 50,000 digits to 5, number of man
1,000,000 ÷ 22 = 45,454 digits to 22 plus 5—man in a world of illusion.

It is a noteworthy fact that in this table the numbers 6, 12 and 18 are the only ones that have remainders. In the case of 6, it digits to 4, which is the number sacred to Scorpio, with a remainder of 6, the number sacred to Venus. The nature of 4 is desire, and the nature of 6 is temptation. The number bespeaks a temptation or desire to reproduction, it is a picture of the generative process. The next number which breaks over a million is the number 12, which digits to 20, with a remainder of 3. Twenty is the number sacred to the moon, the planet of motherhood and home, and 3 is sacred to Libra, the sign of marriage and partnership. When we consider this number in connection with 6, we find that the temptation of love produces the home through marriage. The next number is the third multiple of 6, or 18. This digits to 7 plus 5 and these numbers are sacred to Sagittarius, the sign of victory, and Jupiter, the planet of man. All three, therefore, considered together may be read as: desire leads to temptation, temptation leads to motherhood and home through marriage, and this leads to victory for the human race.

Now, taking the even numbers and following down the scale of their digits as taken from the answers when one million is divided, we find the numbers 5, 7, 8, 22, 13 and 5. This leaves out the 6's, which do not divide evenly. Reading down this scale, we find that man attains victory over inertia and delusion by the raising of his mind to a higher order, 13, and uniting himself with woman on that plane, or to put it the other way about, man (5), attains victory (7), over inertia (8), and illusion (22), through intellectual exaltation (13), when he is united to woman (the second 5), or the result of the division of 1,000,000 by the number of awakening and womanhood (20). For only through the realization of the higher powers of love may inertia be overcome, illusion dispelled, and the soul set free.

A Number Analysis of His Royal Highness The Prince of Wales

By ELAINE WILLIAMS

MANY of the truly loved people can take the first letter of each original name given them at birth, and add it together, according to the number value of each one, to get a single digit, similar to their path in life.

This is the case with the Royal Prince Edward Albert, but one has to go a long way to add all the names in this case because he has eight. However the digit is 6, and his purpose in life is 22-11-6.

Great achievements with a life of good fortune belongs to those whose inner ambition number is similar to this purpose number.

His ambition is a mere 6, showing the desire to deal equally with all humanity, and 6 is regarded as an ideal love number. This single 6 signifies a most unselfish aim in its constructive phase—seeking only a place among men where he may do good for their benefit. The six-pointed star with one triangle of fire pointing upwards, and the other of water pointing downwards, is recognized as the true seal of David and Solomon. It is the shield of David of Biblical history, and bears the number which is the ideality and path of the Prince of Wales.

It has been known that race horses bring bad luck when associated with number 6, and many sporting men safeguard against contact with this number. It has also been known that horses on which His Royal Highness with his 6 has ridden have behaved badly.

The 6 ambition is to be the comforter, reliable, expressing cheer for the encouragement of all mankind. As previously stated, the ambition number is 6, a mere 6, but in comparing it with the 6 in the path of life, we find that his purpose number 6 is greatly intensified. This is because the 6 is reached through the master influence of 22-11, and which indicate that his purpose, while similar to the desire, is of a greater intensity. It is the purpose of the Prince to be cooperative and exalted, expressing poise and power, and to reveal to the universe a brotherly love and good fellowship. But, while it is his purpose to handle the responsibilities that are laid out for him, there may be a tendency toward shirking because of his somewhat restless ability number. This is 5, but reached through the high voltage numbers of 22-22-11-11-11. The number 5 calls for life experiences with much travel, bringing a wide education and versatility. He would be interested in all things, because every new thing has a peculiar charm, until ready to pass on to the next, and while ancient

articles and subjects are valued, the tendency is constantly for new things, new places, new experiences.

It is seldom that a name with such extreme intensity is analyzed as the name of the young prince, and his abilities are varied and versatile, due to this vibration. Universal interests are indeed under the heading of these numbers, cooperating with all people and not confining himself in any way, to the affairs of only his own country. He believes in freedom for the world, for liberty, to give everyone a chance to live and thrive, and this attitude has brought him the love of the people without removing any of the respect that is due a man of his position. The 5 has made him more able to see the other fellow's handicap and therefore he wants to mingle with others as merely a man.

Due to his early discipline and care, he has looked upon marriage differently than one would without such training, providing they had his numbers. He has a deep respect for love and yet, were he able to be reckless, he may not have remained single this long, because his number 5 shows he is quite easily fascinated.

In this present cycle, the influence between 25 and 45, the Prince of Wales is controlled by another 5 influence, and during this period one cannot tell just what surprises he may offer, because he will be inclined to act without much forethought, if of course, he acts without royal advice. At the same time he is liable never to marry. Number 5 is unusually attractive, optimistic, very companionable and inspirational. The tendency is to experience sensation, and the cycle number, being the same 5, directs the prince into many interests.

In his full name, we find he has a number 1 seven times. This denotes a large amount of courage and initiative, which was displayed many times, especially when he insisted upon going on the battlefield in the war. There are also seven 2s, meaning tact, diplomatic, political; three 3s denote power for self-expression. Four is shown six times. This is patriotism, practicality, concentration and building, and he has the number 5 twelve times. Therefore he came to this plane with a natural acquaintance with matters of the world, much travel. Six is present only once, which is the same number as is found in his path of life and ambition. There are three 7s, studious, subjective development, faith and nature-loving. Eight appears only once and this indicates business, justice and mercy and judgment, and there are eleven 9s, which

(Continued on page 27)

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What Is Your Destiny? By S. JUSTIN DERBYSHIRE (Continued from page 12)

being pushed aside as inadequate to answer all the problems which confront biologists and psychologists. As pointed out by Walter Olds, "If the soul is a by-product of living organisms, it would not survive the death of the organism." Soul and body must die together, consequently procreation would furnish the sole means of conserving the fruits of individual development. This forces upon us the conclusion that there must be a continuing substratum in which mental qualities inhere in order that they may perpetuate, otherwise there would be confusion instead of orderly sequence or continuity. Weisman's germ theory of heredity postulates a continuing substratum in which physical qualities inhere, for without this continuity of the germ plasm there would be no means for the evolution of physical peculiarities. Reincarnation is this law applied to mental and moral qualities, or that law which in physics is called Conservation of Energy. In chemistry it is called Conservation of Substance, for the complicated phenomena of mind or consciousness come under the law of Conservation of Substance just as strictly as do the denser processes of nature dealt with under the law of physics and chemistry. It is now demonstrated beyond the shadow of a doubt that as intellectual and moral character reach great heights, less and less is it possible to trace transmission of qualities. Genius tends to become sterile.

Occult science teaches that there are three principal factors in this law of rebirth, and he who would become the conscious maker of his destiny must understand how these laws operate. First: Thought makes character. "As a man thinketh in his heart so is he." Second: Desires make opportunities. "For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Third: Actions make environment. "With what measure ye mete, it shall be measured unto you again."

Let us, take the first statement: Thoughts make character. One of the most widely known proverbs is based on this idea. "Man is a creature of reflection." "He becomes that which he reflects." Modern science echoes with this thought, for in the phraseology of Herbert Spencer, "Man is at the mercy of his associated ideas." The proposition that thoughts make character is not a difficult one to accept, since in one short life we see character being molded according to thought. The particular channel into which the thoughts have been directed deepens in proportion to the amount of mental force poured into it. If the thoughts of one life have been directed, say toward the study of music,

proportionate to the amount of mental energy previously expended in that direction. It is very illogical and unscientific to speak of "gifts." Nature has no pets. She is a strict accountant. We earn everything, good or evil, that we get. "Chance," says Voltaire, "is a word devoid of reason." The universe is arranged according to mathematical law. Thoughts that have been directed toward the acquirement of virtue or vice cause the soul to be born with corresponding tendencies. Constant repetition of a thought produces a habit of the mind, which, when opportunity offers will crystallize into action. "Man is the master of the cause, but the slave of the effect," says the master mind, Annie Besant. How often we hear it said, "If I had stopped to think I would not have done it." What does this mean? It means that man was no longer the master of the cause but had become a slave to the effect, or to put the idea into another language, it shows that the mental relation had reached the point of saturation and needed only the mental crystal to solidify into action. On the other hand, the ability to stop and think before acting shows that the danger line has not been reached—that the same man is "master of the cause." When the thoughts have been directed steadily in a particular channel, to change the mental current and direct them into a new channel requires an effort proportionate to the depth of the channel. There is something in a man behind the mind which enables him to control and direct his own mind power. What is it? The soul in man, or in Theosophical phraseology, it is called "the thinker" or "the reincarnating ego." The great discovery of the age, before which all other discoveries sink into insignificance, is the discovery that consciousness may work apart from the physical organism. This was found by experiment and investigation in the French school of hypnotism of which Charcot was the head. By the experiments of Sir William Crookes, and by the data collected by the Society of Psychical Research, not to mention the phenomena of advanced spiritualism, science has dealt materialism a death blow. No one now who keeps abreast of advanced scientific thought can be a materialist.

To return to our first proposition: Thought makes character. Theosophy teaches that every force works on its own plane. The motive that generates the activity determines the plane to which the force belongs. The more subtle the plane on which the force is generated, the more potent the force. The student of Theosophy realizes that thoughts are the most potent factor in generating Karma; hence he will carefully watch his

thoughts, knowing that if his thoughts are harmonious his actions will necessarily be so.

Our second proposition is: Desire makes opportunity. Desire is the resulting outgrowth of the soul. It attaches itself to the object desired and the soul is drawn back by the ties to the place where the desire, whatever the character, is gratified, for so long as the desire is for anything in this life, it will lead the soul back to earthly existence. As an illustration, let us suppose the case of a man of wealth. He thinks money, talks money, and desires money. His one object in life is to get rich. He is born with a wonderful talent for money making. He will become one of the Napoleons of finance. Everything he touches will turn into gold. His wealth will pile up and up and up. He may be narrow, selfish, stunted in intellect and devoid of noble aspirations, but he will have money, if not the faculty of enjoying it. He will be what the world calls "successful." Past desires of a sordid nature in this instance have made present opportunities for gratification. Nature always gives us what we want if we want it hard enough and are willing to pay the price, insisting however, that we accept the pain and sorrow which necessarily follow an unwise choice. Pain teaches us through suffering to choose wisely. What we call conscience is only the result of past painful experiences.

It must be admitted that knowledge is an indispensable factor in man's evolution. The suffering into which it continually leads gradually enlightens him and causes him to seek higher and higher objects of desire until at last he realizes that that which has so long impelled him must itself be overcome; that the goal is only to be reached when desire is extinct. The Buddha found the cause of misery rooted in desire. "Birth is suffering, death is suffering, separation from objects we love is suffering, presence of objects we hate is suffering; not to obtain what we desire is suffering; briefly the five-fold clinging to life is suffering." Jesus taught the cessation of desire in the words: "He that overcometh his life (the lower life of desire) shall find it (the higher spiritual life)." The Christian Church, without being able to explain the philosophy of the cause (because it is occult, and Christianity has lost its occultism) still teaches, but does not pretend to practice, the cessation of desire for worldly things. In Revelations iii, 13, we read, "He that overcometh, he will I make a pillar in the Temple of my God, and he shall go no more out." That is, he that overcometh his desires, controls his outgoing energies, shall go no more out to rebirth, or shall have overcome his

(Continued on page 28)

The Prince of Wales

(Continued from page 25)

show broad practical activities, with universality of thought: His twelve 5s show mischievousness, and according to the story of his life, the prince when a youngster was punished for many a boyish prank, one of his particular delights being to creep onto the gallery surrounding the ballroom, and while some of the important affairs were in full swing, drop wet sponges down on couples who preferred to sit in the alcoves. And on one occasion—only one occasion—he, with his sister and brothers, produced some unpleasantly scented food which they hung from a string before the titled noses below. It was no easy task to keep David, (the name by which he is called at home) behaving in the way becoming to royalty, but he came here with the number that shows he has always wanted to "be himself."

The signature Edward P., which he signs, equals 8—inheritance, power, rulership, grace, victory and mercy, doing for others without aiming to gain personally. The more formal signature of Edward Albert, Prince of Wales, vibrates to 22-11-1-7, a sacred number. It represents the triumph of spirit over matter, and is that of occult intelligence, representing the combination of faith and intellect. It is the number of royalty and honor, and finds its place among those in authority. This number is so often used in the Bible, and it fits man's life, according to the Roman Catholic church:

1. Morning; the infant, spotless and innocent.
2. Midforenoon; the period of childhood.
3. 9 A. M.; the boy goes to school.
4. Midday; he is knighted and fights battles.
5. Highnoon; crowned a king, he fulfills all his pleasure.
6. Midafternoon; the man begins to droop and cares little for the pleasures of youth.
7. Evening; the man walks with a stick and death seeks him.

And quoting the written remarks of a doctor about the peculiarity of this number, we see that after birth the seventh hour decides whether the child will live; in 7 days the naval cord leaves the body; in twice 7 days the eyes follow a light; thrice 7 days, turns the head; 7 months, gets teeth; twice 7 months, sits firmly; thrice 7 months, begins to talk; four times seven months, or 4 cycles, walks strongly.

This 7 signature of the Prince of Wales is not enabling him to express himself, and rather causes a suppression and limitation to his activities, because the

(Continued on page 31)

THE MYSTERY OF "CRC" REVEALED!

ROSI-CRUCIAN MYSTICISM EXPLAINED



THE ANCIENT PORTRAIT OF "CRC"

(Not connected with Rosicrucian "Fellowships" or "Societies")

Here are the Strange Facts

Does He Still Live?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A. D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

Who Was "CRC"?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

The Discovery of His Body

In 1604 the representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idle curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

Rare Manuscript Found

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC" for the

eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

Secrets Preserved

Today the Fraternity of Rosicrucians continues as an exclusive secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. They never published any books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

Do Not Be Deceived

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutation, telepathy, success in personal affairs and personal mental power—all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians, in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical ORDER Rosae Crucis (AMORC). There is only one headquarters in America—now in San Jose, California.

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AMORC TEMPLE

Rosicrucian Park

SAN JOSE

CALIFORNIA

What Is Your Destiny?

By CHARLES FINGERMAN

(Continued from page 26)

last enemy—death.

Our third proposition: Actions make environment. Each of us is constantly affecting someone else. Our homes are happy or miserable because of us. People are better or worse because of us. In the case of the employer of labor, hundreds, perhaps thousands, are better or worse off because of one man. Nature pays her debts dollar for dollar.

