

The Occult Digest

A Magazine for Everybody

**September
1931**



ATTENTION—

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World**

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**“Give back
the Homes”**

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Soul wants

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**The G. T. MANUAL of
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(Originals on File)

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170 QUESTIONS

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ACTIVITY: Are you given to much push and tension?

IMAGINATION: Do you face facts or try to avoid them?

LEADERSHIP: Do you show much demand to assert yourself?

JUDGMENT: Do you plan with good foresight?

DETAIL: Do you do the same things in the same way day after day?

CO-ORDINATION: Can you use implements well?

COMPLETION: Do you forget unfinished work easily?

FAMILY: Have your family feelings changed much since childhood?

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The report is something that you will apply not only now but in the future. Each of the fourteen parts is handled separately, showing your type, your strong and weak qualities, with practical suggestions aimed to overcome the latter.

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The Occult Digest

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EFFA DANELSON, Editor and Publisher

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Make the world safe for INTELLIGENCE

VOLUME 7

NUMBER 9

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

Entered as second class matter January 23, 1925, at the Post Office at Chicago, Illinois, under Act of March 3, 1879. Copyright, 1931, by THE OCCULT DIGEST COMPANY. Notice of change of address must reach us four weeks in advance of next issue, giving old as well as new address. Duplicate copies cannot be sent to replace those undelivered through failure to send this advance notice. Writers of published articles are alone responsible for statements made therein. Publishers are not responsible for loss of or injury to manuscripts or art materials. Manuscripts should be typewritten on one side of sheet only, double spaced, with wide margins. Advertising forms close on 15th of second preceding month. Rates on application. Phone Diversey 5135.

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Attention— Nations of the World

By EFFA DANELSON

You have accepted the responsibility of the world. You have proven your inefficiency! Your honor is at stake; for with what measure you give, so shall it be given to you. Nations are individuals and as they sow, so must they reap. You had wealth; your servants whom you trusted are the brokers who sold you out and rifled your treasury. Gladness has gone out of the eyes of those who, a short time ago were dancing with the Joy of Living. Their wealth, their homes and their lands have been taken while you slept at the wheel.

Nations—your Rulers are your servants and they must be dealt with as such. Those who stole the funds entrusted to them to maintain their office of trust should be brought to justice. You should not supply more funds; their wealth should be confiscated. If a

bank cashier robs a bank he must forfeit his liberty and his wealth. If a Mayor and his cabinet robs the City treasury they should return dollar for dollar. If the president of a Nation or a Ruler of any country is untrue to his trust he should be tried by the same court that convicts a murderer, for they alone are responsible for the people's welfare and happiness.

Awake, ye nations of the world! Restore the ill gotten gains to the rightful owners that peace, plenty and happiness may again return. Let your slogan be "Humanity First". No self respecting soul wants charity or a dole. :- :- :- :- :- :- :-

Why are seventy-five per cent of the whole world starving and homeless in 1931? There is but one answer. It is because the public servants of the people were false to their trust—and there is but one remedy. Confiscation of their wealth, returning to the people their homes and their work. The poor people of the world today are those whose homes have been sold for taxes and mortgages, the result of usury in increased interest, commissions and taxes. Take a thrifty man's home from him and you create a Communist! Oppression is the Father-Mother-God, of Bolshevism. The cause of the depression must be removed by bringing such Public Officials to trial. They are traitors and should be treated as such by the people of every Nation. Everyone had plenty of money—WHAT BECAME OF IT? Was it burned, buried or hoarded?

Without Fear
or Favor

IN TUNE WITH

COMMON-SENSE

The Invincible Government

FROM whence comest *thou*, O mighty Invincible Government? *Art thou* in the soil from which man draws his life? *Art thou* the air he breathes? *Art thou* the sun whose life makes the paths of man visible? Can we find *thee* in the pale rays of that majestic planet of the night who watches over the stars in their glory? *Art thou* in the gorgeous flowers that grow by the wayside or in the daisy of the field?

O *thou* Invincible Government, whose laws must be obeyed! *Art thou* in the song of the bird, the voice of a little child, the flute-like notes of the song of woman or the echo of the deep-toned voice of man? *Art thou* the silent messenger that drops a tear upon the cheek—that comforter whose touch doth heal—the power to give sight to the eyes, that none may be blind—visible to those who search for thy power? The rocks obey, the stars dance in merriment and nature puts on her most gorgeous robes at *thy* command.

O Invincible Government! None desires to disobey *thee*. Each in his turn doth lay his trophies in *thy* hand. Time has not chiseled one image that could portray *thy* vastness, and man, whose *will* doth rule the lesser things of life, loses all power to speak or act when face to face with *thee*. He is like a reed shaken in the wind. *In the stillness of each birth we were, we are, and always will be, one with thee. Even in death thou givest hope, O thou Invincible Government of Creation!*

The Magic Silence

SLEEP is the Magic Silence. While you sleep you build your future, create brain cells, dispense with useless material. Learn to think of this magic silence as a retreat. Forget that it is sleep; remember, when you lie down to sleep, it is for the purpose of resting the physical body, releasing the mind and journeying into other realms for the supply of daily needs. The Magic Silence is Life's storehouse, it contains supply for every need. Sleep is not cessation from work. Sleep has a two-fold mission; one is to renew the physical elements, the other the vital intellectual energy. Those living in the intellectual vibration require less sleep than those vibrating in the physical. Appreciate the magic silence and arrange your sleep hours for rest of body and action of mind. Realize that the mind is not a physical organ, and Life is not the physical body; therefore when you enter the Magic Silence it is for the purpose of unburdening mind and Life that better service may be given to the body. Sleep must be indulged in intellectually if one is to receive full benefit from it.

Do not begrudge the time spent in sleep; make it prof-

itable. Intelligent sleeping avoids mishaps while waking.

When you are sleeping, nature is rebuilding, and Life is gathering a new supply. Three great facts to remember are, to take *care of the body while awake* by not *abusing it*. *Sleep*, and *awaken intelligently*, by emptying the mind chambers of disturbing thoughts upon retiring and not allowing them to re-enter when awakening.

Mind is the ruler, Life the servant. The body is the channel through which each expresses itself. Proper care of the body is essential if they are to be served well. Enter the Magic Silence free from fear and worry and you reap the bountiful harvest of health, happiness and success.

The Master Keys of Destiny

WITHIN our bodies we have four building factors.

The first to appear is the urge, or desire to act. We observe this impulse. After observing it, we make comparison, bringing into action the power of perception. Through this combination of rhythmic steps we conquer fear and diffidence, instantly becoming creators. The thought is the motor power for desire. When the thought contacts desire, there is a tremendous force released. This force should be guided, when released, into channels of constructive activity.

