

The Occult Digest

A Magazine for Everybody

**OCTOBER
1931**



? ? ?

Are we a

**Free
Thinking
People**

or

**Has the
Inquisition
Returned**

? ? ?



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Lamps**

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EFFA DANELSON, Editor and Publisher

WE STAND FOR TRUTH UNMASKED

Make the world safe for INTELLIGENCE

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The Crucified Saviors of the 20th Century

EFFA DANELSON



WE READ in our Daily press that the Magicians and their cohorts are marching upon civilization to annihilate the 20th Century Saviors. They have pledged their brawny strength to the Police to aid in wiping out all prophets from their path.

TRUTH has struck terror to their hearts and left them standing stark and cold in their tracks. They have realized that their profession cannot stand the acid test. Their "dear public" from whom they filched millions of dollars are no longer interested in the rabbits in their hats and their alleged ghosts. Civilization is now out of their reach and how sick they are and to what ends they will go to destroy TRUTH and crucify the Saviors of the 20th century can be measured by their incoherent screams for Police—Police and their alleged comparisons of the sensational Fakir who is NOT and never was recognized by the accredited advanced workers of the world. Their cry of Wolf, Wolf, when there is no Wolf has brought shame to their doors.

They are the legendary Ostrich who buries his head in the sand and thinks he has conquered his enemies. Blind, blind bigots of the 20th century—open your eyes and observe TRUTH'S extended hand, Break the shackles that bind you to the prejudices of the past. Refute the ignorant prating of the superstitious priests of the Centuries gone. Bathe and bask in the sunlight of Knowledge. You can not crucify the 20th Century Saviors; their name is legion and they represent TRUTH. You fear the tramping feet of those you call dead—why do you fear? "He that hath clean hands and a pure heart, he enters into the sanctuary of the Most High." Let the dead speak, they will not harm you. Enter into the door of thine own tent; despoil not the dwelling of another. Those who desire entertainment will still buy the tickets to your show but those who want food will seek the 20th Century Saviors. Take advice—Live and let live and your own will come to you.

Without Fear
or Favor

IN TUNE WITH COMMON-SENSE

The Changing Times

IN EVERY age the development of man's psychic powers have been prevented by the terrors pictured to him of the *Life after Death*. Today man no longer fears to die—he has gained so much knowledge in the last fifty years that death has become an asset rather than a liability. In exploring the skies he has created a new earth; in exploring the earth he has placed a marker on the grave of mythology and opened the door of emancipation from slavery.

In raising the dead from the tomb of the past, man has let loose an avalanche of *creative* thought that is sweeping the world, removing the decaying timbers that threaten it with annihilation. This raging torrent of inquisitive thought will test the old philosophy to its last dying ember; not satisfied it will sweep the hearth from the burden of its ashes.

The discoveries of the twentieth century are in their infancy; the next quarter of this century will tear away the last thread of mystery concerning the survival of Life beyond the tomb. The new discoveries of metals and minerals will enable man to overcome the elements of the air which now shackle him to the earth and he will inhabit the air as easily as the fish inhabits the water. Once the human race is freed from false teaching concerning the creation, fall and future estate of man, it will wipe out all boundary lines of racial hatred.

Racial and religious hatred has been the bar to progress. War has destroyed the thinking mind of all generations leaving the unfit to propagate the races.

The close of the twentieth century will find the world inhabited by man. The other forms of life that may exist at that time will be only for the pleasure of man.

The changing times will turn man entirely from meat-eating; he will exist on the products of the soil and the air. The discovery of the life-giving forces in the air and light will bring about this change.

Cross-Roads of the Great Beyond

SCIENCE has not, as yet, discovered where the cross-roads of the beyond lead. Just when the stage was set for the annihilation of all spirit manifestations, the great War broke out in Europe. Since that time the hope of a tangible, natural, living Life after death, has been strengthened. Scientists are now willing to prove the possibility of such a state of being but it is too late for them to claim the *reward* of proving it.

While they were busy tying mediums in sacks, investigating rappings and moving tables about, mothers found

the cross-roads to the Great Beyond to be where they met their loved ones returning, to let them know of a country they had found. The cross-roads of the Great Beyond are where the searcher for knowledge lifts the veil of mystery; where the mourners' tears are dried.

The cross-roads of the Great Beyond can not be determined by compass and square, but often are discovered with pick and shovel—at the grave. When hands are tired and the brain can no longer reason, the loved ones appear, pointing the way. The cross-roads are established when from the silence there comes the voice of a friend you have mourned as dead.

The cross-roads, leading in every direction, are confusing to the traveler who does not understand psychic laws. The boundary line between the two worlds must be discovered through the power of perception, not with field glasses or measuring tapes.

These cross-roads are to be found in the little perplexities and annoyances, which bring us to moments of meditation. In these silent moments, realization removes the scales from our eyes and we find the confusing cross-roads have become one great highway, leading us into the country of the dead, revealing to us the one Law, one Life, one Humanity, one Goal!

How Can I Develop My Psychic Powers?

HOW can I develop my psychic powers?—is a question that can no longer be ignored. The inquisitive mind will no longer be satisfied with a wave of the hand or the threat to silence it. The inquisitive mind *must know how* to develop the hidden force within its body (or mind) mechanism.

Is psychic power an ingredient of the mind or is it a muscle or nerve of the physical body? What acts upon this substance to quicken it into intelligence? Is it the breath of another, a spoken word of a teacher or a something drawn to us from the air or light of the universe?

The dead do talk to us. Is it by *their* power that we gain *psychic* sight and hearing? What are the fundamental principles underlying this all-important function in which man is an unknowing actor? Is thought a necessary adjunct to the development of this power, rare because not understood? The compiled history of relative cases gives no light on this subject; each one contradicts the other. Combined, they deny all philosophy, upset all theories and leave the participants practically as much in the dark as before.

OUR TIMES

By Effa
Danelson

EDITORIALS

That we have a subtle power which attracts good and bad and half-bad disturbing, distracting, educational and constructive influences to us, many can testify to; but what it is, how it can be obtained or mastered for use, is a *personal* problem and must be answered by the individual seeking the knowledge. *Every human being is an occultist* with a greater or less degree of power to discern things *unseen* by the physical eye.

The answer to the question, how to develop your psychic powers, is in the same category as the question asked of Jesus by his disciples, and must be answered in the same manner by parable or symbol. The English language contains no words whereby it can be taught; it is developed in the great school of experience. The knowledge obtained is stored through brain development, the result of every experience. Recognition creates *realization*, the child of experience.

If you have had a psychic experience refrain from making illogical excuses. Recognize and analyze it as such; bear in mind that *all psychic* experiences are the result of a *natural law*, the same law that we use every day in our various activities, and accept them without comment.

To become able to speak with the dead requires a great deal of patience, caution and poise on account of its deadly enemy, the Mystery King.

The Need of Psychic Education

THE human body is made up of life currents running into switchboards, so to speak.

When one mind wishes to attack another, it tunes in on the switch. The electrical system is a veritable human body. One understanding the electrical system can readily picture the human body as having sentinels or guards, whose duty it is to protect the switch at the approach of an enemy. These guards, if they are healthy and alert, can prevent any outside influence from taking possession of the body.

If these guards become listless, they are overcome by the enemy. Thus it is we find persons who are unconsciously sharing their body with foreign entities, which give rise to the saying, "How Mrs. ——— has changed; she is not the same person," or "I do believe that Mr. ——— is losing his mind. Did you notice how queer he acted?" This and similar things are said about people whose psychic education is neglected when young.

Because the doctors will not admit obsession or possession by an outside independent mind, these human beings are sent to mad houses, given a strong medicine,

subjected to physical examinations which are tortures, abused by attendants until their physical bodies succumb to death, when their greatest need was a clear-seeing psychic who had ability to locate an entity, attract their attention and interest them, in this way dislodging them and closing the switch. Giving the body proper chemicals and educating the psychic mind would result in filling the empty brain cells with the proper building properties.

The greatest need of today, in this psychic age, is for institutions where the physically afflicted can be rationally treated, properly cared for until the body chemicals can become balanced.

Mental Suicide

MENTAL suicide is one of the most common forms of self destruction with certain types. It begins in youth, and is generally induced by a careless remark made by parents.

The child is told he "can never be anything but a sloven"—or a brighter child is held up as an example for him. *He* is opposed in some vital thing he desires to do. This suppression creates a down-and-out feeling which colors every act of the growing child. By the time he reaches manhood his atmosphere is filled with thought forms of abnegation which deepens as he grows older.

After battling for years with this secret foe the man develops a mania for suicide. Living in his brain cells are little creatures who torment him day and night. They are kept alive by his depressing thoughts. Mentally, the man becomes less useful because of his inability to think quickly. He becomes careless in his habits, frequently developing a fear mania which causes him to avoid companionship. Brain energy is spent in brooding. Such a person is committing mental suicide. This causes greater havoc after death than physical suicide.

Mental suicide is becoming a menace. It is attributed to many causes; but the real cause is carelessness in speech to children. A wrong impression given to a child will cause a suppression of balancing brain cells resulting in timidity and fear causing the child to become either a weakling or a bully; the former, from lack of stamina, the latter, from constantly defending himself. The weaker one usually ends in an asylum for the feeble minded and the other in a prison cell. Proper care of the growing child will eliminate this menace; perfect mental development in this Life would insure for the individual a perfect mental condition after death.

Musical Masterpieces

How Composers' Horoscopes Help Us To Understand Them

By ALFRED C. GROTE

IT IS with the deepest regret and sorrow that we announce the death by drowning of Alfred C. Grote on August 2nd, 1931, who has so ably instructed our readers in his Astrological articles and the Daily Guide for the past two years.

Mr. Grote was a student of the worth while things in Life. A teacher in Astrology, a genius in thought, he had chosen his Life work well.

Our last talk with him was just a few days before he went on his vacation which ended so disastrously for his well laid plans. But we cannot say he is dead. The lifeless form of clay which was given to the earth was the vanquished, not the Victor. The Victor is the ARISEN ONE—all that we held dear valiantly carries on.

Mr. Grote was beloved by all who knew him. In his home he was the idol of parents, brother and a sister who do not mourn their loss as many do for they believe their son and brother has taken his place in the schools of greater understanding and they await his message of loving greeting which they know will come.

He loved The Occult Digest and its family of Authors and to them and the readers we give greetings for he who is with us still though men may say he is dead.

Effa Danelson.

(Continued from September Issue)

IN the horoscope of Richard Wagner, perhaps the greatest of all opera composers, we find Mercury, the ruling planet, in Taurus and in the twelfth house. (See accompanying illustration.) Venus is also in Taurus and in conjunction to the Sun in the first degree of Gemini. Gemini is connected with literature and (as stated above) Taurus with music, so that Wagner was particularly adapted for the composition of opera. He was as much of a dramatist and master of theatrical requirements as a musician. The brilliance of his opera, "The Flying Dutchman," is due more to the superbly dramatic story than to the music. But in the music, too, there are wonderfully picturesque and expressive passages. The overture is written much in the manner of Gluck.

The later works of Wagner became more independent and finally he entered new fields and the usual lack of understanding on the part of contemporaries arose. When Venus was progressed to a conjunction with Jupiter in 1876 the "Ring of the Niebelung," was produced. Jupiter is the planet of religion and the

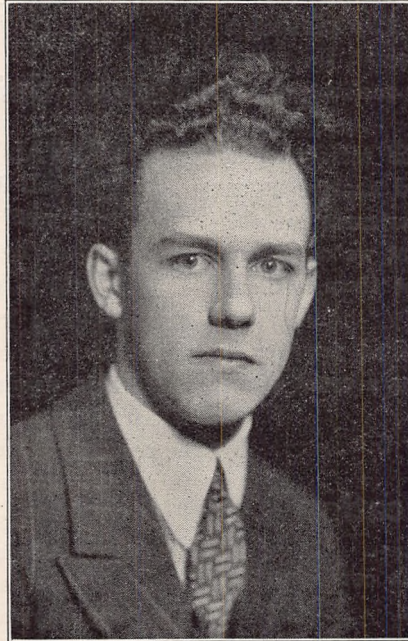
ring is strongly a religious group of operas. The downfall of the pagan gods and the rise of the worship of the One God is here portrayed. The "Ring," is based on old world myths and this is also indicated by the Gemini-Taurus combination. Tannhauser and Lohengrin, the knight of the Holy Grail, are also connected with myths. A different spirit, more like the individuality of Wagner, enters into his music at the time of the conjunction of Venus and Jupiter. In the first dozen bars of "Rheingold," this dif-

his operas. So again the action of the Gemini-Taurus combination is indicated.

There is something mystical about the works of Wagner. The mystical vein is most prominent in the "Ring of the Niebelung," "Parsifal," "Tannhauser," and "Lohengrin." Wagner's tendency toward the mystical is indicated by the twelfth house positions, that house being closely associated with the occult and mysterious. The Moon is in the occult sign, Aquarius in the midheaven and in good aspect to Neptune in the seventh house, the house connected with the public.

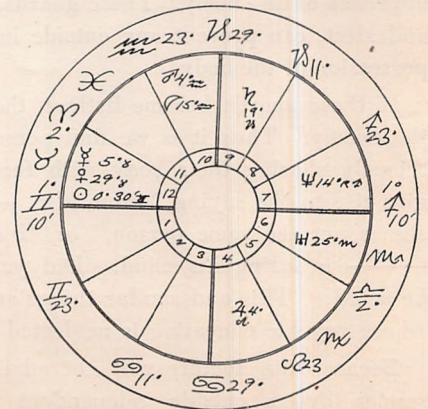
There were many ups and downs in the life of Wagner, but opposition was finally replaced by recognition and approval. The Sun and Venus were in opposition to the revolutionary Uranus under whose influence sudden, unexpected and adverse events occur when there are bad aspects. For a time Wagner was exiled and this is also indicated by the opposition of Uranus to the Sun and Venus, for when afflicted Uranus produces estrangements, exile and misunderstandings. Wagner was compelled to leave his country to avoid arrest after having given furious speeches against the German rule that prevailed in the middle nineteenth century when the poor cried out against the rich and revolutionary clubs were formed. The Uranian oppositions made him a revolutionist and he quickly joined the ranks of those who rebelled. His ability to speak is indicated by Gemini rising with its ruler, Mercury, in Taurus. The square of Mercury to Jupiter and Mars made it unlikely that Wagner would devote much of his time to oratory. It is interesting to note that Taurus, the sign occupied by Mercury, governs the throat and vocal organs. The musical Venus, also in

(Continued on Page 28)



Alfred C. Grote

ference is already noticeable. The music gives us the impression of the flowing waters of a river and the dark mystery of its depths. Here Wagner's remarkable ability to conjure up musical pictures of the scenes in his operas is first displayed to greatest advantage. How wonderfully, too, themes rise to great prominence and fade away while others mount over them to likewise die out and be succeeded by new and characteristic melodies when a struggle is depicted, or how grandly and nobly the music gradually rises to sublime magnificence in the Grail Scene of Lohengrin, and how well are sunrise and the scenes of morning described in the music to Siegfried's Rhine journey. Wagner's music tells a story when heard independent of the vocal and dramatic parts of



The Horoscope of Richard Wagner

The Dawn Of A New Era

By S. Gargilis

DURING the early part of 1929 business was booming, stocks were advancing vigorously and from every direction it was evident that we were enjoying an apparently endless prosperity cycle. Bankers advised the purchase of common stocks for even the most conservative investors. Most financial papers argued that there could be no severe decline of stocks because of the huge amount of capital afforded for investments by the newly-formed investment trusts. Also, it was said that the public then was not like the public of previous years—that they now had money with which to buy stocks outright, etc., etc. Indeed, optimism prevailed!