"Who toiled a slave may come anew a prince

For gentle worthiness and merit won,
Who ruled a king may wander earth in rags

For things done and undone."

Keeping in mind these three human laws we may be able to unravel some of the webs of human life. A wrong action done with a good motive or a mistaken act may have caused much physical suffering; hence a person of noble qualities is sometimes harrassed by unfortunate circumstances. The effect of the motive would be shown in his character; the law of Compensation enabling the strong noble character to find happiness even in the midst of unfortunate surroundings, gaining inward strength and learning the lessons of the impermanence of material things. The more advanced the ego the less it is dominated by its environment. Let us consider the reverse, an act which brought happiness though the motive was intensely selfish—self-aggrandizement. A man is born into favorable circumstances, but with a miserably developed, discontented character, utterly unable to enjoy his surroundings. This is an illustration of the fact that motive is the most potent thing in the adjustment of Karma. Once we realize how these laws work, our entire attitude towards life changes, instead of seeing around us a series of disconnected events, we behold a definitely unravelling web of cause and effect.

Life in the light of Theosophy is regarded as opportunity whereby we accumulate connected, coherent, inner experience. Realizing how and why the world exists for the education of the soul, the saddest life may be made peaceful. When we observe the truly scientific man we find that what distinguishes him especially from the ignorant man is his attitude toward nature. Regarding all nature as a realm of law, inexorable, but beneficent; he realizes that his power is in proportion to his knowledge of nature's laws, while the ignorant see around them disconnected events, or if they have any conception of the law at all, it is something to be avoided or whose course can be altered or even reversed by an enraged or propitiated Deity. To the ordinary mind the inflexibility of law conveys the impression of being in the grasp of some tremendous monster, some huge piece of

mechanism which is regardless alike of the pains and pleasures of the victims. The same thought which paralyzes the ignorant man serves to strengthen and uphold the man of knowledge, since he realizes that in this very inflexibility of law lies his guarantee of success. He knows that natural law is a declaration of what is, not what must be. Natural law does not say so and so must happen, but under such and such conditions must be the result. For instance, nature does not insist that water shall boil at 212° F., but under what we call normal pressure it boils at that temperature. Suppose

Siamese Twins

by D. V. James.

Musing one evening on Life and Death
It came to me, all in a breath,—

As suddenly and as plain as a shooting
star:

Life and Death are Siamese Twins.
And so they are!

One is on the left.
One is on the right.
One dreams in the dark.
One lifts his eyes to the light.
And each turns away from the other
As if to escape his inseparable brother!

Each has his own heart.
Each has his own head.
Each has his own hands.
And through his own lips is fed.
Neither one is the whole being.
But each of them is more than the
part we are seeing.

Life, Death—are they two?
Are they really twins?
Who knows where Life ends?
Who can say where Death begins?
Cannot they be one—that the trouble
Is we, without faith,—straining our
eyes, see double?

someone objects to it boiling at 212° F., and wants it to boil at 200° F. or 224° F., nature makes no objection but says "If you want to change the temperature at which the phenomenon occurs you must alter the conditions." If you want water to boil at 200° F., you simply lessen the atmospheric pressure; if you wish it to boil at 224° F., then you increase the pressure. The man of science realizes that if you alter conditions, you have the power to change results; hence, the axiom, "Natural law is a declaration of what is, not what must be." Thus we get a perfect changelessness combined with an

infinite flexibility, and the man of knowledge knows that power over nature is in proportion to knowledge of the law. To the superficial thinker, however, the reign of the law means Fatalism, the Fatalism from which the Indian suffers and which is a perversion of the law of Karma (ethical causation), just as Transmigration is a perversion of Reincarnation.

Naturally the question arises: are we to accept Destiny, sit down contentedly, fold our hands and say with our Mohammedan brother "Kismet," or with our Hindu brother, "It is my Karma"? Not at all! Suppose the alchemist has a combination he does not like, what does he do? He adds something else and the combination changes. Suppose an object is propelled in a certain direction, a counter force can be introduced and the direction of the object altered or even reversed. But this takes knowledge, knowledge of the carrying, dynamic process of nature's forces; knowledge of the great ultimate law of the Universe, the law of Causation—Karma. But what can they do who have not this great knowledge? Obey those great spiritual teachers of mankind who understood the law, whether we say Zoroaster, Shri Krishna, Buddha, or Jesus, it matters not. The teachings when understood mean the same thing. "Ye shall know the truth and the truth shall make you free." Man first accepts, then transforms and finally controls nature. Freedom is obtained through the conscious control of nature. This is the object and aim of Evolution. At present, the average man is as driftwood, tossed hither and thither upon the great ocean of circumstances, but in proportion as he acquires knowledge, will he gain power to become the conscious maker of his own destiny. Then and only then will he come into a full understanding of the occult words of the poet:

All I desire must come to me!
All that I want or long to be!
The high ideal I failed to win,
The secret thought that played at sin,
What though through countless lives I
wait?

I still am Master of my Fate!
The Past forged chains that bind me fast;
'Twas I alone that made my Past!
Its links of Love unfailing prove
To draw me back to those I love;
Its links of Hate as strong shall be,
Till I forgive my enemy!
My Will, my Thoughts are Magnets
twain

To bring me all I wish to gain.
As a man thinketh so is he,
I weave my own Soul's Destiny!
And I shall reap what I have sown,
Nought comes by chance, of joy or rue,
The unchanged Law holds balance true,
So all must come that is my own!

This World of Dreams

By JAN JOEL

ACCORDING to Mr. H. G. Wells, Townler Searle, the well known London bookseller, had an unusually lucid dream not long since. Most of us have had anticipatory dreams but usually we have been so hazy in recalling them that the story has lost most of its interest. Mr. Searle dreamed that he was among the book stalls in the Caledonian market and found and bought a first edition of Thomas Hardy's "Desperate Remedies" which is worth £100 nowadays. So vivid was the dream that he got up next morning and went straight to the market, bought an umbrella for a sixpence because it was beginning to rain and then, recognizing the stall of his dream, went to it and got the three volumes for a shilling, a clear profit of ninety-nine pounds eighteen and sixpence.

One of my own dreams has stuck in my mind for some few years and is as typical, if not as monetarily profitable. In my dream I saw a strange factory. In one of the chemical laboratories I recognized a friend of mine, who was at the time working in just such a position out of town. Suddenly the cry of fire arose. The place was turned into a bedlam as the employees endeavored to make their way out. Above them all I could see my friend, coolly handling the situation. I awoke. The following morning I received a letter stating that he had been in a small fire at his mill but was all right. I put it down as coincidence but I often wonder . . .

Now WHY is a dream? What satisfaction does it bring to the dreamer? Dreams are interesting while they last, sometimes fearful, sometimes amorous, but always decidedly interesting. Many of them seem to be with gratifications, as Mr. Freud suggests. Take for example a child who dreams of a room full of toys—and awakens to be disappointed. Take, for another example, your own self. On a hot summer's night have you not dreamed that you were swimming in a deep cool lake? I have! When I was away at school I often found myself at home—in my dreams. There are all sorts of dreams, some of which have profoundly influenced the lives of individuals and the destinies of nations. Maury, an early student of this subject, was awakened from a feverish dream of the French Revolution by something falling on his head; this he took to be symbolic of the guillotine. Yet, despite the importance of dreams, we have been content to believe that they were but supernat-

ural elements, unreal, fantastic, until the psychologists turned the spotlight upon the world of dreams.

"We are such stuff as dreams are made on, and our little life is rounded with sleep." —Shakespeare.

Freud believes that dreams are but wish fulfillments, sometimes representing moral and social codes forbidden by society. He always delves beneath the surface and finds such things as "abnormal worries," "hysterical paralysis" or "queer ideas" that haunt the dreamer. Despite the fact that Freud claims the dream as his own pet child, the majority of eminent psychologists are inclined to object to his theory on the ground that he overdoes the "unconscious," as he overdoes the "sex libido." He literally ruins our nicest dreams by analysis.

Woodworth finds that a dream more often is a train of thoughts or images which would come under the definition of "hallucinations." He agrees with Freud that wish gratification plays an important part. Do we not do great deeds in our dreams? Are we not possessed with the power to glide gracefully up a flight of stairs? Do we not compose beautiful music and tell exceedingly funny jokes and good stories? We all "like to be somebody" and those of us who do not achieve fame in daytime hours do so in our sleep. In every case the gratified wish is always one that has been left unsatisfied in the daytime. But Woodworth finds that there are unpleasant dreams which are certainly undesired. The officer suffering from shell shock has nightmares of being attacked and worsted by the enemy. A dream of death, accident, or illness falls into this class.

Everyone dreams. The child, as a small infant, dreams of his bottle. Later he visualizes hated or feared objects and is very much frightened in his sleep. And still later, as an adult, he dreams almost continuously in his sleep. It has been proved by experimenting with people who have claimed they "never dreamed," that they do dream and that with a little practice they can soon learn how to remember their dreams.

"When to soft sleep we give ourselves away

And in a dream as in a fairy bark

Drift on and on through the enchanted dark

To purple daylight—little thought we pay

To that sweet bitter world we know by day."

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SUPERSTITION

The power that ancient Japanese superstitions still continue to exercise in Japan has been sharply borne out by a number of suicides recently, the unfortunate victims being mostly young girls.

This superstition is known as the "hinoe-uma" superstition, or a superstition connected with the year of the horse. The last year of the horse came sixteen years ago and many a young Japanese girl is, this year, of a marriageable age. However, few young men are willing to marry a lass born in the year of the horse because of the superstition that girls born in such a year are unmanageable, like horses, and because they invariably bring shame and dishonor on their husbands' families. Despairing of ever being properly wed, since they are doomed to be unhappy brides, several of these "hinoe-uma" girls have sought death. In a few instances, their boy friends have joined them in a double suicide pact.

The superstition flourishes to a surprising extent. If you ask a young man of the modern school of thought what he thinks about it, he will ridicule the matter, but, should you ask him whether he would be bold enough to help shatter this old superstition and bravely marry a "hinoe-uma" girl, he will parry for time and generally reply that, while he did not give a rap for the superstition, yet he owed a duty to his family and that duty would not permit him to marry a girl in the year of the horse!

A determined effort is being made by the more advanced girls born in the year of the horse to meet the peculiar exigencies of their own case. They philosophically and resignedly accept the present popular dictum that they cannot marry happily, throw away all thought of marriage and try to enter walks of life where they can be independent of a husband's support.

Among the leaders of such "hinoe-uma" girls is Miss Tokonami, daughter of a former minister of home affairs. She has taken a vow not to marry and says that girls born in the year of the horse have a much more important task to perform—namely to blaze a trail whereby the complete independence of Japanese womanhood and their emancipation from such cruel social restraints could be accomplished.

Miss Tokonami has thrown herself with zest into politics and may be regarded as one of those who will take a prominent part in demanding the franchise for Japanese women, which is the next logical step following the enfranchisement of all men in Japan—*Brooklyn Eagle*.

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

Indian Medical Lore Aiding Modern Science

Knowledge of herbs and natural remedies and other items of medical lore possessed by Indian medicinemen before white men reached America is to be preserved by scientists of the Museum of the American Indian, Heye foundation, of New York city. A recent announcement by that museum describes success of Dr. Melvin R. Gilmore, of the museum staff, in obtaining from a living medicineman of the Iroquois tribe, Mr. Albert Schanandoah, lore handed down through an unbroken line of medicinemen from prehistoric times. Mr. Schanandoah is still in active practice as a medicineman; the museum reports, and is held in high repute both among his own people and among the whites.

Numerous medical men who have come in contact, from decade to decade, with the medical lore of the civilized Indians of the eastern United States, have acknowledged the native experts to possess many remedies of real value, most of them derived from wild plants. It is not impossible that some of the Indian remedies will prove valuable to modern physicians, as the ancient Chinese plant called Ma Huang was recently found useful medically and given place among accepted drugs. Mr. Schanandoah has also supplied the museum with seeds and roots of some of the Indian medicinal plants.

Although the white race learned from the Indians the gastronomic use of many native plants, such as corn, beans, pumpkins, squashes and Jerusalem artichokes, they have wantonly neglected many others. The oriental lotus, in one form or another, appears on the menus of most Chinese and Japanese restaurants. Americans visit these restaurants and eat oriental lotus without realizing that there is such a thing as an edible native lotus, which was a favorite article of food among the Indians. The American lotus could be cultivated at very little expense, inasmuch as it grows in ponds.

The Indians ate a grain called wild rice, which their white successors did not take over. This also grows in water and could be produced cheaply and without the necessity of substituting it for some other crop. It serves not only as food for human beings, but also for fish and water fowl. By cultivating it the fish and fowl resources of the country could be increased.

No native fibers are used at all, and yet the Indians made their ropes from these. There is a native, perennial flax which might be cultivated and is not. It abounds in North Dakota.—*American Weekly*.

Death Begins Before Birth

"We begin to die before we are born," says Dr. Arthur Holmes, professor of psychology of the University of Pennsylvania. "Certain organs," he said, "develop and decay before the child is born. The tail and fins, which are a hangover from an earlier period of evolution, disappear in most cases before birth. A general decline sets in when a person reaches his fourteenth year and from then on there is a gradual decay of the human system."

Pessimistic as this sounds, however, the chief note in Dr. Holmes' address was one of optimism—at least for those who have not neglected the development of their brains. For the brain, when properly cared for and nourished, he pointed out, is the last to succumb to the encroachment of death.

"If a man learned 30,000 new bits of information every day," he said, "it would take him fifty years to use all the cells in his brain, for there are six billion brain cells. Few use them all. The average man reaches his highest mental development when he is 50.

"The difference between a man and one of the lower animals is that with man the brain is the most important organ in the body, while in the animal the reproductive organs are most vital. When a man starves to death his brain draws on the rest of the body until all life has expired.

"In order that a man may gain the highest development he must utilize his brain. It is his greatest asset. We die by inches and degrees, and the idea that a man lives until he topples over with heart disease or indigestion is wrong. The last few years of his life are spent in a sort of moribund state. He doesn't collapse, but slowly decays and finally dies."

Thinking; A Chemical Process

Proof that thinking is a chemical process is expected to come from experiments performed by Dr. Ralph Waldo Gerard of the University of Chicago. He has demonstrated, that nerve impulses result from an oxidation process, accompanied by the production of heat.

Out of the Everyday

By Nancie Lavender

THE duties of the "everyday" had made me sad and weary, so I went into an inner chamber and sat down.

All was quiet within, the silence wafted o'er me like a warm spring breeze, gently fragrant with the perfume of many flowers.

