

# The Occult Digest

*A Magazine for Everybody*

**DECEMBER  
1931**

## Edison Speaks

From the grave the Great  
Commercial Light Bearer  
Speaks!

He asks, "Why did I not  
know of YOUR Light? The  
light I gave, men made use  
of to make Slaves of their  
Brothers."

"Is there nothing I can do  
to help spread YOUR Light?  
Millions are given to the  
churches who are keeping men  
in mental darkness—persecut-  
ing and ridiculing the Torch  
Bearers of the Light that lights  
the Soul of men across the  
bar. What can I do to help?"

He was accompanied by  
Andrew Carnegie who an-  
swered him; "You can do  
much."

We answer, "Yes, he can  
do much. His great Soul  
CARRIES ON!"

•  
**FORGOTTEN MEMORIES**  
A Story  
Revealing Life's  
Unity—Past and Present  
•

**AGAIN—We Ask  
DOES  
THE U. S. A. CONDONE CRIME?**

•  
**Cosmic Vengeance**  
•

**Is The "Robot" a  
Modern "Frankenstein"**  
•

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•

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# The Occult Digest

*A Magazine for Everybody*

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WE STAND FOR TRUTH UNMASKED

Make the world safe for INTELLIGENCE

VOLUME 7

NUMBER 12

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in the

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## The Riddle of the Universe!

**W**HY millions of dollars of the tax-payers' money is spent by the Government of the United States of America in collecting income tax from a defaulting tax-payer whose business is prohibited by the Eighteenth Amendment.

Question. Is not the Federal body a party to an act of treason by so doing? Is not the Federal body interfering with Justice in thus condoning the act of the Brothel Keepers, Bootleggers, Gamblers and other Law Breakers?

By what right do these representatives of the Law condone and put the

great seal of the United States of America on these outrages which they do when they collect income tax instead of punishing the guilty offenders?

*The Eyes of all the Nations of the world are on the United States of America for this seeming defiance of Justice.*

—Effa Danelson

If the Eighteenth Amendment is a law why do they not enforce it? If it is not a law, why not stop this steal of the tax-payers' money through these farce court trials?

This great white plague is rapidly spreading its poison into every home. When will the voter strike to kill this Prohibition Cobra and restore this Nation to Sobriety, Safety and Sanity?

# Impressions Never Die

By D. W. STARRETT

It is known today that all substance is made up of congeries of electrons.

The impression of the human form as well as all forms, both objective and mental, never dies. Basically speaking, an impression means electrons that have been taught to know the object or thing which it represents by having had experience with it. Then they dwell within the brain and are sent forth to carry the knowledge of that object in the form of a wave, to all spaces upon the earth and perhaps to infinite spaces. When they are sent forth the impression is known as a mental one.

For instance, the light rebounds from a human form, composed of untold numbers of electrons and passes to another thru the optic nerves to the visual area of the brain. This is known as the afferent flow and, under law, it calls for the efferent flow or a reaction of like electrons. The reaction consists of groups of electrons being sent forth that understand about the part of the human form from which they come. *This is the time of the impression becoming mental.*

We know that this is true of the reaction, for if one keeps up the reaction long enough one can detect the loss of his body on a pair of common scales.

I. See the "Electron"—Richard Millikin, of Chicago University.

If one sits on a scale for three hours after placing it in balance, it will go out of balance from two to three pounds if one concentrates seriously during the time. Work, under law, always implies a loss of the electrons of one's protoplasmic cells.

Under law, one is never the originator of an impression nor does one ever send forth one's electrons except as a reactionary measure. After the electrons are taught to know an object they never forget it, under the law of Habit. Thus, if one dies, it is only the dissemination of one's electrons, but they never die and they carry on their work elsewhere.

The human voice, whether audible or inaudible, is always objective,—made up of measurable electrons,—so, too, are all sensory vibrations. If one dies one's electrons that know one's form inside and out, are still alive and carry the impression (knowledge) of that form to all brains, every instant of time because they fill all space around the earth as they are in reality the electrons of light. One could not endure without the electrons of light that come from the sun.

This explains why one can remember things of the past, such for instance, the beloved form that has passed. When one recalls the form of a person not present

it is the same process as when doing so after one has passed. *Electrons come to the brain that had had experience with that form.*

For instance, kissing in one's dreams proves that one may have an exact duplicate of the reality if the electrons will pass thru the brain. In fact all dreams prove it. If a person or thing is disseminated the electrons that know that form still continue to endure.

One may realize this statement by thinking of an echo. One sends his voice from him and in many cases the electrons come back bringing the knowledge of what one has said as many as five or six times, yet there is positive knowledge that they never cease to come back. If one dropped dead instantly when one sent forth one's electrons, one may realize that his voice would still be alive as long as it takes for the echo to come back five or six times. Then if that be so and they never cease to come back as science has proven, the voice is infinite.

To make this principle still more realistic: If Polaris is four quadrillion of miles away it takes the electrons from the sun after they have rebounded from that body 682 years to reach the earth. When one looks at it one does not see it but only the reflection of it which has been on the way 682 years. If Polaris exploded the instant that reflection of it left the body,—meaning of course the light electrons,—then one could not know of it for 682 years. At the end of that time the picture would not come with sufficient vividness for one to see it and so it would be said that it had passed. In reality the electrons would still be everywhere that knew that form. Thus both mentally and objectively, by what one knows, the electrons endure after the form and voice has passed.

Scientists are beginning to realize that if all music is in the atmosphere all of the time when being played it must be there all of the time under the principles above given. They realize fully that all impressions, sound and mental, are also there.

Music records have been placed in vaults to remain there for one hundred years and then to be taken out and played. Can one doubt that the electrons that were sent there directly from the songstress brain will come forth?

Now one can have one's beloved talk into a dictaphone and at anytime thereafter one may hear that familiar voice. If any endure within a record for say, a hundred years, then one knows that the individual electrons of that brain did not

pass with the dissemination of the body and brain. Why should they not endure within the wood and granite and mortar and human forms after death? The Bible says that Eve partook of the forbidden fruit because the serpent tempted her. This is actually true. But the serpent was not upon the ground as many think but within her blood.

The microscope discloses the fact that human beings have three great divisions of bacteria within their blood, namely, cocci, spirilli and bacilli bacteria. Spirilli and bacilli bacteria are snakelike in form and each knows that they whisper to him and induce wrongful actions. As in the time of Eve, they are still whispering. And so too, are the constructive cells within the blood and flesh. If one receives constructive, intuitive knowledge, one knows that it is one's constructive cells that are whispering to him. If one receives instinctive knowledge of something, one again knows that it is, basically speaking, one's electrons that are whispering to him.

There is no such thing as color; it is merely electrons coming and whispering to the electrons within the brain, the knowledge of these objects.

There is no such thing as sound; it is merely electrons coming to the electrons of the brain with a different vibration from that of color. The same is true of taste, touch, and odor. Thus one sees by what one knows that all classes of electrons are whispering to one all of the time whether one takes heed or not. Consciously and unconsciously, one is purely a reactionary machine in every way that one considers the matter.

Personality is the average of the sum-total of one's reaction to the environment. Mind is one's reaction to the environment. And it is always a physical expression.

Personality, at death, must disappear, because the combination and congregation of different electrons is no more extant. It can never exist again because under the law of chances that specific combination and congregation of good, bad and indifferent electrons can never again exist.

The personality of the group of divine electrons within one *will* endure for they are pure goodness. Thus when all of the electrons bad and indifferent have reached a state of perfection the personality then will surely endure.

Take a typewriter. You imagine it as a whole but it is really built up of many separate ideas. Just so is it with a house or a dress, or a sentence or a book. All are built up of many separate units but all are the embodiment of the original thought.—W. F. Poole.



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Without Fear  
or Favor

# IN TUNE WITH COMMON-SENSE

## Yesterday—Today—Tomorrow

**I**N THE soil of yesterday our feet are planted. In the soil of today our leaves come for the soil of tomorrow brings forth the branches of Life providing yesterday did not become root bound and providing today does its pruning with a sharp lookout for hidden and obstructing growths.

Yesterday left us in a maze of thoughts as yet not understood. Today soothed us and gave us courage for the morrow—that obscure harbor—that unknown world which yesterday fashioned. We wait and watch with muscles taut, mind alert and at its dawning we find we have come only a day's journey from yesterday—today and tomorrow are one—the span of Life held in its elastic grip, coaxing, cajoling, commanding us to march forward at the rising of the Sun and to halt at its setting.

Today gladdens our heart with its welcome and yesterday's tears are forgotten for the time for our eyes have beheld tomorrow's star of Hope and today places on our head the victor's crown and bids us "Goodspeed" for tomorrow's journey. Let us then not say it is the parting of the way when yesterday closed our eyes; neither is it today when we became filled with Life nor yet the tomorrow wherein lays our goal.

Yesterday, Today and Tomorrow are the Trinity of Life—the blessing of Time—the Triune time fulfilling the Law that all may wear the breastplate of Wisdom. 'Tis a sacred memory—a blessed fulfillment and a joyous Hope—these three stages of Life bring for our accounting in the day of our new birth, for Time the Revelator to record for our reward.

## The Hour Has Struck

**T**ODAY, the tide of skepticism has receded. The time for petty prejudices and minute differences to be set aside by those who are on "The Path."

The hour has struck calling for the Patriots of Truth to come forth from their hiding and enter into the conflict against the destroyers of the Temples of Wisdom. Knowledge of Life from whatever well it is drawn or in whatever temple it is housed is the purveyor of Wisdom and a *beacon light* to the traveler on the path according to his power of perception. The oil that feeds the candle giveth Light to him who seeks its ray—those who are blind must have the faintest ray—only the strong can accept the Arc Light.

The hour has struck when no leader of even the largest group can afford to say "I am the *Way* and the *Truth* and the *Light*. By me and by my Light only can you be led." Each group are the representatives of their leader

and each leader depends on the power of his or her sight to penetrate the *veil*.

The hour has struck when each member of any group must carry their own torch—if they would know Life. Each traveler is given a passport by Life when accepting the heritage of the physical casement. Regardless of all theories, all commands, handed down from the ancient days; the hour has struck when each child of Earth must be in a position to say—"I know that if the Masters of old live and teach the prophets of our day my own dear loved ones can talk to me. I know that Nature's Law and no other must be obeyed if I would have communication with the dead."

Master teachers we must have but they must put the torch of Wisdom in the hand of every child that he may not walk in the shadow for they who carry the Torch of Truth in their own hand can not stumble.

Leaders, the hour has struck when unity is imperative or your Truths will perish from the land that gave you birth.

The *enemy* is at your gates. Make haste, repair your broken walls—stand together as one unit that the children of Earth may triumph over Death, the false name for Life.

## Don't Fight Your Impulses

**I**F YOU have set your feet upon the path of Progression or if you desire to obtain Knowledge of the silent Life, your impulse to retire to some secluded spot where not even your closest friend may intrude is the call of the Soul to enter into communication with your over-soul or the Lord of *your* creation.

Your friends will, one by one, lose interest in you; your family may desert you because of your seeming social neglect. These are the things you may expect to follow when the *great* urge to delve into the as yet, unknown world vibration of Life comes to you. Obstruction of this *great impulse* retards the growth of the Soul or Ego as it is sometimes called. Examples of these unfortunate people who have had their impulses retarded and sometimes killed are all about us; some mild forms of insanity are the result of interferences with Psychic impulses by those in authority who are ignorant of the Occult Law (the Law of the Mind). Insanity, known as Obsession, is the result of a prolonged battle for possession of the temple, due to continued interference with the Psychic impulses in the child which prevents its natural development.

A crippled condition of the physical body is caused by some subtle interference in the circulatory system. The urge to be active is constantly interfered with until the body is no longer able to resist and the urge or impulse



# OUR TIMES

By Effa  
Danelson

## EDITORIALS

ceases to fructify and the body becomes crippled and in time helpless.

Scientists have yet to find the seat of the Soul and until they take up the study of the Psychic centers they will grope in the dark. These centers are located in the vital organs of the body and their sentinels are to be found in the palms of the hand, the soles of the feet and in the several joints of the body—such as the elbow, the hip and shoulder. There is one very vital center lying at the small of the back. This center is the impulse center or the drive wheel of your Psychic Universe. When it stops there is trouble all along the line; the brain becomes dulled and your thinking power is cut off. Study your child's impulses and your own and develop rather than retard the Psychic powers.

Let those who scoff grovel in their own wreckage but you, who have Psychic impulses realize that the danger does not lie in their development but it *does* lie in their being submerged or obstructed.

The great men of the world have all been Psychic in their early years even considered queer but their determined *will* conquered their tendency to become morbid and fired them with ambition to succeed until they stand out in history as *masters* in their chosen field.

You do not have to label yourself under any of the various groups. You are a *planet*, a world all your own. Stand on your fixed principle and remain an entity; do not become a nonentity. Act on your own initiative and become a power unto yourself. The world needs the Psychic today. The man of vision is the man who will become the *Savior* of the World.

### Why Speculate?

**E**VIDENCE is yours for the earnest effort—why speculate? You cannot get your evidence through Agnosticism or Religion. Your evidence cannot be plucked like a flower from the rose bush in your garden. Evidence cannot be evoked by a Police magistrate, a medium, a preacher or a priest.

Evidence does not flow into the coffers of the rich or beg the poor to accept it. Evidence becomes a vital, integral part of the Life; it enters sometimes by one door, then another. The hand of Death does not always bring the evidence in its chill, neither does it follow that evidence comes at the behest of the lost or remains away at the command to be gone.

Evidence is that which lays hold of us while we struggle to know yet dare not claim our birthright and gives us no rest day or night until the scales drop from our eyes and we cry out, with all fear gone—"I know I have seen that other Life; I have heard the voices of the dead call-

ing from across that imaginary line. My loved ones have touched my hand and pressed their warm lips to my chilling brow until my pulses beat again with new life."

Evidence, my friends, cannot be measured or weighed by man made laws or man made implements of terror. Evidence comes unbidden and unwelcomed to cheer the hearts of the sorrowing, to help carry the burdens of the heavy laden. Evidence comes when the need is great, to bring that comforter which cannot be bought or sold. Once entering, it never again departs.

Man may revile, persecute, rob, aye even destroy the temple of flesh but evidence remains a beacon light in the Soul, in its journey out. Evidence, the all satisfying elixir of Life comes not at the behest of any man but is ever present in every hour of need.

Why speculate when evidence is in *thyself*—thy guard, awaiting thy recognition. O Man, O Woman! Lay aside your prejudices, your false testimony and hear the voices of your loving dead as they answer your cry of sorrow.

### There Is No Difference

**T**HE man and woman who communicates with those called dead, whether it be our own dear loved one, a helper, teacher, master or guide—makes no difference—The Law is no respecter of person or station—the fact that you are in communication proves the existence of the Law. How you do it or when, the Law does not declare—one may have found a more logical way than another—a more simple method—less tiresome—less time necessary, but in this as in all things that one is compelled to fulfill his own law such as eating, breathing, etc.—rests with the individual himself. You must use your own power of perception.

All the five senses of man can be summed up in one word—*comprehension* and without this sense organ of comprehension all the set rules, lessons, exercises and what have you that are on the market for your aid, are only *crutches*.

You are a Law unto yourself and in the comprehension of that law you are a Light unto yourself also.

Each Cult, Society or faction functions individually but the principles on which they depend for their communication are governed by one and the same law. The law of *At-one-ment* is here and the shades of night (mystery) must be lifted that the universal light may become one great Sun of splendor and in its effulgent glory all humanity will become united and again possess the Garden of Eden in all its richness of the Living Truth made manifest in the hearts of the children of Earth that their lives may be filled with the Inner Light, the Light that never fails.

# Impressions Never Die

By D. W. STARRETT

IT is known today that all substance is made up of congeries of electrons.

The impression of the human form as well as all forms, both objective and mental, never dies. Basically speaking, an impression means electrons that have been taught to know the object or thing which it represents by having had experience with it. Then they dwell within the brain and are sent forth to carry the knowledge of that object in the form of a wave, to all spaces upon the earth and perhaps to infinite spaces. When they are sent forth the impression is known as a mental one.

For instance, the light rebounds from a human form, composed of untold numbers of electrons and passes to another thru the optic nerves to the visual area of the brain. This is known as the afferent flow and, under law, it calls for the efferent flow or a reaction of like electrons. The reaction consists of groups of electrons being sent forth that understand about the part of the human form from which they come. *This is the time of the impression becoming mental.*

We know that this is true of the reaction, for if one keeps up the reaction long enough one can detect the loss of his body on a pair of common scales.

I. See the "Electron"—Richard Millikin, of Chicago University.

If one sits on a scale for three hours after placing it in balance, it will go out of balance from two to three pounds if one concentrates seriously during the time. Work, under law, always implies a loss of the electrons of one's protoplasmic cells.