All this looked very bright—and yet students of the occult sciences shook their heads and were alarmed at the signs which portended a change for the worse. At that time, my astrological studies revealed dark clouds on the horizon foretelling a panic or severe crisis. However, no one would listen to such pessimistic findings at that favorable time.

Psychologists claim that one is inclined to believe according to his hopes; and perhaps it was the hope for continuation of prosperous times that had an effect on me, causing me to doubt my findings. Yet, I argued with myself that such astrological forecastings of depression, had in the past, proven accurate and were not to be ignored. It was then that I decided to take a trip for further confirmation of my studies.

In the Summer of 1929, while passing through Greece on my way to countries farther East, in Athens I heard strange stories concerning a monk who dwelt on Mount Athos. It was said that he could cure disease, that he regarded the future as an open book; that he was the possessor of many amazing accomplishments and that he could even perform miracles.

Some of the stories told were very interesting to hear while others were quite amusing. One tale told was of a peasant who owned a horse which he had named Darius. This peasant believed that the spirit of King Darius made nightly visits to his horse. He was convinced that the spirit of the King braided the mane and tail of his namesake. The man claimed that he had watched the horse several nights and had seen the spirit so occupied. In his distress, he went to the monk for aid. The monk directed him to chant certain strange prayers over the animal—and with the aid of . . . a head of garlic . . . the spirit was soon evicted!

Much of this talk, of course, could be nothing but tales arising from the exaggerated

imagination of the relaters. The story given above is a good example of what one encounters in investigating occult experiments. We are hindered in our investigations by the fact that the minds of the public are inclined to be susceptible to exaggeration and their imaginations deceived.

Yet, no matter how magnified these stories might be, the prevalence of them led me to believe that they were not wholly idle gossip, and I resolved to make it my business to visit the monk.

A week later I climbed a steep narrow passage to the dwelling of this monk up on the peninsula of Mount Athos.

Allow me to present a brief picture of Mount Athos: It is a peninsula about forty miles long, south of the Macedonian coast and it is inhabited exclusively by monks and hermits. Its highest peak is 6,300 feet and it can be seen from the



Life's Synchronism

By Nell Kerfoot

Flowers are made for the pure in heart;
Grasses, to cover the grave of the departed;

Trees, for the purity of Life;

Sunsets, for the inspiration in knowing,

LIFE'S CONTINUITY.



plain of Troy on the East and the slopes of Olympus on the West. On the isthmus formed by the peninsula are distinct traces of the canal cut by Xerxes on his invasion into Greece in 480 B. C. There are some twenty-two monasteries located there, many of which have been standing for a thousand years. On the higher peaks of this mountain, the hermits lead a really hermetical life. Among them are found many students of some science or art. There are physicians of great knowledge, students of Botany who are making surprising discoveries, also astronomers, mathematicians, painters, wood-carvers and artists of various other branches, most of whom possess amazing intellects. Their skill seems unbelievable to the visitor.

No one was aware of my mission, and, save for the mule-driver who served also as my guide, I was traveling alone.

After a tedious climb I finally arrived at the simple hut that was the abode of

the much-discussed monk. Standing in the doorway was an old man of about 70 with a long, partly grey beard. He was clad in the black frock of a monk and his waist was encircled by a leather belt. Although of advanced age, his figure was tall and erect and the lines of his face were not as deep as we usually find them to be in men who have seen so many years. In his eyes I could see the wisdom attained through centuries of study.

He at once surprised me by saying, with a cordial smile, and in a low but vibrant voice:

"You come here for aid but you do not seek a cure for bodily illness; you search for knowledge. You are troubled by your findings, believing that a disaster will take place shortly. Yet you must have no fear for there will be no catastrophes—only corrections from which a better and happier world will emerge. The dark clouds that it seems will appear next Fall and cover the universe during 1930 and 1931 are but the forerunner of a happier era. The world must first suffer adversity in order that it may all the more appreciate its subsequent prosperity."

I was dumfounded for I heard my very thoughts spoken by another—and questions that had puzzled my mind for many months were now answered! I at once realized with elation that a great student was before me. Then I asked if I might know the methods by which he arrived at those conclusions and he replied:

"The more one learns, the less he is able to understand; as my late friend Demetriacopoulos (Pol Arcas) states in his book, 'The Iron Testament.' Inasmuch as you have studied so much, you are the more blinded by the fact that light comes from above and from within and that no one can teach you higher knowledge—your soul must unfold it by itself."

"Is this Pol Arcas, the author of 'The Iron Testament,' the same who wrote 'Life of Death,' the book that speaks of the future, prophesying that all people will be of one faith and all nations united; that there will be no animosity between people, countries and nations; and that the only feeling that will exist between everyone will be love?" I asked.

"Yes, he is the same illustrious man. When he died, Greece lost a great philosopher. The conquest of Spiritualism that he foretells to come in his 'Life of Death' will prove very close to the exact truth. They who will survive to see his predictions realized will be indeed fortunate.

(Continued on Page 30)

No Oil in Their Lamps

A Contribution from CHARLES J. CLARKE

The high scientific rating of Dr. C. G. Abbott, of the Smithsonian Institution, is called upon by the Department of Justice and Washington police, fighting fortune tellers, to show that the future of individuals CANNOT be predicted.

The tricks of fortune tellers are numerous enough to deceive their patrons, at times, but the directing head of the nation's most famous scientific establishment unhesitatingly declares that fortune tellers of any kind, no matter what their line, are without any legitimate basis for their predictions.

Dr. Abbott is himself a distinguished student in astrophysical matters and scorns the idea that the stars foretell the future for anybody. He takes the common sense view that the fortunes of individuals depend upon their own exertions and brains.

The latest development may mean further attempts in Congress to pass Federal laws against fortune telling, especially applicable to the District of Columbia. Passage of such laws for this city have been attempted in the past.—Washington Times.

NOW comes Doctor (Rot cod, reverse English) Charles Abbott, head of Smithsonian and noted "data bug" scientists, and issues the most beautiful white "bull" of history in affirming, "The Smithsonian Institute has no evidence which it considers to prove that the fortune of individuals can be told by fortune tellers, spirit mediums, or astrologers."

"The institution believes that the fortunes of individuals depend primarily on their own exertion, and secondly on the influence of future environment and are in general unpredictable."

This data bug seems to have looked in the wrong row of potatoes for his data, for had he scanned the archives of the Society for Psychological Research he would have found many recorded predictions that had been fulfilled, even of a death on a certain day and date. He even overlooked the data in the writings of the late greatest of all scientists, Ernest Haeckel, who recognizing with Plato that "Character is Destiny," proffered evidence to prove that "Man has no more freedom of will than that of the higher animals, from which it differs only in degree and not in kind. The character of the inclination is fixed by heredity from parents and ancestors. The determination of each particular act is an instance of adaptation to the circumstance of the moment wherein the strongest motives prevail ac-

ording to the laws which govern the statics of emotion."

While overlooking the main element determining future conduct, *character*, which also governs the tendency to action or non-action, this "highbrow," absurdly pitting his book learning against the occult knowledge of the world, also overlooks the fact that when the character of the individual and his environment is known, it does not require more skill than that of the country store grocery box quartet to accurately predict the individual's future.

If this data bug had kept his own line and simply said that he and his fellows had no data proving the future can be foretold, all would have been well with the head of John Smith's son, but when like his prototype, the country yokel, he could not keep his mouth shut he for sure sticks his foot into it in affirming it can't be done, while actually explaining how it can be and is done.

But the Truth Giver does not give personal revelations concerning the future, for revelations means, or is a polite name for "curse." And now that the millenium has dawned it is decreed that there shall be no more curse, or "Churches" (properly pronounced "curses" where the faithful go once a week to be bawled out, or cursed).

Howsomever, that character is destiny, is as true in this age as it was in the time of Plato, and we say of the enlightened one, the Master Workman, that "Faith is Fate, and Desire is Destiny."

But to give personal revelations, or to tell fortunes, is to curse, for if one is told of favorable fortune, there is a tendency to over-confidence and the effort to win to the highest degree it not put forth; if on the contrary, unfavorable fortune is revealed, there is a tendency to discouragement, and with marked exceptions noted, to give up without half-trying.

Thus the true occultist does not "tell fortunes," but does "make fortunes" for those seeking aid in attaining true aims, just as the architect, engineer or Master Workman aid the builders to erect approximate ideal structures.

The highbrow Abbot is only a scientific data bug and thus is not a philosopher or Truth Giver, so his opinion is worthless concerning something which it is not his business or profession to know about.

The Truth Giver is a healer of the subjective life, and like a true healer of the objective life, does not tell the patient positively one way or the other, even when he knows. The trend of the life is shown and the patient urged to aid in every

positive way the realizing of the true aim of subjective or objective health.

Another "Rot cod" data bug, "Doctor" William Stekel of Austria, recently reports his "discovery" that what he calls "compulsion disease," is flaying the highbrows of Europe, the inner monster having "a thousand several tongues, with a separate tail, that brings them in a "million."

If the Western world would follow the lead of Russia and junk the filthy Scriptures, the "carriers" of this once unmentionable (disease), the scourge would soon be lessened. Especially so if the numerous copies of the clever press-agenting stunt, called "The New Testament," which the wily Hebrews put over on the gentiles, were relegated to the dark shelves of a museum, or more properly to a pest house, together with the "learned" sermons of another brand of "rotcods" on the ravings of the illegitimate son of the Roman centurion, who according to the Hebrew scriptures (quoted by Ernest Haeckel in "The Riddle of the Universe,") seduced the espoused wife Mary and pulled the wool over the eyes of Joseph.

And thereby hangs another tale to which our esteemed contemporary, Mr. Darrow, is welcome. The orthodox blame the whole scandalous affair on the Drol Dog (Lord God) himself, and the Drol Dog made a law with the death penalty for its violation against the seduction of a betrothed wife, therefore it was logical that the Father died with the Son of the Roman, which accounts for the chaotic happenings during the last two thousand years in a Drol Dog-less world.

Same old bunk. Same old "Beast of Revelation," the instinctive subjective life trying to befuddle the objective intelligence, with its normal power of inductive reasoning, so it could gratify its base passions.

If the children of all ages were kept from reading the filthy old books, and were told to anticipate the speaking of the "inner voice" of the subjective mind which is defective because it only can reason deductively, and not inductively, so ably pointed out in the works of Thomson Jay Hudson, then the children of all ages could be made immune to the silly suggestions from their subjective mind and the so-called unmentionable disease could be confined to morons and imbeciles, fit subjects for isolation in a pest house.

From MENTAL HYGIENE magazine
(Continued on Page 20)

American Indian Occultism

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By VINCENT RED FOX ST. JAMES, Jr.



Vincent Red Fox St. James, Jr.

A GLIMPSE in the Inner-spiritual meaning of the American Indian in Occult: The Red Race had elaborate Temples, and these were dedicated to the power of nature, the Supreme Power, God, the Great Spirit. These were found among the Red Race of the North, the East, the South-West, Aztics, Incas and Mayan in Latin America. The Red Race in many instances drew moral lessons and for the most part of their craftsmanship used their symbolisms which were drawn from the Temple of Nature.

The picture, above, a member of the Red Race, is shown with the ceremonial Peace Pipe, "The Red Stone," and the Apron or Breech Cloth:

A glimpse of its Occult inner meaning.

"The Indian Ceremonial Pipe is held very sacred and its use goes back to the Mayan Civilization. It represents re-incarnation of the spirit or soul and regeneration of the breath of life. The Pipe-stone symbolized the mineral elements. This stone is quarried with prayer and for centuries was used for no other purpose than to make altar stones, sacred beads and bowls for sacred uses. The stem of the pipe is of wood or reed, symbol of the vegetable kingdom. The Pipe is generally decorated with eagle feathers to symbolize the animal kingdom.

These while attached to the stem were given considerable play and left free to wave in the wind, emblematic of free motion of animal life. With the Tobacco we have four elements, earth, liquid, air and fire." (Mayan Teachings.)

The Apron or Breech Cloth worn by male Indians, symbolizes the first attempt of all primitive men in clothing themselves. The Indian apron was decorated according to his degree of rank. The four squares represent Four-Cardinal Points of the Universe—four stages of life, Infancy, Youth, Manhood and Age or Wisdom. The various colors are symbolic of the colors of Nature. The Swastika is found among all Ancient Races; its character among the Red Race, is a charm or sign of benediction, blessing, long life, and good wishes. The triangle represents the Spirit, mind and body of man aspiring to spiritual progress. The Tau or Cross represent the Southern Cross. For centuries the Indian accepted this as a symbol of life, Immortality. The Indians always observe this cross, the beautiful constella-

tion which adorns the Southern Skies at night, symbolic of immortal life. It is a sign suspended in the Universe of Space by the Great Mystery, to perpetually remind us of the great power of the Great Mystery—God, and our human weakness compared thereto. It acts as a reminder to us that we must pray, meditate and toil, if we desire to attain the higher spheres in physical and spiritual life, which is so greatly desired by man.

daybreak, puts on his moccasins and steps down to the water's edge. Here he throws a handful of clear water into his face or plunges in bodily. After the bath he stands erect before the advancing dawn, facing the Sun as it dances upon the horizon and offers his unspoken prayer. His mate may precede or follow him in his devotion but never accompany him. Each soul must meet the morning sun, the new, sweet earth and the Great Silence alone! The Indian was a soul of honor. He lived a life of temperance and physical culture that he might perfect his body, and so he achieved a splendid physique. He was a wonderful hunter, master of woodcraft, a model for outdoor life in this country. He was heroic and picturesque all the time. He knew nothing of the forgiveness of sin, but he remembers his Creator all the days of his life.

Man the Artist

STANLEY G. JACOBS

Each man is an artist endowed with rare talents and he comes to earth with a picture to paint. His genius is his Divine heritage or the God within which enables him to paint a masterpiece of true worth. From the cradle to the grave the artist paints the picture that represents the use he has made of his genius. What sort of picture are you making? Is it one of beauty, love and nobility or hatred, malice and mediocrity. If you use the true colors that come from the higher self and listen to your intuition you are creating a picture that will be an inspiration to all and proclaim you as a master artist. But if you use the colors of the lower self and listen to desire your picture will be a jumbled mess unworthy of recognition.

tion which adorns the Southern Skies at night, symbolic of immortal life. It is a sign suspended in the Universe of Space by the Great Mystery, to perpetually remind us of the great power of the Great Mystery—God, and our human weakness compared thereto. It acts as a reminder to us that we must pray, meditate and toil, if we desire to attain the higher spheres in physical and spiritual life, which is so greatly desired by man.