A mantle fell about my shoulders,—the mantle of "Peace". I felt its soft caresses, as I was enclosed within its folds.

Looking out through an open door I saw the "Garden of Rest". Rising, I went into the garden and walked until I came to a bridge that crossed the "Lake of Forgetfulness".

As I stood there gazing in the crystal lake below, I beheld an image reflected there. So glorious was it, I looked again, it was still there—in all its beauty—the reflection of a maiden with luminous form.

The sun shone on—and through her. Her body seemed transparent, I could see her heart within, like a rose of

pink perfection, and as I looked, I saw the petals open to the sun, and the fragrance of it ascended to me.

This was a form divine.

I looked about me in awe, to see the glorious being on the bridge, that was reflected in the water below.

There was none other on the bridge than myself.

When the realization of this knowledge came to me, I danced about the garden in an ecstasy of joy and strength.

Then I re-entered the chamber, sat quietly down and gave thanks before I passed through its portals with the "everyday".

My duties were still there waiting for me, but I went about the work happily, for the "everyday" no longer seemed sad and weary.

Looking across the street, I saw my neighbor shaking mats. I looked at her with a new interest, for I knew that she, too, was beautiful, even as you and I.

Night and Mortality (Continued from page 17)

and movement about the patient that occurs during the day and early evening; the absence of visitors and friends, etc., with an accompaniment of the many little events that tend to stimulate the senses and the interest of the individual. In this respect we may say that a failure of attention to life is also a factor, and that at this period, more especially in senility, occurs the breaking of the golden bowl and the severing of the brittle silver cord. There are those also, who speak of a tide of psychic energy that ebbs and flows throughout the world. It were as though *Lethe* were subject to the rise and fall of the sea, and on its banks were those who fell to dreaming, and unawares were carried quite away by its mighty and irresistible power.

What is it that prolongs life against the prediction of the medic? What is

it that keeps alive that spark of strange energy in spite of everything? Sometimes it may be the expectation of the arrival of someone near and dear, or the torture of the knowledge of a task undone, the fear of death itself, or the very unwillingness to leave things of a certainty for that region of uncertainty. Life is indeed a mysterious thing. It may cling with the utmost tenacity under the most adverse conditions, or it may relinquish its hold with no special provocation. How much we may have to say in connection with the termination of our life is not certain, but there is more than sufficient reason to point to the fact that, in the words of a quaint and almost forgotten scholar, "*Man doth not yield himself to the angels, nor unto death utterly, save only through the weakness of his feeble will.*"

The Prince of Wales (Continued from page 27)

7 is inner development and not outer expression. This influence, especially with one being controlled with the 5, sometimes brings an outburst desiring freedom. Many people would not properly understand the motive of the prince with this signature. If he would use a particular other one of his names, for instance, Albert George Prince of Wales, he would have a more helpful vibration.

The year 1929 will, no doubt bring us

some news of interest from His Royal Highness, and his most enjoyable year will be 1932.

Some time after his forty-fifth birthday, that is, during the third cycle, the Prince will reach a very much greater, more exalted position where he will prove how much cooperation he can give. He will then show his mastership in such things as golf and polo because they vibrate to that cycle number.

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HERBS AND STONES

By Leslie Keene

THE harvesting of roots and barks is as natural in the winter as that of flowers and seeds in summer, for root and bark are storehouses of valuable food and waste material. One English root, the liquorice, still obtained from Pontefract in Yorkshire, yields a sugar not susceptible of vinous fermentation, and has also emollient properties. The extract is also largely imported from Spain. This plant, known in early times, was attributed to Mercury.

To Saturn belong most of the barks used in medicine. Several of them are or may be the product of our common woodland trees. The alkaloid, salicine, is obtainable from twenty species of Willow. The bark of the Poplar is tonic and astringent. The bark of the black Oak yields a febrifuge; and the bark of the common Elm was "official" until lately, used as a tonic and demulcent. That of the "Slippery Elm," a native of the United States, makes a splendid emollient poultice, valuable in inflammation. Many of the Saturn plants are astringent. The bark and leaves of the common Holly were formerly used in intermittent fevers, while the leaves of Brazilian Holly are extensively used abroad as a substitute for China Tea.

The Carbuncle and Turquoise are two beautiful stones given to Sagittarius. The Carbuncle is a Garnet of peculiar transparency and a fine, blood-red color. The Turquoise, which owes its unique tint to phosphate of copper, comes mainly from Nishapur in Persia, from a thick stratum of clay and slate under a range of hills. A very strange imitation is sometimes found in the market. Elephants' tusks, when fallen or buried, have often been found heavily stained by copper phosphates so that the color closely resembles that of a turquoise. They are, in fact, sold as gem stones, and the difference can only be detected through a microscope when a cross section reveals the structure of the old elephant's tooth! The Turquoise has long been held emblematic of fidelity and of prosperous love. Its color and associations make it emphatically the stone of Youth.

The Jews gave the Carbuncle to Aries, perhaps on account of its blood-red color, the color of War. They rated it highly in symbolism, for it belonged to the tribe of Levi and was held to increase the enduring and persisting powers of the wearer. They also valued the Turquoise (the stone of Dan), as a giver of foresight; but its age-long association has been with love and the planet of love, and its particular day is therefore Friday.—*Modern Astrology.*

CHINESE MASONIC SYMBOLS

By WILLIAM B. PETTUS, 32° of Peking, and
THEODORE E. SIMMANG, 32°, of Tienstin

LEGEND tells us that when the Great Emperor Yü drained off the waters after the Chinese deluge, he wore a lambskin apron. The Yellow River has always been known as "China's Sorrow" or "Bad Sun": the Yangtze River being known as the "Good Sun." The deluge referred to is most probably the occasion of an overflow of the Yellow River, with the desolation it brought. When the Emperor arranged for draining off the flood water, he put on the token of innocence. The *Book of History* also refers to the lambskin apron as part of the sacrificial costume of old.

An ancient engraving of the Famous Spring Festival shows the picture of a boy with one leg clothed and the other bare.

Through Altar and Temple construction in China, as well as in the symbols of Art, the thought runs constantly that the Square represents Earth and the Circles or Compasses depict Heaven. The Great Triad is represented by Heaven, Earth and Man. The Altar of the Temple of Heaven at Peking at which Sovereign Grand Commander John H. Cowles, 33°, obligated on May 1, 1926, the spring class of the Peking Scottish Rite Bodies, is a circular altar of triple terraces, in which the figure Nine plays an important part. This notable Reunion has been commemorated by the Peking Bodies in permanent form by a large silver plaque representing the Altar of Heaven, presented to the Sovereign Grand Commander, and which has a permanent place in the House of the Temple at Washington. The beautiful work is by the hand of Brother Wm. A. Grant, of the Bureau of Engraving and Printing in Peking. The Altar of the Earth, which lies at the opposite end of the City of Peking from that of the Altar of Heaven, is square, and is a terrace.

It is characteristic of the Chinese that they reverse the words in the usual formula, and speak of the Compasses and the Square. For at least three millennia these instruments have been used by Chinese writers to symbolize the same phases of moral conduct as in our own system of Freemasonry. In the ancient *Book of History* there is the following exhortation:

Ye officers of Government, apply the Compasses.

The *Book of History* covers a period ranging from the 24th to the 7th century, B. C. The Lun Yü or Discourses of Confucius contain many Masonic allusions of a very definite character. Confucius himself said that he was seventy years of age before he could follow the inclinations of his heart without danger of transgressing the limits of the Square.

Mencius, the great follower of Confucius, said:

Except by Compasses and by Square your lives cannot be circumscribed and rectified.

He also said:

The Compasses and the Square are the embodiment of the rectangular and of the round, just as the Prophets of old were the embodiment of the due relationships between man and man.

and again he is quoted as saying:

A Master Mason, in teaching his Apprentice, makes use of the Compasses and the Square. Ye who are engaged in the pursuit of Wisdom also must make use of the Compasses and the Square.

Confucius also recognized that progress could only be attained by exertion and effort:

A carpenter or a carriage builder may give a man the Compasses and the Square, but he cannot necessarily make him a skilful workman.

In the Fourth Century, B. C., there is the book called *The Great Learning*, which lays down what is known throughout China as The Silver Rule, which is also alluded to as the Principle of Acting on the Square:

A man should abstain from doing unto others what he would not that they should do unto him.

A Fourth Century poem, translated into English by the Worshipful Master in 1880 of Ionic Lodge No. 1781, English Constitution, who is now Professor of Chinese in Cambridge University (Dr. Herbert A. Giles), reads:

Of a truth the workmanship of the age is specious!
Neglected lie the Square and Compasses, our true guides;
The measuring-line is discarded and the crooked is pursued;
A showy elegance is the standard now aimed at by all.
In the relation of Sovereign and subject
Seek the harmony of the Square and the measuring line.

The philosopher Chuang-Tze, who lived 330 B. C., was quite an iconoclast. The following quotation would seem to suggest that centuries ago Anarchy and Bolshevism had their advocates:

Destroy all distinctions between the curved and the straight; discard the Compasses and the Square; snap off the fingers of the artificer Shui; and then, then for the first time, will the world see what real workmanship is like.

On each side of the entrance door to Ionic Lodge in Amoy, Worshipful Master Giles had placed the two quotations following from the Sacred Edict of the Emperor-Kang Hsi (who reigned 1661 to 1723 A. D.)—the one on the right reading:

The Holy Doctrine in its education of mankind makes use of the Compasses and the Square.

and that on the left:

The genius of the Sage in the administration of affairs takes the form of the rectangular or the round.

For centuries the only coin in common use in China was the familiar BcashB, which is circular pierced with a square hole, thus symbolizing Heaven and Earth—they being figures drawn with Compasses and Square. These figures refer back to the fact that the first objects of religious veneration in China were Heaven and Earth. The ancient form for the Chinese character for Sun was a dot within a circle.

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THE PHYSICIAN AS A PSYCHO-
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THE PSYCHASTHENE AS A PA-
TIENT

An Occult Adventure

By CHARLES FINGERMAN

(Continued from page 11)

The words were Egyptian, inter-
persed with a few English ones.

The Professor and his friend were
able linguists, and were thoroughly
conversant with the Egyptian language.

"Well, Eskill," remarked Ashby,
"here's adventure. Let's taste it. I'm
not afraid. What do you say?"

"I agree that it's unusual, and worthy
of being followed to the very end,"
spoke Eskill, softly. "But can we trust
our lives in the hands of this exotic
being?"

"I feel he can be trusted," said Ash-
by, simply. "If he proves treacherous,
you can have it out on me."

At this the Egyptian smiled, as if he
had heard them, and both men walked
forward, closely following him.

"What is your name?" asked Eskill
of the strange human reptile.

"I was called Prince Qwerty Uioop
thousands of years ago, when I lived
in Egypt, and—"

"Thousands of years ago!" echoed
the Professor, interrupting Qwerty.
Eskill looked doubtfully at the Egyp-
tian.

"You won't doubt me, after you hear
my story," said Qwerty; "you'll only
wonder, but you'll believe me."

They descended into the crater, and
found that it opened up like a cave,
which led slowly but surely downward
deep into the earth.

"This is the longest and most perfect
natural cave in the world," said Qwer-
ty. "It looks as if man had fashioned
it, but it is not so."

"What are the dimensions of this
cave?" asked Ashby, who was lost in
admiration.

"It is ten thousand miles long, and
descends exactly one foot for every
ten feet of traveling forward, so that
at the end it is one thousand miles
underground.

"The Egyptian mathematicians of my
time, who were as great and greater
than Einstein, measured everything
perfectly."

"You've heard of Einstein?" asked
Eskill.

"Heard of him!" echoed Qwerty.
"My spiritual studies, in which every
Egyptian was taught, made me familiar

with things that were, are, and shall
be.

"Ten thousand years ago, when I
was a boy of twelve, I saw the lonely
spirit of Einstein standing in a remote
part of the universe, waiting anxiously
to be received into some mortal body.
He had to wait nearly ten thousand
years, but the spirit is immortal, and
the long wait could not harm him. It
seemed long to me, but to him it was
like a minute."

Ashby and Eskill listened with as-
tonishment. Could this be true?

They walked ten miles, and saw little
of anything outside of rocks, strange
scurrying lizards and insects, and odd
plants, which were capable of jumping
out of one place into another, in case
the soil proved undesirable.

At last they stopped by a huge tomb,
about three hundred feet long and
twenty feet high.

"Read this!" commanded Qwerty.
Ashby and Eskill started back in
surprise at finding Egyptian hiero-
glyphics on the impressive outer part
of the burial place.

They deciphered them as follows:

as Its Weakest Think!

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"I am Prince Qwerty Uiop, ordered buried, because of my independent conception regarding the existence of one God, and also because I believed there is only one heavenly body, the earth, and that the other heavenly bodies are merely X-ray pictures of what is within the earth. I was a believer in the theory that space is composed of radioactive particles, capable of taking perfect pictures of what is within the earth, and outlining them in the sky. For this I am buried, to serve as a warning to all independent and original thinkers."

"Now," said Qwerty, "read the curses of the Egyptian priests, when they learned that I, a prince of the great royal family, dared to believe otherwise than the rest."

Ashly and his colleague found difficulty in deciphering the curses, for which ancient Egypt was famous. The words were slightly worn, due to their great age, but the Professor's patience rewarded him, and he read as follows:

"We, the Pharaoh's priests, decree that Prince Qwerty must be put to death for his blasphemous beliefs, and sent to the land we call Imric."

"May the Martian serpent swallow him, and may he in death take on the

form of the dinosaur with a human head.

"May he live ten thousand years in utter misery, until two Imricans (Qwerty translated this as Americans) come to him to hear his story.

"May he be put in a marble casket, and sent to the crater of the sinking mountain, where the Martian reptile is waiting for him.

"May he die again, and pass out of his reptilian body, after he has shown the Imricans his coffin and the various internal races and beings of the earth."

"You know a little of my history now," said Qwerty, sadly. "Sit down, and I'll tell you as much as I can.

"Ten thousand years ago I was a happy child in Egypt. I was a prince, and my father was the King of Egypt. He was unusually strict and stern, and a firm believer in disciplining a child's mind so that it must believe what its elders tell it.

"My father and mother never showed any love for me, and a child without love thinks for itself, and often becomes original in its thoughts. It is even my belief that genius is produced by offering very little or no love to a child.

"At any rate, the priests reported to my father that while I was exceptionally learned for a twelve year old boy, I was beginning to go against them in opinions. They told my father I believed in one God, which I called the Great Spirit. They also complained that I believed that the earth is the only heavenly body, and that the rest of the planets, stars, comets, etcetera, were merely X-ray reflections of things within the earth.