Back of every deed lies first, the thought or urge. This thought may be consciously or unconsciously projected by the individual, or it may be consciously or unconsciously projected by an outside influence which registers in the etheric auro of a person. In either case, the result is action.

Every one should learn to check destructive thought projections in their inception, to avoid future disasters in their lives when the time of fruition comes. The time to do this is when the thought presents itself, before it becomes a desire. It is too late to avoid consequences after we have made comparisons. This error is the reason why so many are asking, "What have I done to merit this disaster?"

Watch your *releases*, and guard against destructive results.

To do this, learn the psychology of words. Words that have building powers are *root* words. Express your thoughts in phrases whose association words come from constructive root words.

For example, in "I lost out" "lost" and "out" carry a destructive root that blots out the "I." The same thought can be expressed in this way, "I was not successful." "Was not" and "successful" belong to constructive roots, therefore they suggest to the "I" to "try again." "Try again" builds hope, while "lost out" destroys hope.

OUR TIMES

By Effa
Danelson

EDITORIALS

Mental Prostitution

MENTAL prostitution is a baneful disease that has attacked the human race. It assails the minds of those whose sexual natures are abnormal, and will not allow them to look upon the uncovered human form in chastity of mind.

It is a discriminating disease. The patient only rages when the lovely forms of women are on exhibition. A male form does not seem to have any effect on their diseased minds. Children's exposed bodies do not disturb them but when they look upon a piece of art that displays the natural form of a woman, unless it is a mother nursing her babe, they become enraged. A normal sexual development will enable us to look upon any expression of Nature with unpolluted minds.

This disease is becoming a menace which threatens the right to individual development. Where these mental prostitutes are congregated in groups they overpower the legislatures and compel governors and men in higher authority to concede to their unhealthy, unstable will in their tirades against art, literature and dress reforms.

No groups of people are protected against an invasion of these wasps whose degenerate mentalities cannot conceive of any higher mission than to prevent the exercise of any will but their own. They see in every human act an act of immorality unless they themselves designed the pattern and gave the order for its exhibition. These mental prostitutes are increasing and their cunningness is being displayed on every hand. Unless some measure is taken by the healthy-minded, nature-loving groups of people, the human race is destined to become the prey of this most malignant disease of the mind.

How Are People Governed?

EACH human being, animal, insect or flower, has a kingdom of its own. They may have a good or a bad ruler, according to their understanding of Life as it is expressed on the earth plane. They may be hampered by a disturbance of the Life current before birth, but eventually they will evolve to perfect functioning, becoming a re-creative Life principle.

No threat, precept or example can change this law. Every living thing evolves and produces its kind under its own law. Lack of power to express oftentimes brands a child as being dull. Once branded, the brain becomes inflexible, and the victim is a prisoner in his own brain cell.

Life itself is independent of the physical body. Thus one branded as an idiot, when freed from the physical

body is able to tell minutely, to the astonishment of those who tortured him, everything ever said or done.

Man knows very little about Life, because he has taken himself for granted and scorned the idea that any other form of life has feeling, perception, or continuity after death. Man has laid claim to everything in the universe, and wasted the life he could not understand.

To the maxim "Man, know thyself," add, "*Man, know thy kin.*" "The greatest study of mankind is man," should read, "*The greatest study of mankind is Life,*" whether it be man, or Life in other forms. The Great Principle that gave man breath to move and have his being, also gave to other forms of Life their breath. Even the flowers or blades of grass have a rhythmic breath, to those who know the Law.

Play the Game!

PLAY THE GAME! Don't be a squatter or a quitter! Stay in your own field and dig. The ore lies deep and the man who plays the game *right* is the man who wins. You are in the game of Life. Steady the hand, clear the brain.

If the load is heavy, the stakes are big. You can win! Be stronger than the winds of adversity. Be more wise than the bird of prey who would profit by your downfall. Be more courageous than those who realize your value and would take advantage of you to gain their goal.

Young men and women, youth is your asset! Realize the opportunity it affords you to play the game of life well. Watch the fruitage! When searching for new fields, realize that you can only judge the new by making comparison with the old. Value does not lie in success, but in the power to *react to success*, thereby creating a beneficent credit for the one who is able to play the great game *right*.

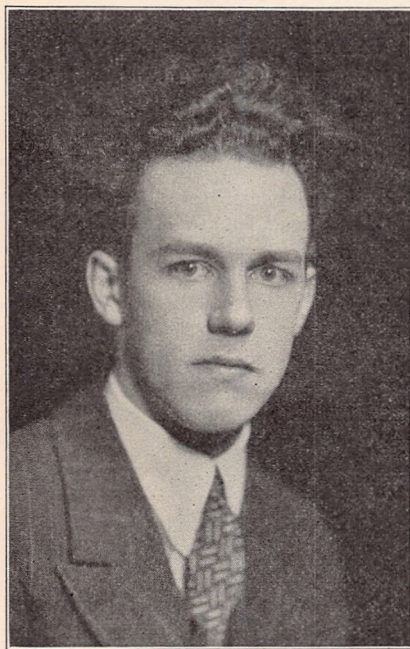
Play the game! Though it's night, and you have been losing steadily. One more chance before death takes its toll! You *cannot* fail. The darkening shadows fall across your path, deepening into gruesome forms, and there lie the checkerboard, the dice! It was only a little game you lost, but now in the darkening shadows, it seems changed. It was a little thing, that game you failed to play, but it lost you the chance of a lifetime. You see it now. "*Too late!*" you cry. Time has decreed otherwise. *Play the game—ETERNITY WAITS!*

Men, in the morning of life, play the game! *Men*, in the noonday of strife, *play the game!* *MEN*, when the last rays of the setting sun reflect the message of a new life, **PLAY THE GAME!**

Musical Masterpieces

How Composer's Horoscopes Help Us To Understand Them

By ALFRED C. GROTE



Alfred C. Grote

THE character and life of a great composer throws much light on the meaning of his works, for his life and character are reflected in his music. Horoscopes give us a key to character and fate and can therefore increase our fund of knowledge regarding master compositions and their composers.

Music comes under the influence of the planets Venus and Neptune and the signs which they rule which are Taurus, Libra and Pisces. Neptune and Pisces give a preference for stringed instruments and the human voice, Taurus for wind instruments and Libra for percussion instruments. Gemini and Sagittarius (particularly 20-25 degrees) give inventiveness and are frequent in the horoscopes of composers.

Among all composers of symphony the colossal and unparalleled genius of Ludwig van Beethoven stands supreme. Born December 16th, 1770, he had the Sun in 23 degrees of Sagittarius, a position which gave him inventiveness and much originality. Beethoven perfected the symphony and built fresh subtleties and new devices on the well-known lines sometimes emphasizing vital points by making progressions in directions which seemed deliberately to avoid them. Beethoven had a great gift for extemporization and subtlety of design and expression. In order to find ex-

pression for all that was in his soul he had to expand his resources of design and expression, so that most of his music was not understood by his contemporaries.