Under law, one is never the originator of an impression nor does one ever send forth one's electrons except as a reactionary measure. After the electrons are taught to know an object they never forget it, under the law of Habit. Thus, if one dies, it is only the dissemination of one's electrons, but they never die and they carry on their work elsewhere.

The human voice, whether audible or inaudible, is always objective,—made up of measurable electrons,—so, too, are all sensory vibrations. If one dies one's electrons that know one's form inside and out, are still alive and carry the impression (knowledge) of that form to all brains, every instant of time because they fill all space around the earth as they are in reality the electrons of light. One could not endure without the electrons of light that come from the sun.

This explains why one can remember things of the past, such for instance, the beloved form that has passed. When one recalls the form of a person not present

it is the same process as when doing so after one has passed. *Electrons come to the brain that had had experience with that form.*

For instance, kissing in one's dreams proves that one may have an exact duplicate of the reality if the electrons will pass thru the brain. In fact all dreams prove it. If a person or thing is disseminated the electrons that know that form still continue to endure.

One may realize this statement by thinking of an echo. One sends his voice from him and in many cases the electrons come back bringing the knowledge of what one has said as many as five or six times, yet there is positive knowledge that they never cease to come back. If one dropped dead instantly when one sent forth one's electrons, one may realize that his voice would still be alive as long as it takes for the echo to come back five or six times. Then if that be so and they never cease to come back as science has proven, the voice is infinite.

To make this principle still more realistic: If Polaris is four quadrillion of miles away it takes the electrons from the sun after they have rebounded from that body 682 years to reach the earth. When one looks at it one does not see it but only the reflection of it which has been on the way 682 years. If Polaris exploded the instant that reflection of it left the body,—meaning of course the light electrons,—then one could not know of it for 682 years. At the end of that time the picture would not come with sufficient vividness for one to see it and so it would be said that it had passed. In reality the electrons would still be everywhere that knew that form. Thus both mentally and objectively, by what one knows, the electrons endure after the form and voice has passed.

Scientists are beginning to realize that if all music is in the atmosphere all of the time when being played it must be there all of the time under the principles above given. They realize fully that all impressions, sound and mental, are also there.

Music records have been placed in vaults to remain there for one hundred years and then to be taken out and played. Can one doubt that the electrons that were sent there directly from the songstress brain will come forth?

Now one can have one's beloved talk into a dictaphone and at anytime thereafter one may hear that familiar voice. If any endure within a record for say, a hundred years, then one knows that the individual electrons of that brain did not

pass with the dissemination of the body and brain. Why should they not endure within the wood and granite and mortar and human forms after death? The Bible says that Eve partook of the forbidden fruit because the serpent tempted her. This is actually true. But the serpent was not upon the ground as many think but within her blood.

The microscope discloses the fact that human beings have three great divisions of bacteria within their blood, namely, cocci, spirilli and bacilli bacteria. Spirilli and bacilli bacteria are snakelike in form and each knows that they whisper to him and induce wrongful actions. As in the time of Eve, they are still whispering. And so too, are the constructive cells within the blood and flesh. If one receives constructive, intuitive knowledge, one knows that it is one's constructive cells that are whispering to him. If one receives instinctive knowledge of something, one again knows that it is, basically speaking, one's electrons that are whispering to him.

There is no such thing as color; it is merely electrons coming and whispering to the electrons within the brain, the knowledge of these objects.

There is no such thing as sound; it is merely electrons coming to the electrons of the brain with a different vibration from that of color. The same is true of taste, touch, and odor. Thus one sees by what one knows that all classes of electrons are whispering to one all of the time whether one takes heed or not. Consciously and unconsciously, one is purely a reactionary machine in every way that one considers the matter.

Personality is the average of the sum-total of one's reaction to the environment. Mind is one's reaction to the environment. And it is always a physical expression.

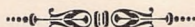
Personality, at death, must disappear, because the combination and congregation of different electrons is no more extant. It can never exist again because under the law of chances that specific combination and congregation of good, bad and indifferent electrons can never again exist.

The personality of the group of divine electrons within one will endure for they are pure goodness. Thus when all of the electrons bad and indifferent have reached a state of perfection the personality then will surely endure.

Take a typewriter. You imagine it as a whole but it is really built up of many separate ideas. Just so is it with a house or a dress, or a sentence or a book. All are built up of many separate units but all are the embodiment of the original thought.—W. F. Poole.

# There Is No Death

[The following frequently quoted poem, sometimes credited to Bulwer (Lord Lytton), was written by J. L. McCreery, a native of Iowa, and at one time editor of the Delaware County Journal of that state. It was first published in Arthur's Home Magazine in 1863. Information and contribution from Charles J. Clarke.]



There is no death! The stars go down  
To rise upon another shore,  
And bright in Heaven's jeweled Crown  
They shine forevermore.

There is no death! The forest leaves  
Convert to life the viewless air;  
The rocks disorganize to feed  
The hungry moss they bear.

There is no death! The dust we tread  
Shall change beneath the summer's showers  
To golden grain, or mellow fruit,  
Or rainbow tinted flowers.

There is no death! The leaves may fall,  
The flowers may fade and pass away,  
They only wait through wintry hours  
The warm, sweet breath of May.

There is no death! The choicest gifts  
That Heaven kindly lent to Earth,  
Are ever first to seek again  
The country of their birth.

And all things that for growth or joy  
Are worthy of our love or care;  
Whose loss has left us desolate,  
Are safely garnered there.

Though life becomes a dreary waste.  
We know its fairest, sweetest flowers,  
Transplanted into Paradise  
Adorn immortal bowers.

The voice of bird-like melody  
That we have missed and mourned so long,  
Now mingles with the angel choir  
In everlasting song.

There is no death! Although we grieve  
When beautiful, familiar forms,  
That we have learned to love are torn  
From our embracing arms.

Although with bowed and breaking heart,  
With sable garb and silent tread,  
We bear their senseless dust to rest  
And say that they are "dead."

They are not dead! They have but passed  
Beyond the mists that blind us here  
Into the new and larger life  
Of that serener sphere.

They have but dropped their robes of clay  
To put their shining raiment on;  
They have not wandered far away—  
They are not "lost" or "gone."

Though disenthralled and glorified,  
They still are here and love us yet;  
The dear ones they have left behind  
They never can forget.

And sometimes when our hearts grow faint  
Amid temptations fierce and deep,  
Or when the wildly raging waves  
Of grief and passion sweep,

We feel upon our fevered brow  
Their gentle touch, their breath of balm,  
Their arms enfold us, and our hearts  
Grow comforted and calm.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead.

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

A Series of Twelve Astrological Articles

By C. J. COFFMAN

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

**Y**OUTHFULNESS is your keynote if you are born between November 21 and December 20. Jovial and congenial, you are liberal in mind and spirit. Most of your friends would consider your virtues major and your vices minor.

You are one of those fortunate beings whose impulses are correct nine times out of ten. Yet your generosity sometimes overcomes your judgment and you are led into extravagances which benefit only the other person. You knew better, but your heart would not let you do better.

### *Steadying Force Needed*

With your strong intuitional mind so often controlled by big-hearted emotions it is essential that you acquire the steadying force of a firm, reasoning mind.

This guiding hand may be found in a lover of the Libra sign, born between September 22 and October 21. Your planet, Jupiter, signifying generosity and prosperity, would blend with his planet, Venus, which gives him his strong appreciation of love, art, woman and the home.

If the social side of your nature is inclined to run away with your better judgment you would do well to take on a more sombre influence. This might be found under the sovereignty of Saturn, in the sign of Aquarius, a man born between January 20 and February 19.

Being such a natural gambler, you may depend upon the certainty of your hunches. This makes you very daring at times, both in physical courage and in your occasional defiance of public opinion.

### *Apt To Be Eccentric*

Now and then this combination may lead to eccen-



*C. J. Coffman*

tricitities in dress. This must be watched if you are seeking a husband, for most men prefer quietness in the woman they intend to marry, whether she be blond or brunette.

One of the great dangers you face in affairs of the heart is your emotion of pity. That's your weakness now and can easily lead to your being so sorry for some poor "misunderstood" man that you will take him right under your wing and burn your heart out because of him.

One of the types most capable of working you this way against your own better judgment would be a man born between June 20 and July 21.

### *A Natural Traveller*

Being one of those natural travellers, making friends with everybody on boat or train, you

might come across another seasoned veteran of the road who can set your heart aflutter by his chivalrous attentions. He will be a real playboy, matching your audacity with dash and prowess. This lover is born between March 20 and April 19.

As for settling down and establishing a home or mind-ing the baby, do not expect too much. Like yourself, he is a flame of fire.

A few of your fellow-travellers in Sagittarius are Greta Garbo, Jane Cowl, Lillian Russell and Mrs. Fiske.



# Is The "Robot" A Modern "Frankenstein"?

By DR. AXEL EMIL GIBSON

**T**HERE is a fundamental difference between "Intelligence" and "Intellectuality." The former refers to any form or expression of individual consciousness—from instinct to intuition—from the "subconscious" to the "super-conscious"; while the latter covers a mere single department of this consciousness—the sense-governed, sense-stimulated, sense-instructed brain-mind.

Now, the "Intellectualist" is an individual, who derives his entire knowledge from the material side of nature, as reported and interpreted to him by his five physical senses. His mental relation to the Universe is consequently settled—once and for all. The World, as he sees it, is a huge mechanism, self-generated and self-sustained, in which every aspect is an inevitable consequence of physico-chemical processes.

It is this "Intellectualism" that is back of our present "machine-age" with its sensuous emotions, mechanical speed, and chemical triumphs. "Intellectualism" is at once the cause and effect of our mechanical age. The "Intellectualist" thinks in terms of mechanics; acts, feels and enjoys himself, in the pursuit of mechanistic-sense-governed aims, giving value and credit to no other expression of intelligence than what has entered his mind over the conductors of his physical senses.

It is obvious that the "Intellectualist" cannot accept any theory which is not based upon the logic of concrete observations. Business, science, philosophy, art, literature—morality itself—can derive their energy and motive from no other source of intelligence than from precisions of the decimal scale, the affinities of the chemical process or the calculations through mechanic balances.

In other words, the "Intellectualist" builds his theories and faith in life on the shifting sands of form and appearances, having no other guide to follow than the fragmentary and halting logic, which in court-procedures is known by the term: "CIRCUMSTANTIAL EVIDENCE."

### *"Intellectualism and Relativity"*

No harder criticism could hit the "Intellectual" system, than the conclusions reached by the greatest sage of modern times, Albert Einstein, whose discoveries

make evident that our whole intellectual world-conception—from Aristotle to Newton—is based upon a gigantic intellectual sense-delusion, arising in and through the failure of the mind to see the stability and reality behind the changing forms and expressions of physical matter.

In his increasing difficulty to secure a fulcrum for his mental lever by which to lift his problems of life, the "Intellectualist" has discovered a way how to shift the responsibility from his own inefficient mentality over to the staggering accuracy of a staff of metal-mechanic "Robots." With an ingenuity almost beyond comprehension, these "Robots" are equipped with power to relieve our intellectual minds from the strain and struggle, involved in the responsibility of solving the problems that arise in our commercial and industrial existence.

The role played by the Robot in our commercial and industrial institutions, is already revolutionizing our methods of banking and finance. Substituting the personal element in our business, the Robot shows an efficiency and precision that challenges the intelligence of its own inventor; the ingenuity of the human mind itself.

### *The Marvels of the Robot*

Something almost uncanny in its seeming human intelligence is facing us in the intellectualization of the machines in terms of Robots. Almost every day the world is startled by some new miracle in automatic machinery. Robots have been placed as pilots in air-planes, and able to steer the plane to a safe landing at times, when an impenetrable fog caused the human pilot to lose himself in "blind-flying." With unerring accuracy the Robot completed the route, landing the plane in the air-port registered in the mechanism.

The other day the Department of Agriculture received reports that a mechanical Robot is picking "Boll Weevils" in the cotton fields of Southern California. The work of this boll-picking Robot is more satisfactory, both in speed and accuracy than when done by human beings.

In the Westinghouse Laboratories, a mechanical man has been invented that performs the functions of a Drill Sergeant, equipped with the intelligence of automatically putting an Infantry Squad

through a Drill. The words of command are perfect, both in distinctiveness and tempo, and the possibility of drilling large bodies of recruits under a Robot Officer has already proved itself a perfect success.

The Roto-lacter is another device, which is capable of taking charge of the milking and grooming departments of an up-to-date dairy. This machine, with nothing short of human intelligence, performs with flawless accuracy the milking and grooming of 240 cows per hour, or four cows a minute. The first machine was installed in Mr. H. W. Joffers' Dairy in Plainsbarrow, New Jersey.

In the United States Patent Office, a device is waiting for patent which is on the principle of a nickle-in-the-slot machine and is able to supply accident insurance policies to travelers, performing every detail of secretarial work with the accuracy required for its acceptance as a perfect legal document.

### *The Robot in Art-Life*

But the introduction of the Robot with its mentalized mechanism is not limited to the fields of industry and commerce; the Robot is entering the field of art itself, where it is masquerading in terms of music and painting, in response to conceptions and fancies of the human intellect. Nothing more unmistakably demonstrates the "rule of intellect" in modern music than what is termed "JAZZ," by which the musical impulse is passing from its classic domain of soul and feeling, into the domain of sensation and intellect. Thus intellectualized by sense-life the musical thought-form, generated in the mind of the composer, becomes a mental functioning capable of registering sound-currents into compositions of Jazz-music.

This thought-form becomes the "Robot" of music, and capable, through an ethical debauching process, to convert or pervert the tonal elements of legitimate music into intellectual, fantastic rhapsodies. The composers in our machine age, prepare their music very much under the same publicity urge and commercial salesmanship, as the political office seeker prepares his campaign oratory. Compared to classic music, Jazz is intellectual barbar-

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# Numerology Is Practical

A series of 12 lessons constructed by MARY ADAMS  
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Mary Adams

Eleventh Lesson—The Essentials of a Complete Analysis

**M**Y desk is covered with letters—friendly letters that I greatly appreciate but in many of them there is a phrase which makes me stop and think. This is it: "I don't exactly understand." Of course there are things which, at first, seem a bit hard to understand. Then too, many readers have not seen the first few lessons, and have not had the fundamentals. Some seem to think that Numerology is a parlor trick—something like pulling a rabbit out of a silk hat. Some mix Numerology with Astrology, not stopping to realize that Astrology is based entirely on the stars; and Numerology is based on names and numbers. Two entirely different sciences—both ancient beyond calculation; both leading to the same goal,—the analysis of character and the understanding of life and one's place in the world; and each one proving and supplementing the other; neither one belonging in the class of "fortune telling."

An Astrological chart and a Numerological chart, should and do, reveal the same characteristics. An Astrological forecast and a Numerological forecast should and do, reveal the same tendencies. Both are KEYS TO LIFE which make Life easier to understand and easier to live. I have taken for my motto, "Know Thyself—What thou art and what thou canst become." There is tremendous power in that phrase, *Know Thyself*. The word

K N O W  
2 5 6 5 =9

the word

T H Y S E L F  
2 8 7 1 5 3 6 =5

9 plus 5 equals 5; and 5 is the Life (5) number. It is the number that represents

Experiences (5) and Character (5). Consider the remainder of the motto and write out of the numerical number of each word, thus: What (7) thou (10) art (3) and (10) what (7) thou (10) canst (3) become (8) 5812=7, 2863=10, 192=3, 154=10, 5812=7, 2863=10, 31512=3, 253645=8. Now add 7-10-3-10-7-10-3-8=58, and reduced equals 4, which is the logical, reasoning and analytical number. So that you see the phrase in numbers, means exactly what it does in words, understand yourself or mankind; examine your experiences; analyze your character; so that you may know why you are here on this earth and how you can best use your talents and personality to build a satisfactory destiny.

Those of you who are interested in advertising, in finding pen names, stage names, names for some business or enterprise, should use the method explained above to find the right vibrations to express their aim or purpose. They should remember that a business or a firm name may be analyzed exactly as if it were a person.

Now to get back to our subject proper for this lesson—how to set about analyzing a name. This will be a review for those who do understand and a help to the new readers who do not know exactly "what it is all about."

Every Character Analysis must include a few essential points and may include others as one advances in the understanding of Numerology.

*First:* The ORIGINAL NAME must be analyzed,—for the VOWELS, represent the Talents with which you were born; the CONSONANTS represent your Personality or the effect you have on other people; and the Total Name represents your Destiny or Vocational Qualifications. This original name indicates your early environment. Your original surname shows the qualities and traits you inherited from your father.

*Second:* The Birth Path indicates the lessons you learned in former incarnations and shows what work you have come to accomplish in this life. From it you can tell what qualities you need to develop, and what your vocation should be.