"My father and mother were enraged, and my father told the priests they could do what they pleased with me.

"I was buried alive in this tomb, and hundreds of my faithful followers carried me on a huge boat till we came to Imric many moons later.

"Two or three days after my burial, I noticed my body changed into that of a reptile. I retained one human part, my head.

"My retinue left me on the top of the hill, near the crater. They opened this casket, and left me, according to the orders of the priests, who commanded them to scatter and populate the various parts of this country.

(Continued on page 38)

Astrological DAILY GUIDE for November

1. Mix with others. Sign papers.
2. Push business. Ask favors. Seek work.
3. Same as yesterday.
4. Visit. Entertain. Recreate. Take outings or short trips.
5. Sign papers. Travel. Correspond.
6. Push business to the limit. Seek work. Ask favors.
7. Adverse. Postpone all important things.
8. Same as yesterday.
9. Excellent business aspects operate.
10. Same as yesterday.
11. Start journeys. Make friends. Attend church. Take outings.
12. Push business. Seek work. Ask favors.
13. Correspond. Attend things at a distance. Good for telegrams.
14. Adverse. Avoid accidents.
15. Mix with opposites. Favors courtship.
16. Avoid injuries, fire and losses.
17. Push business. Ask favors. Seek work. Good for courtship.
18. Adverse. Attend church. Remain quiet.
19. Adverse. Remain quiet.
20. Same as yesterday.
21. Push all business affairs. Seek work. Ask favors.
22. Adverse. Postpone important things.
23. Attend usual routine only.
24. Same as yesterday. Avoid accidents.
25. Favors lovers and proposals. Visit. Travel. Attend church.
26. Defer all important documents. Avoid legal associations.
27. Attend usual affairs only.
28. Adverse. Avoid haste, waste, loss and accidents.
29. Attend usual affairs.
30. Same as yesterday. Avoid loss.

STEVENS OCCULT HUMAN ANATOMY CHART

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A REMARKABLE MAP AND SYMBOLOGY OF HUMAN GEOGRAPHY, AND DATA COLLECTED FROM THE WORLD'S LIBRARIES AND MODERN RESEARCH OF IMMEASURABLE VALUE TO LECTURERS, HEALERS AND STUDENTS.

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 for descriptive matter.

The Silver Bell

(Continued from page 17)

"It carries with it a malignant charm, I suppose, no doubt, from the fact that it was once stolen from a sacred temple. Then one day I was surprised to receive a letter from Barres telling me to pitch it into the river, that it brought evil to those possessing it. I received the snake some days later and on examining it hated to part with it. It is sinister-looking and repulsive to feminine gaze but being made only of oriental beads and precious stones, I could see no reason for parting with it.

"What about the silver bell?" in-
So here it is. Now you have the whole story."
quired Walcott.

"Oh, yes!" rejoined Larabee, "I had almost forgotten that. It seems that when the evil spirit of this reptile is present, the ringing of this antique silver bell will drive it away. Quite an allegory, I assure you, though I cannot connect the bell with the snake at all. The bell seems to be a modern adaptation of an old Hindu legend that music in any form dispels evil spirits."

Here Poole brought in the usual Turkish coffee and Larabee, placing the bell and the snake back in the box, said:

"Enough of this morbid phantasy, Walcott! Join me in drinking to the prospects of my latest book on explorations."

They talked and smoked together in-
to the wee small hours of the morning and when Walcott reached his rooms that night he smiled to himself at his friend's belief in the curio.

A few days later, Walcott and his fiancée, Helen Digby, dropped in on Larabee as he was finishing the last few pages of his manuscript.

"Helen is curious to see your Hindu reptile, Larabee, and I'm sure she will fall in love with it at first sight."

"Oh! I don't know," said Helen.
"Some men are as bad as reptiles. It is

all in the way you treat them."

Larabee laughed and replied, "Well, I grant you that this oriental species will outlive many men in their actions. Here it is."

Helen seemed absorbed in the minute workmanship and after commenting on its beauty, said to Larabee:

"Do you know, Larabee, it is funny, but after what Dick told me about this snake, I had strange dreams and actually described its color and details to him correctly. I actually saw this reptile before you really showed it to me. I can't quite make it out."

"Your dreams didn't bother you, I hope," said Larabee, looking at Helen as if in a pensive mood.

"No, not very much, but they were certainly frightful. Dreams filled with reptiles with hideous masks—dreams where I seemed to be alone with this snake and yet I really was not afraid."

Walcott smiled, and drawing Helen to him, patted her on the shoulder and said:

"Well, dear, that is all over. You see the snake is safely in the box with the bell. So forget all about it."

"All I can say, Larabee, is that if there is anything true about this cobra, don't forget to ring the bell."

Larabee laughed and assured her he would heed her advice.

THE next day there appeared in the Chronicle the following note which concludes this little episode:

"Robert Larabee, noted clubman and explorer, was found dead in his luxurious furnished apartment by his valet early in the morning. The peculiar position in which he was found leads the police to believe that his death was due to fright. He was found lying face to the floor, clutching in his right hand a curious imitation of an Indian cobra, while close to his left hand there lay a small silver bell.

Martha's Dream

(Continued from page 17)

there is much to be explained. I have passed through the gate, into another plane of Life. That is all, and it is not for you to enter yet. Life more abundant than ever before realized lies ahead of me; and my only regret, now that I have been shown the way, and taught some measure of Truth, is that I must leave you where you are awhile."

When Martha became stronger, and pondered over her dream, she realized her husband must be dead, yet those words, as she dwelt upon their meaning, brought comfort!

As the days passed, a great loneli-

ness overwhelmed her soul, and she did not gain in strength as she should have done. One day, an aunt, her only living relative, came to her bedside. As they thought her sleeping, she heard the remark, "She must be told. Perhaps it will arouse her, and in the end, be for the best." So, in tender words, they told her of her husband's death, and marveled at her apathy.

As time went on, always when the grief seemed greater than she could bear, came the remembrance of her vision, to comfort and sustain, and she

(Continued on page 38)



The NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

From Past to Present Day Schools of Philosophy

By W. STUART LEECH, M. D.
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(All Rights Reserved)

Christos (G) The higher self. Hindoo "Isvara."
Christos Used by many writers to designate the master which is evolved within one.
Chrysolite A stone worn to ward off fever and madness.
Chrysopraxe A green and gold stone worn for weakness of eyesight.
Church Yard With the laity this has been made the special haunt of ghosts. The ancient Greeks had the same idea; the more gross the life of the person had been, the less willing he was to leave his physical vehicle, hence the spectres and apparitions of the tombstone.
Chymical Nuptials In alchemy, the union or marriage of elements.
Circles (Spiritualistic) A number of persons meeting for spirit communication, at least one of which must be a medium. Certain conditions require to be complied with before phenomena take place. Circles formed according to the American fashion: "Setting aside the moral conditions, which are equally requisite, it is known that American circles are based on the distinction of positive and electric or negative magnetic currents."
Clairaudience The ability to hear sounds inaudible to the normal physical ear, such as superphysical sounds and spirit voices, "clear" hearing. As hearing is the highest developed faculty, clairaudience is more frequent than clairvoyance. Distinction must be made between the "inner voice," and hallucinations. Sounds heard and conversations made while the subject is travelling in "foreign countries" cannot be classed under this head.
Clairsentience Intuition. The power of perceiving superphysically. When well developed it may be considered greater than desire-sight.
Clairvoyant Any person whose sense of sight has become so extended that he perceives one or more higher worlds invisible to physical sight. He may not understand what he sees and still be clairvoyant. Second sight and crystal gazing may be considered synonymous, but psychometry comes under a finer distinction, belonging more to the faculty of intuition. Clairvoyance is a prominent feature of spiritualistic seances. The medium, being strongly

under the planetary influences, has her good and "off" days, while the trained clairvoyant can see at will, having complete mastery over the Interior Stars. The word is in bad repute due to its association by assailants with necromancy and the black art. The neophyte, the master, the trained initiate, the medium, as well as the black-artist, can possess this faculty in common.

Clairvoyants (Plural) We are told that the Lemurians were all clairvoyant but could not see physically. The involuntary person's vortices turn counter-clockwise, seeing by virtue of a reawakened solarplexus or other organs of the involuntary nervous system. In the trained person there is a reawakening of the vibratory action of the pineal and the pituitary organs which are connected with the voluntary nervous system. His vortices of the desire body turn clockwise, giving him visible perception, while in the other it is reflected as in a mirror.

Clairvoyance (Primitive) Mostly hypnotism induced by mesmeric passes, stupefying drugs as from hashish, stupefying gases as in some of the ancient oracles, breathing exercises, or spinning around like the whirling dervish who loses control of his brain and falls into a trance. These inductions, and many of a similar nature, are attended with grave dangers. They are induced by the self, or such temple work is done by carnate or discarnate individuals instead of by the slow growing process of nature. The planets, and particularly the moon, weave the "wedding garment" or build the perceptive organs; and it is very true "except the Lord build the house they labor in vain."

Clan Morna An Irish romance in one of the divisions of Fianna, whose treasure bag contained magic weapons and precious jewels of the Daanan age, and was kept by Fia of that clan.

Clavel In his history of Freemasonry he insinuates that when this order was suppressed in Austria the order of Mopses was substituted.

Cledonism (or Cledonismantia) An ancient way of divining by means of good or evil words used on meeting another. It was a favorite method in Smyrna, according to Pausanias.

LIST OF ABBREVIATIONS

(Cosmo).....	Cosmo-Conception	(plur.).....	plura
(Eng).....	English	(plur.).....	plural
(F).....	French	(R.C.).....	Roman Catholic
(G).....	Greek	(R.F.C.).....	Rays From Rose Cross
(G.S.).....	The Great School in America	(S).....	Sanskrit
(I).....	Italian	(T).....	Theosophical
(Imp).....	Imperial Encyclopedia	(Theo.).....	Theological School
(L).....	Latin	(T.S.).....	Theosophical School
(L.S.).....	Lewis Spencer Encyclopedia	(v).....	verb
(n).....	noun	(W.W.S.).....	Western Wisdom School

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Martha's Dream

(Continued from page 36)

learned much in the silence of the sick room.

For the third time, she dreamed of her husband. This time he took her in his arms, and, as he soothed her, spoke gently, "My dearest one, I cannot come to you this way again; as it is *not best*. I plead with you to arouse yourself.

"There are weary hearts to be made glad with a glorious knowledge of the truth that death of the physical body is but an entrance into a more perfect state, where life is ever progressive, if the soul but makes the effort to achieve wisdom. I would that you go forth and teach the bereaved and hungry souls of earth this blessed truth of immortality; of Life Eternal. Look *only* for guidance from within the citadel of your own soul; where you alone must reign supreme, as the master of your own kingdom. Light is given to those who seek to serve others, in purity of motive, and sincerity of purpose. And rest and work in the faith of surety that my thought and love are ever with you to comfort and sustain." . . . Then she slept in utter relaxation, and from that day on gained in strength. They wondered at her firmness and self-contentment. Having an incentive for which to live gave her courage to overcome her grief and weakness, and she grew stronger both mentally and physically.

In due time, she again took her place and work in the world. In a quiet way, with kindly words, a cheerful smile, or thoughtful deed, she led many weary discouraged souls to accept seeds of truth, inspired hearts to renew their effort, and awakened interest that caused many individuals to seek for true knowledge of the law that governs life. Her friends marveled at her strength of character, her courage to take up the burden of life so cheerfully, and bear it alone. She never felt alone. About her always she seemed to feel a great abiding love, which upheld her through all trials and experiences. One day a friend spoke to her of her husband, and how she must miss him, as they had been all in all to each other.

"Yes, I miss him more than I can express, yet to me he is not dead. Just gone a little while before. When my work here is finished, he will be waiting for me at the gate."

So, with a radiant smile for all, she passed on her way, rejoicing in the blessed knowledge which had brought to her such comfort and peace, and which would, through effort, right use, and endeavor, bring happiness and knowledge to many lonely, heartsick souls of earth.

A Prophecy

Our Next President

By THADDEUS MILES

OUR next president will be one who will arise from the ranks of the unknown. Neither present candidate will sit in the high office of President of the United States. Neither Smith or Hoover will be President; their line of life leads into a narrow lane, and their careers end abruptly. They will never attain to the high office to which they aspire.

A man unknown to the people will be placed in the White House. He will do the bidding of the people and will act as arbitrator to the nations,—in peace.

The stigma that has rested so long upon this nation will be removed and she will take her place upon the high seas of industry

unchallenged.

Under the able leadership of our next President, the United States will redeem her fair name, that of "justice to all and favors to none." At the end of the term of our next President he will be given the greatest honor ever shown a retiring President in the history of any nation. Party lines will be wiped out; we will become a truly united nation.

Race hatred, party prejudice and religious intolerance, the three monster enemies of Progress will be abolished by the spirit of progress, established by the message of "Good will among men" the world round. Thus speak the silent voices of the air!

An Occult Adventure

(Continued from page 35)

"A few hours later a very strange and slimy creature crept out of the crater, attached its suctional tail to the burial box, and pulled me into the earth. When it got here, it swallowed me, and you know the rest."

"This is a very strange story," remarked Ashby. "I believe it, however, for after seeing a Martian serpent, a man-headed reptile, and jumping trees, I cannot but believe."

"Now," said Qwerty, "the Indians and Egyptians are one and the same. My followers were the ancestors of the Indians.

"This story that I'm telling you now, I wrote in hieroglyphics, while I was waiting for the Martian reptile. The notes lie inside the coffin. The creature did not swallow them, and I shall get them for you, so that you can convince your audiences of the truth of the ancestry of and resemblance between the Indian and Egyptian."

His length was a great aid in enabling him to reach the tomb's inside and the notes, which he gave to Ashby.

"I shall now show you the Martians and a few other beings, but we cannot go to them, for they are very fierce; and our lives would be thrown away.

"Look through this Egyptian device which brings things nearer.

"The Martians live at the very end of this cave, one thousand miles underground."

Ashby and Eskill looked through the apparatus, which resembled a scepter with a diamond ball at the end.

They saw strange muscular beings, about two or three feet high, with necks a foot long and scrawny like those of chickens. They opened their mouths in jerking clicks. They were issuing orders, for bridges, houses, and strange vehicles were being built.

The bridges were of the oddest and most irregular shapes, and utterly without supports. Strange cars, shaped like cigars, with a wheel at each end, were seen moving through, not on, the bridges.