In an old newspaper the following statement appeared regarding the earlier works of Beethoven:

"Mr. Van Beethoven goes his own path, and a dreary, eccentric and tiresome path it is; learning, learning and nothing but learning, but not a bit of nature or melody. And after all it is but a crude and undigested learning, without method or arrangement, a seeking after curious modulations, a hatred of ordinary progressions, until all pleasure and patience are lost." So men who are far in advance of their times are misunderstood.

True it is that his works are eccentric and unconventional, for the natal position of the Sun gave him the inventiveness and originality that led him into new fields and new forms of expression. These are the characteristics that caused him to create the music described as "curious modulations and deviations from ordinary progressions."

The wonder created by the magnificence of Beethoven's works is increased when we remember that during two thirds of his career he was deaf. Before the composition of his third symphony, the great "Eroica," his deafness became acute and although several efforts were made by surgeons to alleviate it the clouds became thicker and finally every ray of hope was obscured. A cry of sorrow went forth from the soul of the great composer that touched the hearts of all his friends. In a letter to one of them he writes:

"How miserable my future life will be to have to shun all that is most dear to me! Oh, how happy I would be if I had my perfect hearing; but as it is my best years will fly away without my being able to do all that my talent and power would have me do. I can say that I spend a most miserable life, for two years I have been shunning society because I find it impossible to tell people 'I am deaf.' If I were of any other profession, this deficiency would not be felt, but with my music, it is a terrible condition to be in. Add to this my enemies—not a few in number—what will they say to it."

There is a vein of prophecy and philosophy in the works of Beethoven and this is in accordance with the nature of his birth-sign Sagittarius, the sign of the prophet and that of science, religion and

philosophy. Under severe difficulties Beethoven was hopeful and determined to overcome them. He was a deep thinker and had excellent concentrative ability indicated by Jupiter in Capricorn.

The Sun has the chief influence over individuality in a horoscope. Beethoven's individuality permeates all of his music which therefore represents the characteristics of Sagittarius the sign occupied by the Sun in his chart.

In his music Beethoven reveals the true nature of his individuality. The story of his difficult life, his ambitions, strivings, hope and determination to triumph are told in the music of his fifth and ninth symphonies. In reference to the four notes which open the first movement of the Fifth Symphony in C Minor on which the entire movement is based Beethoven said, "Thus Fates Knocks at the Door." In the second movement we are reminded of his desire to be alone in the country and with his music. In this movement he seems to say "I am the master of my fate. I am the captain of my soul." In the third movement we are reminded of his struggle against the difficulties and sorrows that came into his life. The music is mysterious and full of suspense. The movement opens with "a timid question." This is followed by a defiant answer. Here, as once in words, the composer seems to say, "I will grapple with my fate. It shall not pull me down." But not until the finale is reached do victory and triumph reign supreme.

The Ninth and greatest symphony in D Minor, known as the "Choral Symphony," because of its vocal finale gives an impression similar to that given by the Fifth Symphony. In the finale the voices sing the words to Schiller's beautiful poem, "An Ode to Joy," which Beethoven had for long been planning to include in a symphony in this manner. So the last symphony of Beethoven also ends joyfully and triumphantly.

All the traits of character which the music of Beethoven showed him to possess are due to the Sagittarius-Capricorn combination in his chart. Sagittarius is the sign of the Archer who shoots his arrow towards the heavens. So this musical native of Sagittarius aimed at the highest. His nobility is seen in his music in which all the hope, philosophy and inspiration of the sign Sagittarius are embodied.

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THE G. T. MANUAL of SIDDHAS "MYSTICISM"

By B. V. CHANDHA

1. SOME of the sacredly secret teachings of the mystic wisdom, as well as the practical methods of "yoga" (Psychic training) and "Kalpa" (Elixir bulwarks) discipline, propounded and propagated, with jealous care and scrupulousness, by the eighteen Esoteric Hierarchies of the South Indian Siddhas (Immortals) for the behoof of their own disciples, have, for the first time, been ransacked with a view to profit the English-knowing public, collected and formulated into a Technique in the light of modern science and growing human experience and presented quite succinctly in this manual—devoid of technicality and ambiguity, in a didactic style with a view to make the subject—abstruse and arcane as it is, quite acceptable to, and assimilable by, even, the average, juvenile soul aspiring for higher things in life.

2. For a little over one decade the contents of this Manual have been wafted across lands and seas and imparted to hundreds of hungry souls, scattered all over the Globe, as regular courses of instructions for their spiritual unfoldment! But now, under the inspiration of a selfless love and an adored devotion to the sacred cause of Truth concerning Man and his potentialities and, above all, a staunch desire to be of service to man's spiritual uplift and regeneration, in this era of scientific eruptions, of spiritualistic eccentricities and of civilized depredations this work is undertaken and executed.

3. That this Manual contains here and there some sharp, though rational criticisms respecting the many glaring religious abuses and superstitions and some ultramontane views as regards life and its possibilities, as also some non-conformist principles which are certain to enrage the bigotted, and are very likely to be unpalatable even to the general run of philosophical Thinkers,—is not at all to be gainsaid! But "truth" is, of a verity stranger than fiction and is certain to give many a person cold shivers in these days of religious pamperedness; social suzerainty and scientific progress, when the glamour of remote advantages to be gained by a material civilization and culture which subverts the very ideal of life, makes humanity go head over heels in their feverish anxiety and competitive ardency to scramble at political power, material possession or at national stability.

4. Some of the spiritual principles and occult formulae, enunciated in this

"Tome" may appear somewhat terse and recondite and may not very well harmonize with the current standard of religious thought and spiritual living obtaining in the world; but of that, no matter! For the duly qualified and enlightened "Chelas" will readily recognize and appreciate the outstanding fact that these "arcana" of the Immortals have been divulged out for the sake of these deserving souls—and with a view to lighten alike the burdens and the footsteps of the aspiring ones in quest of spiritual enlightenment on this plane of being.

5. The scribe does not, in the least, arrogate to himself any special prerogative; any self imposed spiritual commission; or any vested interest in such missionary work for propagating matters of supernatural or spiritual worth, beyond having a feeble claim to which he thinks he has a right, for serving humanity in his own way, regardless of caste, creed or colour, without any hope of reward or fear of punishment, either from Man or from God!