In the life of the Indian, the Man of mystery—the earth his Mother—the Sun as a symbol of "Light" a child of the mountains and plains—a faithful worshipper of the "Unknown," there was only one inevitable duty, the duty of going into daily silence, duty of prayer—the daily recognition of the Unseen and Eternal. His daily devotions were more necessary to him than daily food. He wakes at

THE INDIANS' TEN COMMANDMENTS

1. Health. Thou shalt live the natural life in the Great Out-of-doors, breathing deeply of pure air through thy nose and not through thy mouth, preserving simplicity and moderation in diet, exercising and bathing each day, and communing always with nature, that thy body and thy mind and thy soul may keep wholesome and pure.
2. Labor. Thou shalt do thy share of the world's work as it comes to thee laboring with thy hands and with thy head, honoring and rewarding even the commonest drudgery; for thou shalt then learn that the great joy of life comes from work well done.
3. Education. Gain wisdom by observing Nature, the Great Mystery; then thou shalt find the birds of the air, the animals that roam the valleys, the trees and flowers of the forest, the rivers and lakes, the sea, the wind, the stars, the sun—yea, even the soil from life itself springs—thou shalt find, stands revealed the "Great Mystery."
4. Hospitality. Thou shalt open the doors of thy home even to the strangers; for life is a stewardship and not an ownership.
5. Kindness. Be kind and gentle even to dumb animals, for all living creatures are children of Nature, thy mother.
6. Motherhood and Fatherhood. Honor thy father and thy mother who gave thee life, and bear and rear the children the Great Spirit bless them with, giving them that heritage of health and strength which all-kind Nature has vouchsafed to them.
7. Sanctity. Thou shalt preserve the sanctity of thy body as well as of thy spirit.
8. Frankness. Cultivate the spirit of frankness in thy life and in all thy dealings with thy fellow men.
9. Contentment. Practice self-restraint and maintain that serenity of mind which produces perfect equipoise and leads to absolute contentment.
10. Immortality. Fear not death, for it is as natural as birth, and is but the beginning of a new life into which thy soul passes in its journey from the Brotherhood of Man to the Fatherhood of the Great Spirit.

If the Indian should be entirely banished from our borders, the memory of him cannot die.

"Their names are on our waters,
We cannot wash them out."
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C.

THE G. T. MANUAL of

SIDDHAS "MYSTICISM"

By B. V. CHANDHA

(Continued from September Issue)

18. AS long as one has to live successfully upon this Globe; as long as one has to deal efficiently with the exigencies of a physical environment; as long as one has to conceive of himself as a necessary complement in the cosmic plan, so long is it indispensably necessary for him to live cleanly and superbly well! But, to do so, one must of course, have efficiency to realize the responsibilities and to idealize the possibilities of life! Nay, he must learn how to develop or unfold his latent powers. If he does this not, he cannot be said to "live," he merely exists; he is a carcass and not a conscious being.

19. Peace is a sacred adjunct of Power; nay it is the bud, blossom and the fruit of Power which is the life breath of the Ego in man. He alone can truly enjoy the rapturous sensations of Peace, who knows how to harmonize his vehicles of expression, and who has knowledge and power to loose himself in long spells of spiritual mood of contemplation! With others, peace is only an empty sound that dissipates itself into the air. Because, as has already been said, peace is rooted on Power, and Power is evolved out of Purity.

20. In "Shiva Sanhita" it is stated, with an authoritative definiteness, which is worthy of serious consideration, as follows:—"Maranum Vindupatena, Jivanum Vindudharaneth." The meaning of this Sanskrit text is "Sensuality is death." It is death and disintegration if one's vitality is squandered away in namby-pamby sentiment-alism.

"And chastity alone is life, Indeed it is life, the life abundant, if one's vitality is conserved, re-absorbed, and preserved, quite unsullied in the muniment chest of his manhood." Ordinarily, it is observed that the Religion of the Ruck is very conciliating and accommodating to all the foibles, frivolities, and failures of man. For every general "rule" there is an "exception"; for every "failure" there is an "excuse," and for every act of sin there is an "atonement"! It is this compromising attitude of religion that made the ancients to bring even the "marriage" between a man and a woman, under religious sanction, and so to constitute it a sacred institution. The spiritual conception of marriage has thus become degenerated into a superstitious social function, gormandized by slavish custom and peevish interest.

True "marriage" is to be conceived of as an inalienable "union" between man's material and spiritual nature; between his lower and higher ego; and this is consummated by the Uprising current of spiritual force which is evolved out by a yogi by living a life of altruism, of pure unselfish service and of spiritual penance.

The great magnetic life-force inside every being gets a quickening touch and its vibrations are increased in intensity, so much so that it easily flows through the "arc" between the brows and the crown, enabling the individual to go into the deeps of cosmic consciousness. In the Yogi terminology these "centres" are called "Ajua" and "Sahasrar." In Hindu mythology, this fact is typified by the symbol of God "Shiva" having his spiritual consort ensconced in the tuft of His Head on the crown. This symbolizes the coalescence of "Sakthi" (Cosmic energy) and "Shivam" (Life principle) in our being.

21. Having had a clear intuitional perception of the true significance of "marriage" the Siddhas of India feel it their duty to boldly condemn all the degenerated customs and systems of religion in "words that burn and letters that blister." They have declared in unequivocal terms that the lot of the worldly man who dares consummate "marriage" of this carnal type is nothing but the pang of old age, disease and death! According to them, then, the only true way for salvation; for the attainment of abiding life, Light and Love and for the enjoyment of peace profound, in the here and now is the "path of single blessedness" otherwise known as "Brahmascharyam."

22. With the advance of anatomy, scientists are beginning to recognize the fact that, for the proper upbuilding and efficient maintenance of the human physical system, at a normality, vital secretions of the Glands in man are potent factors. Those of our readers, who are conversant with the rudiments of physiology and anatomy, will doubtless be aware that our physical body contains several glands for doing certain specific functions for the normal maintenance of life in the physical, such, for instance, as Salivary Glands; Gastric Glands; Tear Glands; Sweat Glands; glands of the Liver; glands of the Pancreas; glands of the Testes. It has been discovered that the secretions of each of these glands serve a purpose in the economy of human nature,—some helping the lubricating; some excretory; some

reproductive, and some body-building functions in our human system.

23. Recent researches of certain independent occult investigators have led to the discovery of several other glands in our system, which are "ductless," and which were known to the Siddhas of India long ago. The ductless glands, which are found to have correlation with the spiritual nature of man, are seven in number and their location is as described below:—

1. Pineal Gland—in the center of the brain.
2. Pituitary body—at the root of the nose.
3. Thyroid gland—in the neck.
4. Thymous gland—in the chest.
5. Gland of the spleen—at the back and behind the stomach.
6. Adrenal glands—close to the kidneys,
7. Gonads—in the sacral region.

Four of these ductless glands, viz: Thy-mus, the spleen, and the two adrenals, which occupy the lower parts of the physical body, control the development of the human personality. The pineal gland and the pituitary gland, which are within the cranial cap, have connection with the unfoldment of the individuality in man. The remaining one, that is, the "Thyroid" gland which is at the neck, is the link connecting all these, lower and higher. It is indeed a happy sign that some of the occidental adepts too, like our immortal Siddhas, have been able to arrive at the conviction that it is these ductless glands that have to naturally absorb, specialize and radiate solar energy and spiritual force all over the human system for vitalizing the physical vital and mental vehicles of expression for man on his plane of being.

24. The immortals have located seven spiritual centres or plexuses corresponding to the seven ductless glands spoken of, alongside the spine. They are the spiritual vortices for the play of solar energy, which is indispensable for recuperation of life in the physical! A brief description of these plexuses becomes necessary at this juncture.

(1.) The first centre is called "Mooladhara" at the base of the spine. This is the sacral ganglion, energized by the secretions of the Gonad Glands.

(2.) The second centre is "Swadhish-thana," in the abdomen. This is the prostatic ganglion, energized by the secretions of the adrenal glands.

(Continued Next Month)

The Resurrection of Men and Atoms

OR

The Orthodoxy in Year 1950

By R. O. WARREN

(Continued from September Issue)

"BUT God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Bible.

The Bible in addition to the scriptures of the world as well as the literature of the immortals serve to verify the harmony of experiences, comparatively, that exist between the spiritual levels of attainment for every age. These divine records of inspired origin when translated or interpreted in the light of a spiritual intuition, open the door of knowledge to universal wisdom; and the progressing soul lives the experiences set forth in these kind of books. He has arrived, aided in this manner, to the elevated circles of the human kingdom.

Character is the price to be paid by the evolving soul for the purchase of the forward steps in evolution and the advancing one sets out to gain that value by exercising himself in the practice of virtue. Comparing himself with the self analysing attitude of Solomon, he agrees with that wise man, that all is vanity and vexation of spirit in the life of man in the lower circles of being. Through spiritual insight and wisdom born of intuition he has found his place among other evolved applicants, a step or two removed from that unity of Consciousness with the Beloved Center of the Universal Circumference. He is standing where Simon Peter stood, upon the rock, capable of recognizing the divinity in man and the Son of God.

"The rotation which whirls every leaf and pebble to the meridian reaches to every gift of man, and we all take turns at the top.

Emerson.

In reviewing the order of ascent that eventually ends in the creation of the highest type of man, it will be ascertained that the maturing development of evolution belongs not only to a particular age, but to many. The stage of the highest developed man is a recurring cycle of evolution that follows repeated circuits between long intervals of time, throughout the uncounted centuries. Nature is ever in the process of producing kings to reign on her eternal throne, and a few are chosen from out of the many who are called, when the fruit of their experience is sufficient for them to be anointed.

In every part of the globe for many centuries has homage been rendered in religious services of various descriptions to Him who was the anointed and the first fruit of that dispensation in Hebrew literature, "Jesus the Christ." In that generation nature brought forth out of many ages spent in countless circles in the mineral, vegetable, animal and human kingdoms a perfect specimen who earned a place among the Gods.

When a natural man he was of the earth, earthy; as a risen Christ through the ascent of many generations He became the second man, (Adam) or the Lord from heaven. He was the first and the last, the beginning and the end, the root and the offspring of David, for His ascent of life consisted in the beginning as an atom and extended through all the periods of growth which concluded with the unity of consciousness with God the Father of all mankind. Acquiring as He did a conscious unity with the Center or Soul of the universe, Jesus was the first of His generation to attain the righteous crown of immortality; that remains in the path of evolution for all that follow Him in the course of nature. The wheel of evolution produces in every cycle of creation the product of its turning and coming out from among the highest in order are the Kings of Righteousness such as He who was the founder of Christianity.

"For the universe has three children, born at one time, which reappear, under different names, in every system of thought, whether they be called cause, operation, or effect; or more poetically, Jove, Pluto, Neptune; or theologically, the Father, the Spirit, and the Son; but which we will call here, the Knower, the Doer, and the Sayer."

Emerson.

Such was the position of perfection in the scale of evolution held by Jesus of Nazareth, who was the chosen and anointed One of His particular interval of time or generation.

"For every high priest taken from among men is ordained for man . . . So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son . . . Thou art a priest forever after the order of Melchisedec."

"For this Melchisedec, King of Salem, priest of the most high God . . . first being by interpretation King of Right-

eousness . . . and it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest . . . For he testifieth, Thou art a priest forever after the order of Melchisedec."

Bible.

A certain period of time or years mark the rising and the lowering of the curtain on the stage of life in the spiritual circles of the human kingdom. The spiritual actors of the highest circles during the latter time of that period are the Pauls, the Peters, the Johns, and the Marys of every generation; expressing in equivalent measure the qualities of divine heights attained by their predecessors. The final path of ascent belonging to these souls is at hand waiting for their ascending feet, while He who ascended this path, the Knower, the Doer, the Sayer, stretches forth a loving hand ready to receive another son of man predestined from the foundation of the world to become at the end of evolution the Son of God; chosen after the order of Melchisedec to the elevation of high priest.

"For this corruptible must put on in corruption, and this mortal must put on immortality."

Bible.

At last the Kingdom of God is reached, which position of ascent is linked with the consciousness of universal significance. The color of life attained now blends into the unity of the faith and of the knowledge of the Son of God, expressing in full measure the perfect character of Christ. The soul has entered into the peace of that state, free from the bonds of the flesh and the tears of sorrow and death. Immortality crowns the brow, where once lay the piercing thorns.

As one scans the entire picture of nature's plan from the beginning of an atom to the end of what is known of the physical man, he sees in many shapes, forms and circumstances the resurrection of fragmentary life as it passes through all circles and kingdoms to unknown realms of eternal existence. When separated, life resurrects in the form of man it becomes the first man Adam, which is of the earth, earthy; but the time will come when that life (called Adam) will put away through the growing years the childish things and eventually be transformed into the second man (Adam), who is the Lord from heaven. Looking back over the changes of nature that brought about the unity

(Continued on Page 30)

How the Stars Guide in Choosing a Wife or a Husband

A Series of Twelve Astrological Articles

By C. J. COFFMAN

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

BORN in the sign Libra between September 23 and October 21, you are a native of the zodiacal sign of the Scales. Justice and a realization of the fitness of things are your outstanding traits.

A peculiar contradiction is seen in the fact that you were influenced by two stars, Venus, the planet of love, art, the home, and Saturn, the planet of cunning and subtlety.

Need Equilibrium

Your days and nights, your highlights and shadows, your triumphs and disasters, balance each other. You tend to become exalted and believe you have found the perfect lover, only to discover that great virtues are accomplished by great vices: whereupon you plunge to the depths of despair. How to gain equilibrium, is your outstanding problem.

The solution is a man, the right man. He must be able to lift you out of the valley of despond with a few understanding chuckles, and to take you down from the heights of egotism with a stern but loving reprimand.

Such a man might be found in the sign of Aquarius, born between January 20 and February 19. If he has accomplished what he easily can and has won the business success that is his due, you are indeed fortunate. But even if he hasn't risen to such heights when you meet him, he is a splendid natural mate for you.

Failure Spurs You On

Your best energies come to the fore, when you get desperate. The threat of failure spurs you to superlative action. The mild and gentle nature of the Venus influence in you can suddenly take on the relentless ferocity of the Saturn side of your nature.

In such a crisis you are apt to meet your Prince Charming. He may be a Broadway angel, who can put you before the public.

He may be a shrewd business man who perceives your potentialities as a purveyor of luxury to her majesty, the American woman. If so, he may back you in a successful shop on Fifth Ave.

In either case he will probably be a Leo man, born between July 22 and August 23. He will then be that rare combination, to you that heavenly combination, of a keenly successful business man and ardent lover.



Scholarly Tendencies

But in your nature there may be more of the bluestocking than the Leo man can satisfy. In this modern age women of your sign sometimes take up law or some other professional study. Your scholarly tendencies may lead you to choose the serious and sedate companionship of a Sagittarius man, born between November 21 and December 22.

In any of these careers life can prove vastly entertaining to you, but it is in the social world that you score your greatest triumphs. Whatever line you pursue you are apt to

meet and be attracted by the one type of man totally unsuited to you.