Houses and rooms were seen built into huge cliff-like walls, and the tiny beings walked into the air, as if it were nothing impossible or unusual.

Suddenly the cave shook and seemed to sink lower, and Qwerty, taking back his Egyptian telescope, cried, "Run for your lives! I'll stay here."

The men ran those ten miles in an hour, and were hardly five hundred feet from the hill, when it sank into the ground with a roar.

The Professor is now speaking to larger audiences, and convincing them all of the truth of his theory.

While the hieroglyphics convince them, the story of Qwerty, the man-headed reptile, and the Martian serpent, the jumping plants, et cetera, leaves them in the utmost coolness of extremely polite doubt.

MY STARS

The WHY of Sign Classification

BY HAASAN OSIRIS

THE zodiacal heavens are divided into twelve sections, called Signs, through which the Sun, Moon and the other eight major planets of Sol's universe pass in their natural travels through space. Each planet having its own or individual orbit, yet each has to pass through the zodiacal signs, travels at variable speed through this imaginary belt called the zodiacal path.

The names of the twelve sections of this zodiacal belt derive their origin from the fact that Zodiac means "great animals", and so most of the signs are named after some animal, and when translated further we discover that the names of the signs mean the names of the twelve sons of Jacob.

Many of the signs bear close relation to each other in some respects and are grouped as follows:

AIRY SIGNS

Gemini, Libra and Aquarius. These are also often listed as Spiritual Signs. They are grouped under this heading because they deal with the ethereal matters. They are highly mental in nature, and succeed better in high, dry arid regions.

BESTIAL SIGNS

ARIES. Taurus, Leo, Pisces and last half of Sagittarius. Also Cancer and Capricorn. Grouped under this heading because of the dual nature of those born under them, giving these natives a constant turmoil within themselves the higher attributes of the mind constantly warring with the lower or materialistic tendencies of the signs.

CARDINAL SIGNS

Aries, Cancer, Libra and Capricorn, so-called because of the fundamental principles they impart to those born under them.

COMMON SIGNS

Gemini, Virgo, Sagittarius and Pisces. Given this heading because they are exempt from the turbulent nature of other signs.

EARTHLY SIGNS

Taurus, Virgo and Capricorn. Grouped here because they give those born under them a tendency towards material things in their intellects. The mind is hard to convince of things other than material things.

FEMININE SIGNS

Taurus, Virgo, Cancer, Scorpio, Capricorn and Pisces. Placed under this group because these natives are receptive and cater to the finer things in life and philosophy. A man born under or when one of these Signs is ascending will be found to possess much of the fine, delicate feminine makeup in his nature, very considerate of details and inclined to refinement.

FIERY SIGNS

Aries, Leo and Sagittarius. So-named because these natives have the great spark of energy constantly kindled within them.

FIXED SIGNS

Taurus, Leo, Scorpio and Aquarius. Grouped under this heading because the nature of these natives is solid, stubborn or immovable.

FRUITFUL SIGNS

Cancer, Scorpio and Pisces. Placed here because they are the generators of life's forces, and the dynamo of nature's process of reproduction.

HUMAN SIGNS

Gemini, Virgo, Aquarius and first half of Sagittarius. So-called because they are the only signs of the zodiac representing human figures instead of animals.

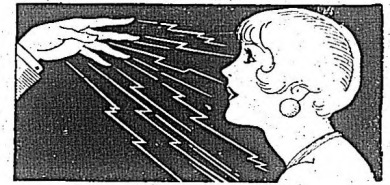
MASCULINE SIGNS

Aries, Gemini, Leo, Libra, Sagittarius and Aquarius. Under this heading because these natives take the responsibilities of life as a matter of course. Women born under these signs or when one of them is ascending will possess many masculine traits in her nature. She will blaze her own trail in the business world and is master of all she surveys.

(Continued on page 44)

HYPNOTISM

Would you possess that strange mysterious power which charms and fascinates men and women, influences their thoughts, controls their desires and makes you supreme master of every situation? Life is full of alluring possibilities for those who master the secrets of hypnotic influence; for those who develop their magnetic powers. You can learn at home, cure diseases and bad habits without drugs, win the friendship and love of others,



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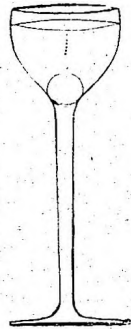
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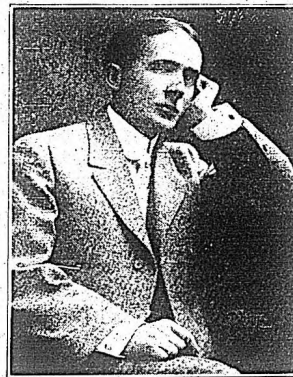
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LETTERS

From Friends and Foes

An Editor Be Praised! The First Time in History

Madam:

I never had a real Mother, but if I could choose my own I should like nothing better than that she should be like you, with your ideals and opinions and I can conceive of nothing which I would like better for her to be than Editor of THE OCCULT DIGEST.

Every one of your editorials (September) should strike home to every person who dares to think for himself.

Iowa. FRANKLIN GARNER.

Likes Us

Sirs:

I more than enjoy every number for I have been a student of Occult subjects for years and find each number of worth. The article on Concentration by W. C. Crump (August number) is especially interesting to me. I have used that method with wonderful success and find he has explained it so clearly that anyone should be able to understand it. I am also much interested in "The Fundamental Principles of the Yi-King Tao," which I have been following.

California. ETHEL P. FORBES.

Thanks to the Major!

Sirs:

THE OCCULT DIGEST, a mighty fine magazine. If the HUNDREDS of American magazines were of the SAME CLEAN and HONEST standard as THE OCCULT DIGEST shows up to, the world would be more delightful to live in. Its refining influence cannot be too highly praised.

Canada. MAJOR JOHN TULLEKEN.

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Your October issue containing the article "The Science of Human Expression" just received, and want you to know how I love the Occult Digest, and how much it means to me.

Wisconsin. J. E. M.

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Novelists Who Write Under Spirit Inspiration

Mr. Shaw Desmond, popular novelist, declared at the recent annual dinner of the British College of Psychic Science in London that in addition to Strindberg, the great Swede, he believed there was no writer worthy of the name who had not been conscious

at one time or another of "spiritual guidance". Let us mention, among such authors, the case of Paul Adam, the French novelist, who frequently said that several of his romances were written while he was in a mediumistic state, when his hand was guided and his mind counseled by an intelligence exterior to his own.—*Harbinger of Light.*

The Missing Link in Astrology

(Continued from page 15)

proved that there are missing links which must be found to make astrology a real science.

Truth is ever elusive, hidden in the depths, harder to find than gold. Let astrologers devote more time to *research work* rather than to foretelling when a person is going to get married or when he is going to make a fortune. The truth is there if we only seek it.

Some astrologers are now predicting the election of Herbert Hoover to the presidency, others the election of Governor Smith. In December of last year the writer predicted the nomination of both Hoover and Smith at their respective conventions. This prediction was printed in the Brooklyn Sunday Star. Both men have remarkable charts. Smith's chart was very strong when he was nominated, but the aspects are growing weaker, while those of Hoover are growing stronger. A careful study of both charts shows Hoover to be stronger on election day than Smith. Both are able men and either would serve his country to the best of his ability, but it looks very much as though Hoover would defeat Smith.

Is there a "destiny which shapes our ends rough-hew them as we will?" The writer believes that there is. Yet it is remarkable that astrologers who contend that astrology is an exact science at the same time prate about free will and our ability to sidestep any evil aspects. Astrology is either true or it is not. The chart shows an individual's path through life and there is little or nothing that he can do to alter it. We are here to work and suffer. This planet seems to be the penal institution of our universe—a place of agony, tears and horror. Each one of us has a certain duty to perform, high or low, and the Great Architect sees to it that we act the role that has been assigned to us.

In the performance of a drama actors are chosen to play the various roles for which they are best suited. Someone must play the villain and someone the hero. In a larger sense this can be applied to the drama we are enacting on this plane. Some are appointed to commit crime, some to undergo mental and physical agony and others to have greatness thrust upon them.

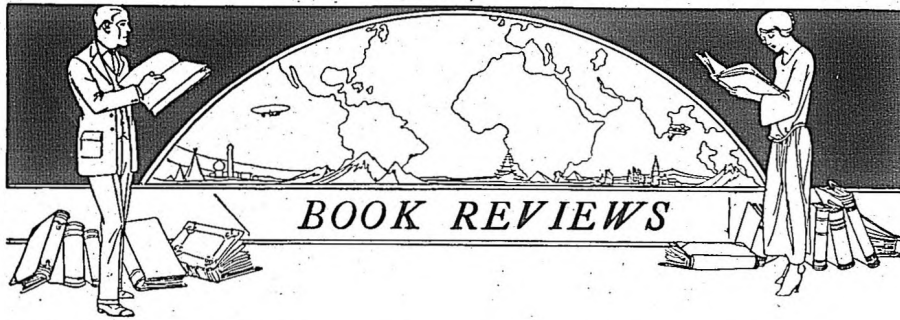
Free will seems to play a small part in it all. From childhood to adolescence we are under the control of others. Our parents baptize us in their own faith, instill in us their own opinions and convictions and until manhood is reached we are simply mannikins. Only when we begin to think (and there again the birth chart shows how we will act when we are out of our teens), are we likely to shake off our manacles.

As Hamlet epitomized it, "Some must watch while some do sleep—thus runs the world away." There are volumes in that simple statement.

Even the Bible has little to say to confirm free will. It was ordained that Jesus should be crucified. He reiterated it time and again. He fought against it in the Garden of Gethsemane when in the agony of despair he momentarily refused to drink the bitter cup, but he knew it was useless. "Father, thy will, not mine, be done."

It was also ordained that Judas should betray Jesus. It was an ignominious role, but in the divine order of things Judas could not do otherwise, nor can we battle against destiny. The proprietor of a large manufacturing establishment who employs many men and women must have them under good control in order to make his business a success. What kind of an establishment would it be if the employees could come to work when they pleased, go home when they pleased or remain away altogether? There must be law and order, and in this

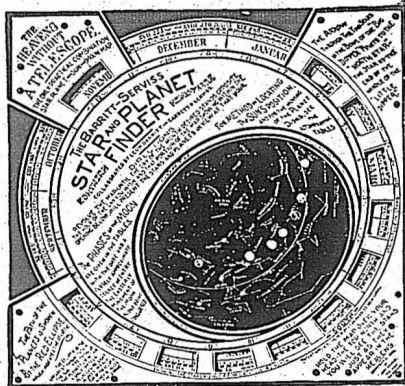
(Continued on page 48)



THE PLANET NEPTUNE. By Elizabeth Aldrich. (Macoy).

This author gives a clever interpretation of some of the wondrous qualities of this most intriguing and least-known of all the planets. It clearly, concisely and tersely covers its many versatile and paradoxical characteristics, and gives a fascinating and subtle analysis of its mysterious influences. In fact, so well-written is the entire book that it cannot fail to stir the interest of the layman as well as delight the student or the adept of the science of Astrology.—(J. E. R.)

THE BARRITT-SERVISS STAR AND PLANET FINDER. The Only Combination Sun, Moon, Star and



Planet Map. By Leon Barritt in collaboration with Garrett P. Serviss. (Barritt.) \$5.

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sional or amateur, can be completely or well equipped without it.

Comes with Planet Tables, giving dates and degrees for “positioning” the Sun, Moon and Planets for the years 1926 to 1933, inclusive.—D. V. J.

THE PROBLEM OF PURITY. By Violet M. Firth. (Rider.)

Judging from the masses of literature on the “problem of purity” emerging from the presses these days, this must be “some” problem indeed.

It would be exceedingly difficult, well-nigh impossible in fact, to present the solution of this problem so that it would satisfy everyone, perhaps for the reason that no two persons are wholly alike, no two persons' experiences ever run along exactly parallel lines.

But Mrs. Firth's (or might it be Miss?) book is quite wholesome and ought to appeal to all seeking literature of the better type on the subject of sex.—D. V. J.

A VAMPIRE AND OTHER STORIES. By Lavinia Leitch. (Christopher Pub.) \$2.

If you like good short “human nature” stories, you'll feel sharp twinges of regret after reading this little collection—regret that “there ain't no more.”

M-m-m! What Lavinia Leitch doesn't know about the funnyisms of human nature can't be worth telling. In every one of her stories you'll find a character that describes to a “T” someone you have known. More power to her pen!—D. V. J.

SOULS. By Hugh Whitney. (Whitney Pub.) \$35.

An epic poem of six cantos showing the frailty of man, his intolerance, and the justice of Divine Providence.—R. W. T.

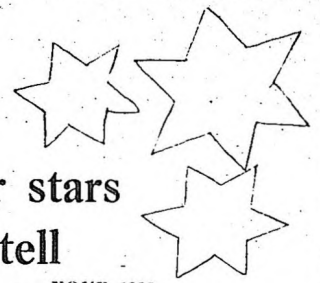
THE MYTH OF ADAM AND EVE. By Paul LaFargue. (Kerr.) \$25.

A rationalistic inquiry into this Biblical legend.

KNOWLEDGE OF HEAVEN. By William C. Carter. (Biologi, Miss.)

Quaint psychical messages purported to come from spirit personalities.