*Third:* Your present name or present signature indicates your present environment and present field of activity. It is here that changes should be made, if harmony is lacking. By *harmony* we mean that the total present name should be odd, if the Birth Path is odd; even, if the Birth Path is even; and the number of the present Destiny should be identical with

or higher than the Birth Path. For example if the Birth Path is 3, the Destiny should be 5, 7 or 9. Both 11 and 22 are considered even numbers because when they are reduced they become 2 and 4. 10 is considered an odd number because when reduced it becomes 1. If either the Birth Path or the Destiny equal 20, 30, 40, etc., the vibration must be considered as 2, 3, 4, etc. Super number 11 and 22 must be considered first as giving super power to the vibration with which it is associated and then it must be reduced to lowest terms. For example 11-6, must first be considered as giving super power to the 6; then it should be reduced, added to the 6 and considered as 8.

*Fourth:* Look for the TYPE of the person you are analyzing. This is shown by the first vowel of the name, influenced by the preceding consonant (if there is one). For example, Mary is a woman of creative ability and originality (a, 1) along logical (m, 4) lines. Carl shows originality along artistic lines. Any name beginning with a vowel, shows more strongly the characteristic of the vowel than if it were modified by a vowel. For example, *Edna* is more versatile and restless than *Genevieve*; *Albert* is more strongly a pioneer than *Gale*.

*Fifth:* Find the KEYNOTE. It is frequently a good plan to find the Keynote of both the original name and present signature. This is done by counting the letters of the entire name or entire signature. For example, Charles Augustus Lindbergh has the original Keynote, 6, which indicates that he was reliable and trustworthy. The Keynote of his present signature—Charles A. Lindbergh is 8, showing that his executive ability has come to the front.

*Sixth:* Next consider the Angle or Viewpoint. Up to 50 years of age, this is found by adding together the month and day of the Birth Path; from then on, add together the day and the year. For example, Lindbergh was born February 4, 1902. His angle on life, or his viewpoint is 6, showing that he assumes responsibility and is always to be relied upon. Calvin Coolidge was born July 4, 1872. Since his 50th year his angle on life has become 4, analytical and introspective.

*Seventh:* Everyone wants to know where his Pinnacle of Success lies. This is found by adding together the month and the year of the Birth Path. This shows the line of activity in which the person should find the greatest success. Lindbergh's Pinnacle is 5, showing that his success

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# World Depression—Cause and Cure

By CHARLES GARDNER

IT STANDS to reason, man's most reliable weapon, that every effect must have an underlying cause. If the effect is world wide, whether it be desirable or otherwise, the cause must also be of a universal nature. In other words: the cause must have its birth at the very foundation of civilization. It stands to reason, that civilization is founded on some form, of enlightenment, which has gradually led up to universal education. It will at once be seen, how the growth and development of the world life corresponds to the growth and development of the life of the individual. A thing that could not be otherwise, because the world life is created out of an aggregation of individuals. When it has been agreed upon, that the world life is only a reflection of the life of the individual, it must be admitted that the effect manifested in the world, has its cause in the individual. If this premise is correct, to attempt to alter the effect, without first altering the cause, must continue to be a fruitless task.

It would appear that prosperity consists of possessing enough of the world's goods, to be able to indulge in all the fruits of scientific research. In the production of material commodities, some are of a finer texture, also of finer workmanship, than are others of the same use. This is a reflection of the life of different individuals, where the texture depends upon the workmanship. The strife and confusion in the world, arises from the unequal distribution of what is produced, a condition that can only be remedied by bringing all individuals, which goes to make up the life of the world, to the same texture. This greatest of all things can only be achieved, when desire is stronger for character building than it is for material possession.

Trade and commerce is absolutely essential to the world life, if the world life is to enjoy the fruits of the whole world. In all world commerce there is always some medium of exchange, which is universally called money. The money may be gold, silver, copper, checks, promissory notes, or even an exchange of articles. In the world commerce, it will be seen there is always a giving of one value for another; there is no expectation of receiving something for nothing. World commerce has been attacked by pirates, or those trying to get something for nothing, but their treatment is death when caught. The social status of the world, at the present time, is suffering from the ailment of trying to get something for nothing, the cause of which will be discovered in the department of education. If the remedy for world de-

pression is to be located, it will have to be traced back to its source. When the source has been discovered, the cause of all depressions must be eliminated. The channel that leads from cause to effect, must be cleared of all uncertainty. So long as we have traced the world activities to the activities of the individual, the education, culture, and refinement must be the first cause of the world's activities. The new-born babe, which is the beginning of the human race, must pass through countless changes, before he has reached the age of seventy years. During this lapse of time, much has been forgotten that should have been remembered, and much has been remembered that should have been forgotten. It must be within the recollection of every individual; a time when he was in a state of consciousness that was innocent of any unfairness. This consciousness of peaceful innocence, which is more precious than all the wealth of the world, must be recovered from the camp of the enemy, guilt and confusion, if stabilized commerce is to be established, and world peace restored. There is nothing short of perfect innocence, in all the activities of life, that can dispel all manner of suspicion, mistrust, and confusion, and bring joy and peace to the hearts of all. It is only the innocent that is called life, the guilty is called death. The first innocent has to die, because it is without knowledge, so innocence must be born again, the second birth of innocence will be with knowledge. Life being endless, as it evolves in cycles, must always be a return to the source. If life is innocent at its source, as it is depicted by the little child, there must eventually be a return to innocence. If life is guilty at its source, as it is depicted by the world, with all its strife and confusion, there is nothing better to be hoped for than what we have at present. It is up to every individual, to give his whole heart, mind, soul and strength, to the restoration of innocence, to be lord of the creation, or continue to serve a guilty conscience.

So long as the eyes were placed in the face instead of in the back of the head, it will be easier to read the book of life from the beginning of the creation, than it will be to read it from an imaginary completed creation. It must also be recognized that different names are given to individual phases of character, or the different elements of which life is composed. It is necessary to have a comprehensive understanding, coupled with universal knowledge, to be able to return to the source of life, after it has been abandoned for the imagination. But after the imagina-

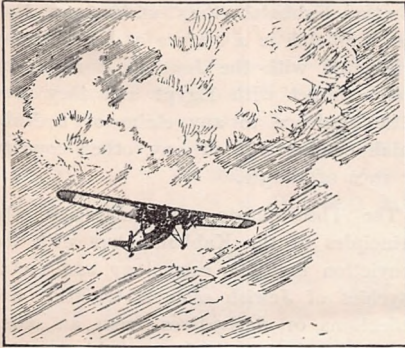
tion has ceased to give pleasure, and has become too odious to be borne, there is a willingness to turn back to the first love, the consciousness of innocence, called the wombman, also called Eve, the mother of all living. The wombman, or woman, must struggle long with the mystery of life, even to Mary, the bitterness of the long travail, before the perfect is made into a man, or brought into a state of manifestation, as the normal condition of the world life. When we are dealing with universal life, we are dealing with character, not with form, even though character must have some form of expression. The world of form is not a creation, it is a formation. The difference between form and character is not to be confused, if the problem is to be solved accurately. If the student in mathematics should become confused between the figures and the principal, the result would be uncertainty. So to get at the very beginning of things, there will be a great deal of deliberation, and absolutely no confusion. It must always be remembered that haste makes waste, a thing partly done, must be done over. Half doing may become a habit with the strength of a giant, which will have to be slain before the habit of doing a thing completely can be established. There is a time of play, which belongs to the child. There is also a time of work, which belongs to the man when childish things are to be laid aside.

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# The Plane From Mars

By AIMEE TORRIANI



Then we distinctly heard a cry that seemed to pierce above the burr of the motor.

If we had not been so interested in our careers on the talking screen, I believe we might have made a valuable discovery for this earth from the spirit world. But as I say our little gang of girls had only one paramount thought—that of becoming picture stars, so even this thrilling experience remained in the recesses of memory when we got back to Hollywood in the whirl of looking for jobs.

Several months ago Bunny, Babs and I found we'd only seventy-five cents between us and Starvation—we'd weathered the storms of Hollywood before, but this time things looked blacker than tar so when Babs made this suggestion we gladly fell into her plan.

"Let's go up on the hill," Babs said, "and consult old Peter, he may have a word of advice to give us. We'll buy a box of crackers and a bar of chocolate and take our warm coats. We'll stay on the hill until after sundown, the peace that the heights will bring to us will sooth our troubled spirits. Most of us never rise above the sidewalks—come let us go to the clouds."

Babs was the dreamer, she often spoke of leaving her body, of communicating with the spirit world. Bunny and I laughed at all this, we were of the earth-earthy.

Still we loved to go off with Babs and have her tell us about spirit control and communication with those who had passed beyond. Bunny often said, "I think it's all bunk but I like to hear about it." I was very skeptical myself but this experience I can swear to as seeing and hearing as distinctly as I do the ordinary things of this workaday world.

Bunny, Babs and I paid our little visit to Peter the Hermit—an interesting old hill Billy who lives on the summit of a mountain, he has a dog, a cat and a don-

key. He makes a few dollars in the spring of the year, peddling fertilizers from door to door, does a bit of extra work on the screen when the "moom-pitcher papas" have a run on the Bible. He walks about barefooted, blessing every man, woman, child, beast and bird, with whom he comes in contact. Along the Boulevard you will often hear Peter's voice shouting cheerfully: "Top of the mornin' to ye—and God's speed go with ye."

We all felt better after leaving this simple soul, he waved and called to us until we were far up the adjoining hill.

We walked farther than we thought to, when we dropped to the ground the sun was falling swiftly into the Pacific, which we could see plainly from the hilltop. Catalina Island looked like a wee dot of jade in a sea of shimmering gold. The studios and bungalows of Hollywood and the neighboring towns looked like the toy department in Wannamakers. The

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## Vision

HARRIET PACKARD

To me 'tis but a marble square  
A block of pure white stone.  
Beautiful, but commonplace,  
Naught sets it off alone.

But to the Sculptor's glowing eye  
There is no marble square,  
Imprisoned in that solid stone  
He sees an image there.

Transparent is that block, as ice,  
And with a cunning rare,  
The Master Hand will liberate,  
Set free that form so fair.

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only thing that seemed close to us was the sky.

For a time we were silent, Bunny opened the crackers and the chocolate bar. "Let's eat, for tomorrow we die," chimed Bunny.

"Nice cheerful sentiment for you to utter, up here where we should think, feel and affirm only constructive sentiments." Babs was always most attractive when "preachy."

"Let us get in tune with the Infinite," Babs continued, "become one with the Universal Life Force, forget the things of earth. Throw away ambition 'by that sin fell the angels.' After all what would success on this talking screen mean to any one of us, but a few years of illegitimate luxury, a few husbands and lovers—our pictures on the magazine covers—and then what?"

No one answered Babs, personally I

felt very much the way she did that night, so there was no argument, we sat watching the day die a beautiful, glorious, colorful death—if only man could die amid such beauty and splendor. The night was born on the soft purple couch of the passing day.

It was a hot night for California, the lights twinkled below as if in competition with the myriads of stars above. Of course we talked lots more than I'm putting down—the hours slipped by, it was almost midnight when I looked at my radium turnip on my wrist.

"Let's go to sleep surely wisdom will come to us so close to the heavens," I suggested.

We were all about to drop off to sleep when we heard a loud burring—we all recognized the strange hum of the "air bird"—one hears airplanes day and night in Hollywood, so there was nothing strange about that, but as we sat up to listen, this sound was different. It had a musical sort of two-tone effect.

"Wonder whose machine that is, maybe it's one of the boys we know," Babs said—she went up almost everyday with one of the boys out at the Glendale field. "My no, it can't be, they'd never be flying about these mountains at night for no special reason."

"Perhaps they are looking for us," put in Bunny.

Then we distinctly heard a cry that seemed to pierce above the burr of the motor, which as I have said was musical and not as loud as that of most machines. We stood up and suddenly we saw what looked to be a perfect airplane of fleecy white clouds, it seemed so close to us that we all put up our hands to touch it.

We all shouted "who—whoo" but needless to say our voices evaporated into the air like grains of sand sink into the ocean. The plane flew about us, it seemed to be hovering within a radius of not more than a few hundred feet.

"I'm afraid," I was guilty of saying.

"What are you afraid of?" Babs said bravely. "It's just vapor, even I who believe in communication with the spirit world, cannot see how this can be anything. Perhaps it's a reflection of some sort. Surely an airplane could not have a ghost."

The hum of the motor was silencing, puffs of vapor still whiter than the flimsy stuff the plane was made of came blowing about us, and as plainly as I've ever

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# World Depression—Cause and Cure

By CHARLES GARDNER

**I**T STANDS to reason, man's most reliable weapon, that every effect must have an underlying cause. If the effect is world wide, whether it be desirable or otherwise, the cause must also be of a universal nature. In other words: the cause must have its birth at the very foundation of civilization. It stands to reason, that civilization is founded on some form, of enlightenment, which has gradually led up to universal education. It will at once be seen, how the growth and development of the world life corresponds to the growth and development of the life of the individual. A thing that could not be otherwise, because the world life is created out of an aggregation of individuals. When it has been agreed upon, that the world life is only a reflection of the life of the individual, it must be admitted that the effect manifested in the world, has its cause in the individual. If this premise is correct, to attempt to alter the effect, without first altering the cause, must continue to be a fruitless task.

It would appear that prosperity consists of possessing enough of the world's goods, to be able to indulge in all the fruits of scientific research. In the production of material commodities, some are of a finer texture, also of finer workmanship, than are others of the same use. This is a reflection of the life of different individuals, where the texture depends upon the workmanship. The strife and confusion in the world, arises from the unequal distribution of what is produced, a condition that can only be remedied by bringing all individuals, which goes to make up the life of the world, to the same texture. This greatest of all things can only be achieved, when desire is stronger for character building than it is for material possession.

Trade and commerce is absolutely essential to the world life, if the world life is to enjoy the fruits of the whole world. In all world commerce there is always some medium of exchange, which is universally called money. The money may be gold, silver, copper, checks, promissory notes, or even an exchange of articles. In the world commerce, it will be seen there is always a giving of one value for another; there is no expectation of receiving something for nothing. World commerce has been attacked by pirates, or those trying to get something for nothing, but their treatment is death when caught. The social status of the world, at the present time, is suffering from the ailment of trying to get something for nothing, the cause of which will be discovered in the department of education. If the remedy for world de-

pression is to be located, it will have to be traced back to its source. When the source has been discovered, the cause of all depressions must be eliminated. The channel that leads from cause to effect, must be cleared of all uncertainty. So long as we have traced the world activities to the activities of the individual, the education, culture, and refinement must be the first cause of the world's activities. The new-born babe, which is the beginning of the human race, must pass through countless changes, before he has reached the age of seventy years. During this lapse of time, much has been forgotten that should have been remembered, and much has been remembered that should have been forgotten. It must be within the recollection of every individual; a time when he was in a state of consciousness that was innocent of any unfairness. This consciousness of peaceful innocence, which is more precious than all the wealth of the world, must be recovered from the camp of the enemy, guilt and confusion, if stabilized commerce is to be established, and world peace restored. There is nothing short of perfect innocence, in all the activities of life, that can dispel all manner of suspicion, mistrust, and confusion, and bring joy and peace to the hearts of all. It is only the innocent that is called life, the guilty is called death. The first innocent has to die, because it is without knowledge, so innocence must be born again, the second birth of innocence will be with knowledge. Life being endless, as it evolves in cycles, must always be a return to the source. If life is innocent at its source, as it is depicted by the little child, there must eventually be a return to innocence. If life is guilty at its source, as it is depicted by the world, with all its strife and confusion, there is nothing better to be hoped for than what we have at present. It is up to every individual, to give his whole heart, mind, soul and strength, to the restoration of innocence, to be lord of the creation, or continue to serve a guilty conscience.

So long as the eyes were placed in the face instead of in the back of the head, it will be easier to read the book of life from the beginning of the creation, than it will be to read it from an imaginary completed creation. It must also be recognized that different names are given to individual phases of character, or the different elements of which life is composed. It is necessary to have a comprehensive understanding, coupled with universal knowledge, to be able to return to the source of life, after it has been abandoned for the imagination. But after the imagina-

tion has ceased to give pleasure, and has become too odious to be borne, there is a willingness to turn back to the first love, the consciousness of innocence, called the wombman, also called Eve, the mother of all living. The wombman, or woman, must struggle long with the mystery of life, even to Mary, the bitterness of the long travail, before the perfect is made into a man, or brought into a state of manifestation, as the normal condition of the world life. When we are dealing with universal life, we are dealing with character, not with form, even though character must have some form of expression. The world of form is not a creation, it is a formation. The difference between form and character is not to be confused, if the problem is to be solved accurately. If the student in mathematics should become confused between the figures and the principal, the result would be uncertainty. So to get at the very beginning of things, there will be a great deal of deliberation, and absolutely no confusion. It must always be remembered that haste makes waste, a thing partly done, must be done over. Half doing may become a habit with the strength of a giant, which will have to be slain before the habit of doing a thing completely can be established. There is a time of play, which belongs to the child. There is also a time of work, which belongs to the man when childish things are to be laid aside.