6. It is perfectly immaterial to the writer whether this work be praised or cursed by the public, because he is aware of the fact that one can comprehend, assimilate and admire matters of spiritual value and of philosophical insight only according to his or her degree of understanding and culture:—no more; no less! Hence, he has charity for all: Moreover, this hand never cares to write anything to provoke ill-will or approbation; reproach or reverence from any parcel of human frailty and mortality! Should any person however, venture to hurl any boulder of encomia or anathema at this work, which is a true transcript and crystallization of mystic experiences of certain venerable souls, contacted by the scribe, remember that beyond bringing such meddling entity sporadically to the notice of the curious public, it will have absolutely no power to work any change, either in the writer or in the reader who, it is presumed, is a seeker of Light from the pages of this Tome.

7. That the scribe does not care for public recognition, name or following; and that he is equally averse to entertaining any merchantile or mercenary considerations, will be obvious from the frank and fearless manner in which the subject is handled in these pages, brushing conventionalities aside with a flourish of impatience which will win no credit for him!

8. To the practical mystic, "religion"

is nothing if it cannot be an antidote to, or the therapeutics of, old age, disease and death, so uniformly detested by every one in the world. Religion will have no practical value to a hungry and thirsting soul if it cannot *ipso facto*, be a process of rebinding the individual to the source of all Life, Light and Love. Religion will doubtless be a misnomer if it cannot really lead man to self realization here and now, by and through methods, thoroughly rational and intensely practical, obliterating from its arena all chances of auto-pietic hallucinations on the part of its votaries.

9. The self-realization, now so much courted and greedily coveted by the Religionists, will be devoid of practical utility if it is not in effect an intense recognition and conscious possession of ampler Existence, Knowledge and Bliss, constituting "Salvation" for the individual from suffering, sin and bondage.

10. Salvation then must pre-suppose a longing desire to be free from suffering and should mean wholesale emancipation for man from all impediments and thraldoms which sap spiritual vitality in this world of many anomalies.

11. It is suffering that begets in man a passion,—a natural hankering to be free and in possession of abundant life, light and Love, above all lack and limitation, contingent upon an ephemeral existence in the living present.

12. Well, to be free and in enjoyment of peace and ease, one must needs have power which can only be acquired by and through assiduous practice of the ascetic discipline, prescribed by the immortal masters which alone can pave the way for certain attainment of physical, vital and mental perfection on this plane of being.

13. So, power is necessary for salvation. As God is conceived of as being "Almighty," it goes without saying that man must be at least mighty if he wishes to be a success in life. Really, power proceeds and primes all conditions of Peace, Ease, and Plenty here now and forever.

14. The true salvage of sacrifice and service for the good of the individual entity, as well as of humanity is peace, pure bliss, and power in poise! Few are capable of realizing these patent truths—not because of their want of capacity but because of their distorted outlook upon life, for which fanaticism is much responsible.

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Reason and Realization

A Semi-Scientific Discussion of Soul Vibrations and Harmonics

By EMANUEL DUTT

THE student of the occult, the delver into the rich realms of the esoteric, is often beset with doubts because he can not by reason alone justify or explain the phenomena he meets. Undoubtedly, every soul evolving along the upward path to the higher astral planes, experiences these qualms.

It is too much to expect that a mind accustomed to an earthy environment and material thought processes, and of necessity in daily contact with sluggish souls, can without some wrenchings transport itself into these higher realms. The material mind is stubborn, and the habit of depending upon feeble human logic dies hard.

It has been erroneously assumed that pure spirituality can be achieved by "assuming a proper mental attitude," and many heartaches have resulted from inability to force the frail and faulty mind into some such straight jacket. Nothing could be further from the truth. The fallacy of associating mental understanding with occult realization becomes obvious when one considers that thinking is a form of physical exertion, while realization is a merging of one's soul into the ambient consciousness and vibratory essence of the all-embracing universe.

One cannot understand the occult—if one could, it would not be occult. To partake of the blessings of the deep well springs of the esoteric world one must permit the mind to relax utterly, the will to become flaccid and the soul to grow plastic and ready to receive the impressions of the omni-present soul essence. The inner consciousness must be free to assume and to vibrate in unison with the dominant wave form of the universe.

After the soul has thus been set into a sympathetic vibration with the tones and overtones of the universe, the introduction or superimposition of thought currents may or may not introduce distorting harmonics. Numerology has shown that if these thoughts have in them a preponderance of odd harmonics, such as the third, fifth or seventh, the resulting complex vibration, like the tone of a rare violin, will be rich and wonderful.

The Indian mystics and teachers have, through ages of development, mastered the secret of these odd harmonics and have become adepts in the rhythm of the cosmos. Devoted students elsewhere are

gradually achieving mental flaccidity and occult responsiveness.

On the other hand, thoughts with a preponderance of even harmonics, such as the second, fourth and sixth, even though their amplitude be relatively small, set up a distorted soul vibration which may be likened to that of a false note in a symphony. Numerologists tell us that certain "stormy petrels" have an aura in which the even harmonics are present in determinative quantities, and as a result their entire lives clash constantly, not only with their fellow men, but with the ambient soul essence as well.

The novice may have some difficulty in distinguishing between the even and the odd harmonic vibrations, but if he bears in mind that all unpleasant, doubting, angry and earthy thoughts are ruled by the even harmonics, he will in time achieve a rich and non-discordant soul vibration.

It has been found that the auras of two individuals having similar odd harmonic structures may fall into resonance, the result being either intense love or violent hatred, depending upon the relative position of the harmonics with respect to the fundamental wave. There can be no resonance between persons of even harmonic vibrations, even though the resultant structures are identical. Between two individuals of which one has odd and the other even harmonics, the relations will be unstable and changeable.

This matter of soul vibration has long been a hazily understood and dimly conceived subject, even among the Yogi and advanced ratiocinative Kabbalists. There has been considerable doubt as to whether the soul vibrations were of an oscillatory, or of an undulatory nature, and whether in an equipotential space-time field they were propagated in lines or in planes.

Recent research (Fortescue and Toroque—Proceedings of E. S. P. R. January 1929—Vienna) using bio-microscopic analysis under infra-red rays, has resulted in some rather convincing cathode ray oscillograms of the actual nature of the soul vibrations. Obviously the soul essence could not in itself be studied, but recourse had to be had to indirect reflections from highly ionized alpha particles, under the control of the essence, somewhat as beams of light are visible because of the dust motes in them.

As was expected, difficulties were ex-

perienced in finding mediums with a high fundamental, but still non-complex vibration factor. The apparatus available was not sensitive enough to respond to the complicated wave structure of the highly organized souls of advanced students. Some interference resulted, too, from intruding cross currents of mortal thought, arising partly from the inability of the operators to retain complete mental flaccidity during the strain of the prolonged observations, and partly from the failure to exclude thought eddies originating outside the laboratory, which unfortunately was located in a densely populated part of Vienna.