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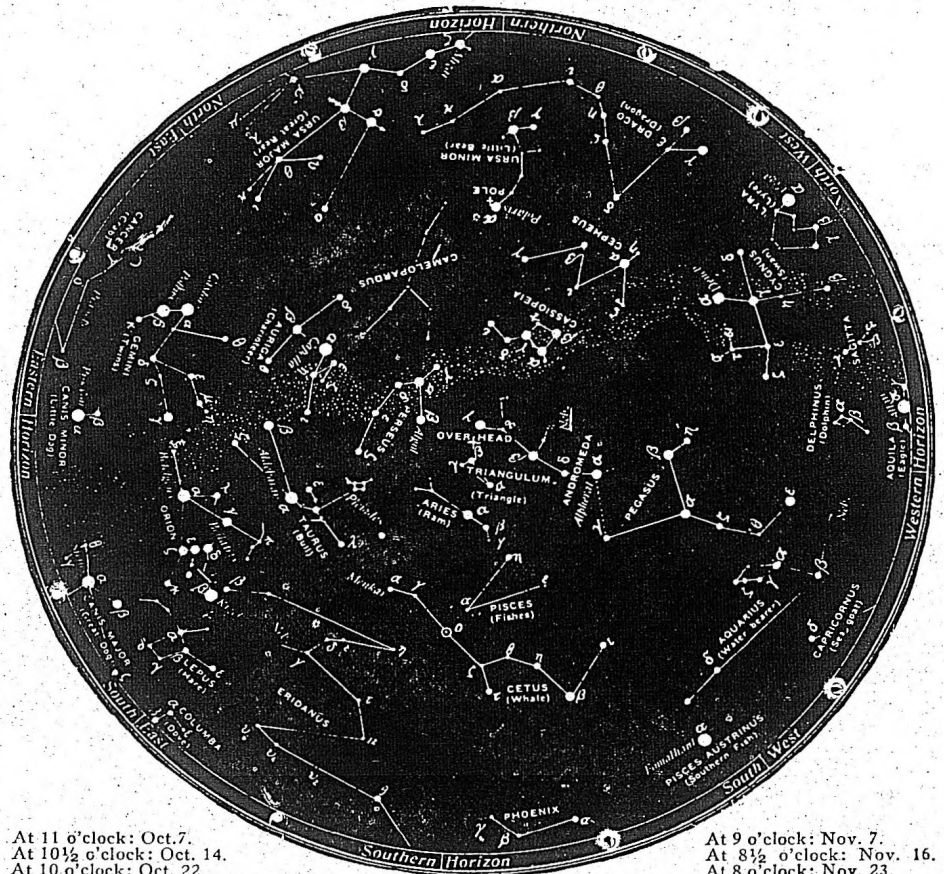
The Occult Digest columns are carefully guarded and closely read. The circulation of The Occult Digest is world-wide.

Turn to Page 33

Its "Wants" Will Fill Yours

The Heavens in November

BY PROF. HENRY NORRIS RUSSELL, Ph.D.



At 11 o'clock: Oct. 7.
At 10½ o'clock: Oct. 14.
At 10 o'clock: Oct. 22.

At 9 o'clock: Nov. 7.
At 8½ o'clock: Nov. 16.
At 8 o'clock: Nov. 23.

At 9½ o'clock: October 30.

The hours given are in Standard Time.

NIGHT SKY: OCTOBER AND NOVEMBER

MERCURY is an evening star until the 24th and a morning star afterward. He is, however, too near the Sun to be seen except at the beginning of the month when he may be glimpsed low in the twilight just after sunset.

Venus is likewise an evening star, but being far brighter than Mercury, should be equally visible. On the 1st the two planets are in conjunction, Mercury being 3½ degrees south of his brighter neighbor.

Mars is in Gemini and rises about 9:30 P. M. He is still some 80,000,000 miles away but is rapidly approaching us and growing brighter. He already exceeds all the stars but Sirius.

Jupiter is in opposition on the 28th and is visible all night long. He is near perihelion and his distance from the Earth, 370,000,000 miles, is about as small as it can be. This makes him unusually

bright—more than twice as bright to our eyes as Sirius. His position in the sky in Aries, far from any bright star, makes him the more conspicuous.

Saturn is in Scorpio and is an evening star setting about 9:00 P. M.

Uranus is just past opposition and well placed for telescopic observation; while Neptune is a morning star rising about 2:00 A. M.

The Moon is in her last quarter just after midnight on the 6th; new at 11:00 A. M. on the 13th; in her first quarter at 4:00 P. M. on the 21st, and full at 6:00 P. M. on the 28th. She is nearest the Earth on the 1st, farthest away on the 17th and at her nearest again on the 30th. During the month she passes by Jupiter on the 1st, Mars on the 5th, Neptune on the 9th, Mercury on the 15th, Venus on the 16th, Saturn on the 18th, Uranus on the 26th and Jupiter again on the 28th.

WE ANNOUNCE

Commencing with next January Number the discontinuance of *Astrological, Dream, Graphology, Palmistry and Numerology Questions and Answers Departments* which have appeared each month for the last four years. Many surprising features are promised in the New Year.

NEWS EVENTS

The Old-Time Religion Isn't What It Used to Be!

More than 25,000 churches—one-fourth the total number—in the United States are vacant because "people don't go to church any more," according to John Monsma in McCall's.

*There's a church in the valley by the wildwood,
No lovelier place in the dale,
No spot is so dear to my childhood
As the little brown church in the vale.*

*How sweet, on a bright Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale!*

"The church has failed to realize the vast increase in popular learning and is sending out thousands of men for whom well-read and well-schooled farmers cannot possibly have much respect." Telling why the churches are empty, and how to remedy this situation, he says:

"There is the minister who is well educated and who still doesn't give the people what they want. I have received countless lamentations from laymen in this connection. They tell me that what they want is soul food, while their ministers give them nothing but brain food. They want a preacher in the pulpit, not an amateur scientist.

"I still remember the time when the rural church was practically the sole medium of social intercourse. But now the farmer is no longer shut up in his own little world. Automobiles, newspapers, the radio, have in a sense placed the great world itself at his feet. His mental horizon has widened to an enormous distance, and the little church or meeting house doesn't loom up half as large as formerly.

"There is another thing the rural citizen will call your attention to, and that is the multiplicity of church organizations.

"In my own territory where I carried on my investigations there is a little town with four little churches, all of different denominations, and all so close together that on Sunday they disturb one another in singing. They're all in the same block! And today they all preach and pray and sing the same thing. The situation hardly appeals to a sensible man or woman.

There is also noticeable among the American people a growing dislike of what I would call a religion of prohibitionists, a religion that says, 'Don't do this; refrain from that; do not go there.' Many of them have no objections to 'Not Allowed' and 'No Trespassing' signs, but they want to see the sensibleness and the reasonableness of the injunctions.

"The remedy?

"You can divide the thousand suggestions in two well-defined groups.

"Here is what one group proposes: The country church has not kept pace with the humanity of the new day. She is lagging far behind. She is too narrow in her views and methods. She should branch out into all sorts of social work. In other words, bring the modern institutional city church into the country and see what happens.

"The other group champions a different plan. They say the church must remain true to the ideals of her Lord. The great trouble with the church of the more recent past has been that she has busied herself too much with things that were not of her immediate concern, and the only way in which the country, church, and any other church, can get back to her early florescent condition is for her to tend strictly to her own particular business. That business is purely spiritual in nature.

"Our national life in all its ramifications is too closely wrapped up with the fate of the country church."

Jazz-Sins

Jazz music is bitterly assailed by Carl Nielsen, foremost Danish composer.

"Is it not a shame that really gifted and true composers with fine ears and honorable names should allow themselves to be tempted to write jazz music?" he asked.

"Well, it is the money."

"I am glad to notice that all good artists practically to a man have turned from jazz. But jazz music! If it is of vital importance to humanity that men and women when dancing press their knees against one another and gyrate, with glassy eyes and empty brains, the picture of non-entity, then jazz has a mission.

"My opinion is that it spoils the young musician's ear and individuality; it is a nasty and deathlike music, always the same, because they steal from one another. I also think that jazz is a direct sin against the people, who by instinct love good music and much prefer it to this impudent, depraving skeleton-rattling noise."

Pearce-Arrows

—The secret of success is the science of elimination.

—Change is the only changeless thing in life.

—Never deny anything. Everything is flux.

—Life is a joke: Look out the joke is not on you!

says John Irving Pearce, Jr.

The Aquarian Gospel of Jesus the Christ

By LEVI

THE life of Jesus is the most precious heritage of man. Jesus lived in an age not far advanced in spiritual consciousness, and not many of his works and words were comprehended by the people, yet every one of his lessons were imperishably recorded in great galleries known as "Akashic Records."

The world has at last risen to the plan of spiritual consciousness, where men can grasp the higher meanings of the life and lessons of Jesus, and a son of man, after more than forty years of preparation, has been permitted to enter the galleries in Spirit and make a copy of these records.

This remarkable and epoch-making book, now in its tenth Edition, is practically a complete record of the words and works of the man of Galilee, giving as it does a history of his life from his birth in Bethlehem to his ascension from the Mount Olives, and the establishment of the Christian Church, while the New Testament Gospels give only, in a meager way, a few of the great lessons and events of about four years of his life. Of especial interest and value are those incidents told with a wealth of detail concerning his life during the eighteen years of which those gospels are silent—years spent in India, Persia, Egypt and Greece, with the World's great masters.

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My Stars

(Continued from page 39)

MOVABLE SIGNS

Aries, Cancer, Libra and Capricorn. So-called because the Sun passes thru these signs at the change of the four seasons of the year.

VIOLENT SIGNS

Aries, Gemini, Scorpio and Capricorn. Also Taurus and Leo. So-called because these natives are usually decidedly aggressive and easily angered, being very blustery when enraged.

REPRODUCTIVE SIGNS

See Fruitful Signs

ELOQUENT SIGNS

Gemini, Libra, last half of Virgo and first half of Sagittarius. Denoting that these natives exclusive of other aspects usually make good orators or singers.

WATERY SIGNS

Cancer, Scorpio and Pisces. So-called because they represent the aquatic animals of the zodiac and because their natives are often of an indolent disposition, and greatly given to seafaring lives.

BARREN SIGNS

Gemini, Leo and Virgo. So-called because they represent the least tendency to reproduction.

BI-CORPOREAL SIGNS

Gemini, Sagittarius and Pisces, because they represent a double body.

MUTE SIGNS

Cancer, Scorpio and Pisces. So-called because they have a tendency to let their "actions speak louder than words." These natives seldom make public speakers, singers or elocutionists.

POSITIVE SIGNS

Aries, Gemini, Leo, Libra, Sagittarius and Aquarius. They represent the evolution of construction by new ideas, new methods and new inventions.

NEGATIVE SIGNS

Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. They represent the evolution of progress by destruction of old methods and remodeling old ideas, rather than to forge into new fields.

To Succeed!

1. Cultivate the habit of persistence which is the most necessary element of success.
2. Make up your mind to do the things you dream of doing.
3. Plan the first step to be taken. And begin.
4. Perform one hard task each day.
5. Believe in yourself, believe in the thing you mean to do, and be proud of it.
6. Do not be turned from your purpose by your failures nor expect too much at first. Achievement is not a swift ride in an elevator; it's a hot, hard climb up a long, steep hill.
7. School yourself to disregard discouragements and opposition, and to get along, if need be, without praise or approval.
8. Do not interfere with others, nor try to direct their lives. You'll find it all you can do to make a success of your own.
9. Cut out the ill humors from your disposition, and disabuse your mind of the thought that you are being slighted or overlooked.
10. Finally, be of a cheerful countenance. More battles have been lost by frowns—more successes are won by the narrow margin of a smile—than this old world dreams of.—*United News, Detroit.*

PSYCHIC REVELATION

Your Personal Problems Solved

By PSYCHIC EDITOR

No charge is made for answering personal problems in these columns, but each person is limited to two questions. Be brief—write plainly. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in editor's hands by 1st day of second preceding month. Address the PSYCHIC EDITOR, The Occult Digest, 1900 North Clark St., Chicago, Ill.

N. C. T., Ont.—When will my husband receive money from the R. R. stock? A.—In one year. Q.—When will we have a change from our present occupation? A.—Very soon. W. J. S., Calif.—When will I be discharged from the Naval Service? A.—You will re-enlist. Q.—Will I ever win any sum of money? A.—Not a great sum or soon.

E. W. H., Ont.—In what vocation will I be most successful? A.—Your present business. Q.—When will I go to Europe? A.—Never. A. E. C., Fla.—Is there a change for me? A.—Change for the better early fall. Q.—At what work will I succeed? A.—Anything having to do with mathematics, especially calculation in a bank or bond house.

R. F., Calif.—What change do you see in the future? A.—For the next three months affairs remain stationary. After the first of the year you make the contemplated change, going east.

M. C., Colo.—Will I make a change in locality? A.—No. Q.—When will I marry? A.—Within the year.

B. J., Pa.—In what vocation will I be most successful and in what line of work would my husband be most successful? A.—Work together.

B. G., Calif.—Will I ever be happily married? A.—You make your own happiness. Q.—Shall I take up psychic work? A.—Not as a livelihood.

H. B. M., Mass.—Where will I get a position? A.—With a law firm in your town. Q.—In what line of work will I be most successful? A.—General office work; study law.

J. B. H., Wash.—Will our steel interests ever make us any money? A.—You are protected. Q.—Will oil be found, making our land valuable? A.—Not oil, minerals.

F. M. H., Wash.—Shall I leave my stenographic position? A.—No. Q.—Shall I sell the property I now own? A.—No.

L. C. L., (Fla.) Apply to the police. E. A. L., (N. Y.) How soon will I be in a position to have a business of my own? (A) Not before next year; make no change till then.

W. H. N., (O.) When will our financial condition be improved? (A) Next year, after you move to another state.

A. J. H., (O.) Will I ever be successful in my favorite hobby? (A) Stick to your hobby.

E. T., (Fla.) What causes my suffering? (A) Acid in the blood; stop eating fruit with starch foods or vegetables, drink plenty of water, take baths.

L. L. F., (Fla.) When will I marry? (A) not for some time. (Q) In what occupation will I succeed? (A) Any work with the hands that appeals to you.

E. Z. C., (Australia) Will I change my position this year or next? (A) Next year when you will marry and travel.

W. C. F., (Ia.) When will I marry? (A) Not for many years. (Q) Will I receive an inheritance? (A) Later in life.

L. V. W., (Can.) How can I develop the power of healing? (A) If you have healing powers the only way to develop them is to use it as opportunity offers. Wash your hands before and after treatments.

H. M. G., (Calif.) In what profession will I be contented and prosperous? (A) Commercial art. (Q) When will I marry? (A) You have not met the right party yet.

J. F., (Ia.) What has the future in store for me? (A) Hardships for one year; after then, ease. (Q) Is marriage indicated for me? (A) Yes.

J. T. W., (Mo.) Is there any important change for me within the next six months? (A) You will have an offer which will promote you to your proper vocation resulting in financial success.

L. M., (N. Y.) In what month and year will our house be sold? (A) Not until June 1929. (O) In what year will we go to Europe? (A) Same year.

J. W., (Pa.) What would be the best color for background for spirit photograph? (A) Black. (Q) What length of exposure? (A) That depends on the operator; a second or two.

E. G., (Mich.) Will I marry the man I have been keeping company with recently? (A) No.

F. Z., (Ind.) Will I be successful in my psychic unfoldment? (A) Yes. (Q) Are there any

changes for the coming year? (A) Change through a marriage.

E. R., (Wash.) When should I move to California? (A) Not at any time.

L. A. B., (Wash.) For what occupation or following in life am I best fitted? (A) Any occupation that affords a chance to dream.