A Natural Peacemaker

He will be smooth, suave and clever. He will probably stand high in the social stratum to which you belong. You may be sure he will come well recommended and liked by a large group. To some women he would be a wonderful mate. To you he is a fatal choice.

His ability to sense your moods and to rule your emo-

(Continued on Page 21)

Numerology Is Practical

A series of 12 lessons constructed by MARY ADAMS
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Mary Adams

Ninth Lesson—Best Days and How to Find Them

HENRY Wadsworth Longfellow was a good deal of a philosopher as well as a poet, and although we do not believe he knew much about Numerology, he wrote a poem in which unconsciously, of course, he expressed some very helpful Numerological truths. The following stanzas are quoted from "The Builders."

"All are architects of Fate
Working in the walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is or low;
Each thing in its place is best
And what seems but idle show
Strengthens and supports the rest.

For the structure which we raise
Time is with materials filled;

**OUR TODAYS AND YESTERDAYS
ARE THE BLOCKS WITH WHICH
WE BUILD."**

Some days are better than others, just as some of the blocks which the architect uses are better than others. Some blocks are ornamental; some are practical. A day that is good for one person, is not so good for another. My best days are not your best days, so it is well for everyone to be able to find his or her best days; and it is just as well to know how to figure out the general characteristics of the cosmic vibrations of any day—which affect all persons.

First, then, for the individual best days. These are computed from the Birth Path. If your Birth Path vibrates to 4, then

any day of any month of any year that vibrates to 4 is one of your Best Days. Any day which vibrates to 5 is good for all persons having a 5 Birth Path. This is easy to say; and easy enough to do when you know how.

First, remember that the months count, January, 1; February, 2; March, 3; April, 4, etc. October, 10, counts as 1; November, 11, must be considered as both a super number, 11 and 2. December is 3. If a person has a super number, 11 or 22, in his birth path, he will have two sets of Best Days, or approximately twice as many Best Days as most people.

The next step is to add the digits of the year in which you wish to find your Best Days, and keep adding them, till you have a single digit. For example, 1931 is 1 plus 9 plus 3 plus 1=14 or 5. 1932=15=6. 1933=16=7 etc.

Of course you know whether your Birth Path is 5 or 6 or 7 or 2. The next step is to express it in two figures, thus: a Birth Path of

- 1=10 plus 9 or 19 (=1)
- 2=10 plus 1 or 11 (=2)
- 3=10 plus 2 or 12 (=3)
- 4=10 plus 3 or 13 (=4)
- 5=10 plus 4 or 14 (=5)
- 6=10 plus 5 or 15 (=6)
- 7=10 plus 6 or 16 (=7)
- 8=10 plus 7 or 17 (=8)
- 9=10 plus 8 or 18 (=9)

From the 2-digit number representing your Birth Path, subtract the sum of the month and the year for which you want to find your Best Days. For example, your Birth Path is 6. You want to find your first Best Day in 1932. January is 1. 1932 is 6. Add these, 1 plus 6 equals 7. Then subtract 7 from 15. If you consult the table you will see that your Birth Date 6 is represented by 15. 15 minus 7 equals 8. Thus your first Best Day for 1932 is 8—that is, if your Birth Path is 6. Now to prove that this is correct: January 8, 1932—1=8=6.

In other words: the sum of the numbers representing any year, month and day, that equals your Birth Path is one of your Best Days. If we express that statement another way, it may be clearer: Your Best Days are those which have the same vibration as your Birth Path.

Herbert Hoover was born August 10, 1874. His Birth Path is 8-1-20=2. If we want to find his first Best Day in October we subtract the sum of the month (October, 10) plus the year (1931=5) that is, 1 plus 5 equals 6, from the

2-digit number representing his Birth Path (see table) 11. Subtracting 6 from 11 the result is 5, and the 5th is his first Best Day in October. Now to prove it October 5, 1931=2)1-5-5=11=2), and his Birth Path is 2.

Finding the other Best Days in October for President Hoover is easy. All the days that equal 5, that is 14, 23 are his Best Days.

Suppose we work out his Best Days for December. The first one will be 11 minus 8 (3 plus 5) or 3 and the others will be 12, 21, and 30. December, of course is 3; 1931, of course is 5. His Best Days in January, 1932, will be 11 minus 7 (6, year, plus 1, month) or 4. The first Best Day will be January 4, and the others will be 13, 22, 31. In February his Best Days will be 3, 12, 21.

There are many persons who have a super number in the Birth Path, such as 22-3. In this case some Numerologists would reduce this to 7 and call 7 the Birth Path. Others would consider both numbers 22 (4) and 7 and give the person an extra number of days. As super numbers indicate super strength, it seems logical to consider that the person has an extra number of days. In other words, two sets of Best Days—one for the 4 and one for the 7.

Thomas A. Edison is a man who has a super number in his Birth Path. He was born February 11, 1847,—2-11-2=11-4 or if reduced, 6. In considering "the work he came to this world to do" both aspects of this number would be noted. That is, he would be judged first as a super 4 (11-4) and then as a 6. But in finding his Best Days, he would be given the days that belong to both 11 and 4, thus giving him two sets of Best Days.

Suppose we work out Mr. Edison's Best Days for the year 1932. The first set would be those which equal a total of 11.

As follows:

1932—Jan.	4	13	22	31
Feb.	3	12	21	
March	2	11	20	29
April	1	10	19	28
May	9	18	27	
June	8	17	26	
July	7	16	25	
Aug.	6	15	24	
Sept.	5	14	23	
Oct.	4	13	22	31
Nov.	3	12	21	30
Dec.	2	11	20	29

(Continued on Page 26)

A Silent Warning

An Actual Happening

By EBETHE PICKETT

WE were living in the cotton belt of the state of Durango, Mexico, where my brothers had built a cotton mill. Mother and I were making a home for the younger, unmarried brother and our home communicated with the married brother's house through an arch in the division wall of the broad corridors that stretched across the front end of the patios.

There was a "fiesta" in town, we lived in the suburbs and the servants were out for the night as I had told them there would be no one to open the door for them. My brother had gone to the Capitol of the state on business.

A sister and her baby from California were visiting us. She occupied my room and I had a cot placed on the middle of the floor of one of the front rooms that opened to the "zaguan," the entrance hall. The night was warm and all the windows and doors to the patio were open.

We retired early. Something reached my conscious mind and suddenly brought me out of a sound sleep. The watch dogs that were let loose at night and given the range of the patios seemed to be trying to bark.

The impression of impending danger came to me. I snatched the pistol from under my pillow and sprang out of bed and out to the "zaguan." The dogs were backing into the arch that communicated with the houses, their tails tucked between their legs, evidently in fear and their low, growly barks were like mutterings. Their eyes were on something in the long narrow corridor along the side of the patio. There a man was stealthily approaching the open door of the room where my sister and her baby were sleeping.

With my pistol in readiness I went toward him. "¿Que haces aqui?" What are you doing here?" I demanded. He did not answer but turned and fled along the corridor toward the corral.

"If you stop I'll shoot," I cautioned.

He kept going, ran the length of the corridor and dashed through the door at the end of it and into the corral. The double door closed by weights and slammed shut before I reached it. Warily I opened it fearing he might be on the other side; but instead he was stretched full length just going over the twelve foot adobe wall that enclosed the corral. He made a fine target in the clear moonlight, but I couldn't shoot, he was going.

As I closed the door a warning was flashed into my consciousness. "He will return."

I stood for some seconds debating. "Surely not tonight. He would not dare to come again tonight."

But again, "He will return tonight." Peremptorily and impressive came the silent warning.

Instantly I began to prepare for his return, for it seemed I knew he was coming. On a bench near the kitchen door was a tin basin. I stood it on edge against the closed door so that when the door was opened, it would fall and rattle on the stone step.

My mother had a good scolding for me for chasing the burglar, especially such a notorious criminal as "Juan Chino," for it was he, wearing the pink shirt and black pants which he wore that afternoon when he passed the iron barred windows of our "sala" and was recognized by one of the servants. His folks, respectable people, lived in one of the mill houses as his brother and two sisters worked in the mill.

After closing and locking all the doors and windows, I went to my room as the clock struck twelve.

I cannot explain why, but for some unknown reason I deliberately and mechanically began to dress instead of getting into bed as I had intended. I had my shoes and stockings on before I realized what I was doing. "There is a reason for this," I thought, so finished dressing.

When fully dressed I took a seat near the open door to the "zaguan." Here we were, three women and a baby without a man in the house. I had learned to handle a gun since childhood and was a fair shot so I felt it was up to me to assume the role of protector.

I fell to musing as I sat with the gun on my lap and looked into the patio that was gradually growing lighter as the moon rose higher. A brooding silence hovered on the midnight hour of a tropical night, all nature seemed to sleep while I waited, expectantly.

The dog from the other house was a ferocious albino of her kind, the Mexican wolf-dog breed. Our dog, a mongrel, but a large animal, was not so fierce. How had these dogs been intimidated? Why should they have been so frightened?

I mused on, recalling the strange stories I had heard about this man. That he possessed occult powers, for it was said

that twice he had escaped from the state penitentiary through barred windows and locked doors. And he had been known to appear in rooms with doors securely fastened. That women especially feared him, for he could compel them to do his will. It occurred to me that it was through fear that he could control and if he really possessed occult power he only used it for evil. I was young then, just twenty-four and knew nothing about psychology. Strange as it may seem I felt no fear, but decided it was best not to dwell too much on the subject of his power and decided to switch off and directed my thoughts into more commonplace channels.

When the clock in the room across the "zaguan" struck one, the tin basin rattled on the stone step. The dogs jumped up and crouched against the front door. As I hurried out I called to the dogs, they slowly followed.

The clear moonlight shone slantingly on the floor of the side corridor. I could see distinctly the man's legs and feet. He halted when he saw me, so did I.

"'Mudate de aqui,' Get out of here," I ordered.

He raised his left hand, (Juan Chino was left handed) I saw the gleam of a knife and covered him with my pistol, my finger on the trigger. He stood for some seconds as if he meant to rush at me. I felt no fear but had a sense of safety, feeling secure in my ability to use my gun effectively if necessary. My feelings no doubt, were transmitted to him for he turned quickly and fled. I gave chase.

As he dashed through the corral door I fired. My aim went low, purposely. I hastened to open the door, but he had disappeared.

The watchman from the mill across the street, and my older brother had heard the shot and came quickly to my aid. Mother opened the door to admit the watchman.

The fellow disappeared as rapidly as vapor on the desert. I stood at the door thinking he might have gone into the little room in the corner at the side of the door; but when the watchman flashed his lantern into the room we saw it was empty.

I have had warnings or hunches at different times but none so impressive as this one. I seemed to act under a spell, the control of a power beyond me.

Ghost Proof

Vouched for by the
Author Marjorie Johnson

"IT'S quite useless to keep on talking, Jim Evans, for no matter what you say, I'm ghost-proof."

This rejoinder usually terminated the evening sessions on our front porch whenever the men folks came home from the depot and sat down for a moment's conversation. No matter where the discussion would start, it would always end on Spiritualism.

We lived in a small town where the only excitement of an evening was to go to the depot with the rest of the town and see the nine o'clock train pull in.

Usually I was too tired after the daily routine, to accompany my husband and son when they went. In winter I made coffee and sandwiches for them and in summer I made lemonade and during the day I'd usually find time to bake a cake or some cookies. Many times my men folks would bring friends home and they would always bring Jim Evans, my son Lewis' best friend.

Jim Evans was a smart lad, well educated and in many ways superior to us country people. His greatest interest was spiritualism. This was the one thing about him that I resented. I had been brought up strictly orthodox and my son had been trained in the old regime. I felt that Jim could not do us any harm and it served to amuse us to listen to his tales that sounded so impossible. *How little I knew.*

"I beg your pardon, Mrs. Reynolds?" Jim asked, reverting back to my remark. His mind was still intent on some manifestation he had been telling of.

"I said that I was ghost-proof," I laughed.

"Mother, don't tease Jim," begged Lewis, "after all, everybody has a right to think as they see fit. Just because we don't agree with him doesn't necessarily mean that he's wrong."

"Why, Lewis. Surely you don't hold-up for that sort of thing, do you?" I was horrified, and I didn't try to disguise my feelings. Had I been wrong in encouraging Lewis' friendship with Jim?

"No, mother, of course I don't. But just the same there *are* some funny things happening all the time that sort of defy any other explanation. Now be fair—aren't there?"

Automatically I refilled their glasses with lemonade.

"No, son," I answered, "there isn't anything in the world that can't be explained in other ways. It's either mental telepathy or else just plain 'bunkom.' There

are no such things as earth-bound or malignant spirits."

"But mother,—even the bible tells us that there *are* spirits."

"Son! Are you arguing with me?" I interposed sharply.

"I wonder why," Jim murmured, "when you skeptics get cornered, you always take recourse to indignation?"

"Jim Evans, you need an old fashioned spanking. It's a pity you aren't a little younger and I'd give you one myself."

"Easy there, Sarah! Don't let the boys rag you," my husband counselled. "Don't get so annoyed with them. Well, if you will excuse me, I'll be going to bed. I've got a hard day ahead of me tomorrow."

"I must be saying goodnight too." Jim was instantly on his feet.

"Now don't let me chase you home. Stay a while and talk to Sarah and Lewis. It's early yet," said Tom.

"There's no need to be in a hurry," I told him.

Kissing me, Tom went in the house. Jim sat down on the steps again. For a few minutes none of us said anything. We were all enjoying the hushed beauty of the evening. I had forgotten all about Spiritualism, but Jim hadn't.

"Mrs. Reynolds, why do you say so emphatically that there are no spirits, no manifestations? What, in that idea, is so absurd to you?"

The only way I answered him was a very audible, and a very scornful sniff.

"Yes, that's just it," Jim continued, "I sit here evening after evening and tell you of the remarkable things I've seen, and the wonderful experiences I myself have had, and you listen—sometimes with the pleased indulgence of a little girl hearing an often repeated fairy story, when she is about the age of graduating from such literature, or else you just flatly label it 'hocum,' without volunteering any evidence or plausible reason to back your stated judgment."

"Jim, you always were one with the fine phrases. Words were never your difficulty. If only you would spend your time in some useful way instead of this crazy Spiritualism—"

"Oh, Mrs. Reynolds," he interrupted. I looked at him in surprise. There was suffering in the boy's voice, his eyes were ardent, his face was pale. "No one is so blind as he who *won't* see. Can't you feel them?"

"Feel who?" To save my soul, I could not help feeling queer. My voice invol-

untarily became hushed. Suddenly, for no reason at all, Gyp, our dog, wailed, wailed as one in great agony. Then I felt someone standing right behind me. A chill raced up my spine. I could *feel* an alien presence. If any one had touched me I would have screamed. Quickly I exerted my will power. The idea of permitting myself to become a prey to nerves like that. It was absurd. I moved restively. That feeling was not quite so acute.

Jim was watching me intently.

"I think you *did* feel a little of what I meant, Mrs. Reynolds."

There was a ring of sincerity in Jim's voice that couldn't help but impress me.