It is reasonable to believe the human baby to be the beginning of the human race, or, man in the making as we know him. So long as there was a human child, there must also have been human parents. It is to be remembered that this is only a formation, not a creation, as yet the character of life is unknown. The child at its birth, is only a little ball of flesh, a form that is devoid of the expression of character. After the breath of life enters into the child, which it is called, it becomes expressive. The first breath that functions in the child, is the breath of nature, so he first learns to live naturally after the form. After the natural comes the spiritual, which is the creation, or the manifestation of character, in the image and likeness of the source of life, called God, the Elohim, or seven spirits of creation. During the first year of the life of the child, he spends far the greater part of his time in sleep. There must be a good and sufficient reason for sleep, more than is revealed in nature, to make it so fruitful. When the natural man goes to sleep, to him it is the shadow of death, because he is not intelligent of the law of dream. The natural man is in-

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# What Is Mysticism?

By H. RAYMOND BLAND

IT SEEMS a strange, strange thing to me that the terms Mysticism and Religion still continue to be confused. I cannot understand why intelligent, thinking people anywhere have to mix these two things; in truth, call Mysticism a form of religion, when actually, one hasn't a thing to do with the other in my way of thinking. Yet, so many people seem to believe that Religion is so closely allied with Mysticism.

We are living in an age when enlightened people are turning away from the Burning Bush and looking not at the Stars of the Heavens, but at the Universe of the Stars.

Mysticism, to me, is but a term for Universal Intelligence and in no way is mixed up with what the average person calls Religion. We are not living in a Universe of Religion; we are living in a Universe of Intelligence, vibrant, dominant, with as much of what the layman calls God one place as another and I sincerely believe that the sooner we come to understand this fully the sooner we all shall find greater happiness. We speak of Soul, of Body, of Mind. I like to speak of Universal Vibration; to compare our bodies to radio receiving sets, one here that works beautifully, picking up all the wonderful vibrations; another not quite so good and still another far worse.

Some persons have magnificent bodies, well formed, mentally, physically and sexually and these people are more of what we call Psychic, for the functioning powers for receiving and disseminating are greater. We may say, truthfully, that they have, for the time being at least, reached the perfect stage or state of attunement. Their Minds and Bodies are in greater harmony with the Great Universe. To prolong such Attunement, then let them hold close to perfection in bodily attainments. Let them sleep enough to keep pink, round, velvet-smooth bodies, exercise enough for limber limbs and seek not Religion as some form of Scintillating Salvation but seek those Masterful Vibrations of the Universe which are there for the Masterful of Body and Mind to receive.

Such a state of being to most people often is looked upon as a state of Mysticism, for they say of one, "He is very Psychic." The truth of the matter is that that person has simply gone further in the co-ordination of his particular segment, section or Entity of Mind with All that Is Mind; the Composite, ever-present Mind of the Universe, all about us every day, making us what we strive to be. Fate, interlacing and entwining things and be-

ings through our Vibratory influences.

All consciousness, high or low, is but Mental. Concept and Precept are born of the mind.

Man, in his constant groping has but touched a small portion of the sum total or the Quintessence of Universal Consciousness. He will only reach the Higher States as he develops his faculties, the Brain Cells, for the reception of the vibrations. When his brain machinery wears out, then his state of Consciousness becomes lessened. He begins then, to grope for Something that he has lost.

The greater the Vibration within us, the greater our capacity for enjoying Life for then only do we feel our Oneness with things; then only are we relaxed and peaceful.

Our imaginations encompass the whole of the Universe in one bounding sweep; we See and Behold, not only the things personal to us but the pattern woven about the lives of others. Our eyes shine with a

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## Transition

*Dictated to May Byron by her mother who died two years ago*

You are weeping but why weep?  
She is sleeping, let her sleep.  
Green grass waving o'er her grave  
In the night wind, let it wave.

She would say "this is not I;  
Come away and let it lie.  
I am walking by your side  
For you see I have not died.  
I've not left you, I am here;  
I am still your mother, dear."

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new light of Understanding. Life flows in and out of us with astounding and astonishing rapidity.

Then only do we reach Full Appreciation of our *very* bodies, nice clothes, good food, everything about us. A sunset is only as beautiful to one as his state of Consciousness will permit him to see it. When one is very old or his nerve force is burned out, often he no longer feels the clothes about him as he once did; he fails to see the beauty in the eyes of others and fails to comprehend the perfection of the sunset. His radio receiving set has been crippled. His chances of improving that set, his body, depends upon the knowledge he has at hand that he can really use. If he is Conscious of the meaning of Attunement, then he may strive for it, do the things which will round out his Body, accelerate his Brain Power on a natural scale so that he may live longer and see more than ever before.

But if only he might start at an early age to obtain the Knowledge that brings him this Attunement with the Universe, what a Man he Could Be! How Perfect

his Sense of Values, how Great his Perspective! Attunement with the Universe is not an Attunement with some Religious Ideal, but rather with the Forces of Things as *They Really Are*.

The Hindu, the Greatest of all Mystics, through generations of training, has come nearer this state of Mental Attainment than any other race. He directs his thoughts almost at will, projects them daily into the minds of others.

If all people in time come thus to train themselves, they eventually will reach such a State of Consciousness that it will be perfectly easy for them to talk audibly with one another through space (not by radio or telephone or wireless, but through mental messages) though many miles apart. Many call this mental telepathy. Call it what you will. At least it is something closer to Universal Understanding. It is Cosmic.

He is happiest who has the greatest latitude of Mind. Self-control, Relaxation, bring about such a State of Being; it takes one away from all that is drab and commonplace, into the far, beautiful fields of the Intellect and Understanding. This is the nearest to heaven that any man has been known to reach, when his being is Contented with the Vibratory Influences that are permitted to come in and go out with velvet-like smoothness. Then only does he find running through his being beautiful poetic thoughts, lines of a song never before heard by any man, music which exists already or which mayhap is there and then created by a high State of Consciousness Capable of Creation.

We make ourselves interesting, capable, intriguing and even mysterious, to those about us, Only as we are capable of receiving and disseminating the more intrinsic vibrations about us. We become Creative with the forces which Are Creative. This, to me, is the secret of Mysticism. *Attunement with All that Is*. And to others we are imbued with *Mysticism*. In truth, we have only gone seeking, into the realm of the Great Universal Intellect, and have found Something that Shines about us like an Aura or Halo. To our fellowmen we are beings with Magnetism. We have merely found ourselves more capable of Tuning In on the broad, sweeping forces that only men of Genius in the past have dared let themselves receive and express.

Only when we shall have fought down narrow Traditions, Dogmas and Doctrines, and become Individuals with the Universe about us, then only, in my opinion, shall we find the Greater Happiness.

# Jewish Elements in Occultism

By LOUIS MINSKY

IT is a popular fallacy, and one especially advanced by the opponents of Judaism, that the religion of Israel is a religion of legalism, formalism, and fear. They object to Judaism primarily on the grounds of its lack of mysticism and esoteric tradition. This outlook, of course, is an utterly erroneous one, for not only has mysticism been one of the most popular aspects of Judaism but Jewish esoteric tradition has impressed itself more deeply on occult and mystic thought since the middle ages than any other religion or creed. Jewish mysticism is as old as the Old Testament, or rather, as old as some of the oldest parts of the Old Testament. It prevailed in varying degrees of intensity throughout the centuries comprised in Old Testament history and the current flowed on uninterrupted into the era covered by the Rabbinic period. The religious and philosophical literature, ritual and worship of Jewish medievalism became heirs to it, developing and ramifying its teachings and implications in various manners and impregnating itself on the subsequent mystical thought of the world.

The Kabbalah, in particular, is regarded as the general hypothesis of every school or kind of mystical interpretation since the middle ages. What drew Christian students and made them seek to fathom the Kabbalistic mystery was assuredly its theosophical but not its therapeutical part. They were attracted to the Kabbalah either through an inordinate passion for the marvelous or mainly through a desire to seek the conversion of the Jews and regarded the Kabbalah as a fitting instrument to effect that conversion, and not in the case of the Jews only, but even of pagans. They came therefore to its study and elucidation, not as investigators of things esoteric, not as seekers for an absolute doctrine of religion, nor even for a higher sense of Christianity, but imbued with a evangelical spirit. Genuine Kabbalists were, in point of fact, of three types: (1) The Jew who had abjured Israel and directed his polemics against it. (2) The born Christian who believed that the Jew was in the wrong for continuing in Judaism. (3) The mystic who recommended the Christian to become a Kabbalist on the ground that the germ of all dogmas could be found in the tradition of Israel. These mystics represented no particular cult or school with the possible exception of Elephas Levi who gave impetus to the founding of the Theosophical movement and who is considered the father of modern occultism. Christian Kabbalists, beginning with Mirandula and going

through to Levi, the egregious exponent of the philosophical position of Jewish secret literature, approached the Kabbalah in various ways stressing either its metapsychic side or dealing with cosmological hypothesis or even to explaining the Kabbalah in the light of Christian esoteric tradition.

Apart from these individual mystics there are two schools of occult thought which have strongly associated themselves with Jewish esoteric tradition—the Rosicrucians and the Theosophists. While Rosicrucianism is not a religious movement, except as to its philosophical discussions, in its rituals and fundamental principles there is a very definite religious theme which more nearly coincided with many of the Jewish doctrines than with any other religion. Its interpretation and presentation of God is much like that of the Jewish concept, even though the Rosicrucian teachings claim to have received this concept from its ancient traditional founder, Amenhotep the Fourth, Pharaoh of Egypt, who is alleged by Rosicrucians to have been the first in the land, if not in the world, to present the concept of Monotheism. Also, in its presentation of the Shekinah, the Rosicrucians closely approximate the Jewish conception of that holy element in the synagogue. Another symbolic parallel is in the cross of the order which has no connection whatever with the cross of Christianity. Its esoteric meaning is that it represents the physical body of man with its sufferings, trials and tribulations. The budding rose on the cross represents the soul of man in the process of unfoldment through religious, philosophical, ethical, moral and intellectual comprehension and study. Together, the rose and cross present the allegorical picture of the soul of man unfolding through the trials and tribulations of the body. Or, in other words, the Divine and Superior part of man evolves through the lessons learned in earthly experience. This doctrine bears a decided resemblance to the speculations concerning the soul held by the Kabbalists. Whether the Rosicrucian interpretation has been taken directly from the Kabbalah, is problematical. For, although the Rosicrucians are commonly known or believed to possess the key to the real meaning of the Kabbalah, they have avoided public admission of their interests in this esoteric work of the Jews for fear of being associated with what they deem popular mistranslations of the Kabbalah. Among the many statements concerning this mystical fraternity is that it gave great impetus to the study of the Kabbalah, but no statement can be hazarded as to

its truth. While the Rosicrucians have a very high regard for the sacred principles of Jewish philosophy and religion that are contained in the true interpretation of the Kabbalah they understand that the Kabbalah is a science and philosophy originated with the Jews as a result of their contact with Egypt and they give little credence to any claim of a Kabbalah coming out of any other country or race of people.

The Theosophists, also, attest to the principles of the Kabbalah but with the conviction that the cosmology and metapsychics of Jewish esoteric tradition are reflections or derivatives from an older knowledge and a higher teaching which has existed from time immemorial in the farther East. Madame Blavatsky, one of the early founders of the Theosophical movement distinguished between an ordinary, or Judaistic, Kabbalah and the universal, or Oriental, Kabbalah. Nothing however, is known of any Oriental Kabbalah and certain occultists indicate the feeling that the Hebrew tradition may have been perverted.

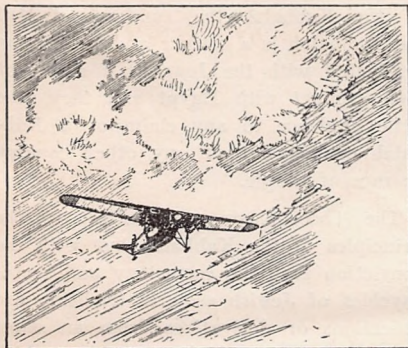
Essentially, the Kabbalah of Theosophy and the Hebrew Kabbalah are analogous. The former, however, is more or less fixed to ancient usage while Theosophy is open to newer interpretations in form and language. On the question of reincarnation, for instance, Theosophists interpret the reincarnation of the Kabbalah as the *transmigration* of souls, implying that the individual may reincarnate as it pleases him, regardless of the law or of the order of things, while Theosophical reincarnation interprets the law of rebirth as a reincarnation into finer and more suitable bodies, into newer and more suitable opportunities. This may be seen in the light of cause and effect (Karma), in the working of evolution.

The metempsychosis speculations of the Kabbalists have, however, been extremely confused by modern occultists and many mystics maintain that the modern schools have misinterpreted the beliefs of the Kabbalists in regard to the transmigrations of the soul. It is clearly understood by commentators that the Kabbalistic theory of reincarnation stressed that rebirth depends upon the experience gained in life on earth and that man reincarnates, not upon his own will, but upon the extent of his experience gained. He therefore reincarnates until he has gained the totality of experience and if, upon his third rebirth, he has failed to accomplish this mission, he is assisted by some stronger soul which

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# The Plane From Mars

By AIMEE TORRIANI



Then we distinctly heard a cry that seemed to pierce above the burr of the motor.

If we had not been so interested in our careers on the talking screen, I believe we might have made a valuable discovery for this earth from the spirit world. But as I say our little gang of girls had only one paramount thought—that of becoming picture stars, so even this thrilling experience remained in the recesses of memory when we got back to Hollywood in the whirl of looking for jobs.

Several months ago Bunny, Babs and I found we'd only seventy-five cents between us and Starvation—we'd weathered the storms of Hollywood before, but this time things looked blacker than tar so when Babs made this suggestion we gladly fell into her plan.

"Let's go up on the hill," Babs said, "and consult old Peter, he may have a word of advice to give us. We'll buy a box of crackers and a bar of chocolate and take our warm coats. We'll stay on the hill until after sundown, the peace that the heights will bring to us will sooth our troubled spirits. Most of us never rise above the sidewalks—come let us go to the clouds."

Babs was the dreamer, she often spoke of leaving her body, of communicating with the spirit world. Bunny and I laughed at all this, we were of the earth-earthy.

Still we loved to go off with Babs and have her tell us about spirit control and communication with those who had passed beyond. Bunny often said, "I think it's all bunk but I like to hear about it." I was very skeptical myself but this experience I can swear to as seeing and hearing as distinctly as I do the ordinary things of this workaday world.

Bunny, Babs and I paid our little visit to Peter the Hermit—an interesting old hill Billy who lives on the summit of a mountain, he has a dog, a cat and a don-

key. He makes a few dollars in the spring of the year, peddling fertilizers from door to door, does a bit of extra work on the screen when the "moom-pitcher papas" have a run on the Bible. He walks about barefooted, blessing every man, woman, child, beast and bird, with whom he comes in contact. Along the Boulevard you will often hear Peter's voice shouting cheerfully: "Top of the mornin' to ye—and God's speed go with ye."

We all felt better after leaving this simple soul, he waved and called to us until we were far up the adjoining hill.

We walked farther than we thought to, when we dropped to the ground the sun was falling swiftly into the Pacific, which we could see plainly from the hilltop. Catalina Island looked like a wee dot of jade in a sea of shimmering gold. The studios and bungalows of Hollywood and the neighboring towns looked like the toy department in Wannamakers. The

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## Vision

HARRIET PACKARD

To me 'tis but a marble square  
A block of pure white stone.  
Beautiful, but commonplace,  
Naught sets it off alone.

But to the Sculptor's glowing eye  
There is no marble square,  
Imprisoned in that solid stone  
He sees an image there.

Transparent is that block, as ice,  
And with a cunning rare,  
The Master Hand will liberate,  
Set free that form so fair.

---

only thing that seemed close to us was the sky.

For a time we were silent, Bunny opened the crackers and the chocolate bar. "Let's eat, for tomorrow we die," chimed Bunny.

"Nice cheerful sentiment for you to utter, up here where we should think, feel and affirm only constructive sentiments." Babs was always most attractive when "preachy."

"Let us get in tune with the Infinite," Babs continued, "become one with the Universal Life Force, forget the things of earth. Throw away ambition 'by that sin fell the angels.' After all what would success on this talking screen mean to any one of us, but a few years of illegitimate luxury, a few husbands and lovers—our pictures on the magazine covers—and then what?"

No one answered Babs, personally I

felt very much the way she did that night, so there was no argument, we sat watching the day die a beautiful, glorious, colorful death—if only man could die amid such beauty and splendor. The night was born on the soft purple couch of the passing day.