D. N. C., (Wash.) Will I inherit any of my relatives property? (A) Very little inheritance. You win a fortune by hard work. (Q) What is the outlook for two investments I made seven years ago? (A) Good.

B. H. C., (Calif.) Marriage not indicated. M. E. M., (Calif.) Will I change my place of residence here or to another city? (A) To another city. (O) Is there any indication of a marriage? (A) Early in 1929.

F. H., (Calif.) Will I sell my house soon? (A) No. (O) What musical instruments are best for my daughter and youngest son to study? (A) Neither of them are adapted for a musical career. Give them an industrial education for business.

J. C., (Calif.) What course should I plan to take in college? (A) Languages. You will travel to foreign countries as interpreter.

E. C. E., (Calif.) Will I receive an inheritance? (A) Not indicated at this time. (Q) When will I go to China? (A) Postponed indefinitely.

S. M., (Calif.) What is in store for me? (A) Many changes, great advancement and fulfillment of ambition.

J. M. McC., (Okla.) Should Rose Marie and Virginia sell their lots? (A) If they get their price, yes. (O) What spare time work would be most profitable for me? (A) Hostess in a club for boys or girls entertainment.

J. C. C., (Ill.) Will I succeed in getting a fair or good education? (A) Yes. (Q) What line should I take up? (A) Short story writing.

A. A. R., (Calif.) Cannot locate friends at this time.

J. C. McA., (Wash.) What should I make my life work? (A) Horticulture; small shrubbery, such as berries, grapes, etc. (O) Will 1929 bring good or adverse conditions for me? (A) Better conditions after end of present year.

J. H. W., (N. Y.) Will I ever make money in real estate? (A) No. (Q) Would I succeed as an aviator? (A) No.

R. G. J., (Ill.) Will I hear from C. M. H? (A) Yes, early fall. (Q) Is electricity a good field for me? (A) Yes.

K. A., (Okla.) Will my mother divide her estate equally between me and my brother? (A) Your mother will outlive your brother.

A. H., (Calif.) Will the physical trouble and pain I have had the past few months prove to be of a serious nature? (A) Yes, unless you take treatments for replacements. The Fall of 1930 bids you in your own home.

J. McL., (N. Y.) Will I sell and break up my home? (A) No. (Q) Will G. F. leave me? (A) No.

C. P., (N. Y.) Will I get an opportunity to sell my home for a satisfactory price? (A) Yes.

A. G., (Ky.) Is marriage indicated for me? (A) Yes. (O) Will my later years be more successful? (A) Yes.

L. McL., (Calif.) What has the future in store for me? (A) Prosperity, happy marriage and extensive travel.

J. A. C., (N. Y.) Will I be successful in writing stories? (A) Yes. (O) When will I receive relief? (A) Early spring.

S. E. D., (Can.) Will I re-marry? (A) Marriage not indicated. (O) Will I get money that is owing me? (A) Yes, soon.

E. E. S., (Tex.) What prospects have I in the next 12 months? (A) Practically a new life. (Q) Will I sell some property? (A) Yes.

S. S. S., (Ill.) Will I attain much from the order to which I now belong? (A) Not a great deal. Not much change for three years, then things brighten.

F. C. McL., (Calif.) For what work am I best fitted? (A) Hospital work.

H. A. Y., (Calif.) What has the future in store for me? (A) No change in 1928, 1929 somewhat better. (O) Am I making any advancement spiritually? (A) Yes.

A. J. H., (Can.) Question not permissible in department.

J. S. W., (Ga.) Will my efforts in club work ever be successful? (A) Efforts will enable you to travel.

E. M. M., (Calif.) When will I see G. E.? (A) Time not indicated. (Q) Will we marry? (A) Not favorable.
 V. M. D., (Okla.) Will there be any change from my present occupation this year? (A) No. (Q) Will I marry? (A) No.
 E. F. M., (O.) What does the balance of year hold for me? (A) Changes from month to month until middle of 1929.
 M. A. T., (Calif.) What are my ailments? (A) Trouble caused by constipation. Eat plenty of green stuffs, mild exercise every day out of doors. Eat fruit mornings, vegetables at night; no lunch. Drink water in abundance at noon. Cure yourself.
 M. S., (Mich.) What will the future bring to my home life? (A) Peace and plenty in a home of your own.
 A. B., (Fla.) When will we be able to dispose

of the 10 acres and home at a profit— (A) Do not be in a hurry to sell; Florida has a future.
 E. W. W., (Calif.) Will there be returns from the mines this year? (A) No. (Q) When will I be able to journey to the Pyramids? (A) Plans are now being made.
 R. E. C., (Calif.) Please give date of educational trip to Hawaii? (A) Trip postponed indefinitely. (Q) Will oil deposits on my land hasten its sale? (A) Not especially.
 V. A., (Okla.) Where is my brother? (A) Location not indicated. (Q) Is there financial liberty for me? (A) Yes.
 P. H., (Ill.) Am I going to sell home this year? (A) No. (Q) Will I marry? (A) No.
 A. E. D., (O.) Will I marry the man I am going with at present? (A) Yes. (Q) Will his business be a success? (A) Yes.

ASTROLOGY

Answers Your Questions

By HAASAN OSIRIS

To receive definite answers to your problems, give your name, address, and (as nearly as possible) the minute, hour, day, year, city and state of your birth. Inquiries without this information disregarded. Each person is limited to two questions. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in the hands of the editor by the 1st day of second preceding month. Address ASTROLOGER, The Occult Digest, 1900 North Clark St., Chicago, Ill.

Mrs. M. W., Fla.—What is ahead in health, finance, occupation? Will I make good out of mine? (A)—Some illness coming year; not necessarily serious. Guard health by hygiene. Friends cause some losses. Beware of unreliable advisors. Some change in position denoted. Spare returns from mine proposition.

Mrs. F. D. M., N. J.—What change in store? Peace of mind again? Journeys? (A)—No important changes denoted coming year. Yes to your second—but not this year. Have much trouble and worry this year. Later, better mental conditions come to you. No journeys advised. They turn out in disappointment, if taken soon.

J. S., Ohio—Will my sister succeed as teacher? What should she take up? Should I take up secretary work or stenography? (A)—She should succeed as teacher. Nursing and beauty parlor work is successful for her. You will succeed at either of those professions, preferably the former.

F. E. S., Canada—What line of work am I suited for? In what year will I marry and what will be the initials of my future husband? (A)—You should engage in restaurant business or occupations that have to do with food-stuffs; drug-store and stationery stores lucky for you; or barbering. Date of marriage not foredestined by Astrology and initials not written in the stars.

I. M. R., N. Y.—When did the influence of Saturn cease and what influences are now in effect with what probable result? (A)—You did not give birth-hour nor birthplace.

Mrs. C. B. M., Wash.—What does year hold? Will I go east? (A)—Disappointments, annoyances and disputes. Slight ill-health and untrue friends. Some plans are frustrated. No, to your last.

Mrs. S. E., Pa.—Will husband come, and when? What will my future be? (A)—You did not give husband's birthdata. You are in danger of drowning the coming year. Stay out of and off from the water. Journeys prove unfortunate. Avoid them, if possible.

I. M. C., Fla.—You did not give birthdata, besides such questions are not answered by astrology.

N. K., Okla.—When will I do work worth while? Is there more than one union indicated? Should we make changes in residence, when? (A)—Five unions denoted. Will succeed as soon as you get in your proper lines. Have been following unlucky lines. This a good time to make change in residence. A change at this time will bring some benefits and gains, socially and financially.

A. O. K., Wis.—What vocation am I best adapted for? Would I succeed in literary work? (A)—You are adapted to working for others. Cannot succeed in business for yourself. Succeed best in mental professional pursuits, such as clerking, book-keeping, etc. Slight success in literary field but it's a hard struggle. If you have plenty of patience and stick-to-it-iveness proceed, otherwise drop the idea. Finances improve greatly in 1929. Should be able to lower your indebtedness then.

L. L. C., Fla.—How long will I remain in present position? Ever financially independent? (A)—You did not state your present occupation so cannot answer, however, changes of any kind at present not advised. You will never be rich—but old age will find you among the middle classes financially.

C. L. L., Mont.—What occupation shall I follow? What else can you tell me? (A)—Music, vocal or instrumental. Also artistry.

photography, or theatre employment. I can tell you almost anything within reason.

B. E. B., Mich.—At what profession will I achieve greatest success? What does 1928 hold? (A)—Gardening, floristry, or working for municipal and governmental bodies. Injurious love affairs. Disappointments in some friendships; loss of friends. Possibility of travel strongly denoted.

Mrs. T. J. H., Calif.—Will my husband get well and will we remain here? (A)—Cannot answer as you did not state the nature of his ailment and he has a long list of them in his chart. No change in residence advised at present.

C. E. H., Calif.—What money talent am I best fitted for. Would stocks and bonds be advisable? (A)—Get into insurance business. Insurance collector or solicitor good for you. Stocks and bonds not so advisable. Your present education not sufficient for success with them.

L. A. B., Wash.—A psychic told me I was to become famous. If so when, and along what line? What does 1929 show for me? (A)—You will undoubtedly be successful—but never famous. 1929 shows gains and successes in many your plans. Also travel, new friends, conquest of enemies, possibility of bereavement.

V. B., Ill.—Will I ever know fame? Is writing my true vocation? (A)—No. But you will be successful. You have talents for writing—but will have to earn your living in another vocation.

W. W., Ill.—Full name and address required. G. McCl., Ia.—Your request granted.

E. R. B., Tex.—Am I in right profession? Right Location? What is my financial outlook? (A)—You could not have chosen a more favorable profession. Better luck for you nearer the coast. Finances for next two years on the increase. You should certainly succeed.

Mrs. H. E., Calif.—Give full birth data. W. H. S., Ill.—What does 1929 hold? Will I marry? For what best fitted? (A)—Holds danger from theft or fire. Opportunity for marriage will occur but cannot say if you will take advantage of it or not. That is up to you. Trouble and disputes with relatives and possibility of travel. Are fitted when properly trained for mechanics, inventing, drafting and aviation.

W. E. J., Canada—Will we sell property this year? What should I follow to be successful? (A)—Several opportunities to sell will come to you. Price is main trouble. Judge you will have to reduce price in order to sell. Real estate, insurance, etc., your lucky lines.

H. B. M., Mass.—How soon and what is my position for coming year? Where? (A)—Position will be offered in coming year. Cannot say exactly when until your progressed chart is erected. You are more successful in the West in a large city. Avoid the ocean. Choose a city on a large river. You need fresh water influence—but salt water is not good for your health.

M. V. L., R. I.—When will I get out of this rut? Will I ever give parents comfort? What has future in store for me? (A)—1929 is a favorable year for finances so you should be able to adjust your affairs successfully then. Yes to your second, in a few years. Some travelling in near future. New undertakings will be successful. Many new friends. Sad news from afar next year. But eventual success in your enterprises leaving you "well-to-do" financially in later years.

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M. M. C., (Mich.) Will I have success in my business during the fall and winter? Why are children or husbands always taken away from me by death or otherwise? (A) Business success is shown for the coming year, and many fortunate changes will occur. Five unions incline to marriage in your chart.

T. H. B., (Wash.) What does 1928 indicate in family matters, happiness and prosperity? (A) Denotes troublesome journeys, obstacles to many plans, not much happiness and very little prosperity.

J. B. H., (Wash.) What interesting data have you for me? (A) You are born in the Sign of Cancer, the 2nd decanate, are ruled by the Changeable Moon. Your life's course will be an adventurous one. Are destined to power, money, financial success and eventual prosperity.

F. M. H., (Wash.) What interesting data have you for me? (A) You are born in the Sign of Pisces, the 2nd decanate and ruled by the psychic Neptune. You are much interested in occult study and research. Success through determination and fixity of purpose.

O. C. D., (Mont.) Should I sell the California property? What has 1929 for me? (A) No. This is unfortunate time to sell. Denotes travel and loss of some friends.

L. H., (Mich.) You did not give the birthdate of friend.

G. W., (Calif.) What does my birthdate hold for me? (A) It holds a great many adventures and grave disappointment in love and marriage unless you are careful. You will travel a great deal and gain quite a bit of money in your old age.

A. L. V., (Conn.) Will Florida property become marketable? (A) Yes to your first—but not at present. Hold any Florida property you have at present. It will again redeem itself.

L. B., (Conn.) Will I be successful in singing? Will I be successful in anything? (A) You have talent for singing, you should succeed if you have proper training. You are successful in all artistic, dramatic and musical lines.

A. R. M., (N. Y.) Will business improve for my husband? Will I be able to sell my plot

in Y? (A) Little improvement in his business for the coming year. Beware of cheats or swindlers who now have his confidence. You have a good offer early in the coming year. But a better one the following year.

E. M. P., (Pa.) Am I in the right location? Has the future anything but hardships? (A) You are in a favorable locality but should go to a larger city. You have passed the worst of your hindrances.

F. C., (Mich.) Date of marriage is not foredestined by Astrology so I cannot answer your questions. That is a date governed by your mentality and cannot be stated with any degree of accuracy.

R. T. M., (Hawaii) Shall I be able to go to Los Angeles in the Spring of 1929? Will I be successful there? (A) Travel is indicated. That should be a fairly good city for you—but the altitude of San Francisco is better. Refer to your horoscope to the Chapter entitled Marriage.

M. G. L., (Calif.) What part of U. S. A. is best location for me? What line of endeavor will I be most successful in? (A) Any place with a medium high altitude in a mountainous section of the country is best for your health. Also financially. You can make a successful speaker, orator, social worker, welfare worker, organizer, etc.

W. C. F., (Ia.) Will I travel in foreign lands to my profit? When does my second Cycle end? (A) You are destined to travel and work in foreign lands. Malignant fever contracted across the seas is your greatest danger. At the age of 24.

L. C. R., (Hawaii) What line of work or study should I follow? Will I ever regain strength? (A) Your present study of architecture. Yes to your last. Get more out-of-door exercise and plenty of fresh air.

A. H., (Ohio) What work could I do best? Will I ever marry again? (A) You would be successful in private duty, nursing, but not institutional work. Make a good teacher or work connected with writing and speaking. Three Unions are denoted in your chart.

DREAMS

Psychically Interpreted

BY THE DREAM EDITOR

Psychically interpreted dreams are of benefit to the individual only for the specific dream discussed. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in the editor's hands by the 1st day of second preceding month. Address THE DREAM EDITOR, The Occult Digest, 1900 North Clark St., Chicago, Ill.