"I'm going around and bring Gyp here. He gets lonesome in the back yard so much of the time," said Lewis. When he returned, he settled down on the steps opposite Jim, and Gyp curled up beside him, his head nestling in his lap.

"Jim, tell us some more about the departed spirits," demanded Lewis, rubbing Gyp's ear.

"What nonsense," I ejaculated, mistress of myself once more.

"Certainly," answered Jim as though I had never interrupted. "You see, when we go through the stage known as death, we don't really leave here at all. Let me explain a little clearer. It's a matter of vibrations. *They* have reached the plane above the one we're on, that is all. Sometimes they assume a little of this vibration that we are composed of and that is when we see them and when we hear them talk or deliver messages."

"Oh, is *that* all there is to it?" I almost sneered. It seemed so ridiculous to me.

Suddenly Jim turned on me. "Mrs. Reynolds," his voice was shaking with emotion, "I am going to prove to you that *there is a spirit world* as we spiritualists know it."

I looked at him in amazement. Prove such an absurd thing to *me*? I threw back my head and laughed, just laughed and laughed. Really, that boy was as good as a show. Tears ran down my face, I couldn't stop laughing. Suddenly, I went ice cold, the laughter died on my lips and again I felt that presence behind my chair, I could feel the intensity of its gaze. Had Tom rejoined us? I turned but nothing was there. Just space, a space that seemed charged with unspoken thoughts. A voice, issuing from that void space, spoke words, words that were dreadfully, distinctly pronounced and spoken so slowly that I could not misunderstand.

(Continued on Page 31)

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

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

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

(Continued from September Issue)

THAT same evening, after a lengthy visit with Mlle. Durand, I returned home my mind filled with my project. "My dear child," mother greeted me effusively the following morning, "have you given any more thought to monsieur van der Wal's proposal?"

"No mother," I replied mechanically, my thoughts still far away on my plan the details of which had kept me awake for the greater part of the night.

"Well, of course it is your future that is concerned, Adele," said she seriously. "And as we are also greatly interested in it you will understand why we favor the idea of this marriage. I wish you would accept him."

"It is entirely useless to try any more persuasion, mother," I replied firmly. "I appreciate your concern about my future welfare but I absolutely do not want to marry and this applies to monsieur van der Wal as well as to anyone else."

Mother sighed and we partook of our breakfast in silence; afterwards I sought my room. I kept out of her way that day, devoting my time to the packing of a few belongings including my writings, in a suitcase which I kept out of sight in my clothes closet.

The week seemed endless. Never had time hung so heavily on my hands. Ah, if only M. Maeterlinck were at home. I had a sudden idea. I would write him a long letter informing him of my intentions, thanking him for his kind favors in the past and promising to write to him regularly when I arrived in America. The writing of the letter gave me a feeling of relief.

But, like all days pass, so did these weary ones. At last came the day which to me was the great day. I was to leave. I did not come downstairs until after father had gone. Then I informed mother that I intended to make a visit to Mlle. Durand. She thought that a short time away from home might exercise a wholesome influence upon me. How I wished I could tell her of my plans.

I wanted love and happiness to be in my future, and were I to wed monsieur van der Wal, I should only be able to vision myself as a marionette or as for that matter I could not see how I should find happiness with any one chosen by others than myself. In the vast "land of

promise" lying beyond the mists of the ocean were opportunities that I should not have in Europe, and easy or difficult to meet, I was going to find them.

We embarked at Ostend on the "Antwerp" in the afternoon at three. A well timed hour I thought for it gave time to arrange things in the stateroom and look about a little before dinner. I did not tarry long in my room however as it was warm and stuffy although I had opened one of the port holes to let the cool air in and I was soon on deck where I fully enjoyed the exhilarating breezes while I leaned over the rail and watched the low coast of Belgium recede and finally fade out of sight.

Suddenly I felt lighter as if relieved of a heavy burden and a strange feeling of exhilaration permeated my whole being. I felt as if I were an atom floating in infinite space. I had a distinct feeling that nothing could harm me, that beyond the brilliant sunset I should find success and happiness.

After going to my stateroom and dressing for dinner I sat down to wait the summons. The short rest gave me a feeling of tranquility that seemed to be the dividing line between what had been and what was to be; and when I entered the dining room I had the sensation of being in the new life I had so earnestly hoped and planned for. I felt a delightful thrill as I joined quite a group of passengers around Captain Renault, who in a very pleasing way was saying: "You have invited a little speech from me and I will respond by saying that I always endeavor at the very beginning of each voyage to create a desirable social feeling among my guests for as guests I regard you—a camaraderie that should make the time pass pleasantly. We are isolated here and should adapt ourselves to each other and to the changing conditions with as little selfishness as possible. A poet has truly said 'one touch of Nature makes the whole world kin,' but I sincerely hope and trust that no severe 'touch' of nature will be necessary before we begin to feel a kinship toward each other. We are on a staunch ship and it has made the trip many times and for myself and crew I pledge our lives to bring you all safely into port; yet you should also prepare yourselves for the usual stormy skies and turbulent wind and waves to be ordinarily met with on any long sea voyage; and

should any danger come, our mutual loyalty and helpfulness will increase the measure of our safety from any inclemency of Nature.

"While you are passengers from many countries and from many walks of life you are all human creatures and equal in the sight of Theis, the Sovereign over all, and it would please me to have you relax from the formal etiquette customary among continental travelers and while maintaining a proper reserve and avoiding the familiarity tending to breed contempt, show a correct courtesy and helpfulness toward each other that should result in a very pleasant trip even to the blasé traveler, that this voyage may become to all of you a happy memory to treasure."

What a personality! I had heard of Captain Renault but I had not previously imagined that a ship's officer would be so interested in the welfare and social life of his guests as he was pleased to regard us. I had been earnestly advised by the Company's agent at Ghent to secure a second class passage as it did not cost much more than a third class and was far more comfortable and luxurious, therefore I was well housed and inclined to be as agreeable as the captain had suggested—he had set me to thinking; we owe it to ourselves to spread happiness and to influence those who come within our sphere to build higher character standards.

It is quite easy to become acquainted on a steamer with whatever person appeals to one and there seems to be a compatible being for every temperament as the prospect of living in each others company for several days tends to remove conventionalities and lends a relation that is indefinably pleasant. I liked the atmosphere, for it was free from hypocrisy and artificiality. Of course there was a semblance of dignity and refinement in the great dining room that was not noticeable elsewhere, yet the feeling of being-at-ease was so apparent that the occasions of hilarity were as the high notes in a symphony and the subdued conversations were the minor chords.

After experiencing some nostalgia, a feeling naturally coming to one upon leaving home or native country I succeeded to an extent in overcoming it. What are attachments really but mere materialistic clings? After all, was I

The Curse

The Amazing Story of Adele le Deu

of Cain*

Told in Her Own Words

not a citizen of the world which in turn was only one of millions of worlds traveling through infinite space? Was I not a part of the All, instead of a mere small, separate individual? Of course I was an individual manifestation of the Whole but not in the sense of the word in which my dualistic acquaintances regarded it. Ah, that supreme sense of exaltation when the liberated soul becomes aware of the Oneness of all. I never felt it so strongly as when on that open deck with the apparently boundless sea about me. It is difficult to render this sensation in words; free from narrow prejudices, clannishness, partialities and nationality. The whole world was mine because I was part of it. I was on my way toward the sun of success whose golden rays beckoned to me over the low horizon in the late afternoons.

During the first few days I made several acquaintances and took delight in studying their various personalities. I seemed to attract considerable attention, especially from Captain Renault. What a power a woman considered beautiful possesses when she maintains her self-respect and permits no undue familiarity. The captain stopped near me one day when I was looking out over the merry waves and observed: "Permit me to congratulate you, Mademoiselle le Deu, the gentlemen have declared you to be the most charming young lady on board." There was no flattery in the tones of his low, kind voice and the smile on his quite handsome face had a semblance of unfathomable mystery. I looked into his piercing, dark brown eyes—down the long vista—and the portals of his inmost being opened and I said in a serious undertone:

"I see:—Captain, you are unusual; you are a teacher; you are a Master Mechanic and your work shop is well chosen."

"You are very kind, my friend, and you should realize that I regard you in the same manner and I believe you have chosen your future location wisely," there was an unique kindness in his well modulated voice as he continued: "but you have not told me in what field you will seek expression."

"The literary field," I answered.

The sky was clouding with threatening storm and the ship began to roll with the increasing roughness of the waves. With a courteous salute Captain Renault left me to hurry forward to give some orders. The unusual rocking of the ship

began to make me dizzy and for the first time on the voyage I felt "sea sick."

With some misgivings I made my way down the long corridor to my cabin. As I opened the door to enter a great heave of the liner threw me against the portal giving me a blow on the forehead that nearly stunned me. With a sickening feeling and half unconscious I was just able to reach my berth and ring for a stewardess.

My mind was in that state in which thoughts become confused and memory reactions cause even the vision to distort things. I seemed to be experiencing again a fever which sometimes troubled me during childhood. I seemed to feel my mother's hand stroking my forehead and my father talking to me in his low soothing voice. With an effort I overcame my dazed and half awakened condition and realized what had happened. It was Captain Renault instead of my father who was talking to me and with him was a young lady with whom I had become slightly acquainted. She was a Miss Vivian Conrad who had been employed in London and was now on her way back to New York City. She was very kind and insisted upon staying with me till quite late in the evening and when I began to feel like my former self she made everything comfortable for me and promised to come and see me in the morning.

The storm had subsided the next morning and although I had passed a restless and feverish night the fact that the day would see us at our journey's end aided in my complete restoration. Before noon we sighted land and the new world spread out a delightful panorama; soon we were steaming up the St. Lawrence and came to anchor before Quebec.

I took leave of many of my new-found friends and Captain Renault expressed the kindest wishes for my success in the new land. Vivian was in a hurry to reach New York and with her aid I obtained the usual six months visiting permit and complied with all the formalities for entering the United States.

The trip to New York City was uneventful. Vivian was fully acquainted with the country and gave me much interesting information concerning the beautiful countryside and towns along the way. Every stop and starting of the train was like so many last steps toward my goal—and, at last, we were there—in the midst of the hurry and clamor of the place in which I hoped to win success.

Fiction based upon Actual
Experience and Scientific
Facts.

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by

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Inc.

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We were in New York City. Vivian knew the city well and with little difficulty we established ourselves in modest and comfortable lodgings with Vivian's room directly across the hall from mine.

I had purchased several writer's and author's magazines and interested myself in making a list of a number of publishing concerns. I had the manuscript of the novel I had previously submitted to the publisher in Ghent and also several essays and short stories. In a few days I became acquainted with the ins and outs of my new environment and found my way to the offices of different book and magazine publishers; there I was politely told that they did not usually consider manuscripts unless they were typewritten.

When Vivian learned of this difficulty she very generously offered to type several of my stories in a manner that would meet the requirements of the editors. Although we had become real friends during our short acquaintance I did not wish her to do so much tiresome work for me but she was so cheerful and sincere in her desire to be what she called a true "pal" to me that with an unspoken resolve to repay her for her kindness I let her type-write several short stories and even the moderate length novel.

Quite some time was occupied in mailing manuscripts to publishers which for the most part were returned with a printed rejection slip although I received a few encouraging letters suggesting that other stories of mine might prove suitable for the publishers needs. I wrote some new stories along the line of those being published in the more popular magazines but the best reply I could get from a publisher was to try again.

It is superfluous to write at length of my discouragement. Being in a somewhat precarious state financially I advertised for a position as teacher of French and music and while receiving a few answers I found that I was expected to have a studio of my own and furnish local references as to my qualifications. I began to realize that I had not properly qualified myself before leaving home to make my way in the world.

I was quite experienced with the needle and found that I could adapt my clothes without much difficulty to the American styles. I was actually getting short of money and tried to economize with foods. One day, tired with a long walking back

(Continued on Page 29)



"WESTERN TRADITIONS"

YOU CAN HAVE HAPPINESS

The

**Joy, Health, Prosperity which
makes your life worth while**

There is a Mystic Key to Life by which you can dictate your Destiny, control Fate, conquer Adversity.

In This Western World are to be found High Initiates working under the Great Lodge of the World and contacting them are intelligent, sincere, earnest men and women of every walk of life and in every part of the Western Hemisphere. They are finding the personal help, the loving, kindly teachings they need—many are developing their Inner Powers and have found a Guide to carry them thru the Portals of the Inner Worlds bringing thus to their aid the Power of the Unseen Forces.

Success, Contentment and a wonderful Joy in Life mark the changed lives of the sincere as they contact the Master assigned to work with them. Many have spent years in the search—the restless urge of the Inner Self, that dissatisfaction with Life driving them on. They search frantically here and there, joining this and that, purchasing book after book in their effort to find the Key to Life which their soul tells them does exist. Always there is that disappointment, that something which eludes their grasp.

HERE IS YOUR FIRST GREAT TEST. Will your soul RECOGNIZE the genuineness of this invitation, will your faith carry you over the portal and will it persist until your human strength is stimulated and aided by the dawning rays of Divine Light far down the Path? Or, will, at that critical moment of decision, your material mind, trained so long in the schools of ignorance and superstition, drown out the inner voice, and refuse to accept Truth because she may not appear in the manner and garb expected. **THIS FIRST TEST OF YOURS MARKS ONE OF THE MOST DRAMATIC MOMENTS POSSIBLE IN YOUR LIFE.**

Masters trained in the Secret Lore of the Ages can now be contacted for personal, private help and guidance in all your problems and affairs.

For the Advanced and Worthy

a Master will be assigned to show the "Path of Power" and personally aid in the development of the Inner Faculties, bringing to your aid mighty Forces of the Unseen Worlds.

No Fixed Charges

are made in accordance with Esoteric Traditions. If you are sincere and need aid and guidance, or wish to learn the "Path of Power," simply write and ask for Light.

Friar Vasvana

SCRIBE OF THE BROTHERHOOD
P. O. Box 425 Tampa, Florida

Greater Light Beyond

By (Miss) S. LLEWELLYN

THIS past week our little community was deeply shocked and saddened over the suicide of a young man of thirty-six who apparently had everything in life to live for. An only child, parents both living, adored by his mother and worshiped by his heart-broken father. A beautiful wife and two sons of six and nine years. Of good blood, college bred and one of the cherriest dispositions I have ever known.

Yet in a moment of anger, he struck his wife, knocking her unconscious; panic no doubt seized him and in fear and remorse there appeared nothing else for him to do and so when his wife regained consciousness she found him dead, his gun beside him.

Dead! That life so bright, so young, so unfinished—snapped into eternity!

Perhaps it was not strange that the tragedy of it should linger in my mind and become a dream,—a vision,—call it what you will.

I heard voices calling back and forth to each other over distance, I felt as if I were dragging myself from sleep as one does when first awakening to consciousness. I WAS awake for I called to my mother in the next room when I heard her stirring and asked her if she were feeling all right and she answered that she was only wakeful. She says that was at two A. M.

Then I went back to the wall where I heard the voices and peered down over it into a long vista, walled with beautiful green foliage—strangely opalescent. It was beautifully lighted in soft blue-lavender and green white mist flooded with an inner golden glow.