It was a hot night for California, the lights twinkled below as if in competition with the myriads of stars above. Of course we talked lots more than I'm putting down—the hours slipped by, it was almost midnight when I looked at my radium turnip on my wrist.

"Let's go to sleep surely wisdom will come to us so close to the heavens," I suggested.

We were all about to drop off to sleep when we heard a loud burring—we all recognized the strange hum of the "air bird"—one hears airplanes day and night in Hollywood, so there was nothing strange about that, but as we sat up to listen, this sound was different. It had a musical sort of two-tone effect.

"Wonder whose machine that is, maybe it's one of the boys we know," Babs said—she went up almost everyday with one of the boys out at the Glendale field. "My no, it can't be, they'd never be flying about these mountains at night for no special reason."

"Perhaps they are looking for us," put in Bunny.

Then we distinctly heard a cry that seemed to pierce above the burr of the motor, which as I have said was musical and not as loud as that of most machines. We stood up and suddenly we saw what looked to be a perfect airplane of fleecy white clouds, it seemed so close to us that we all put up our hands to touch it.

We all shouted "who—whoo" but needless to say our voices evaporated into the air like grains of sand sink into the ocean. The plane flew about us, it seemed to be hovering within a radius of not more than a few hundred feet.

"I'm afraid," I was guilty of saying.

"What are you afraid of?" Babs said bravely. "It's just vapor, even I who believe in communication with the spirit world, cannot see how this can be anything. Perhaps it's a reflection of some sort. Surely an airplane could not have a ghost."

The hum of the motor was silencing, puffs of vapor still whiter than the flimsy stuff the plane was made of came blowing about us, and as plainly as I've ever

(Continued on Page 30)

# "Forgotten Memories"

## A STORY, Revealing LIFE'S UNITY— Past and Present

By ZANYAIR BATES

*Each thought and act of our life registers upon the imperishable ethers. This is formed an unchangeable record of all the ages. When a certain degree of development has been attained, earth man will be able to read and follow his evolution through all his lives on earth. These records are called by Occultists the Akashic Records.*

**H**AVE YOU ever felt that the experience through which you were passing was a repetition of something you had known before?

Oftentimes people or places seem familiar although we know that we have never seen them in this present life. Sometimes in an emergency we know exactly what to do although the problem may be apparently new to us.

Lessons have been learned and principles instilled into our characters. WHEN? HOW?

\* \* \*

The sun rose gloriously across the desert. Its bright rays sped across the barren wastes to rest with a lingering touch upon a small white tent at the desert's edge.

The man inside the tent stirred restlessly in his sleep, then, with a whispered name upon his lips, his eyes slowly opened. He seemed dazed and looked about at the furnishings of his tent as though they were strange to him.

"How queer!" he murmured to himself. "Am I awake, or is this another dream?"

Languidly, he turned on his pillow. The flap of the tent lifted and through the opening silently came a stalwart Indian. His trappings indicated that he was a guide.

"Good day!" said the man on the cot.

"How!" answered the Indian as he noiselessly commenced the preparation of food for the man who aroused himself as the odors of breakfast awakened his appetite.

Breakfast over, the young man again sought his couch. He was too weary for unnecessary exertion. The Indian, seating himself upon the ground, accentuated the silence.

The drawn, colorless face of the young man indicated rather an illness of mind than of body. Anxiety, worry, even hopelessness were stamped upon his features. His attractive blue eyes had a far-away,

dreamy gaze and he looked without seeing. The length of his wavy hair proclaimed that he had been for some time in this desert place.

The Indian, John Brokentoath, had proved a faithful attendant during the weeks preceding this particular morning. His black, piercing eyes noticed every detail and he grunted with satisfaction when his patient had eaten more than his usual breakfast.

After an hour of unbroken silence, John rose and peered from the tent door. He seemed to be waiting—watching—for some one. Another hour passed and the young man on the cot sighed heavily and asked "Did you find the man, John?"

"Me go," answered John. "Him say 'Come heap soon'!"

At the end of the third hour, John again sent his searching gaze in the direction of the rising sun. His eyes brightened in expectancy; in the distance the person for whom he waited was coming.

Soon the dull thud of hoof beats drew nearer and a shadow appeared on the side of the tent. The Indian drew aside the tent flap and there entered a man wearing a brown robe. He was rather tall and slender. His keen grey eyes were alight with a friendly greeting which produced a feeling much as does sunshine after rain. With a pleasant nod to the Indian, he seated himself upon a camp stool beside the cot. Laying his hand gently upon the young man's arm, he spoke in a rich full voice "Paul, how is it with you today?"

"About the same," wearily responded the young man. "There is no peace. My problem seems no nearer solution than it did a month ago." Then he asked, hesitatingly, "Have you heard from—from her?"

"Not directly," answered his friend, who was called Brother Francis. "However, I can assure you that all is well. Tonight will be full moon and I have come to take you upon a journey."

A slow color came into Paul's cheeks and in a more animated voice, he asked "How could I go on a journey . . . I, who am so tired!"

"Wait, and see!" answered the other. Then placing his hand upon Paul's forehead, he said softly "Sleep, and rest!"

The sun had set. A golden haze followed into the west and left behind a radiance of lavender and purple light that

gradually melted into a deep blue in which were hung countless stars that seemed to throb with life.

In the wonderful stillness even the desert winds hesitated, or moved so quietly that the soft rustle of their garments made no sound. Slowly the sky seemed lighted with a silver luminance which descended to rest upon the desert sands and tip their waves with a silvery sheen. The full moon had become the Queen of the desert night.

Into this silver radiance two men emerged from the tent at the desert's edge. One, the tall young man, Paul, seemed to have gained unwonted strength. The other was Brother Francis, his companion and guide, equally as tall and more poised.

As they took their way over the trackless sands, Paul was surprised at the ease with which he traveled. He remarked to his friend that it seemed to him that they could easily float through the air without effort. In fact, no sooner had he voiced this thought than they arose, and sped onward as though propelled by wings.

Soon they neared a line of towering mountains whose crags and crests were snow capped. Brother Francis laid a detaining hand upon Paul's shoulder, and slowly they were wafted downward to the banks of a lake which nestled among the mountains.

Brother Francis said, "We will rest here for a time. I have something to show you."

Paul seemed to have lost all sense of himself, though he vaguely remembered the weakness of his physical body and wondered that he was not tired. He gazed dreamily at the scene of beauty before him and smiled at the reflection of the fleecy clouds upon the surface of the lake. The air seemed to hold a vital force which caused him to breathe deeply. With each indrawn breath he became more buoyant. He arose and started up a footpath which led around the mountain. He had forgotten Brother Francis.

To his great amazement, as he stepped behind an immense jutting rock, he found himself in a village. Its streets seemed strangely familiar and awakened memories that with illusive fingers clung to him.

(Continued Next Month)

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 November)

"NOW, Miss le Deu, if you will be so kind as to spend a few moments looking through whatever interesting book you like on the shelves, I shall glance through these pages," said the scientist, as he seated himself at his desk and placed the manuscript before him. "I am so accustomed to reading manuscripts that I am able to judge quite accurately of the worth of their contents within a few minutes, and at the same time decide if they would be available for publication."

I gladly complied with his suggestion, wandered over to the other end of the room, looking over the well-filled shelves and was soon interested in M. Maeterlinck's "Les Sept Princesses," which I discovered in the original language on one of them. In fact, all of Maeterlinck's works were there, ranged alongside the writings of Villiers de l'Isle Adam, Le Roy, Verhaeren, Rodenbach and other great French and Flemish symbolists. Evidently this subjective sociologist was a great lover of mystical writings.

But even while pretending to be interested in the book, I could not abstain from occasionally casting a sly glance at the master who appeared busily engaged turning the pages of my manuscript. Occasionally he stopped to read an entire page, then continued turning the pages. My heart was beating high with expectation. Would the story please him? From his inscrutable features I could learn nothing. At last he evened up the pages of the manuscript by tapping them on his desk and slowly turned toward me. Of course I had been watching him covertly more eager than ever as the time went on and thus the moment he seemed to be through, I at once closed the book I had been so desultorily reading and replaced it upon the shelf. How my heart beat. What would the verdict be?

"Now if you will kindly step this way, Miss le Deu," he said, "and be seated I shall be glad to exchange a few words with you in regard to this story."

There was a tone of encouragement in his voice. My heart was beating in my throat. What would he say next? Would his next words mean hope or despair for me? I could hardly conceal my emotion.

The scientist cast a searching glance

at me. "This is indeed a very interesting story, Miss le Deu," he commenced, tapping the manuscript. "It is quite interesting and will be profitable likewise. There is no doubt about it. But I would like to ask you a few questions of a personal nature which might slightly affect the ending of the story, that is, if you respond to my suggestions. You need not be hesitant about answering my question for they may bear some influence upon your future. I prefer people to be absolutely frank with me. From your story it appears that you are about to be married?"

The blood flushed my face and involuntarily I lowered my eyes before his penetrating gaze. "I-er-yes," I managed to stammer. "I am engaged to be married."

"And, of course, you sincerely love this young man of whom you speak so admiringly in your story?" he went on.

"Oh yes, absolutely," I replied enthusiastically, as a picture of my handsome lover appeared before my mental vision. "Yes, I am certainly deeply in love with him."

"Very well," he replied evenly. "A refined and mentally developed young lady of your type naturally deserves a worthy husband. And I presume this young man, this Andre Voisin, is in every respect worthy of you, your equal, possibly your superior, a man possessed of vast natural powers, mental integrity, highly educated, of refined character and in all respects fit to be a proper husband to you?"

He continued: "Does your soul become so inspired by the mere thought of his transcending personality, that it feels nothing is too great for it to accomplish? Is he, in the words of a master writer, 'a pure and noble being whom It can unreservedly love?'"

I was strangely stirred. How well I recalled those words. They were from a chapter, "The Inner Beauty" in a book which was one of my most cherished possessions, an autographed copy of "The Treasure of the Humble," presented to me by the author, my most beloved friend, M. Maeterlinck, himself. I had committed much of it to memory; I recalled the entire paragraph word for word, I could even imagine that I heard his voice saying: "And again, I doubt whether anything in the world can beautify a soul

more spontaneously, more naturally, than the knowledge that somewhere in its near neighborhood there exists a pure and noble being whom it can unreservedly love. When the soul has veritably drawn near to such a being, beauty is no longer a lovely, lifeless thing that one exhibits to the stranger, for it suddenly takes unto itself an imperious existence, and its activity becomes so natural as to be henceforth irresistible. Wherefore you will do well to think it over, for none are alone, and those who are good must watch."

"Wherefore you will do well to think it over." These words began to repeat themselves in my mind like a refrain, until I was suddenly aroused from my reverie in unutterable astonishment by hearing what seemed like the very voice of M. Maeterlinck from the lips of Arten Thavat saying: "Therefore you will do well to think it over." He smiled at my bewilderment. "I also," said he, "had committed that paragraph to memory. I also have had many times the pleasure of hearing M. Maeterlinck's voice."

My tense nerves relaxed at this simple explanation of what had seemed so uncanny as to unutterably astonish me. Surely I was in the presence of a man whose resources of mental magic I could never hope to fathom. I was expectantly interested in whatever else he might wish to say to me.

"Er—not exactly—," I brought out haltingly. "Mr. Voisin has not had a—er—great deal of education, I presume, but—er—he is very handsome, courteous and liberal, and—er—has been quite attentive and kind to me."

"Ah, I see," exclaimed the scientist. Was it the faintest trace of a fleeting, almost imperceptible smile of pity I saw about the corners of his mouth? But why should he pity me? Andre should certainly be a wonderful husband to me. Of that I felt quite certain. And what of it, if he was lacking in education, and superior mental talents.

"Have you known this Mr. Voisin for any great length of time?" inquired the analyst, after a short pause.

"I was acquainted with him in Belgium before he left for America," I replied. "That is, only very slightly, but when I met him here again, he seemed so changed, so improved, so handsome and wonderful, I could not resist reciprocating his love

# The Curse

## The Amazing Story of Adele le Deu

# of Cain\*

## Told in Her Own Words

Fiction based upon Actual  
Experience and Scientific  
Facts.

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on the very first evening of our renewed acquaintance."

"It was then practically a case of love at sight, was it not?" inquired the scientist, regarding me.

"You may call it that," I answered, "I felt so lonely here, practically without friends, that it was a pleasure to meet someone from home. Financial worries, disappointment, perhaps a touch of nostalgia, all contributed their share toward rendering me unhappy. And being so attentive, so handsome and kind, I could not resist his importunities."

"That was natural," said the sociologist. "But have you considered that this marriage might possibly interfere with your literary career, with the fulfillment of your great aims or ultimate desires, for which you have struggled so long?"

His question embarrassed me. I had not considered this phase of the matter and I frankly told him so. Of course, nothing seemed to be able to prevent my continuing to write even after I was married to Andre. He did not seem to think a great deal of literature or writers in general, but I had never given the question one moment's thought, that marriage might interfere with my career. I had taken it for granted that I could continue with my work after our marriage as well as before. Why not? There certainly was nothing to stop me. I voiced my opinion in this respect, but to my intense surprise the Mind Master shook his head, at the same time according me a somewhat pitying look.

"Permit me to tell you frankly, my dear Miss le Deu," he resumed, "that you seem to be suffering from what is usually termed 'infatuation,' often occurring spontaneously or at first sight. With your learning and understanding of life, it is strange that you do not seem able to distinguish between this sort of 'sham-affection' and true love."

"Sham affection," I cried aghast, "it is you who are certainly in error about the character of my sentiment. I am truly, genuinely in love with Andre, and he reciprocates my sentiment to the fullest extent. Of this I am quite certain. I most certainly am not 'infatuated' as it is called so frequently. Nor is mine exactly a case of love at sight. I was acquainted with Andre before we both came to America, and it seems as if I had always loved him, that love was merely lying dormant

within my heart until it was suddenly awakened at our recent meeting."

"Allow me to ask you a blunt question," said the analyst. "My dear Miss le Deu, do you know what love is? I mean true, genuine love."

"Most assuredly," I replied. "It is—er—it is the feeling of sentiment I am experiencing right now toward Andre. It is that feeling which tells me that I shall never know another moment of joy or happiness, unless I spend the rest of my life at his side. It is that sentiment which insists on telling me that life is not worthwhile unless the object of my love belongs to me and I to him. And I cannot see anything but true love in this, as far as I at least am concerned."

"As far as you are concerned, perhaps so, at least for the time being," replied the scientist cryptically. "But it remains to be seen if this love is reciprocated by the other party in as true and genuine a fashion."

"By Andre, you mean?" I cried. "Absolutely, I have not the slightest doubt concerning his feeling toward me."

"Well," said my critic, "let us allow the matter to rest for a moment. Would you like to have me reveal or rather explain to you certain Truths I have recently discovered, which will convince you beyond a doubt, that you are entirely in error in the sentiment you harbor, and which you express so enthusiastically, in other words, that you are not experiencing the feeling of true love?"

"I shall be only too glad to listen!" I replied, "but as to convincing me that my feelings are incorrect or misplaced, I am inclined to differ with you. I do not believe that would be possible. I am too certain of myself to even entertain the slightest doubts on my feelings toward Andre."

"And do you mean to tell me that this sentimental feeling, or love, as you call it, would have been evident within you with the same vehemence if your circumstances had been different?" asked the scientist. "I mean, if you had not been the victim of financial reverses?"

"Why—er—I—er—suppose so," I replied slowly, wondering what he was trying to get at. This question seemed to put a somewhat different phase to the matter.

"You mean to state that if you had been in the position you crave so eagerly, a

position of financial comfort, with all of your ambitions fulfilled, your great aims attained, you would have entertained the same inclinations toward Mr. Voisin and have just as precipitately rushed into this marriage as you have in your present condition?" persisted the scientist.

For a moment I hesitated again. It certainly was a strange question. I had never looked at the matter from that angle. What did he mean? But love would be the same under all circumstances, would it not? "Perhaps so—in fact, I am quite certain it would," I replied with an air of finality.

"Well, my dear Miss le Deu, much as I dislike contradicting you, I am impelled to say that your interpretation of the nature of your feelings is incorrect, absolutely incorrect. I shall endeavor to convince you that, as a result of recent discoveries, which demonstrates that love is simply a compound, you are merely sensing an imperfect form of love, actually no love at all, at the most a sort of synthetical sentiment which hardly deserves the sublime appellation of LOVE. If you will accord me your undivided attention for a while, I shall prove to you that you are mistaken, that you are blindly accepting a false conception of true love. I shall at the same time demonstrate to you that, armed with this mere principle of Truth, which I am about to impart to you, you may break this unfortunate attachment, for such it actually is. That, by doing so, you may rest assured of the career you have so eagerly longed for. In addition this will provide an ending of your story that will be absolutely original and unique in character and at the same time render you financially independent. Are you willing to listen?"