But even so, and in spite of the many obstacles that were constantly arising, some very interesting and conclusive results were obtained. For instance, it early became obvious that the soul essence is laminated horizontally into thin sheets or striations extending indefinitely into space. In the vicinity of the medium these laminations are thickened and distorted and somewhat irregular in appearance, but at a distance of a few meters, the structure becomes uniform, except for certain abnormalities that were laid to the intrusion of hostile thoughts, or the non-flaccidity of the operators' minds.

The medium was fixed in a standing position in an ingeniously devised harness. The laminae were found to be distributed unevenly vertically, being of greater intensity in the vicinity of certain parts of the body, particularly the head. It is thought that the well established, but little understood phenomena of ectoplasm and taroplasm are the result of such concentrations of the soul laminations and their crystallization by an intense and highly developed spirituality.

The crudity of the test apparatus made conclusive evidence hard to get, but it is fairly certain that the individualistic soul harmonics superimpose themselves upon the surrounding striations and pass along these undulating paths into the auras of other individuals. The laminae extend beyond the scope of the available instruments, it is assumed that they reach beyond the limitations of time and space.

This accounts, so the report states (see also Woolsey and Galax S. A. G. S. Oslo, 1925) for the power of clairvoyance and justifies it as a perfectly graspable or at

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Talking Their Language

A Contribution from CHARLES J. CLARKE

AT THE convention of The American Association for the Advancement of Science, June 18, 1931, Pasadena, California, after a solemn announcement that with the aid of a large tube made of rubber and lead combined with a radio aerial, they had been able to steal the thunder, or rather lightning, of old Ben Franklin, the gasping world was given the amazing information that the Nordic type should discontinue ordering "one stack of bucks" with the breakfast coffee.

Coming off their perch whence they were fishing for cosmic rays, these marvelous-minded gentlemen deigned to discuss such mundane things as buckwheat cakes and how to get them, the slicker way being to scare the timid Nordic from the stack so there would be all the more left for the rest. This is to say that they discussed the unemployment problem.

Dr. Charles A. Beard, eminent historian of his class, affirmed that the world demanded that scientists for a time lay away their pet theories and playthings and present a solution of "the crisis that now confronts the country—the most profound in history." Other plans for world reclamation having failed, or having been shelved or rejected by the pelfs in power, it was up to the scientists to crack the economic nut or confess mental bankruptcy. To quote Dr. Beard:

"Business and political leadership is paralyzed. Five million men and women are walking the streets in search of work in the midst of unlimited wealth. It is possible that mankind has conquered the physical universe but cannot make an efficient use of his discoveries."

What conceit! You might as well expect a miner to manufacture fine jewelry from the gems and precious metal he has found as to expect the average clumsy scientist to become an interpreting philosopher. Scientists are ordinarily just physical fact gatherers; they are, with an occasional saving exception, just data bugs. Even Ernst Haeckel, the greatest biologist of the age, looked through a microscope for three-quarters of a century in a vain quest for the answer to "The Riddle of the Universe"—a quest that ended some years after he had passed on, with the revelation that the secret of Life, the mystery of potentially Omniscient Existence, is just MIND MINDING MIND.

Haeckel was profound in his learning, an artist that could portray in natural

colors the microscopic life he had studied for years, but he lacked the one thing needful; he was unable to "talk their language." He, like many other scientists, was over-specialized; his venture into philosophy, which requires a vision beyond that given with the aid of an achromatic-lens, was a noted failure, and similar failures may be expected to result from the philosophic ventures of contemporary biologists. They remind one of the illuminating sarcasm of Victor Hugo: "There is a philosophy that denies the Infinite, there is also a philosophy, classed pathologically, which denies the sun. We call this philosophy, blindness. To set up a sense we lack as a source of Truth, is a fine piece of blind-man's business, and the rarity of it is shown in the haughty air of superiority maintained toward the philosophy that sees Theia (Infinite Intelligence) by this philosophy which has to grope its way. It makes one think of a mole exclaiming, How they excite my pity with their prate about a sun."

The data-bug scientist abjures mysticism and the prose poems of the inspired writers. He is prejudiced because he does not understand their mystic or dualistic language. Where the theologian says, Theia, the scientist like an ostrich with his head in the sand, says, Nature, and pities the poor theologian for his lack of scientific enlightenment.

With all the data scientists have gathered they cannot interpret the true meanings of the elements of life they have discovered—they are unable to put together the pieces they have found in the universal picture puzzle for no other reason than that they do not subjectively discern what the puzzle picture will be when it is finished, for they have failed to perceive the Great Aim of Existence—the Secret of the World—the Way of the Universe of Tomorrow, foreshadowed now in the open revelation of the mystery of life, the potentially Omniscient Existence, as MIND MINDING MIND, foreshadowing a universe not governed by centrifugal and centripetal forces, nor by force of any kind; not governed by laws of inertia, gravitation, cohesion and fixed chemical affinity, nor by laws of any kind, but by Omniscient Intelligence in each specific instance, by willing minds minding mind.

But how can the scientist expect minds to mind mind when he does not speak their language, and resorts to force instead of intelligent suggestion to gain obedience? And the use of X-rays to

cause mutations of plant and animal life would be comparable to turning on a fire hose to disperse a mob, only the x-ray turned on the microscopic life may be the equivalent of turning liquid fire on human beings.

The logical way to improve the seed and stock of both human and non-human life would be to give them an opportunity for improvement under more inspiring and favorable conditions where they could have life and have it more abundantly, so that another 17th child might be a second Caruso, which certainly will not be probable again in Italy if the advocates of "birth control," who recently announced they were invited there, should succeed in establishing their degenerate doctrine in the land of Mussolini.

That's what killed Luther Burbank, the plant wizard who could "talk to 'em." For when capitalists, then pouring out like water millions of dollars for the production of disgusting moving pictures for a degenerate public, refused him the relatively small amount of financial support necessary to continue his valuable experiments on a large scale, he said, "If they do not care much, I don't care much, either," and forthwith began the practice of "birth control" by plowing up thousands of acres of his most fine specimens.

Now a new science, *subjective sociology*, has appeared in the camp of orthodoxy, and the old order is reluctant to accept its credentials or profit from its revelations. With the advent of subjective sociology monism has entered into mind and has shown the latter to be but a refined counterpart of the physical world—a microcosm of the macrocosm—that the words, "soul," "spirit," "spiritual," and similar dualistic or mystic terms, can be correctly translated into the monistic terms, "subjective mind."

With this enlightening interpretation of "supernatural" language the scientist may properly lay aside his prejudices and turn to the neglected volumes of Maurice Maeterlinck, the prophet of the new age.