He stood looking up at us and smiling and in answer to the voices that had called to him asking him if he had seen this person and that,—friends who had passed on he replied.

"No, I can't see them, they came sooner than I you know,—they're farther on into eternity. You see that is what eternity is—a passing on into perfection. I can't see very far ahead. I feel in a sort of a maze. There's a mist all about me but there's greater light ahead."

"I came so quickly you see and feel as you do when you jump into a strange place. It takes time to advance further in. Everything here must be done more slowly and twice as well. I must be twice as patient, twice as happy, twice as good but that's easy when you have twice the time—and you get twice as far so after I get my bearings I'll be all right."

"I feel sort of lost, it's this mist but that's what it is,—you keep passing deeper into eternity, into the light but you must travel it yourself. You attain to greater and greater perfection on into more radiant glory."

I turned from the wall. Then as I was about to drift off to sleep an inner voice seemed to say in an insistent way. "You got that didn't you so you can recall it, you'll remember it? You must remember it," and my conscious self assured that I could, went back to sleep.

Up at six-thirty the next morning (which was yesterday) it did not occur to me until nearly nine a. m. while busy about my work and then it returned in a flash, persistent, crystal clear just as I have given it here. Nothing forgotten—nothing changed nor added.

SOMETHING TO THINK ABOUT

WONDER if it ever will occur to the average business man that greed and selfishness, in the present depression, are doing their best by reduction of wages to cut his throat. By the late raise in the protective tariff Big Business was enabled to put up prices on its own productions, but by the same act it cut off large blocks of foreign trade which necessarily circumscribed the market more and more to home consumption. At the same time every benefit of improved machinery was taken advantage of to lay off wage earners, thus decreasing home consumption in the market in which blind greed for monopoly and higher prices confined their trade.

Not only is the wage earner himself a consumer to the extent of his wages, but a large number of his class have families to feed, clothe, and shelter, which require not only the products of the shop, but the products of the farm as well; therefore the farmer, being circumscribed in the marketing of his products at remunerative prices, is compelled to practice the strictest economy in the consumption of supplies.

If Big Business had been far-sighted and altruistic enough to have shared the benefits of improved machinery and methods with the wage earner, the hours of labor might have been so reduced as to continue all workers in employment at wages that would enable them and the farmers to consume the surplus, without depleting the capitalists' profits below a fair remuneration.—*The Flaming Sword.*

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My Strange Experience

By Mrs. L. R. McDaniels

I WENT to sleep about two weeks ago at the usual time—nothing unusual in the way I spent the evening—the only thing that did impress me was that it was on Sunday and I had not been feeling as well as I should and I asked in silent prayer to be enlightened as to the fault that was keeping me from my healing and from being taken out of the seeming in-harmony in the apartment where I lived.

I fell asleep and the next thing I knew I was at the entrance of a long, low building—I should say a temporary building as the roof was unfinished—the floors and the interior also unfinished. There were several ladies there, waiting it seemed for their turn. A blond girl sat at the desk with a very large book before her; she motioned me to a seat which happened to be near enough for me to get a square look at the book when she opened it. I could not read the writing; it seemed to be in Roman as the Roman numerals were used and those I could read—it also had the appearance of a scrap book as it had newspaper clippings and photos and entries.

The first person she handled after I was seated was an old lady; she looked dissipated and had a bloated appearance. The girl turned to different pages of the book and shook her head and said: "You have a lot to overcome—you have a lot of entries here," and she put them down on a sheet of paper—and I noticed particularly she put them down in Roman numerals. The old lady seemed indifferent or awed, I could not tell which. I distinctly remember that she had on an old fashioned shirt waist and skirt and I also wore one; it was the skirt I was wearing when I lost my boy, a sand colored affair. She took the old lady and disappeared; then she came back and motioned me to take the chair beside her desk. She asked my name and I gave her my married and my maiden name. She looked it up under my married name of Rose McDaniel and she smiled at me and said, "You have tried to do right—have led a fairly good life but you have one fault you will have to work out"; she made some entries on a slip of paper, not very many, and then I realized that I was in another world. When she finished she motioned for me to follow her and I said to her "how did I get here and when did I leave the earth and what will my folks think? Can't we send my body back so they will at least know what become of me? She looked at me and smiled and said: "Why you left that yesterday—there." So it must have been after midnight when she reached me. I

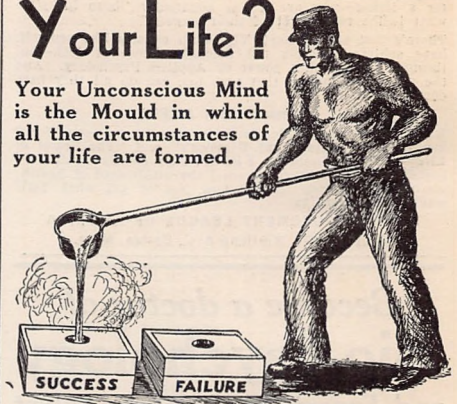
remember that I seemed so grateful all through everything and kept closing my eyes and saying "Thank you." I also closed my eyes and asked God to let me go back to earth some way if it was consistent with His plans and warn some of the friends and loved ones I had there when I saw that the poor old lady was going to have to do some hard problems. I remember that when we stepped out of the back way of the building that there were large rocks, boards, timbers—in fact everything was in a state of turmoil and it looked as if it would take years of hard manual labor to get the place to look like a habitation of any sort. Another thing; I do not remember walking over that state of extreme disorder but I saw it and can picture it even now, it was so clear.

We passed over quite a space of this turmoil, dirt piled in huge piles, rocks of large and small size, lumber and timbers everywhere and finally we came to a little shack—it was of new lumber but just a shack; it looked like some we saw on the Idaho land that people built to establish their claims except that it was about six times as large. We went in and I found there was not even a floor but it was scrupulously clean and furnished, but oh, so plain—a small cook stove, a small table and a white cloth on it, cotton but pretty. There were vegetables and everything to eat and while the furniture was plain it seemed to be adequate and I said to her, "Is this where I am to live?" She said, "yes," and I turned to her with a smile and said: "Now I know what my fault is—it is my love of beautiful things," and she said, "yes, I am glad you realize it." I shut my eyes to be grateful that it was my opportunity to work it out in such a primitive way and opened them again and looked around and took in more of the details. I turned to her and was studying her face; she was dressed in a pink house dress, clean but plain and while I was looking at her—it was so real no one could ever make me believe it was a dream—it was an experience—I felt myself fading away and I immediately said to myself: "I am going back to earth." I faded out entirely then and for a short time everything was dark but I seemed to be in mid air; it was the most wierd, indescribable feeling one could possibly imagine, then I felt my body tingle like it was just beginning to function and warm up and it was fully five minutes I lay there with my mind as clear as a bell but I was not able to move even a finger. I felt the tingling, felt myself gasping for breath, felt the struggle for conscious-

(Continued on Page 30)

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No Oil in Their Lamps—(Continued from Page 8)

(870 7th Ave., New York City), April, 1930, emanates the familiar Macedonian cry. The editor, Frankwood N. Williams, M. D., and medical director of the National Committee for Mental Hygiene, wants to know the way to reach the some 700,000 people of the United States who are ticketed to state hospitals for the insane during the next ten years. From his editorial, "Finding a Way In Mental Hygiene, we quote:

"There are in the United States some 200 public hospitals for those ill of mental diseases (insane) maintained by the various states or by the Federal Government. This does not include the feeble-minded, the epileptic (except in certain instances), or those suffering from neurosis. These hospitals represent an investment of \$246,348,925.52 (165 hospitals). The annual maintenance cost amounts to \$63,673,130.60 approximately (165 hospitals). There are admitted to the hospitals each year 700,000 new patients." . . . "The question the psychiatrist had to ask himself was where are the 70,000 who by this time next year will have each found his or her bed in some hospital for mental disease."

Quoting freely from the same source the psychiatrist also had to ask the way to reach the 700,000 who are ticketed for state hospitals by the time ten years has passed. Dr. Williams also notes the report of Dr. Gluck that 59 per cent of all the prisoners admitted to Sing Sing during a two-year period, "Departed sufficiently from a normal mental condition to warrant a diagnosis being applied and the men classified in psychiatric terms."

The magazine contains numerous full page portraits, including one of Dr. Williams and other of his ilk, self-evidently inflicted with what is known as "exhibitors delusions of grandeur," also page after page of smaller portraits of those termed "Pioneers of Mental Hygiene," whose life dated back a century or so, notwithstanding the modestly presented statement, that so-called "Mental Hygiene," only came into existence twenty years ago.

It would have been more to the point if Mental Hygiene had published the accredited classic portraits of the pioneer "carriers" of insanity and feeble-minded germs which would have included the wandering prophets of Yahveh, the deified dominant subjective mind of the Hindu tribe who styled themselves Hebrews or Jews, but whose father Abram and wife Sara, are self-evidently at least philological descendents of the Hindu Brahm and his consort Sarasvati, whose final messiah would be called Kalki, tenth Avater of Vishnu.

It would have been exactly to the point

*Note: Washington, D. C., as we might optimistically expect, the sanest city in the United States, allows its Occult scientists to advertise under the happy caption, "Clairvoyants—Spiritualists—Licensed by District of Columbia."

to have designated certain insane ravings of the aforementioned prophets (?) which from their world-wide circulation as "Sacred Scripture" and acceptance by many simple-minded Gentiles and Jews alike as absolute facts, are the largest active factors and suggestive elements in the present increasing development of so-called mental disease, or insanity.

What unadulterated conceit have these self-styled exponents of so-called "Mental Hygiene," a cult they affirm was just born twenty years ago, when its original exponent is historically recorded as being crucified on Calvary, twenty centuries, not years ago.

But then, would not a blacksmith be conceited if his naive fellows brought to him their many fine jeweled time-pieces for adjustment or repair? Yet it were just as logical to expect these clumsy saw-bones to be able to adjust or restore a disordered mental mechanism. Master mechanics of the mind are born, not the products of curricula. And the kingdom of the mind does not come with observation—not even with Psychopathic ward observation. How long, O Sam, dear uncle, how long will the over-taxed public allow those materialistic and dualistic medicos to have the care and treatment of mental cases? When—to cite just one instance, using Upton Sinclair's recent book on "Mental Radio" for authority, "No psychologist of high standing or reputation has any interest whatever in telepathy!"

And how to reach this 70,000 each year before he or she scrawls into his or her bed in a mental purgatory? Domes of solid ivory! Never could the fact penetrate into such density that the 70,000 is but a bagatelle of the many millions who were and are reached in time to prevent them from falling into the clutches of the Allopathic Medical Trust, alias the "Apolla" Eugenic Society.

For certainly they have eyes and see not or they would recognize the abundantly recorded fact that the rebels against orthodoxy, whether of medicine or religion, the once called independents, quacks and charlatans, the occultists, the mental and Christian Scientists, New Thinkers, Spiritists, Freudians, Spiritualists and even the despised, persecuted and prosecuted Gypsy fortune teller* have in just their announcements and unverified claims, renewed the hope of innumerable hosts of people in distress, despondency, or suffering from repressed desires. And hope is an element of, or is instrumental in restoring, the Faith that makes whole—mental integrity—sanity. For the claims of the so-called charlatan were and are at least palliative, and patients who experience the relief thus given, are willing to pay for it, like the user of drugs, even when they consciously or unconsciously have no actual faith or confidence in the

proffered means as an absolute aid in the ultimate realization of what they desire to accomplish, or in the curing of their real or imaginary malady.

The relief gained even checks so-called crime, for when a weak mind is overpowered by desires which it no longer hopes to realize legitimately, it endeavors to realize them, often self-evidently, abortively, illegitimately, like the man or woman, who disappointed in love, respectively becomes a libertine or wanton.

A New York publisher, whose name would be correctly blue penciled by the advertising manager if inserted here, is trying to promote sales of a book alleged to explain all the kinks of the mind, by carrying a display advertisement in a staid metropolitan newspaper (said publication would take it as a mortal insult if an occult scientist's ad was offered) under the headline, "Do you consult fortune tellers?" in seemingly happy ignorance of the fact that people consult so-called "fortune tellers," not so much as to have what is called their "fortune" told, but to obtain help in gaining what they desire to realize. They are not usually interested in reading books that profess to explain what is the matter with themselves, they are well aware in most instances of just what they want, and what their repressed desires are, without being told, and as Dr. Williams admits, there is little gained by giving a Latin or Greek name to a patient's mental makeup, which their friends or associates have broadly classified in plain Anglo-Saxon as "mean," "lazy," "ne'er-do-well," "headstrong," "wilful," "weak-willed," etc. What the patients want is a "demonstration," and the telepathic powers, real, initiated, or assumed, by the occultist, inspires their confidence in the possible efficiency of the proffered aid.

The majority of the members of the Allopathy Medical Trust are out of "Luck," and, to quote Maurice Maeterlinck in a chapter on "Luck," in "The Buried Temple," "vouchsafed no advice or warning but that of their intellect, the very wise old guide whose poor blind eyes see only the tiny paths at the foot of the mountain, go astray in a world that human reason has not yet understood." As usual they have arrived late at the wedding feast with no oil in their lamps, and are trying to steal the thunder of the modern prophet, in a strenuous effort to gain the information which the telepathist

How the Stars Guide—(Continued from Page 12)

tion will be his first attraction to you. He is the world's most natural peacemaker and smoother of the ways. His name is Scorpio, his type is the Scorpion, for he is born between October 22 and November 20.

A wonderfully good man, almost too good, who will be attracted by your womanly qualities, is the Piscean, born

gains usually almost instantly, by having the patient fill in blanks requesting data several times that asked by the census taker, from which they hope after long study and research to make a plausible so-called psycho-analysis. And the laws they have succeeded in enacting against non-members of the Medical Trust, drugless healing, and any form of occultism, have so hampered, especially in New York state, the Prophylactic treatment of incipient insanity arising out of repressed desires and unstable mental states, that the tax-payers are burdened with a large amount of what should be unnecessary expense of caring for, in state hospitals between fifty and sixty thousand insane patients, not to mention the tens of thousands of simple-minded in other institutions.

Dr. M. Russell Stein, in SCIENTIFIC MONTHLY (Lancaster, Pa.), July, 1930, writes as follows in an article headed, "Hypnotism Today," "Dr. James Esdaile, who had performed thousands of major and minor operations under hypnosis at hospitals in India, was but one of the many unfortunate victims of bigoted professionalism. His work was enlightening, but the medical journals refused to publish his reports. Esdaile wrote to the profession in 1852. 'To pretend there is a free medical press in Great Britain is a mockery and a delusion, and the proof of this is that medical men, who pledge their unblemished private and professional reputation for the truth of their statements, are not allowed to be heard by you in your professional organs if what they advance is contrary to prejudice and foregone conclusions of the editors.'"