"Most assuredly, I am," I replied, although entirely incredulous and quite positive of his inability to change my feelings for Andre in the slightest degree. The molecular-sociologist settled back easily in his chair and began to talk in smooth, even tones.

"Permit me to prelude my explanation of just what true love consists with a couple of true stories, or rather experiences, quite analogous to yours in many respects. These experiences are just a few of similar ones that have come to me during many years of mental work, and

(Continued on Page 27)



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# The Parade of War-Ghosts

By MURIEL E. EDDY

**F**RRIENDS have told me that I am "psychic" to a degree, but I leave it to the judgment of my kind readers to decide whether or not it was the power to see things beyond the ken of ordinary mortal's vision, or were the ghosts of my companions in the great World War REALLY there in the strangest Armistice Day parade I have ever witnessed?

Other onlookers claim that the parade was a very normal one, consisting merely, as usual, of khaki-clad ex-soldiers, a few of their mascots, artillery, etc. But to me the parade was a scene of absolute horror. Let me describe it to the best of my ability.

A float passed by . . . on it was a machine-gun nest with the entire crew lying dead around it . . . Another showed a picture—ghastly, true in every detail—of Belleau Woods after the battle—dead men's shoes sticking up out of shallow graves, horses killed by shells, hanging by their necks in crotches of trees . . . a hole in a shell-torn area packed with the

bodies of several of my buddies. . . .

As I shuddered visibly, my companion shook me by the shoulder and shouted above the din of the wildly-playing military band:

"Snap out of it, Buddy! What is there about a truck full of ex-privates that gives you the creeps? You're trembling like a leaf!"

Yet, even as I looked at the passing parade again, I saw before my eyes a vessel with its human cargo, going down at sea . . . I saw its passengers going insane from fright. . . .

Slowly, the vision cleared, and I saw that it was only a gaudily decorated float full of marines, passing gaily by. . . .

Yet the haunting memory of what I saw in that Armistice Day parade, lingers on. . . . Did I actually SEE those terrible scenes taking place before me, or did imagination alone play its part? At any rate, I shall always be haunted by the weirdest parade ever beheld by mortal eyes!

## Why Are You Different?

By ROY MASTER

You are not your father, or your mother—a sinner or a saint, a Christian or a heathen, a Buddhist or a Jew.

You are a Spark, an Electronic Breath from the Grand Womb, the Primordial Source, an Interger, an Exemplar of Its form and Essence, yet as different as the First Man was.

You are not your Eyes, your Lips, your Curves, but behind all these Earthy shapes the Real You struggles for expression.

What Came you here to do? To Put Forth and to Love, for as the Greatest Force moves all things Forward in Harmony and Regularity, so the You must Synchronize and Keep Step, to avoid Disharmony and Dis-ease.

You are of the Oneness, outwardly different only in form and color, inwardly different only in Growth, Vision and Understanding.

When you return to the Womb of the Mother, Creation is for You complete.

Why be deaf, dumb, blind to the vital question?

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# Cosmic Vengeance

By GEO. N. ROBERTS

JOE Higgins had always been a peculiar fellow, as a boy, the usual enjoyments of youth seemed to hold no charms for him; studious after a manner, he had never led his class, but seemed to find his greatest happiness in being alone; small wonder then that as he grew older, he grew further from the friends of his boyhood. No strings were ever pulled for his preferment or advancement, and so while Joe was good enough after a manner, yet he had to drink the bitter cup of disappointment in seeing men, no better than he was, appointed to coveted positions over his head, for Joe did not know how to make friends and what is worse did not know how to keep those that he had.

Casting about for some explanation for this apparent injustice, one day he came into possession of a book upon the subject of Re-incarnation. The facts seemed to indicate to him that his previous incarnation had been so fraught with the evils of omission or commission that the Lords of Karma had caused him to reappear under the conditions which would ensure his paying off these old scores; the teaching of this book so enthused him that he started earnestly to delve behind the material scenes and soon a change was noted in him.

Where before he had been shy and retiring, he now became bold and aggressive, people noted the change with wonder and delight and it was not long before this erstwhile lone-eagle had become the center of popular acclamation, the crowning glory of his career came when he was made short-stop on the home team nine.

Positions which formerly seemed beyond

the reach of such as he, were now being thrust upon him and all in all Joe had become metamorphosed from a lowly grub into a brilliant butterfly. But all was not as it should be with Mr. Higgins; in his quieter moments he would be surprised in the midst of a reverie and there would come a far away, hunted look into his eyes.

On July 4th, 1918, a monster crowd had collected at Judkins fair grounds, the home team was going to engage the highly touted and thus far, unbeaten Clayville nine. From an early hour the folks began to collect at the Railroad Station so that when the 9:45 train, bearing the invaders pulled in, the station resembled a Lindbergh reception, the parade was immediately started to the fair grounds and by 10:30 the game had started.

In the fifth stanza the game stood 1-1 and Clayville was at bat in the first half of the 6th. The pitcher wound up and Joe crouched, every man was upon his toes, but Joe never came up from that crouch; suddenly from a clear sky, a whining sound followed by a deafening reverberation was heard and Joe lay stretched to his full length upon the ground, struck down by a stroke of lightning.

Among his effects the Sheriff found many queer and peculiar things and in a note-book dated three years before was found this entry: "A guy would be a sucker to have all this power and not use it." Joe had deliberately chosen the Path of Positive Evil, and had received his reward.

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By Mary Adams

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O.F., Ill.—You would do well in either a profession or some conservative line of business. You have executive ability, originality and should be in some line that is helpful to others. You are the parent-teacher type.

W.M.H., Tex.—You did not send your date of birth. I can tell nothing without that.

D.W., Calif.—Send me your Birth Date and I shall be glad to help you. I cannot select a stage name without that date.

W.E.C., Ore.—Use either Charles L. C—; C. L. C—; or Walter E. C—. They all have the same total vibration.

H.F., Okla.—Your name is exactly right. You are versatile, love change, excitement. Are executive with a good disposition; artistic tastes.

E.M.Y., Ill.—You are artistic with a dramatic sense, a strong personality, and the ability to do what you set out to do.

M.G.D., Kans.—I cannot give you any help without the date of your birth.

A.B.L., Calif.—Your name and Birth Path are in harmony. You have executive ability, a fine mind, a loving domestic nature, artistic tastes.

M.H.B., Ore.—You are reserved and interested in occult subjects. You have executive ability and are artistic. Omit your middle H.

J.E.S., Ohio—Your correct birth date and the name you sign to your letter are in good harmony. Mathematics, engineering, accounting, architecture, efficiency expert, anything involving reason and analysis are good lines for you to follow.

H.S.L., Ia.—Make your business artistic, dramatic and mysterious if possible. Sign either your full name or just your first and last name. Do not use the initial S. Peggy L— is also good.

D.M.D., Ill.—You have a very powerful Birth Path (11-22) which reduced, makes you the parent-teacher-helper type. Your signature is good; but if you want to use your first name, then omit your middle name.

J.J.H., Ill.—Your present signature, your birth path and your nick-name all vibrate to 6. You are reliable, honest, a helper to others.

G.L.C., Ill.—Your Birth Path is extremely strong (2-11-22) which reduces to 8 and shows great executive ability. The best way to use your name is to drop your first name, using your middle and last name, thus gaining a signature with the value 8.

G.W.B., Ill.—Your Birth Path is 6 and name is not in harmony. Names that harmonize are Gordon W.—Gerard W.—Gilbert W. or George C.

M.M.T., Ill.—Your Birth Path shows versatility and love of change and your signature is identical with it. Good!

J.F., Calif.—Your name is all right with your Birth Path. You should be engaged in some occupation which promotes health, beauty or comfort.

I.E.W., Can.—Use either your first name alone; your middle name alone; or the initials I. E.; Edward I. is also good. You are a pioneer, an organizer, a leader in some field helpful to others, such as a doctor, inventor or salesman of some beneficial product.

G.M.W., Can.—You belong with books, etc., and seem to have literary talent if it were developed. Use either just your first name or your first and maiden name—both are excellent. Do not use G. M., it makes you an "echo." Your husband is a pioneer in his work. Either his full name or G. W. are identical with his Birth Path.

T.F.M., Wash.—You will have many years of usefulness if you will just get rid of your name. Thomas F. or T. Fischer would do. Your total name must vibrate to 4, 6 or 8. Write again and let me help you find a name you like.

P.N., Okla.—Your name P— N. will do, but P— F. N. would be better. You have executive power and versatility.

M.A.S., Can.—Your signature is good. You should do something of a helpful nature; something of service to others. Keep in touch with the public.

M.C.M., Wash.—Both your full name and signature are all right. You seem to be fond of music and capable of handling details.

J.G., Calif.—Use your real first name and get into the selling game. Jean is artistic, but not commercial. You can sell.

E.A., Calif.—You are reserved yet feel that you want to be of service to the world. Take a middle initial, either C. or L.

D.M.W., Canal Zone—Your Birth Path shows you are following your right vocation; your name is wrong. Drop your middle name and change your first name to Dorothea.

B.W.W., Honolulu—Use Bertha and W. or not as you choose. Neither your name nor your Birth Path suggest that you are especially psychic. I would suggest that following your regular profession would be best, financially.

L.V.C., Eng.—Your present signature and your Birth Path are identical which is excellent. You seem a natural salesman. You are restless and like travel and change. Perhaps you can find a way to travel and still earn your living, at your present occupation.

F.R.S., Pa.—You did not state your birth date. Must have it to analyze your name.

W.M.B.P., Ohio—You are restless, fond of change and travel. Your name is out of harmony. Use Mae, instead of your maiden surname. You are versatile and need an outlet for your "pep."

F.C.M., Wash.—11 is certainly unlucky for you. You meet it on the reverse side, which is destruction, separation, misfortune. Your first name totals 11; change it. Floyd C. M. is good. F. Clarke M. is good. Get all 11s out of your name.

M.M.M., Ariz.—Your original name and Birth Path are identical. Minnie M. M— is a good pen name. 8 is the number for financial success.

D.M.R., Conn.—Drop your middle initial. You are artistic, full of inspiration and should be in contact with the public.

R.S.H., Tex.—Use the signature Para B. H—. A tremendously strong name and Birth Path; should do remarkable things in wide fields. Use William R.

(Continued on Page 29)

# GRAPHOLOGY

*Your Handwriting Analyzed By Mazie Connor*

Send several lines of your own handwriting—preferably something you have already written. Communications without name and address will not be answered. Address GRAPHOLOGIST, The Occult Digest, 1900 N. Clark St., Chicago, Ill.

M. K. A., Ind.—By all means bring out that other side of your make-up, summon your stability, your accurate mentality and your good judgment. This frivolous side of your nature is very unnatural and you will only find later on that you have cultivated characteristics which will be utterly useless to your future. Stop and think before you decide.

E. G., Wis.—Your capitals indicate simplicity of taste and self respect with a vast amount of modesty. The specimen you enclose for analysis was written with pencil and I cannot give it justice.

A. P., So. Africa—There is a decided strain of culture shown in your writing, a keen brain always ready to grasp new ideas without a moment's hesitation and also a good standard of personal conduct and accomplishment. You express yourself easily upon any subject that interests you. A very decided definite stand in personal opinions and one who believes in the higher, finer things of life.

E. N. McA., Ore.—Graceful lines and colors mean a great deal to you. You have strong will power and you are not easily influenced, though you are never happy or contented in drab surroundings. You are efficient in everything that you do.

E. M. E., Mo.—There is pride and aggressiveness in your writing and you are inclined to be moody and pout when things do not suit you. Nevertheless you have a remarkable disposition and a very warm heart and you would do much for those you care for.

M. R., Ky.—There is very little backhand slant in your writing, yet, there is enough to indicate that you have considerable self confidence and pride and in your capital letters there is literary ability expressed. You would do well to take up journalism. You are quite efficient and mentally alert, and you know there is success for those who try.

G. S., Minn.—Tactfulness and consideration for the feelings of others, a modest, unassuming nature and a very pleasing personality is indicated in your writing.

L. A. H., Ill.—You are not easily deceived in others and you are very keen and alert in detecting falseness or deceit. You are qualified to take up commercial art.

F. O., Calif.—The pronounced backhand tilt of your lettering and the somewhat careless formation of your lettering express your easy going rather careless but self appreciating nature. You will always follow your own ideas and you are not easily disappointed.

M. L., Mich.—The down crossing of the t-bar in your letter indicates a morbidness, fear and discouragement that really are not natural characteristics at all. Brace up your old reliable self confidence and dust the cob-webs from your natural brisk, business ability and just get down to brass tacks and beat this nasty feeling that you say keeps on creeping over you. It is just a bad case of the blues that's all and it isn't a bit natural.

F. J., Ind.—You should take up civil engineering and stop wasting your time on music. You are artistic and creative and you surely do love music and harmony, but you are naturally inclined more to the first mentioned vocation.

H. K., Calif.—You are aggressive, ob-

stinate and very set in your opinions and in your manner of speech. You are inclined to be sarcastic and critical too, yet you are deeply affectionate and exceptionally warm hearted.

A. B., Que., Can.—Everything depends upon yourself. Just be natural and do the best that you can and you will get by all right. You are energetic and exceptionally well poised.

T. W. E., Wis.—Originality is seen in the down strokes of your capitals and in your slope and margins. You are very entertaining and very hospitable, though you are very selfish in many ways. This is a fault and can be easily rectified.

F. R. S., Pa.—There is much artistic ability in your make-up. You are a "bit" egotistical too. You like to do your own thinking and your own talking and you dislike noise or argument.

G. T., Ohio—Highly intellectual, very self opinionated and not afraid to assert yourself. You are very courageous and very loyal to friend and ideal.

A. B. L., Calif.—Anything colorful or mystic seems to fascinate you. A lover of good literature and interesting people. You care nothing for commonplace things or people. You are sympathetic and very good in the sick room.

I. K., Ill.—Pleasant, chatty and always agreeable. You have excellent business ability and a very dependable nature.

M. M. S., Calif.—You are very creative and very original. You are a lover of beauty, sound and color. You could not endure a drab or lonely atmosphere. You are spiritually inclined, and your faith is very strong.

M. W. A., Ill.—Wide awake, alert and quick to grasp a situation; upright, honest and very convincing; a loyal friend to the end.

M. L. L., Calif.—You are exceptionally neat, systematic and orderly. You will always take the second thought before making a decision and you will always be generous in your criticisms of others. Your emotions are well controlled.

D. M. R., Conn.—Your writing indicates a sensitive sympathetic disposition and a very warm heart. You are always trying to find some new way to help others as well as yourself, and you must be popular for your loyalty.

C. H., Ill.—You are physically perfect, do not worry over your mental condition, remember thoughts are things and you can make yourself almost an invalid by thinking that you are one. Just brace up and be natural and try to better your condition, by using commonsense. You have pride, stability and a pleasant personality.

M. B., Ky.—You are somewhat lacking in aggressiveness and back-bone. You stand aside at the least little warning and allow others to pass you by. You are intelligent and you are creative but you are a little bit slow.

P. R. W., Calif.—Your writing reveals a rather phlegmatic and colorless nature, much in need of a big aim and interest to give it color and significance. You have an average mentality, an average amount of energy, everything about you seems to be average; snap out of this rut, pull yourself together and gain the place in this world that belongs to you. You cannot hope for success by sitting still.



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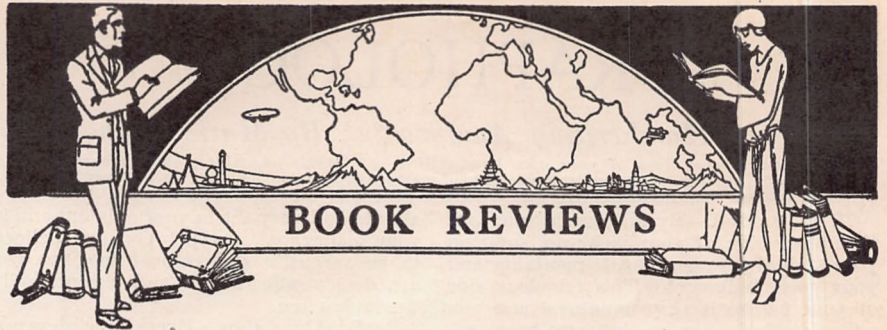
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**WHY WE OPPOSE THE OCCULT**—By Emile Cailliet. Publ. by University of Pennsylvania Press, Phila., Pa. Cl. \$2.00. The author uses the word "Occult" as a

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# Everybody's Astrological DAILY GUIDE

By J. TURNER SWEATT

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

## "THE FRIENDLY STARS"

The lunar month for December begins the 9th at 5:08 A. M., Washington, D. C., Eastern Standard Time, and extends to January 7, 1932.