In "The Treasure of the Humble," he will find a chapter correctly re-entitled, "The Awakening of the Subjective Mind," which, upon reading monistic words or terms in place of the dualistic, will reveal to him the mystery of many, to him previously obscured, Truths, and he will be able to interpret many startling prophecies whose fulfillment are now constantly being realized. With additional reading he

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HOW THE STARS *Guide in* Choosing a WIFE OR A HUSBAND

A Series of Twelve Astrological Articles

By C. J. COFFMAN



C. J. Coffman

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

SELF-SYMPATHY is the easiest fault for those born in Virgo to fall into. If you are one of these born between August 24 and September 22, there are two or three facts that you should know from the first, if you expect to progress.

The first of these is that the world is hardboiled. It does not care for your happiness. It is not interested in what happens to you, unless your triumph or your downfall furnish it with drama, gossip or amusement.

To you, the most sympathetic of persons, must come the strongest admonition against self-pity. Your accuracy in the details of whatever you take up, makes you a terrible introvert when once you start a too-close personal inventory. Don't be like that.

Find a Big Taurus Man

And if you must look too closely at your own troubles once in a while, try to find yourself a big, strong Taurus man, born between April 20 and May 20. He represents the ox, the burden-bearer, and will have more patience with your tears than nearly anybody else, if you don't bother him too often with your tears.

If you can tear yourself away from an interesting detail long enough to get a wide comprehension of why you are here and what the world is all about, you may get yourself into an executive position. In such a case, your best companion would be a Virgo man, who would be well able to look after those trivialities for which you would not have time. While he may lack a woman's intuition, his splendid accuracy would be equal to your own, for he is born in the same sign.

A Natural Shopper

You are probably the world's most

natural shopper. Anything that is not an economical purchase and full value distresses you. You can accumulate slowly and patiently, and deliberate for days over a single purchase. Yet you are not stingy, for if ever your love interest were aroused, the savings of years would be sacrificed without a thought.

For this reason you might find a favorable mating in the Cancer man, born between June 20 and July 21. It is probable that your love for each other would overcome your natural desire for economy. If so, your life could be very happy, indeed.

Your careful attention to detail may lead you into an unfortunate attraction for the perfectly dressed Gemini man, born between May 20 and June 20. His well-groomed and dapper appearance satisfy your critical nature. But then comes the heartbreak when you learn how this Gemini playboy can spend money. If you cannot shut off his extravagant ideas in time, your hard savings will be scattered to the four winds.

A Card-Board Lover

While it is easily possible for the Virgo woman to marry happily, it is generally a fact that she finds her greatest expression in something requiring much detail and patient application. Your true mate is a card-board lover, kept and preserved in a magazine-page house in the wonderful land of "some day."

Among the famous women who share the sign Virgo with you are Queen Wilhelmina, Jane Addams, Henrietta Crosman and Zone Gale.



Old Man Trouble

By HARRIET PACKARD

At night, in bed, when I can't sleep
I try to think of pleasant things:
Of flowers and shrubs and leafy trees
And humming-birds with dainty wings.

Then Old Man Trouble comes and says,
"Do you remember thus and so?"
And then my will says "That Old Man
Must be tuned out like a radio."

Numerology is Practical

A series of 12 lessons constructed by MARY ADAMS

(All rights reserved.)



Mary Adams

Eighth Lesson—A Few More Facts About This Person Called YOU

FOR the benefit of those who have just tuned in—as they say over the radio—suppose we devote a paragraph to reviewing the facts we have already learned. We have seen that the Vowels of a name are what indicate the Talents of a person. The Consonants show the effect he has on others, or his Personality. The Total Name reveals the Destiny—that is shows what “tools” the person has to work with, or his vocational qualifications. The Birth Path (date of birth) indicates what work is to be done in the world.

Everyone realizes that the date of one’s birth is the one thing that cannot be changed; so if there is inharmony between the Birth Path and the Destiny number, it is possible to adjust the name to the Birth Path. This was fully explained in the August issue of *The Occult Digest* and a warning sent out that although changing a name is a simple thing, it may have serious consequences. A name to be harmonious should vibrate to an odd digit if the Birth Path is odd; even, if the Birth Path is even. And the Destiny should be as high, or higher than the Birth Path.

Since we are examining the various elements that make up our true SELVES, suppose we take a look at our DOMINANT TRAITS. It is quite possible to imagine that a man might have a 3 Birth Path and a 5 Destiny or Personality. This would mean that he is artistic, but that his “art” should be sold rather than created. On the other hand if he had a number of 1’s in his name,

we should say his “art” should be created and that the 5 indicated versatility.

An analysis of the name and birth date of the late Albert Abraham Michelson brings out some very interesting facts, and shows how much additional light can be thrown on a person’s character by finding his Dominant Traits. Let us first

Although his name has two super vibrations, his Birth Path might easily be that of a clerk or bookkeeper—just the little number 2. Yet what immortal work in the gathering of data and statistics was done by that little number! This should be a lesson to everyone that it does not make so much difference what

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

examine his name and see what that tells us.

His Vowels, indicating his Talents, vibrate to 11. This, as you know is a super number, giving inspiration and power. But in its lower aspect, equals 2 which indicates a Talent for handling details and statistics. It also shows a love of music or rhythm. In his leisure hours Professor Michaelson derived much enjoyment from playing his violin; and in his working hours he had the “infinite capacity for taking pains,” which has been given as a definition of genius.

His 8 Personality indicates a prosperous and successful appearance—also executive in manner. But when we examine his Dominant Traits we shall find that 8 is not one of his strongest vibrations and is not the sort of a vibration that would indicate a “big butter and egg man” or bank president.

His Destiny of 22-6 shows that he was a master teacher and educator, but the lower aspect of this vibration shows that he was a pioneer in his educational work, showing great originality and creative ability. Thus his educational Talents lay in the field of pioneering and invention. When Professor Einstein spoke before the German Physical Society, on July 17th, he referred to two marvelous devices which Professor Michaelson had invented—one which made possible the discovery of giant fixed stars; another which made possible “the optical demonstration of the earth’s turning.” He further added that Professor Michaelson measured the speed of light “with almost dizzy accuracy.”

numbers you have, as how you use them. A 2 Birth Path also shows a love of music and rhythm.

Now let us discover his DOMINANT TRAITS. First examine every number of every letter of his name and arrange them thus: (use figures for the letters of the name and an x for the totals and Birth Path).

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			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 7,1s; 5,2s; 5,3s. This is a remarkably well balanced name. The 7 ones show dominant strength in the pioneer and creative vibration; 5 twos give the strong bent for statistical work and music. A trait which did not show in the name totals is the 3, which comes out so prominently when the Dominant Traits are found. The 3, as you know, shows an artistic temperament; joyous, and seeking self-expression. One hardly associates artistic talents with the exact elements of physics and mathematics, yet some will remember a picture of Professor Michelson printed not long ago in one of the daily newspapers, showing the professor seated at an easel, painting some of the wonderful mountain scenery of the far west where he built his mile-
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The Pilgrimage of the Soul

By REV. FRANK J. PAUL, M. T. D.