When men like John D. Rockefeller and Henry Ford are allowed by law to take a billion dollars each year or so out of circulation by exciting such delusions of grandeur in millions of simple minded citizens, that they incompetently yield up their hard earned money, actually needed for food, clothing, housing, and other necessities and common luxuries of life, for actually unneeded motor cars and gas to run them, these super-capitalists, who snugly insist that the people shall be prohibited from spending their money for alcoholic beverages, should give, or be lawfully taxed, at least a per cent of their net income to provide hospital care or pensions for the weak-willed, incompetent, destitute and cripples who have been despoiled by their inventions.

between February 20 and March 19. While he would love the quiet sweetness of your nature, which first attracted him to you, he would never understand at all your dramatic flights of fancy and of action.

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L.M., Calif.—Extremely artistic; should be before the public, working in a wide field of activity. Magnetic, able to influence others.

M.A.D., N.Y.—Spell your name Marjory. You have literary ability which should be cultivated.

C.B.D., Wash.—You are executive, creative and extremely original in your methods of doing things; artistic; love your home.

L.S., Calif.—Your present name is good but should always have the M. D. after it. You have scientific tastes, enjoy research work. You should be a specialist—not a general physician.

H.J.M., Mont.—Your birthdate shows you are domestic, reliable. You gave your husband's initials, not your own name. Read instructions.

D.D.H., Ohio—Use Emma Deane H— You are versatile, artistic, full of pep. Your present name is out of harmony.

E.J., N.Y.—Either spell your name Ednah, or use H. as a middle initial. You seem to have literary and dramatic talent.

J.C.B., Wash.—Sign your name Julius C. B.— You should be a good conservative business man, reliable, helpful, friendly.

P.A.B., Fla.—You are truly occult. California is also occult. Both your present signature and present name are excellent. If things work out, I advise you to go west.

H.K.B., Colo.—Use either Harold K. B— or Keith B—. You seem to have literary ability, but you need to cultivate clear thinking; discipline your mind.

N.P.R., Calif.—If your husband is the money earner, it is his name and birth path that should be analyzed. You are artistic, inspirational, but I do not see you as a money maker.

V.C., N. Y.—You are very versatile and artistic. You should meet the public in some artistic and helpful work, always in a wide field.

F.H.H., Calif.—Send your correct address and your name will be analyzed.

M.R., Ohio—You are artistic and very versatile. Your name and birth path are in harmony. You are in the right line of work.

G.F., Kans.—You are painstaking and can handle details and routine. Use a

middle initial C. or L. for harmony. Study occult subjects.

S.S.F., Kans.—You have a fine head for details, mechanics, etc. and should do well as an architect, accountant, mechanic.

E.B., Calif.—You have originality and like artistic things and enjoy a good social time. You are keen for new experiences.

H.G.C., Mass.—You are a master of detail, logical, methodical. You should handle food stuffs or drugs. You are also very artistic.

E.L.W., Wash.—Your name does not harmonize with your birth path. Your birth path is 22-9, super artistic, altruistic, but also logical and systematic. Use only the initials E. L. Your other letters show love of home and friends.

M.M., Texas—You are methodical and practical. Use Maud H. or Maud Helen for harmony.

A.M., Ill.—Your present name is all right. You like change and variety and probably love music, or rhythm.

E.M.B., Calif.—You are best suited for a mother or teacher. Your vibrations are in harmony. Not having your husband's birth date I cannot help you.

E.G.W., Calif.—Yes, you would be happy. Drop your middle name. Have her sign Mary B. W.—

R.K., Ill.—Use Rosalie for harmony. You love change and variety. Try to steady down a bit.

M.G.S., N. M.—His name is too long and not in harmony with his birth date. Present signature is best of a bad combination. Karl Frederic S— is excellent

J.F.M., Colo.—Your full name and birth path are in harmony. A good signature is your first name, with the initial F.

R.K., Holland—Your present signature is good, but your full name is out of harmony. You love travel and change and should be a good salesman of either ideas or merchandise.

E.A.F., Calif.—Select a name and stick to it. Don't keep changing. Your baptismal name is best. Better use it.

G.H.K., N. Y.—You are fearless and pioneering. Use the form Gust. for your first name, with the initial H. for best harmony.

H.S.L., Mo.—Your signature is all right. You are sociable, can tell a good story, very tactful, yet self reliant.

C.L.D., Calif.—Your name shows you are interested in Occult subjects. You are excellent at handling details. Sign your name Chas. L. D— for harmony.

E.A.T., N. Y.—The way you sign your name is excellent. You are artistic, social, original—should work in a wide field with the public.

E.L.B., Wis.—Send in your birth date and name.

H.L.M., Texas—Your full name is too powerful; your signature is out of harmony. Use Henry L. M—. You should be a good salesman, either of ideas or merchandise.

M.W.L., Minn.—Your full name is out of harmony. Your signature is some better. Your best signature is M. W. L—. This is identical with your birth path. You are musical, artistic, social, "easy come easy go" with friends and money.

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G. L., Iowa—The height of your writing and general slope of the Capitals speak of your splendid judgment and good common sense. You are rather impulsive in making up your mind; and when in doubt do not stop to take the second thought. It would be well to strengthen your self confidence.

G. K., Ind.—A very fine disposition and a warm heart is indicated in your writing combined with much dignity and refinement of character.

L. H. F., Ohio—Your writing shows creative ability and I would strongly advise your taking a commercial course in art.

S. J., Wis.—You are very efficient in your work. Your business ability is very accurate and you are a very good judge of values. You are a little bit slow perhaps, but you know the old saying: "slow but sure."

M. L., Chicago—Flowing finals indicate an optimistic person. Your finals are flowing. Your Capital letters indicate grace and rhythm. You are a happy-go-lucky person and it is always a pleasure for you to find agreeable friends. Your writing indicates plenty of ambition, though you like your rest, and will never waste time in overdoing a task.

B. B. V., R. 1—Conscientious and energetic. A very interesting personality and a dependable and loyal friend. Your high "i" dots and firm "t" crossings reveal high ideals and dependability, straightforwardness and energy.

E. N. Mc., Ore.—You possess a very interesting personality and a very warm nature. Your lettering with the downward stroke and well formed capital letters reveal much personal pride and independence.

T. V. G., Mich.—I am sorry but I cannot answer your questions and go into details in this department.

C. E. L., R. 1—You are cheerful, agreeable and very sympathetic. You are somewhat limited in your ability to achieve success, perhaps because you have not the self confidence necessary. Be more courageous especially when it depends upon your own judgment.

G. L., Ill.—Your upturned finals and short "t" crossing indicates strong mentality as well as perseverance and aggressiveness. You are a good mixer and have the ability to hold your own council.

O. F., Ill.—You are very progressive, sort of mechanically inclined, intuitive and inspirational. You are a dreamer at times, though you waste no time for you plan and plan and try very hard to use your inventive genius.

G. N. D., Kansas—Your ideals are very high and you try very hard to reach them. You like the best, though you are easily satisfied and possess very good common-sense. You are mentally alert and should make a big success in the business world, for combined with other characteristics the easy rhythm and soft graceful glide of your pen reveals your friendly nature and charming personality.

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THE NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

By W. STUART LEECH, M. D.

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Music of the Spheres The conglomeration of earth's inharmonies from the nightingale's sweet note to the murderous oaths of the profane are all transmuted and united by a benevolent nature into wondrous harmony before they are allowed to sink into the bosom of the Absolute. It ascends as one grand note. It is no figure of speech, but exists as a literal truth, and one does not have to be a master before he can hear it first hand. It was mentioned by Pythagoras and other ancients. It is a beautiful hum giving forth a sound or key of the octave "F" as made on the bass of a good piano. This noise is said to be produced by all of the earthly noises ascending and on their ascent are transmuted into harmony by wonderful nature. The noise is not made by the earth going through space.

Heindel locates it in the second heaven, which is next above the desire world. I can state positively that it is not in the desire world. "He is perfectly conscious. He passes into a great stillness. For the time being everything seems to fade away. He cannot think. He has a feeling of standing in the Great Forever. He is alone in the sublime harmony of the universe."

Goethe says:

"The sun intones his ancient song.
Mid rival chant of brother spheres.
His prescribed course he speeds along.
In thunderous way, throughout the years."

Music of our sphere can be quickly heard by one who is intent. The aspirant and all lovers of music should get it first handed. The inspiring thrills are befitting a great world.

Scripture References:

Isa. ch14-7.

Isa. 44-23.

Isa. 49-13.

Psa. 96-11.

Psa. 97-1.

Psa. 32-7.

Ecl. 1-4.

Job 35-10.

Job 38-7.

Isa. 98-4.

Music Harmony. It is difficult to draw the line where harmony ends and disharmony begins.

When music is not used for constructive purposes it is destructive—harmony ceases.

Music of the Universe The harmonic workings of the universe. The twelve constellations and the seven planets of our solar system constitute the sounding board and strings of the instrument. Each planet gives forth a note peculiar to itself. These vibrations are harmonious and by their murgence they go to form the Grand Music of the Universe. One planet is an octave of another. The octaves of our piano are imitations in miniature.

Myomancy Supposed to be alluded to in Isa. 65-17, and is a low order of divination by means of mice. Fabius Maximus resigned his dictatorship on account of warnings from these little creatures.

Mystagogue The chief priest or hierophant of a public mystery school, as was the mystagogue of the Eleusianian mysteries. Next to him was the Daduchus or torch bearer. Third in rank was the Hiero-ceryx.

Mystery Something unsolved. A thing or doctrine unknown until revealed. It is generally a truth taught in secret and is handed down from mouth to ear.

References—Rom. 16;25; I Cor. 2nd vr.-7; Col. 1-26; Rev. ch. 1-vr. 20.

Mysteries Greek term meaning "shut the mouth" and **mustes** an initiate. It was semi-religious. In Egypt it was part of the initiatory ceremonies of the priests.

The worship of Dionysius, Trophonious, and Zagreus were mysterious.

Mithriac Mysteries were of Persian origin. Mithra, the personification of light, was worshipped five to six hundred years before the Christian era.

Mystery Language Language used in discussing sacred things. It is the language of these things pertaining to the Greater and Lesser Mysteries which cannot be made public in a trivial way. Christ's parables have an esoteric side and can be classed as mystery language.

Mystery, Bible Teaching Christ said in answer to them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Paul taught by allegory. Origen and St. Gregory held against the literal sense alone. In time of St. Dionysius, the Aeropagite, the sacrament was said to have been divided into three degrees, purification, initiation, accomplishment or perfection, and there was mention also as part of the ceremony "the bringing to sight." In the apostolic constitutions we have "These regulations must on no account be communicated to all sorts of people, because of the mysteries contained in them."

Tertullian (A.D.) 200, says none are admitted to the religious mysteries without an oath to secrecy." The early church initiated. The Roman Popes pronounced their anathemas on all who advocated secrecy. Reference—Archelaus, Bishop of Cascara in Mesopotamia.

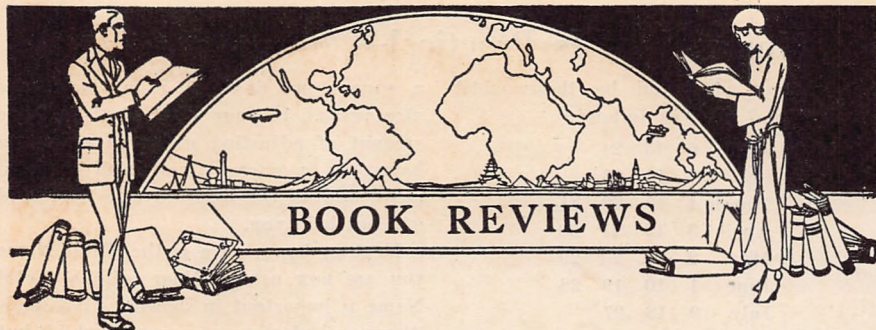
"We employ obscure terms with others."—Cyril, Bishop of Jerusalem.

"This is what the uninitiated are not permitted to contemplate."—St. Basil. The great bishop of Caesarea—350 A.D.

"Our mysteries are not to be made known to strangers."—St. Gregory, Bishop of Constantinople.

"All the mysteries should be kept concealed, guarded by faithful silence."—St. Ambrose of Milan.

"Besides those things which belong to all Christians in common, we are to discourse to you sublime mysteries, which none are qualified to hear, but those who by the Master's favor are made partakers of them."—Bishop of Hippo, 420 A. D.



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

NUMEROLOGY UP-TO-DATE — By Karen Adams. Published by Greenberg, N. Y. C. We can best review this book by repeating what has already been said —“This book shows you exactly how to analyze your name and should it need alteration, how to change it to obtain best results. Now in its 8th printing it has stood the test of critics. Especially adapted for students. Board cover, 75c.

SPIRITUAL HEALING AND SPIRITUAL CHROMATICS—John Hyde Taylor. Publ. by Arthur H. Stockwell, Ltd., London, Eng. Paper Cover, 55c. A book compiled from lectures given by the author. Very trustworthy, instructive and incentive, one receives the understanding of mighty Truths as one reads. Students and the inquirer alike, will derive great benefit by the close study of the book.

IT'S FUN TO MAKE MONEY—By Pauline Cleaver. Published by The Elizabeth Towne Co., Holyoke, Mass. Art paper, 50c. The author says, “It’s an art and science as well as fun to make money out of yourself—when you know how to start and how to proceed.” In this book she gives scores of different ways in which people started growing prosperous businesses for themselves. You can do it too. A book of actual experiences of the author in her service to Humanity. A book of real human understanding.

DREAMS—Their Meaning and Practical Application by Clement Wood. Published by Greenberg, N.Y.C. Cl. \$2.00. In this dream book the author tells you how it is done. Analysis of dreams means more than fortune telling to Clement Wood. He has mastered the law and instructs his readers in the art. Dream students will profit by this revealing book.

HANDS OF DESTINY—By Josef Randal. Published by Greenberg, N. Y. C. Cl. \$2.00. Fully illustrated. The author sets forth the whys, wherefores and reasons of Palmistry—points out very clearly the indications of the lines of the hand—sound, sensible and free from superfluities. The student will hail this book as a real friend—a pearl without any detracting garnishes. The jacket carries a coupon entitling every owner of this book to a free palm reading by the author.

“THE IRON TESTAMENT”—By Pol Arcas. Translated and published by S. Gargilis. To read and understand the symbology of “The Iron Testament” is to reap a life-time of study. The Initiate will read between the letters, the Teacher will search out the meaning, the Student will probe and find the “pearls” that are for his adornment. The Layman will yawn, fall asleep, hear the Rooster’s crowing, awaken to find it is still night but by continued searching will find a few golden grains. The Scoffer will burn his fingers while lighting the matches of superstition to find his way in the darkened chambers of his benighted brain. To the frivolous readers we say “hands off The Iron Testament.” Its Truths are a fiery furnace for those who do not revere The Law.

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Numerology Is Practical—(Continued from Page 13)

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1932—Jan.	6	15	24
Feb.	5	14	23
March	4	13	22 31
April	3	12	21 30
May	2	11	20 29
June	1	10	19 28
July	9	18	27
Aug.	8	17	26
Sept.	7	16	25
Oct.	6	15	24
Nov.	5	14	23
Dec.	4	13	22 31

In order to make these sets easy to read they should be combined in regular chronological order. Thus:

Jan.	4	6	13	15	22	24	31
Feb.	3	5	12	14	21	23	etc.