The 21st degree of Scorpio is rising on the Eastern Horizon. The aggressive, war-like Mars is Lord of the chart; and is conjoined with the subtle tail-bearing Mercury in the sign Capricorn.

During this lunar period grave and serious news will be heard from India, Greece and Mexico. In the U. S. the financial conditions will be much discussed in the newspapers. Business will be fairly good, but the holiday spirit will be somewhat depressed. The Stock Market will be dominated by the "Bears!" A good period for the investor with long vision.

Thieves and robbers will engage the attention of the police.

The planetary "Aspects" as they occur from day to day affect everyone more or less in proportion to the agreement of the aspects with the individual or natal horoscope.

- Dec. 1. The planetary influence today favors general business activities and dealing with professional people.
2. The influence for today is not good for risky ventures or new undertakings attend only to regular business.
3. The planetary vibrations today are rather disturbing. High nervous tension may result in many accidents.
4. The tendency today is for sudden and unexpected changes. Unexpected difficulties will arise.
5. The early morning hours are not favorable for dealing in land or property. The afternoon is fair for general business.
6. Excellent planetary aspects prevail today. Good for educational matters, and the evening hours favor amusement and entertainments.
7. Avoid extremes, take no unnecessary risks and use caution in financial affairs. The day is very inauspicious.
8. The influence today tends to cause confusion, mistakes and deceptions. Attend only to routine business.
9. New Moon 4:16 central standard time.

- The morning hours are good for dealing with lawyers, doctors and publishers. The afternoon inclines to haste.
10. The planetary vibrations operating today tends to mental activity. Good for aggressive business.
11. The planetary influence is somewhat depressive. Be quiet and look well to your health.
12. A very good day for tending to general business. The afternoon is inauspicious for new ventures.
13. A good day for making changes, travel and attending to general business.
14. The influence operating today inclines to mental and physical activity, and favors general business transactions.
15. Be cautious in handling chemicals, oils and drugs. There will be a tendency to hasty and sarcastic speech.
16. Unfavorable for dealing with those in office or for seeking co-operation.
17. The planetary aspects today tends to high nervous tension. Use caution in dealing with others and be careful of accidents.
18. The day is inauspicious for attending to anything of a progressive nature. Remain quiet and attend only to necessary matters.
19. There will be a tendency to overestimate and misjudge values. A very active day but moderation should be observed.
20. The planetary influences operating today are good for religious and spiritual interests. Also for the study of occultism.
21. The morning hours are unfavorable. The afternoon favors general business and shopping. Art, music, house furnishing, gifts, etc., come under favorable vibrations.
22. The Sun enters Capricorn at 9:30 A. M. Central Standard Time and winter begins. The day favors general business activities.
23. A good day for attending to important business; also for dealing with lawyers and bankers.
24. The planetary aspects today are very adverse, and will tend to depress the usual happy christmas cheer.

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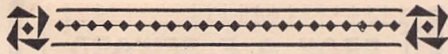
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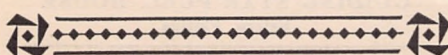
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# THE NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

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**Nadab** The Highpriest of the Persians is so called.

**Nadir, ne-der, (n)** This word is used in Astrology to designate a point in the celestial sphere directly beneath where one stands. At the lowest, beneath the feet. The point in the heavens directly opposite the zenith. The zenith, center, and nadir of the earth are in one straight line.

**Naga** A serpent; a tree, a mountain, the sun, number seven, the symbol of wisdom, an initiate—T.G.

**Nagas** The guardians of the mystery teachings in India were called Nagas or serpents. Eddas.

**Naim** Derived from the Egyptian "naja" (serpent) by the Israelites. The —im added is plural and as Naim it means those who were able to function consciously in the spiritual worlds. Im is also masculine while oth is feminine. See Naioth.

Notice that in the New Testament Christ went to Naim to raise the son of the widow and the significance of Naim, Endor, and Naioth were in the mount Tabor locality.

**Naioth** Israelites borrowed the word from the Egyptians. Naja, serpent, "oth" is a feminine ending. It means the negative phase of spiritual sight-mediumship. Its opposite is Naim. See 1st Sam. Ch. 19.

Naioth was a place of mediums. Those who were able to function consciously and by will in the inner worlds were called Naim. The —im being a male plural ending, and is a positive sign. Take notice in the chapter referred to, that even Saul was there seized by the spirits.

**Naja** This word meaning serpent was borrowed from the ancient Egyptians. Osiris, the Sun-god, is hailed when arising from the primordial deep. He was then crowned with glory, and has Uraeus Naja the emblem of cosmic wisdom. The Uraeus was a head and neck of the serpent's body protruding from a point in the forehead just above the nose, near where the human spirit has its seat. Christ referred to the ancient serpent Initiates,

when he said "Be ye wise as serpents."

**Naos** This was the cella or middle chamber of the Greek Temple.

**Nara. S.** One of Arjunas' titles—A hero man.

**Napellus** Name of a plant with narcotic properties of which Von Helmont made experiments with for mystic purposes.

**Napper, Dr.** of Sandford in Buckhamshire who is said to have exceeded Forman in curing epilepsy by constellated rings.

**Narjols** A religious sect of high order living in little Tibet. They are the holy men of the Yellow Caps.

**Nastrond** The Scandinavian hell—supposed to be a dark abode far from the sun. Its gates face the cutting North and its walls are formed of wreathed snakes, "and their venom is ever falling like rain."

**Nat** Burma for an evil spirit.

**Natha. S.** Ruler. Protector.

**Natsaw** Wizards of Burma.

**National Spirit** This is a real spirit born with the nation and is common to the nation. His body is formed out of soul-world material. It can be seen in form by those having super-physical sight. It is like a cloud hovering over its particular nation, and may be called an archangel. The Archangel or National Spirit of the United States is now being formed. Those of nations like Germany, Spain, England are fully formed. In crossing the International boundary line of an outside nation into that of Germany the presence of the German Arch-Angel can be perceived by most any person. It will be perceived as a heavy atmospheric presence.

**Natures' Constructive Principle** This term is often used and is seen in much of our modern literature. It designates the constructive part of nature and is the law of affinity—the law of evolution, the organic principle, the law of integration, and the law of growth. It is sympathy and antipathy. It is the doctrine of Signatures.

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# Numerology Is Practical—(Continued from Page 10)

comes through travel, change, investigation. Coolidge's Pinnacle is 7—introspective, reserved, silent. The nickname "Silent Cal" is more than an accident.

**Eighth:** The Dominant Traits of a person often throw light on character and reveals facts not brought out by the other aspects. The method of finding these chief traits was fully, and I hope clearly shown in the Eighth Lesson (published in the September issue), but, to repeat for those who are new readers: this is computed from the entire original name and the birth path. If your chart shows the vowels, consonants and total name clearly set out with the numbers in the proper place, it will be easy to count the number of times each letter occurs. Enter these on a table arranged as shown below, using numerals for the letters and the letter x for the totals. Also use x for each position of the Birth Path. I will use again the chart that was printed in the September issue.

Chart showing complete arrangement of name and Birth Path:

6	3	20	6-3-2=11
1 5	1 1 1	9 5 6	2
ALBERT	ABRAHAM	MICHELSON	
3 2 9 2	2 9 8 4	4 3 8 3 1 4	
16	23	23	
7	5	5	7-5-5=8
1 3 2 5 9 2	1 2 9 1 8 1 4	4 9 3 8 5 3 1 6 4	
22	26	43	
	8	7	22-8-7=22-6
			10

December 19, 1852  
3 10 7 = 20

Chart showing how to find the Dominant Traits:

1	2	3	4	5	6	7	8	9	10	11	22
5	3	3	3	2	1	0	2	3			
x	x		x	x	x	x	x			x	x
	x	x		x	x	x	x		x		
5	5	5	3	4	3	3	4	3	2	1	1
2											
7											

To sum up, we find there are 5 ones and 2 tens which equal 7, 18, 5, 28, 5, 38. This is a remarkably well balanced name.

When these characteristics are found sometimes the person has too many of one vibration, some one or more vibrations are entirely lacking. When a number is lacking, that means that there is a "blind" spot in your vision of life. There is something you do not possess, and which you must learn about if you would have a well-rounded character. If you lack the ability to reason logically (4) you must learn how to think in order to meet your problems properly. If you lack a 2, your power of cooperation is absent and you

must learn how to work harmoniously with others. If you have too many of a number, then you must control that vibration and develop others in which you are deficient.

**Ninth:** Finding your best days is always interesting and this was fully explained in the last (November) issue. It is sufficient to say that any day which has the same vibration as your total birth path is a Best Day for you.

**Tenth:** In case your name total (Destiny) and Birth Path are not in harmony, make them so by adjusting your present signature, for your Birthdate you cannot change.

Almost every letter that comes to my desk asks—"Is my name right?" and "What am I fitted to do?". The majority of names are right or can be made so with very slight changes, but it is really dangerous for anyone who does not understand Numerology thoroughly to undertake the task of adjusting a name. It is so easy to make a comparatively good name worse. So don't experiment, and don't keep changing your signature.

Next month I shall give a list of vocations suitable for the various vibrations, and now I will end this review lesson with

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- 1—Is the man who's progressive, creative;
  - 2—Is the one who is cooperative;
  - 3—Is the number that seeks self-expression;
  - 4—Is the builder who aims at possession;
  - 5—Always eager, cries out "Well, what's next?"
  - 6—Plans his life by the "Do unto" text.
  - 7—Withdraws and becomes introspective.
  - 8—Steps right out in manner executive.
  - 9—Loves the world and longs to "do good."
  - 10—Pioneers, as an honest I should.
  - 11—Is a super who brings inspiration.
  - 22—Adds power to the whole of creation.
- Live up to the best that your numbers devise  
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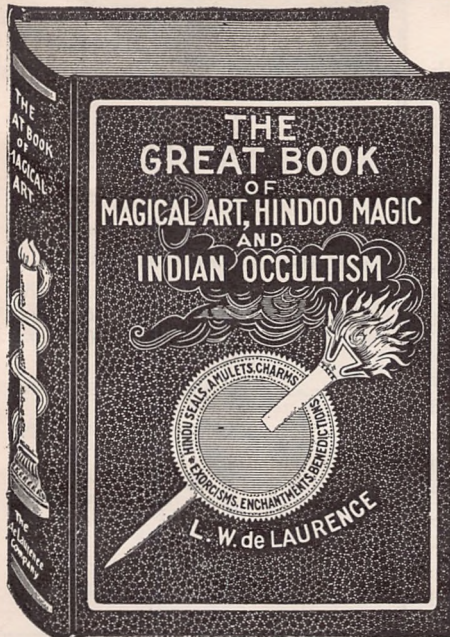
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## Jewish Elements in Occultism

(Continued from Page 13)

aides him in his re-descent upon this earth. It may thus be seen that there is no essential disparity between the beliefs of the Kabbalists and those of the Theosophists.

On the question of spiritualism, we must discuss the subject merely from the historical angle for, obviously, as the practice of spiritualism is forbidden among Jews, it could not have been indulged in very extensively and consequently could not have had much effect upon modern spiritualism. Yet spiritualism was practiced in no little measure by Jewish mystics in their efforts to bring nearer the connection between the spiritual and the material world. Most assuredly, the Kabbalists were enthusiastic spiritualists and their methods of communication with the beyond bear occasional resemblance to the modern methods of psychic communication, particularly in their aspects of trance mediumship. Spiritualists today place considerable accent upon the spiritualism of the Kabbalah, for the soul and spirit in all their ramifications occupy a foremost position in the speculations of the mystics. Spiritualists further maintain that the Old Testament is a spiritualistic history, replete from cover to cover with spirit writing, materialization, spirit voices, trances, dreams, tests and healing. Biblical and modern spiritualism form, of course, two different concepts of spiritualism. In olden times there were records of spirits appearing as ghosts, intangible things that came uncalled and left the afrighted spectator a subject of ridicule. The spirits were lawless and came as warnings or without purpose, except in the case of the prophets and of mystics who are accredited by modern Jewish spiritualists as having been unusual mediums. Modern spiritualism came as a reaction against materialism and the sole idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the Biblical conception by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws. Old spiritualism is believed to be a continuity of miracles; a miraculous God and a spiritual existence maintained by fiat in defiance of the known order of the world.

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

I am pleased to state that, desperate as they seemed, I succeeded in bringing about results satisfactory for the characters in question. The truth of the matter is, that I undoubtedly saved their lives as well as preserved them from weary, horrid, dreadful existences, which would have been theirs, if they had persisted in their profitless sentiments and attachments. One instance was that of a young man who came one day to my office. He was utterly dejected, broken, discouraged, tired of life. Some friend of his had suggested to him that he come to me for a subjective analysis. Although the young man had convinced himself that his case was hopeless, that any attempt to aid him would be useless, he had nevertheless, with an air of indifference, consented to come to me, mostly in order to please his friend who seemed to evince considerable interest in his welfare. A few expressions he used when making his intentions known to me, convinced me at once of the shocking fact that he was seriously contemplating suicide as a possible certain end to his difficulties and mental torments.

"At my direction he wrote a short sketch of his life which brought out the facts underlying his mental state, and fully explained to me the cause of his abnormal thoughts. He was madly, insanely in love with a girl, and she had jilted him. He was heart-broken. The only being in the world he loved, instead of giving love for love, had deliberately jilted him, cast him aside, disregarded him as if he did not even exist as far as she was concerned.

"I presume you are in a comfortable position, amply able to take care of a wife and potential family." I asked him in an apparently inadvertent manner.

"He cast a bewildered glance at me. 'Why—er—not exactly,' he stated in a hesitating manner. 'The truth is that my salary is very small, only fifty dollars a month, barely sufficient for myself to exist on.'

"I see," I replied thoughtfully. "And I presume there is not the slightest possibility of earning more?"

"There does not seem to be," he replied. "That is, not unless my earning capacity should become greater than it is, but that would require study and training, you see?"

"Then it is simply due to a lack of training that you only receive a salary of fifty dollars a month?" I asked. He answered in the affirmative.

"Are all the other workers at the place where you are employed earning the same salary," I inquired next.

"Oh no, I should say not," was his emphatic reply. "There are some at the place where I work earning as high as two

hundred dollars a month. But, of course, they are the well-trained men.'

"And are these well-trained men so from choice or from birth. In other words, were they born trained men, or did they acquire their efficiency from a certain amount of application?" I asked.

"Oh, of course they weren't born that way. They had careful training and study before they attained their present position," he replied. "There is one man there, for example. He started in at what I am getting now, fifty dollars a month, and now makes two hundred. And he has been with the firm only one year longer than I have."

"But he was not satisfied to simply stay in the rut like you have," I retorted. "He quickly pulled out of it, did he not?"

"He certainly did," replied the young man, a trifle thoughtfully, it seemed to me. "He virtually studied night and day, whenever he had any spare time, in order to improve himself sufficiently to prepare himself for his present position."

"And he is much smarter than you are, I suppose," I asked. "Has a great deal more brainpower, has he not?"

"Oh, I don't know about that," replied the boy. "It never seemed to me that he was so terribly smart at that. But he seemed to have a good deal of grit and stick-to-it-iveness, and I suppose that's what counts nowadays."

"Now look here," I went on. "Do you think that, just because he attained his aim by means of hard work, persistence and application, that he holds a monopoly on these qualifications? That, in other words, such a thing would be impossible to you?"

"No—er—I don't think so," replied the youth. Then his face brightened considerably as he suddenly exclaimed: "I almost believe I could do it myself."

"Then why not do so?" I persisted. "Why not have some real worthwhile ambition in life, an ambition which, when satisfied through your own efforts, will mean comfort and happiness in life to you, instead of merely plodding along day after day, month after month, for a few paltry dollars? By careful study and training, you will undoubtedly be able to earn as much in a week as you do now in a month. Am I right?"

"You certainly are," replied the youth with a thoughtful expression on his face.

"New let us suppose for a moment that you have already obtained this coveted and lucrative position for which you are going to work so hard from now on," I continued. "Let us suppose that you have succeeded and are now earning two hundred dollars a month. What would you do next?"

(Continued Next Month)



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**The Plane from Mars—***(Continued from Page 14)*

read any sky writing, these are the exact words that each of us read—

"We are lost flyers from Earth—doomed for a term to fly the night—we landed on Mars—cannot live there very long—yet we are not able to make a landing on the Planet Earth again—we need your help—"

Then as if they could not get up more steam—the lettering became fainter and fainter, so that we could not understand the rest of the message. The plane did not fly away but sort of disappeared—evaporated into the atmosphere.

We waited until the first tiny crack of dawn, then we dashed down the hill. We told no one for even Babs, with her great belief in realms unknown, did not know what to make of this.