TO THE Metaphysical mind there is no question as to the fact that the real man or the soul is as distinct and separate a being as the physical man.

That is to say that while these two beings are associated in the body, yet each has its own peculiar function; one visible, the other invisible.

By way of illustration these two beings may be compared to the body and its various organs known as voluntary and involuntary.

The voluntary organs like the hands and the feet, the eyes and the ears are controlled by our will, while on the other hand the heart is not.

The muscles of the heart continue to function during life, no rest, no sleep, but working on night and day pumping the blood through the arteries and veins that the body may be sustained and refreshed.

Likewise the human soul; it never sleeps, but while the physical man is resting and enjoying the repose of sleep the soul is busy at work, never becoming weary in the body or out of the body.

Right here someone will ask a question; What, does the soul leave the body during life? And I answer, "Yes, it certainly does." And many times goes on a long journey, but being a spirit is not governed by time or space.

Did you ever dream a dream and in that dream find yourself many miles from home, sometimes amid familiar scenes of other days, enjoying the company of long departed friends or loved ones, how glad you were to see them and they you. How familiar everything or perhaps it was the old home where you spent your childhood. How vivid were the surroundings, the house, its various rooms, the furniture, in fact all its appointments, how real they all seemed.

Again it might be that your dream took you to some far distant land that you were not familiar with; you met strange faces, indulged in strange pursuits and had strange experiences, yet this strangeness gave you great joy.

Then again, your experience may have been one of sorrow or difficulty which tried you severely and only after much effort you effected your escape.

Then you awoke with all these things vivid in your mind and what you saw and what you did remained in your memory for days and in many cases were never forgotten.

You call it a dream, but in reality it was the pilgrimage of your soul, temporarily leaving your body and returning again.

In fact, the spiritual man or the soul actually visited these places, saw these scenes and indulged in all these experiences.

Complete hypnosis brings about practically these same results. I have known people under complete hypnosis to travel long distances and actually describe places and events in localities they have never seen and never will see. Even performing certain acts while there noticeable to the inmates of the place as a peculiar happening, although they did not know the cause and could not determine why it occurred.

This phenomena is explained by the fact that the physical body is to all purposes dead so far as any action is concerned on its part and that of the soul or as Psychologists would say, the subconscious mind was working out of the body for the subconscious mind as the heart is always working while the body sleeps.

The function of sleep brings the subject very near to the point we call death and it is at this point that the soul emerges from its bodily sphere and starts on its pilgrimage.

Did you ever stand by the bed of someone in deep sleep? If you have you will observe that the heart action is very low, scarcely perceptible, the respiration is slight, sometimes one must look quite close in order to discern any breath at all. In this condition it is comparatively easy for the soul to make its exit.

And then there is that last pilgrimage when the soul and the body depart for the last time.

I have stood by the bedside of many at this particular time and witnessed the going out on its final pilgrimage the human soul so far as its earthly body was concerned.

While I could not actually see the form and substance of this marvelous phenomenon with the physical eye, yet with the eye of my own soul I could plainly discern the going.

Earth was receding, the spiritual existence dawning, joy and felicity was all around, so marked that when the soul had actually taken its final departure even the face of clay wore a smile caused by the touch of the released pilgrim as he journeyed on into his eternal and everlasting sphere.

*"There is a place where spirits blend,
Where friend holds fellowship with
friend,
And souls come down our soul to greet,
And joy crowns the souls we meet."*

He Is The Lord

By MERAB EBERLE

Where is this Lord who with patience
Tunes the universe to a wave
And flings magnificent rhythms
Through atoms and the stars?
He is farther than the eyes of the mind
And he is nearer than this flesh.
Betelgeuse of the spinning gases,
Arcturus of the terrible flames,
And all ye worlds that span Infinity,
Behold the One who knows ye as brief lights—
The flickering of fireflies
Across a summer heaven.

Love

LILY V. ULREY

"What is love," the poet cried;
" 'Tis to possess thee," the world replied,
"To bind," to guard with jealous clasp,
To hold secure while life shall last.
"Call that not love, but mad desire."
The mystic said, "for love is a consuming
fire
That burns away the dross and lead
And leaves the burnished gold instead.
'Tis that great principle of life
That frees the world from every strife,
Dissolves all hate, makes wars to cease
And brings us universal peace.
'Tis to appreciate the good in all
In all the world's great brotherhood;
To speak a word of praise, not blame
And see the eyes once filled with shame
Look into yours with glad surprise
When you have ceased to criticize,
To raise the fallen, guide the weak,
As you a word of kindness speak;
In high and low the good to see,
As did the man of Galilee.
For each is striving in his way
Seeking the light of perfect day.
'Tis just a channel free, sublime,
Through which the light of God may shine
To help some traveler reach the goal,
That great cathedral of the soul,
Where in that realm of perfect peace
Each from his burdens finds release.
O Love Divine, O Love expressed:
O Love the sweetest and the best:
'Tis in thy light of perfect grace
We meet the Master face to face.
And when two souls thus purified
Walk hand in hand and side by side
In comradeship and service sweet,
Ah that is love and life complete:
Seekest thou this love: O soul distressed,
That Love is there within thy breast,
Just to express that Love Divine
This is your mission, friend, and mine.

The Resurrection of Men and Atoms

OR

The Orthodoxy in Year 1950

By R. O. WARREN

*The universe is the body of God
And cells of that body are we,
Every atom under the sod
A part of His anatomy.*

R. O. W.

FROM the beginning since God created the land, the sea, and all things therein; has there been a dwelling place for Himself as the center or the soul of that creation. He is the center and circumference, the body and the soul of the whole. The universe is the body of God, and in that form dwells the accumulated fragments of the Most High. In every throbbing atom flutters the acknowledgement of that portion of His being. All growing things are divisions of Himself manifesting as a separate part of His divinity.

Toward the center of the universe in the direction where the soul of creation manifests the power of God at the source, moves the accumulated fragments of all nature; pointing to the paradise of inner reality as the object of destiny. Fragmentary nature is in the state of evolution, approaching through the course of growth the center of the universe, which is the soul of God and creation; till every living atom comes finally into the unity of consciousness with the soul at the center of the universal circumference.

*"Every clod feels a stir of might
An instinct within it that reaches and
towers
And grasping blindly above it for light
Climbs to a soul for grass and flowers."*
Tennyson.

All life manifested or unmanifested, as fragmentary members of God's great body are assembling themselves, each manifestation awaiting their turn of graduation to another point of the circumference, which will bring them nearer to the everlasting center. Every particle of earth climbs out from the center of its circumference into larger circles where it eventually finds a new center; then continues the ascent from circle to circle, ever pointing heavenward to the soul at the center of inner creation. Gradually the evolving process in the mineral kingdom of circles is reached and the highest center of that kingdom of minerals is found; but further must the procession proceed, for extending above in circle upon circle rises kingdom upon kingdom with their centers ever pointing to the greatest center of them all.