A. F. K., (Fla.) Your dreams are warnings to you to be careful in trusting strangers.

C. R., (Fla.) Your dream is symbolical of happiness, joy and prosperity.

C. D., (N. Y.) Your dream denotes prosperity of an unusual order. A staple income for the remainder of your life.

B. G., (Calif.) Your dream is significant of a change for the better through a confident.

I. S. W., (Ga.) Your dream is significant of

determination to win though you meet with many obstacles. Never give up and win, is your slogan.

K. A., (Okla.) Your dream is prophetic of changes in the home resulting from a disagreement, ending abruptly.

A. M. A., (Pa.) Your dream signifies the consummation of a long wished for pleasure. Receiving letter and not reading it symbolizes confidence.

GRAPHOLOGY

Your Handwriting Tells the Story

BY M. N. BUNKER

Send several lines of your own handwriting—preferably something you have already written. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Address GRAPHOLOGIST, The Occult Digest, 1900 North Clark St., Chicago, Ill.

I. M. R., (N. Y.)—Certainly more tenacity than the average, enthusiastic response to anything in which you believe, inclined somewhat to jealousy, a keen intellect, with a good deal of the artist.

N. R. R., (Okla.)—A sense of humor, emphasis, love of change, very much pride, coupled with a strong strain of sensitiveness. Very frequently inclined to procrastinate. Can easily develop initiative.

F. M. W., (B. C.)—You have plenty of ability, but your handwriting shows a very highly developed tendency to procrastinate. Conquer this, and you will double your chances for success. High moral courage.

E. C. B., (Mich.)—Very much interest in physical activity, should make a splendid swimmer or dancer; lively imagination that might easily be cultivated profitably and well marked strain of moral courage. Strong sense of humor.

M. W., (Fla.)—Optimism, a very clear ability to do things with your hands. You probably would make a very good nurse. Considerable

music, and a capacity for mental development. *I. T., (Calif.)*—Well defined emotional nature, high aspirations, much generosity, and determination. Should be very successful in fields of activity where diplomacy are required.

Mrs. R. S., (Miss.)—Strong emotions, some optimism, a love for travel enough to make you happy with a show, temper and more than a little ability, spontaneous, and generous.

J. H. W., (Mich.)—Outstanding pride, strong emotional nature, tenacity, some tendency to be sarcastic, or given to self pity at times. You are right in that you need to cultivate people and make more friends.

F. C. H., (Okla.)—Strong emotions, much enthusiasm, keen intellect, and ability to talk easily and freely. High aspirations that come close to being day dreams very many times.

V. G. K., (Mich.)—Strong emotions, much moral courage that will stick to the right as you see it until the end. Spontaneous, kindly, and really possessed of close to talent in your ability to do one thing at a time. Cultivate this.

W. S. H., (Conn.)—Strong emotional nature, considerable talent, high aspirations, and a tendency toward sarcasm. Positive, sensitive.

C. Z., (Mont.)—Much possibility for self-control, high aspirations, inclined to procrastinate, and have much pride. If you will use your natural ability you will show something worth while in life.

E. F. B., (Ohio)—Constructive nature, well developed emotions, moral courage, and ability to stick to that which you think is right. Good sense of humor. Seem to have chosen a good profession for your talents.

B. E. B., (Mich.)—Much moral courage, some musical ability, orderly mind, considerable of the artist, and just a little too much on the self-defensive for your own good.

R. Z., (Mont.)—Vivid imagination, much sensuousness or love of beauty, pride, and very high aspirations. Not a little ability.

H. M. G., (Calif.)—You have talent, moral courage, high aspirations, some organization ability, and at least one negative trait.

B. W., (Hawaii)—Your writing is the same, allowing for the difference in pen and pencil, the latter being writing that is always indicative of the more careless side of the nature. You have much pride, a rather cool and collected emotional nature, and some talent.

G. W. Q., (Ore.)—You have plenty of will power, much determination, strong emotional nature. Watch your strain of that which can be either sarcasm or wit.

L. R., (Hawaii)—Much determination, practical, pride, some imagination.

L. C. L., (Fla.)—Fair amount of enthusiasm, much intuition, some logical thinking, and mechanical or manual execution ability.

V. A., (Okla.)—Much determination, considerable temper, a good sense of humor which you will do well to cultivate, high aspirations, running many times to the visionary and then down to the practical. Much ability if you will encourage and use it.

S. A. P., (Wis.)—Rather lively imagination, self-control, enthusiasm, determination, bordering on stubbornness.

A. H., (Calif.)—You have determination, a warm, expressive nature, keen intellect, considerable imagination. Quit thinking of being old.

F. B., (Conn.)—Very much pride, intuition strong, will power clearly developed, and much general ability.

M. G. L., (Calif.)—Rather well developed desired for graceful physical activities, probably a good dancer, warm hearted, and kindly, high aspirations, moral courage. You'll do exactly what you think is right, just so long as you believe that it is right.

L. M. M., (Mass.)—You have very much determination, lack enthusiasm, have some talent, some sense of humor. Get all the education you can, especially in the field of your special talent.

R. T. M., (Hawaii)—You show a strong or at least warm-hearted and expressive nature, moral courage, quite a vivid imagination, and skill in doing things with your hands. Great deal of pride.

B. F. T., (Fla.)—The writer of this specimen has much pride, rather well defined emotions, moral courage, and is practical rather than visionary.

J. C., (Calif.)—Emotionally variable, one thing one day, another the next. Moral courage good; you will stick to what you think is right. Considerable tenacity, and a very great deal of pride.

O. D. W., (Ga.)—Strong emotional nature, will power definitely established, and capable of cultivation, inclined to be generally optimistic, although you probably do not recognize the trait as a trait. Likely to express yourself easily.

V. M. S., (Wis.)—Well developed emotional nature, kindly, and generous, rapid-thinking brain, considerable decision in actions, moral courage good, rather strong strain of physical-mindedness or desire for physical activity. Probably interested in athletic sports.

A. A. B., (Calif.)—Refinement, desire to do that which is right, very high and visionary ambitions, concentration, and the spirit that goes ahead and does things all show up prominently in your writing. There is much more for which we do not have space.



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The Secret Power in Name and Number

BY ELAINE WILLIAMS

This department is a club whereby those whose numbers harmonize may obtain the beneficial results of association through correspondences. All races, sexes and creeds are welcomed, and each individual should give such information in corresponding with fellow members. Questions must be in editor's hands by 1st day of second preceding month. To become a member, send your full birth name, present signature, full birth date and address to The NUMEROLOGIST, The Occult Digest, 1900 North Clark St., Chicago, Ill.

Johann Hvizdalek, Hotel Champlain, Regina, Sask. Member 252. Ambition 1. Ability 3. Purpose 6.
 Your signature may bring misunderstanding and limitations. There will always be responsibilities and you will always be fascinating and individualistic.

Bertha McDowell, 1547 Greenup St., Covington, Ky. Member 253. Ambition 7. Ability 7. Purpose 11-6-8.
 You certainly have some deep interests if you have developed all the great power within you. There are great psychic powers, and music should have been important before twenty-five, together with many experiences.

Herbert Arthur Young, P. O. Box, Vancouver, B. C. Member 254. Ambition 5. Ability 1. Purpose 11-7-9.
 Have you invented something to prove your genius, written something successfully, or explored somewhere? Between twenty-five and forty-five is your big period.

Ada B. Riley, 1433 35th St., Sacramento, Calif. Member 255. Ambition 4. Ability 2. Purpose 9.
 This signature brings restlessness and changes. You are fond of practical, definite things. Your biggest period in life is the middle cycle from twenty-five to forty-five. Is your home causing nervous tension? I mean the atmosphere of the house.

Gretchen Doner, 515 Commercial Bldg., Alton, Ill. Member 256. Ambition 11-1-3. Ability 11-8-1. Purpose 4.
 Beginning 1927 you entered a business cycle and should be getting a bigger, more serious outlook.

Kishenchand, Siemens-Ltd. P. O. Box 147, Lahore, India.
 I am sorry that you gave me only one name but it means much. According to your birth however, you can expect a wonderful 1929, especially July.

Ralph Rordig, 5347 N. Clark St., Chicago, Ill. Member 258. Ambition 9. Ability 8. Purpose 11-2-6.
 If things seem wrong the blame goes to the signature which is a great friction. Your

original name is power and freedom. Have you any trouble with the head or feet? You should be well advised before 45.

Ruth Westerlund, 1819 Berwyn Ave., Chicago, Ill. Member 259. Ambition 11-11-22. Ability 22-7-11. Purpose 8.
 Are you often despondent, worried sometimes unnecessarily and rather fearful of the outcome of ventures? Great success should be yours in writing; changing the signature will react accordingly to its vibration. The two signatures mentioned are good.

Max Sponfeldner, M. R. A. Box 122, Placerville, Calif. Member 260. Ambition 11. Ability 11-11-7-11. Purpose 5.
 There seems to be much nervousness and should be much travel and a world of experiences through associating with all kinds of people. The constructive one is the revelator and spiritual uplifter, very musical and romantic. Destructive, is the miser or careless spender, drinker, and gambler with no power to say "no."

Richard Gollhofer, 5650 Harper Ave., Chicago, Ill. Member 261. Ambition 9. Ability 6. Purpose 11.
 You are very artistic; have especially fine numbers for one considerate of humanity as a healer and spiritual helper. Dependable, loving, sympathizing, and thorough is the constructive. Life is different since the age twenty-five.

Albert E. Melart, 106 Central Ave., Room 645, Phoenix, Ariz. Member 262. Ambition 11-6-8. Ability 22-9-4.
 Much is to be expected of you in 1930 providing you made the best use of the splendid middle cycle twenty-five to forty-five. You have a very powerful vibration for big accomplishments if your health is good.

Albert M. C. Henriksen, 7405 10th Ave., Brooklyn, N. Y. Member 257. Ambition 11. Ability 22-11-4-1. Purpose 8.
 1928 calls for hard work, close attention to details which may seem monotonous; after October there should be many changes within the year; some traveling too. After forty-five life will be very different.

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Worry—	St. Vitus' Dance—
Timidity—	Hayfever—
Self Consciousness—	Asthma—
Lack of Will Power—	Neuritis—
Sexual Impotency—	Goiter—
War Neurosis—	Uncontrollable Temper—
Poverty Complex—	Shell Shock—
Bad Habits—	Inferiority Complex—
Phobia—	Irritability—
Perversions—	Mania—
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Mary Anderson, 1624 Fairfield Ave., Shreveport, La. Member 251. Ambition 3. Ability 7. Purpose 22-3-7.

Undoubtedly there is something of great interest in your life. Perhaps it happened before twenty-five. Do you have any trouble with the extremity, head or feet? You certainly are talented but much misunderstood.

Gilbert W. King, The Central Hotel, Mansfield, Ohio.

You failed to give me your birth date but your name says you are rather sought after because of being a welcome friend, but the signature can be your making or your downfall.

Andrew S. Anderson, Raub, N. D. You did not explain your full name. The A. S. Anderson, however suppresses you. You will always have to work even though it may not be unpleasant.

Louis Lefer, Box 583, Larchmont, N. Y. Member 263. Ambition 6. Ability 11. Purpose 22-1-5.

Your signature is excellent. The original name meant worry and despondency unless you were very strong and could overcome, and be

the spiritual teacher. 1929 will be better for you, without the suppression.

Margt. K. McElheney, 747 Sherwood Ave., Youngstown, Ohio. Member 264. Ambition 1. Ability 11-11-7-11. Purpose 22-11-9-6.

You are very psychical and long as your extreme vibration is used constructively, you can depend on the intuition. Have you been able to overcome the tendency to worry? You have had a world of experiences and always, responsibility. The signature is troublesome.

George Huntley Aron, 1205 Sherwin Ave., Chicago, Ill. Member 265. Ambition 4. Ability 6. Purpose 9.

Are you a teacher? You are artistic and should teach some phases of art. Machinery may also be of interest. Your signature is good but Huntley Aron would be better.

Olive E. Cooper, 119 1/2 S. Bronson St., Los Angeles, Calif. Member 266. Ambition 7. Ability 1. Purpose 22-11-3-9.

Since age twenty-five a nervousness probably has resulted. Is there any extremity trouble, head or feet? You must have independence.

Your Next President (Continued from page 9)

by the sufferings of the weak and afflicted. He will have keen observation and a fondness for comparison. This position shows he is truly sympathetic, artistic and refined.

Jupiter rising in Libra will make him a lover of peace, mercy, justice and harmony, as well as intuitive, ambitious, obliging and considerate. It will give him great power and dignity and will help in fitting him to be a leader. This position also shows him to have a very strong will power and a wide breadth of vision.

The trine aspect of Jupiter and Saturn will give him the capacity for great learning, good mental ability and the power to overcome great obstacles. Saturn, in the sign Aquarius, will increase and strengthen his moral fibre and deepen his sense of justice and give him great power of comparison, review and arbitration. It indicates that he will acquit himself worthily, whatever he may do.

The position of Mercury in Sagittarius will add to his mental perseverance and

continuity, with an inclination for freedom of thought and speech. It tends to make him wise and philosophical, and his power of intuition and prophecy will be well-marked. Mercury, conjoined to Venus in the Third House, will give him a cheerful mind that is witty, good-tempered and hopeful, well-balanced, broad, charitable and sympathetic.

The Sun in Capricorn will make Governor Smith very ambitious, philosophical and self-reliant. This position, with Jupiter rising and the fixed-fire tone of his horoscope will fit him to command and to lead others. He will have great powers of organization with the ability and understanding for large projects or great undertakings. This Capricorn position of the Sun, and many other indications in his birth chart, show that he has ability for governmental work; that he will attain high position and be a prominent figure in life. He will make a good master and a good servant—but he greatly prefers the position of master.

The Second Christ (Continued from page 7)

replace the men in power now. Men who can say with Krishnamurti, "What have I done with all that knowledge, with all the labels, with all the phrases and all the jargons I have learned? In what

way have I created? In what way have I given and brought joy to those people who suffer and are longing and desirous to learn, those people who are fumbling in the darkness?"

The Missing Link in Astrology (Continued from page 40)

world the Great Architect sees to it that we knuckle down to our jobs. It may be that the free will consists mainly in doing well what is assigned to us. Then when the curtain rises again we may be given a better and happier role.

The writer believes that these truths

and the meaning of all that lies behind them will be revealed if astrologers will devote themselves more to real research work. It is the only way to find the missing link and the only course which promises to make astrology an exact science.

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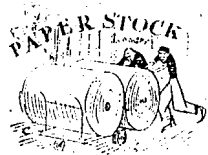
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your work, how to educate and train your children, how to use your own powers to the best advantage, and how to deal with other people.

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