We've become so interested in our careers on the talking screen, we've said little of this to anyone, but I find myself wondering if it will be the airplane that will bring us into communication with other worlds. Perhaps our phantom plane was just a forerunner of others that will have greater power to give their messages, to those better fitted to receive them than three screen struck girls.

**World Depression—***(Continued from Page 11)*

telligent of existence, but he is not conscious of the source of his being, or of its character.

During the first year, when the child spends the most of its time in sleep, and in dream, it is creating within himself, the consciousness of peaceful innocence, called the habitation of God. At first the child only gives up its happy dreams to take material nourishment, when it again slips back into paradise. It will later be seen that the consciousness of innocence, or the woman, does not leave the garden of paradise, but the man. Gradually the child, under the influence of natural environments, begins to sprout forth intellectually. The intelligence is the image, or male element of being, composed entirely of knowledge. The consciousness is the female element, or the likeness of the intelligence. Before the intelligence becomes too strong, the child is only conscious of innocence; the whole world is innocent, because it is a world within a world. It is only conscious of the inner world, which has been created while it slept, more than of the outer world, in the little time it spent awake. As more time is spent awake and less time spent asleep, the child of intelligence is weaned from the mother consciousness of innocence. The newborn intelligence lives and grows, impelled by the power of desire to know without thought of how it is to be used. This is to

**Astrological Daily Guide—***(Continued from Page 23)*

25. The planetary vibrations today induce much stress, dissatisfaction and resentment. It will require a great deal of self-control to enable us to overcome these planetary tendencies.
26. An unfavorable day, but some better than yesterday as there are favorable aspects formed that will serve to offset the depressing conditions that have prevailed for the last several days.
27. The influence today favors intellectual pursuits. Study occult and progressive matters.
28. Favorable for attending to important business, dealing with doctors, and those interested in occult matters.
29. The day is slightly adverse. The tendency is to haste, misjudgment with danger of accidents.
30. Good for general business. Deal in land, property and mines; but care should be observed in all transactions.
31. The morning hours favors things of pleasant, artistic and social nature. The afternoon and evening are not favorable. There will be danger of riots and accidents. Thus closes the year, 1931.

eat of the tree of knowledge of both good and evil. When there is knowledge of how to use knowledge, and that knowledge is put into practice, it will result in joy and gladness. On the other hand: when knowledge is misused, either ignorantly or wilfully, it will result in all manner of disaster, extreme suffering, heartrending disappointment, bitterness and sorrow. When the child of intelligence feels the sting of death, or a guilty conscience, it is because he has slain his brother, the child of innocence. The consciousness of innocence is covered by the intelligence, and becomes a state of sub-consciousness, or the waters under the earth. The intelligence is dry and abstract, and it is formed into Adam, the natural man, in a fragmentary state, like dust.

The child of consciousness is called Abel, who offers the blood of the lamb, or the life of innocence. As the first shall be last, the second child is called Cain, who offers the fruit of the land, or knowledge, symbolized by grain. When the woman gives birth to Cain, she says, "Now I have a child of the lord," which is to give the lordship of the world to the intelligence, or to rule by the power of knowledge. After the intellectual child has severed his relationship with innocence, innocence becomes a dream, which is dead, because there is no growth.

*(Continued Next Month)*

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

I am pleased to state that, desperate as they seemed, I succeeded in bringing about results satisfactory for the characters in question. The truth of the matter is, that I undoubtedly saved their lives as well as preserved them from weary, horrid, dreadful existences, which would have been theirs, if they had persisted in their profitless sentiments and attachments. One instance was that of a young man who came one day to my office. He was utterly dejected, broken, discouraged, tired of life. Some friend of his had suggested to him that he come to me for a subjective analysis. Although the young man had convinced himself that his case was hopeless, that any attempt to aid him would be useless, he had nevertheless, with an air of indifference, consented to come to me, mostly in order to please his friend who seemed to evince considerable interest in his welfare. A few expressions he used when making his intentions known to me, convinced me at once of the shocking fact that he was seriously contemplating suicide as a possible certain end to his difficulties and mental torments.

"At my direction he wrote a short sketch of his life which brought out the facts underlying his mental state, and fully explained to me the cause of his abnormal thoughts. He was madly, insanely in love with a girl, and she had jilted him. He was heart-broken. The only being in the world he loved, instead of giving love for love, had deliberately jilted him, cast him aside, disregarded him as if he did not even exist as far as she was concerned.

"I presume you are in a comfortable position, amply able to take care of a wife and potential family." I asked him in an apparently inadvertent manner.

"He cast a bewildered glance at me. 'Why—er—not exactly,' he stated in a hesitating manner. 'The truth is that my salary is very small, only fifty dollars a month, barely sufficient for myself to exist on.'

"I see," I replied thoughtfully. "And I presume there is not the slightest possibility of earning more?"

"There does not seem to be," he replied. "That is, not unless my earning capacity should become greater than it is, but that would require study and training, you see?"

"Then it is simply due to a lack of training that you only receive a salary of fifty dollars a month?" I asked. He answered in the affirmative.

"Are all the other workers at the place where you are employed earning the same salary," I inquired next.

"Oh no, I should say not," was his emphatic reply. "There are some at the place where I work earning as high as two

hundred dollars a month. But, of course, they are the well-trained men."

"And are these well-trained men so from choice or from birth. In other words, were they born trained men, or did they acquire their efficiency from a certain amount of application?" I asked.

"Oh, of course they weren't born that way. They had careful training and study before they attained their present position," he replied. "There is one man there, for example. He started in at what I am getting now, fifty dollars a month, and now makes two hundred. And he has been with the firm only one year longer than I have."

"But he was not satisfied to simply stay in the rut like you have," I retorted. "He quickly pulled out of it, did he not?"

"He certainly did," replied the young man, a trifle thoughtfully, it seemed to me. "He virtually studied night and day, whenever he had any spare time, in order to improve himself sufficiently to prepare himself for his present position."

"And he is much smarter than you are, I suppose," I asked. "Has a great deal more brainpower, has he not?"

"Oh, I don't know about that," replied the boy. "It never seemed to me that he was so terribly smart at that. But he seemed to have a good deal of grit and stick-to-it-iveness, and I suppose that's what counts nowadays."

"Now look here," I went on. "Do you think that, just because he attained his aim by means of hard work, persistence and application, that he holds a monopoly on these qualifications? That, in other words, such a thing would be impossible to you?"

"No—er—I don't think so," replied the youth. Then his face brightened considerably as he suddenly exclaimed: "I almost believe I could do it myself."

"Then why not do so?" I persisted. "Why not have some real worthwhile ambition in life, an ambition which, when satisfied through your own efforts, will mean comfort and happiness in life to you, instead of merely plodding along day after day, month after month, for a few paltry dollars? By careful study and training, you will undoubtedly be able to earn as much in a week as you do now in a month. Am I right?"

"You certainly are," replied the youth with a thoughtful expression on his face.

"New let us suppose for a moment that you have already obtained this coveted and lucrative position for which you are going to work so hard from now on," I continued. "Let us suppose that you have succeeded and are now earning two hundred dollars a month. What would you do next?"

(Continued Next Month)



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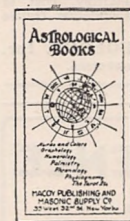
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## Is the "Robot" a Modern "Frankenstein"?—

(Continued from Page 9)

ism, organized into a musical Robot performance through the emotional spasm of an over stimulated sense-life.

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In this form of art, we meet a defiance of every principle of natural and ethical interpretation. The laws of tonal perspective, the rhythm of color, and the balance of form are completely ignored and brushed aside by the untamed ambitions of this ambiguous art. Being inspired and engineered by the intellect and its sense-life and with no ideality or intuition to guide its course, this attempt to interpret nature can only approach its subject in a crude and elemental form. And it is in this form that the "Intellectualist" has transferred his power of mental and material control into a subconscious center of his own nature—a reflex of his own individual art-life. And this reflex is the subconscious Robot of "Futurism."

The great disadvantage to the "Intellectualist," in his labors of art and music, is this lack of super-sensuous elements in his thought-life. For the very principle and essence of art must always be super-sensuous, or spiritual. Without this quality, art is either a mere photography of form, or a phantasy in the formless. Unable by his mere mind to reach the heart of things, while yet disdaining to copy or imitate nature herself, the "Futurist" chooses to conjure with a fantastic dream-world, in which his speculative faculty tries to create for his fancies a "dwelling and a name." This combination of intellect, fantasy and matter in an effort of constructiveness, constitutes the functioning of the subconscious art-pilot—our psychologized Robot in the so-called "Futuristic" art.

### The Robot in the Movies

Modern dramatic art as staged in the Movies is no less grotesque and unbalanced in their interpretation of life than the vagaries of modern painting and music. The same bold and crude attempt to impersonate life, without an understanding of its meaning and purpose. For whenever creative imagination divorces itself from the sense of moral guidance and responsibility, the result can be nothing but rhapsodies in moods and fancies. Art and beauty is as inseparable from moral life, as a flower is inseparable from the soil in which it is rooted. The artist, whether an actor, a painter or a musician, must know himself, not as a clown or automaton, but as a self-conscious, moral

entity. An artist, without the power to identify himself with any higher motion than a sense of personal vanity or self-pride is an esthetic failure.

Intuition—the power of consciousness to interpret life itself—is the central factor in all art-life, and the only faculty that can reveal the true values and origins of things. Without intuition art-life is as incomplete and as unreliable as physiological life, without its sympathetic nervous system.

Now it is this failure of the intellectualist to understand and interpret life beyond the limits of its organic expression that accounts for the incoherence and sorridness of the human emotions as put before us in the exhibitions of modern art and drama. In fact, it is safe to say, that the major part of our present drama, in place of devoting itself to an interpretation of the stream of true, normal emotions, that surge up spontaneously in human life, has become a mere intellectual speculation where reasoned attitudes and ulterior motives are stimulated into the white glow of professional vanities and financial motives.

As to the public itself, their present interest seems to be centered in the three dominating emotions: "SEX, SPEED and THRILLS."

### Sex, Speed and Thrill

It is only natural, of course, that in a mechanistic-materialistic age every emotional and psychic energy should be concentrated on the physical plane.

As the human intellect creates Robots on the physico-mechanical plane, so our thoughts, habits and emotions create Robots on the mental plane.

Drinking, gluttony and general indulgences are reinforced in our subconscious nature by psychological Robots. In other words, most of our selfishness, passions, desires, cruelties and moral weaknesses have their seat and origin in our "submerged personalities." For what is a complex but a Robot operating on the psychic-subconscious plane of our nature.

Every sense experience of the mind is an expression, either of mastery or of slavery, either within or without self-conscious control. Our mind seems constantly to face the parting of the road. Every dish of food we eat is a contribution, either to our health, or to our pleasures, for use or abuse. In the former case, the business of living is still in the hands of the individual himself; in the latter, it is managed by his "complex"—the "Sub-conscious" Robot.

### Shall the Robot Finally Over-Power Us?

**HUNGER** is of the Body—instinctive and physiologic; while **APPETITE** is of the Mind—intellectual and psychopathic—absolutely unreliable and without physiolog-

(Continued on Next Page)

(Continued from Previous Page)

ical basis. It is toward the gratification of this appetite, whether in relation to eating, drinking or general revel, that the "Intellectualist" concentrates his egotistic, sensuous energy until the mental saturation point is reached—and the subconscious Robot—the complex—is borne.

May there not be an element of danger in this startling development of the Robot? By the intense energy of our minds we may galvanize the Robot into a semi-conscious entity, and merge our self-hood into the phantom personality of a psychic mechanism—the traditional "monster Frankenstein." By thus transferring his own mind upon the superenergized mechanism of a soulless automaton, the intellectualist by his very egotism may really exterminate his own ego.

### Numerology Department

(Continued from Page 20)

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M.R.E., Pa.—It is the proportion of 5s in a name—not the actual number—that are considered. Carry through the 20, 30, etc., to the final total. Then if there is a cipher cross it off.

F.E.L., Cal.—Don't listen; remember a little knowledge is a dangerous thing. Every name you mentioned is good, particularly so since your talks are spiritual and uplifting. Writing is talking on paper. Your Birth Path (5) will "prod" you.

L.S.S., Cal.—The answer to your question is: "not right away."

Z.M.S., Calif.—Your birth path shows you are honest, reliable, the parent-teacher type. I cannot read your written name—print it.

H.K., Ohio—You should do inspirational work in a wide field, perhaps of a scientific character. Present signature is all right.

G.L.O., Cal.—Use Geneva L. O—; and stick to it. Don't keep changing. You are restless and changeable. Learn to control it.

L.J.LaF., Cal.—Your name shows that you are artistic and a pioneer and your Birth Path shows you are spiritual.

F.C.G., Mich.—Your name and Birth Path are in harmony. You are domestic, co-operative, full of "pep," very capable.

M.W.A., Ill.—All the names for yourself are good. If your husband is in scientific or financial lines have him use John A.; if in the selling line, use John J. A., Jr.

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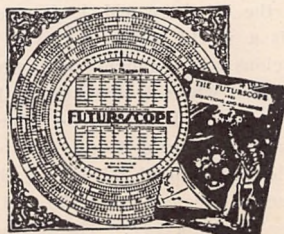
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**The Plane from Mars—**

(Continued from Page 14)

read any sky writing, these are the exact words that each of us read—

"We are lost flyers from Earth—doomed for a term to fly the night—we landed on Mars—cannot live there very long—yet we are not able to make a landing on the Planet Earth again—we need your help—"

Then as if they could not get up more steam—the lettering became fainter and fainter, so that we could not understand the rest of the message. The plane did not fly away but sort of disappeared—evaporated into the atmosphere.

We waited until the first tiny crack of dawn, then we dashed down the hill. We told no one for even Babs, with her great belief in realms unknown, did not know what to make of this.

We've become so interested in our careers on the talking screen, we've said little of this to anyone, but I find myself wondering if it will be the airplane that will bring us into communication with other worlds. Perhaps our phantom plane was just a forerunner of others that will have greater power to give their messages, to those better fitted to receive them than three screen struck girls.

**World Depression—** (Continued from Page 11)

telligent of existence, but he is not conscious of the source of his being, or of its character.

During the first year, when the child spends the most of its time in sleep, and in dream, it is creating within himself, the consciousness of peaceful innocence, called the habitation of God. At first the child only gives up its happy dreams to take material nourishment, when it again slips back into paradise. It will later be seen that the consciousness of innocence, or the woman, does not leave the garden of paradise, but the man. Gradually the child, under the influence of natural environments, begins to sprout forth intellectually. The intelligence is the image, or male element of being, composed entirely of knowledge. The consciousness is the female element, or the likeness of the intelligence. Before the intelligence becomes too strong, the child is only conscious of innocence; the whole world is innocent, because it is a world within a world. It is only conscious of the inner world, which has been created while it slept, more than of the outer world, in the little time it spent awake. As more time is spent awake and less time spent asleep, the child of intelligence is weaned from the mother consciousness of innocence. The newborn intelligence lives and grows, impelled by the power of desire to know without thought of how it is to be used. This is to

**Astrological Daily Guide—**

(Continued from Page 23)

25. The planetary vibrations today induce much stress, dissatisfaction and resentment. It will require a great deal of self-control to enable us to overcome these planetary tendencies.
26. An unfavorable day, but some better than yesterday as there are favorable aspects formed that will serve to offset the depressing conditions that have prevailed for the last several days.
27. The influence today favors intellectual pursuits. Study occult and progressive matters.
28. Favorable for attending to important business, dealing with doctors, and those interested in occult matters.
29. The day is slightly adverse. The tendency is to haste, misjudgment with danger of accidents.
30. Good for general business. Deal in land, property and mines; but care should be observed in all transactions.
31. The morning hours favors things of pleasant, artistic and social nature. The afternoon and evening are not favorable. There will be danger of riots and accidents. Thus closes the year, 1931.

eat of the tree of knowledge of both good and evil. When there is knowledge of how to use knowledge, and that knowledge is put into practice, it will result in joy and gladness. On the other hand: when knowledge is misused, either ignorantly or wilfully, it will result in all manner or disaster, extreme suffering, heartrending disappointment, bitterness and sorrow. When the child of intelligence feels the sting of death, or a guilty conscience, it is because he has slain his brother, the child of innocence. The consciousness of innocence is covered by the intelligence, and becomes a state of sub-consciousness, or the waters under the earth. The intelligence is dry and abstract, and it is formed into Adam, the natural man, in a fragmentary state, like dust.

The child of consciousness is called Abel, who offers the blood of the lamb, or the life of innocence. As the first shall be last, the second child is called Cain, who offers the fruit of the land, or knowledge, symbolized by grain. When the woman gives birth to Cain, she says, "Now I have a child of the lord," which is to give the lordship of the world to the intelligence, or to rule by the power of knowledge. After the intellectual child has severed his relationship with innocence, innocence becomes a dream, which is dead, because there is no growth.

(Continued Next Month)

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