On your Best Days the vibrations of the universe are especially favorable to you. Good things should come to you on those days. Watch and see. Figure out your own Best Days and then note what happens. Often times you will be shown what path to follow, or new opportunities will be opened to you. If you run into something unfriendly, sit down and carefully analyze the reason. It may be that you were "on the wrong track," and your attention had to be called to it in some unpleasant way, in order for you to get "on the right track." Remember that "Time is with materials filled"—all kinds of materials, good, bad and indifferent. If you are not using the right materials, or if you are using them in a way that is not right, something is very likely to happen to wake you up, and make you see your mistake. While the Best Days are very interesting to watch, and often give us valuable helps, they are not the most important point in a Numeroscope.

In order of importance, in the charting of a Numeroscope, the Birth Path comes first. This is because you cannot change the day of your birth, although you can change your name. This vibration as you will remember shows what you have come into the world to do. This more than any other aspect reveals when

a square peg is in a round hole, and vice versa. If your Birth Path is 9, no amount of adjusting will ever make you happy in a narrow, restricted environment, and all the Best Days in the world will not help you.

Next in importance is the Total Name you are now using. Your original Total Name is important in showing what qualities you had when you were a child, but your present signature shows the vibrations under which you are now living. In order to have happiness and harmony in your life your Total Name and your Birth Path must be in harmony.

The third important vibration is the number representing your vowels. In a careful analysis, both the original vowels, and the vowels of your present name should be considered. Your Consonants, indicating your Personality, is the looking glass which shows you how you impress other people—but this is only a reflection of your true SELF. These last paragraphs are a repetition of what has been explained in previous lessons, but it does no harm to keep the true values of these different aspects in mind.

Why not notice the cosmic vibrations of the days, and see what is the character of the day, and then try to suit your activities to this vibration? For example, suppose we see what would be appropriate for a "1" day. "1," as you know is the pioneer number, so this day would be good for "starting something." If you have odds and ends hanging over, get rid of them at once—9 is the day for finishing tasks—and clear the slate for something new. Here, briefly, are the characteristics of the different days. After reaching a 9 day, of course you go back to a 1 day, as the days move in cycles just as the other vibrations do. Suppose we start with October 4, 1931 (10-4-5=1), a one day.

Oct. 4—When the day vibrates to "1," begin something new.

Oct. 5—When the day vibrates to "2," cooperate with "the other fellow," get in harmony with him, collect materials or

(Continued on Page 31)

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Musical Masterpieces—(Continued from Page 6)

Taurus, inclined Wagner to the grandest of vocal works, the operas. The twelfth house in which these configurations occur corresponds to the twelfth sign, Pisces.

So, by studying a composer's horoscope we can discover what his music will be like and obtain a better understanding of it than we would otherwise gain. Beethoven with a strong Sagittarius influence was prophetic and inspirational. The influence of the inventive section of that sign led him to blaze new trails and to incorporate intricate and subtle designs into his music. He created the scherzo and greatly advanced the importance of the symphony. The Sun in Aquarius and the Moon in Pisces trine to Neptune indicate the romantic and humane spirit of Schubert. Schubert's music appeals to the heart and to the tenderer emotions, whereas Beethoven's appeals to the love within us of the grand, magnificent and imposing, for towards such heights does the Archer aspire. Venus in Aries in Tschaiakowsky's horoscope tells us to expect fitful brilliancy and sudden violent expressions while other positions indicate a melancholy character which will cause these brilliant outbursts to be followed by mournful strains as in his "Symphonie Pathetique." A conflict between Joy and Sorrow is carried on in most of the music of Tschaiakowsky. The horoscope of Wagner, where literary, dramatic and musical talents are combined by the conjunction of Venus in Taurus with the Sun in Gemini and blended with the mysticism of Pisces and Neptune's aspect to the Moon, made him a truly great composer of opera. Mysticism, superb drama, and colorful music make his works immortal.

Each of the zodiacal signs govern a color, but Aquarius is a sign of many colors. The Moon in Wagner's chart was

in Aquarius. Its position there as well as its aspect to Neptune is particularly important because the aspect comes from angles. This combination clearly indicates the remarkable devices of color and modulation prevalent in the compositions of Wagner.

In the horoscopes of the composers mentioned in the above paragraphs we have noticed the prevalence of the signs Taurus, Libra, Pisces, Gemini and Sagittarius (20-25 degrees). Further evidence of the musical influence exerted by these signs is furnished by the horoscopes of other composers. Bach, born March 21st, 1685, had Mercury in conjunction to Venus in 18 degrees of Pisces. Jupiter was in Libra and Neptune in Pisces in good aspect to Uranus in Taurus. Handel had the Moon in Pisces 18 conjunction to the Sun in Pisces 16. Venus was trine to Jupiter in Libra 21. Haydn, born April 1st, 1732, had Mars in Sagittarius in close sextile to Jupiter in Libra. Venus was in Taurus. Gluck had Neptune in Taurus in good aspect to the Sun and Saturn. Chopin had the Sun in Pisces and the Moon in Libra. Mercury was in close conjunction to Venus in Aquarius and this combination was in close sextile aspect to Jupiter in Aries. Weber, born December 18, 1786, had Jupiter in Taurus in trine aspect to Mercury in Capricorn. The Sun was in Sagittarius 24. Neptune was in Libra 18 in good aspect to Mars and Saturn. Verdi had the Sun in Libra conjunction Mercury, trine Mars and sextile Neptune. Gustav Holst had Mercury and Jupiter in conjunction in Libra and trine to Saturn. Neptune was trine to Jupiter and the Moon. Strawinsky had Neptune in Taurus conjunction Saturn and this configuration trine to Uranus. Pluto, the new planet, was in Taurus 28 degrees.



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The Curse of Cain—(Continued from Page 17)

and forth in answer to advertisements, I found myself quite feverish with the return of the dazed mental state in which I would be startled by the thought that some one at a distance from me on the street was my mother and another time for a moment I would have believed I saw my father walking ahead of me.

I did not take Vivian fully into my confidence about my extreme discouragement but her natural sympathy seemed to sense it and she made every effort to convince me that I ultimately would win success. She had quite a few former acquaintances in the city and often insisted that I go with her to some social event. One day when I was tired and discouraged she came home early and told me that we were invited to attend a private party that night where there would be dancing and a fine dinner. She was so enthusiastic that I could not help being a little excited at the prospect of an enjoyable evening.

We arrived at the party early but already dancing was in progress. The jolly bantering and camaraderie confused me at first but soon a young man whom Vivian's friend had introduced was leading me in a lively waltz which I began to enjoy more than a previous two-step; as the

music ceased a young man came up to me and I was astonished to recognize him as Andre Voisin, whom I have mentioned as meeting in Belgium. A wave of home memories caused by heart to throb excitedly and I greeted him with sincere pleasure. Andre did not care to dance and we sat and talked of people and conditions back home. I had been homesick without knowing it and I was so surprised to find him so handsome and well mannered, so well dressed, and his air of well being caused me to ask him if he had found one of America's gold mines to which he answered: "Yes—in a restaurant."

Vivian came along with a friend and Andre suggested that we go for a moonlight ride. It was finally agreed that Andre and I go in one car and Vivian with her friend. A few minutes later I was seated beside Andre in a most comfortable roadster. I cast a sidelong glance at my companion. He certainly looked quite handsome seated there at the wheel as he skilfully guided the smoothly gliding car along the now almost deserted streets. Vivian and her friend had gone on ahead and having no definite plan to go any particular place we had become separated.

Andre told me that he would take me to the restaurant in which he had a partnership interest; there we could eat and talk at ease. He stopped the car in front of a brilliantly lighted place and led the way to a mahogany partitioned booth whose thick curtains gave a certain amount of privacy. Andre ordered a substantial dinner and even a bottle of choice wine was served which Andre assured me was a genuine importation from the old country. The nourishing food and the glass of wine which I drank without much persuading gave me a feeling of satisfaction and luxury. I was thoroughly enjoying myself and when he suggested that we go for a longer ride out in the country I readily consented. We drove for miles and talked of our experiences since coming to America. Andre had quite a large sum of money to invest when he first came and had been very successful with the restaurant which he had aided an experienced countryman of his to finance. I told him some of my difficulties in establishing myself as a writer. We came to a little park and turned the car about to go back to town. We were both sorry that we had to think of returning home.

(Continued Next Month)

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My Strange Experience—(Continued from Page 19)

ness and finally I opened my eyes. My body felt numb, as if it had not been occupied for some time. Regardless of what anyone may think, if they want to think me insane they may—I shall always know that I took a trip—that I was sane and sober.

While I was waiting my turn the girl acted as if she had a message; she knew she had had a call but I heard nothing. She said, "I have to go to 13th and Central and I felt it was Kansas City and I would give much to know if someone passed out on that night from there. She did not say K. C. but I felt it was there.

Another point was so clear and so marvelous. I sat and tried to remember what I had last done here—how I left my body here yesterday. I immediately forgot all about the earth and seemed satisfied to let matters shape themselves. I was grateful when she told me I had left my body so Mac would know what had become of me.

It was a beautiful experience but there are so many things that dove-tail too per-

fectly to call it a dream; dreams are always absurd and unreasonable and this fitted perfectly from the time I arrived at this unfinished building until I faded away and realized I was going back to earth. You know the Christian Scientists belief is that if we do not live here as we should we will go to another world to work out our problem; well, if there ever was a place that looked like a workhouse that one did—disorder and turmoil everywhere and I did not see many people and no one greeted me that I knew and everything was quiet, not a word spoken except the girl at the desk and the one she was interviewing.

I might believe it was a dream if I did not so distinctly feel myself fading away and then feel myself making the trip back to earth—feel my body tingle and start functioning, feel myself come to, gasp for breath, etc. I wish Mac could have happened to wake in the meantime and investigated. It would have scared him to death. I did not feel normal all day.

The Resurrection of Men and Atoms or The Orthodoxy in Year 1950 (Continued from Page 11)

of consciousness of the soul with God and the universe, the risen life now exclaims with the thrilling rapture of identity with all living things, "I am the resurrection and the life."

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."

The perfected state found in the experience of the last resurrection is only known to Him who has risen to the consciousness of that plane. Souls who have reached that high estate, on the level with all risen ones, are living in an atmosphere where the use of faculty, even, is a crutch to be discarded; for the consciousness of

that state of being is above the clouds that hide the view of the laws of cause and effect in the lower circles of life. Absolute knowledge takes the place of the powers of reasoning which only served as a purpose in previous realms in acquiring the higher wisdom. Upon that celestial height the law of love rules supreme, uniting in an universal bond the whole of nature in one glorious accord of impartial affection. Wisdom mellowed by compassion creates the ideal balance between love and reason and no man cometh unto the Father till that harmonious balance is fully acquired.

The Dawn of a New Era—(Continued from Page 7)

After the dark clouds that now appear to draw near pass away, the world will gradually ascend to those happy days. However, no great strides of progress will be noticed until the truths of higher spiritual development are well understood. The same efforts of today, if properly applied, will bring much greater results then. But the day will arrive when spirituality will rule the world and when all nations will live like brothers and the present boundaries will be torn down.

"After this foreshadowed depression is

over, a time of prosperity will follow, then other depressions will again come but their effect will be less and less intensely felt. Looking broadly into the future, I will say that a new era is to dawn that will ultimately bring the happy days prophesied by Pol Arcas."

Since the first part of this prophecy has already materialized, then we are now on the verge of the upward movement that is to bring prosperity and happiness, and the dawn of the new era must be very close at hand.

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Ghost Proof— (Continued from Page 15)

"You shall be shown."

I looked at the boys quickly. Lewis was looking idly up the street. Gyp was standing, quivering, every hair on his body erect. Jim had his arms folded, his head down, as though in profound thought.

"Which one of you boys spoke?" I demanded.

They looked at me in surprise.

"Why, mother, neither of us spoke," answered Lewis. "Gyp, what's the matter, boy?"

Jim rose to his feet.

"It's getting late," he said. "Thanks, Mrs. Reynolds, for your lemonade. Now don't forget what I promised, some day I'm going to prove my statements to you."

"My boy, even if you were right, you couldn't prove anything. You'll outlive me any number of years." But I did not laugh.

"There will be a way," he prophesied.

"Remember Jim, I'm ghost proof," I answered.

"I wonder if you are," he said slowly. "I'll tell you, I'll produce a ghost as ghost proof some of these times."

Again I felt a chill wind, but there was no breeze. Half annoyed I shook myself. I was indeed becoming a prey to nerves of late.

"Get on with you, Jim. Goodnight," I answered.

"Goodnight, Mrs. Reynolds. Goodnight, Lewis. See you later."

Cheerily he went down the walk bordered by blooming oxalis. He was whistling merrily. As he arrived at the rose-geranium bush at the corner of the gate he stopped as he always did, to pick a spray of the fragrant leaves. Waving, he had soon passed our picket fence and was lost to sight.

The next day was an unusually busy one. With the rising of the sun, how foolish the fears of last night seemed. I smiled as I thought of my own reactions. Everything seems different somehow, at night. Even familiar objects seem strange and distorted thru the shadows cast by the veil of darkness.

Gyp followed my footsteps all day. I simply could not lose him.

"What's the matter, Gyp, were you the prey of your own imagination too last night?"

He wagged his tail in assent and softly whined, pressing his loyal old head against my knee.

After dinner Tom settled himself in the front room to peruse the evening paper while Lewis helped me with the dishes.

"What are you going to give us to eat tonight, moms?" asked Lewis putting his arms around me, giving me one of his bear-hugs.

(Continued Next Month)

Numerology Is Practical— (Continued from Page 26)

facts, but do not start out on any drastic nor new campaign. It is a quiet day.

Oct. 6—When the day vibrates to "3," be social, get happy, entertain your friends. Do something artistic, or finish something you started on a "1" day.

Oct. 7—When the day vibrates to "4," analyse your situation, take account of stock, put order into your actions, budget your time and money.

Oct. 8—When the day vibrates to "5," you can fly "high, wide and handsome," knowing that the cosmic vibrations are full of "pep" and call for action.

Oct. 9—When the day vibrates to "6," think and act in terms of friendliness. This is a day for Mothers, Teachers and conservative business men to accomplish things.

Oct. 10—When the day vibrates to "7," it is well to look within, for the forces are of a spiritual nature. It is a day for finishing tasks with scientific accuracy.

It is a day for lonely meditation rather than social activities—turn your thought away from material things.

Oct. 11—When the day vibrates to "8," do something executive. Organize your activities.

Oct. 12—When the day vibrates to "9," plan something in a wide field—something humanitarian, artistic, broad. Do things for others and send out thoughts of friendliness. It is also a day to finish, rather than to begin.

When the day vibrates to "11" or "22," follow the same sort of activities that you would on a "2" or a "4" day, only with super energy and interest. An "11" day should be filled with inspiration, and a "22" day should make you feel as if you were sitting on top of the world.

More next month—maybe a hint or two about how to find a sweetheart whose vibrations are in harmony with yours.

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