"We fancy men are individuals; so are the pumpkins; but every pumpkin in the field goes through every point of pumpkin history."

Emerson.

Although a competitive spirit pervades, seemingly, in the various kingdoms of evolution, a balance of equal opportunity exists; for nature's spiral motion toward the goal of reality consists of experience that must be acquired by the climb which passes upward through all the countless circles out of which substance each kingdom is formed. The first atom is of the earth, earthy, containing within itself the lowest mark of the purpose of life which is experience, but following gradually the route of circles travelled before by myriads of other atoms in the past, arrives eventually to the level of experience acquired by others in order of ascent. Consequently, an equal opportunity for development awaits the new arrival upon the entrance into every circle or kingdom of evolution.

*"Plants are the young of the world,
vessels of health and vigor; but they
grope ever upward toward consciousness;
the trees are imperfect men."*

Emerson.

Following the course of experience that the lower forms of life pass through in their movement from lower to higher circles and kingdoms comes in order of development a still higher realm of circles, the kingdom of man. Since the center of each circle in the mineral, vegetable and animal kingdoms have been located in experience the first circle of the human kingdom is now ready to receive the expanding life from the lower kingdom in the scale of evolution. Standing in the atmosphere of human existence is now the first man, made in the image of God; formed from part of His body; now brought forth after ages of time spent in the mineral, vegetable, and animal kingdoms to take his place in the kingdom of man. Though a primitive being he manifests unlimited possibilities; for above him in consciousness walk millions of his kind who have risen to circles of power and mentality in whose circles he will also some later day set his feet.

"Men walk as prophecies of the next age."

Emerson.

The path of evolution for man opens the way through many more circles of ex-

perience to the life prepared to receive the course of treatment in the advanced circumstances of nature's school. The first man is of the flesh, when in the primitive state; consequently, from the source of the flesh does he obtain the exercise of experience that develops the ingrowing consciousness that secures for him the privilege of advancement to the circles of higher attainment. Slowly but surely the desires of his uncivilized nature exercised by the senses of the flesh begin to reflect impressions upon his being and the result is an increase in mental and moral stature. The divisions of life and death, the reproduction of generation after generation have eventually brought to the formerly inexperienced soul the capacity to reason. The periods of time separated by generations experienced in the various circles of the human kingdom are beginning to bear fruit and the first man of flesh is now a man of mind, governed by that faculty with the power to think. He is at this stage of progress awakened in consciousness to the power of thought. Degree after degree, circle after circle of experience has been lived in his ascent to the present moment of mental and moral growth; and the man of flesh is qualified with the capacity for thought and reflection. The effect of time goes on further and the soul now living in the circles that give opportunity for the reflection of the mind is gradually attracting the elements of experience that feed his mind for the next transition from the man of thought to circles that embrace the spiritual type of thinking man.

*"At last comes the era of reflection,
when we not only observe, but take pains
to observe"*

*The new position of the advancing man
has all the powers of the old, yet has them
all new.*

Emerson.

Carrying with him into the spiritual circles of manifestation the qualities of nature attained in the previous spheres the man now enters the spiritual circles and becomes at length the spiritual man. The man of thought consequently becomes the habitual thinker, the characteristic quality of the spiritual type found in the elevated circles through which he will eventually find his way. The quest of life's purpose is beginning to unfold and the knowledge of spiritual truth is open-

(Continued on Page 28)

Unfriendly Forces

By LAURA JANSEN

STRANGE as it may seem, there are unfriendly forces. And yet, not so strange after all, when one considers the number of people who commit suicide, who allow themselves to die before their time, who pass away with a curse on their lips, and the murderers, whom a blatant civilization puts violently to death.

Unfriendly forces may also be composed of the brooding thoughts of morbid people; these thoughts take incomplete and grotesque human form and cause considerable disturbance and annoyance.

Unfriendly forces may run the gamut, from the playful "poltergeist" who loves to play jokes and whose chief delight is to hide papers, to turn the house topsy turvy, to break crockery, to the malevolent force that will disseminate poisonous gases, make unearthly noises and sometimes even use violence.

My first acquaintance with such unfriendly forces happened several years ago. I had gone to a well known furniture store and bought a davenport that was not new. It was of blue velvet, deep, well cushioned, and comfortable. A jewel of a davenport, big enough to sleep on in an emergency, and cheap. I was elated with my bargain.

The first day it took its place in my house I noticed a peculiar fog in that part of the room; when I sat on it I did not feel at ease, a strange feeling of dread took possession of me.

The second day I asked a friend of mine to have lunch with me; proudly I exhibited my davenport. She sat down on it—for barely a minute. Questioned as to why she did not remain seated, she explained that she could not. She was afraid. Jestingly I said: "I know why. A man died on it."

"How?" she asked.

"Either murdered or self-slain," I answered.

That night there was the same fog around the room.

The following day I took my beautiful, full grown police dog with me to the studio as I always did. He usually laid down at my feet and was hardly noticeable. That morning he kept putting his paws on my knees, asking me something which I could not understand; his eyes were immense and green, as when he is frightened.

The morning, being a Saturday, I left the dog at home. Hardly had I reached the studio than I was called on the phone. My dog was dead, strangled.

The unfriendly force that had inhab-

ited the davenport had left. My dog had known that he would be chosen as the sacrifice, that only by giving his own life could he free me from the thrall of that unfriendly force. To this day it has never come back. Some time later, I was told by a medium that a man had committed suicide on that davenport and that he had left a wife and child. . . .

. . . Last year, I lived for about two months in a most charming and isolated

The Passing Show

By JEANETTE NORLAND

Sometimes I make my way along the street,
And gaze into the eyes of those I meet.
Some faces there seem free from every care,
While some show lines of burdens hard to bear.

I wonder what's behind the many eyes
That look at me so innocent or wise;
That tell such stories full of love and life,
With yearnings full of fancy or of strife.

Their tragedies perhaps—I'll never hear,
Or budding romance always hovering near.
Kaleidoscopic pictures ever new,
All passing 'fore my eyes in quick review.

The gamut of all life from high to low
Stands clearly forth from out this passing show,
To him with ears to hear and eyes to see
The inner life that struggles to be free.

house in the hills. It was delightful in the daytime but with night something evil crept out of the attic and came down, filling the house with dreadful shadows. Nothing but bad luck attended me while I lived there, a short two months . . . much too long, in fact.

. . . At one time, I resided in an old Pennsylvania Dutch town. Every night some force came down from the attic, passed my sitting room, which I had arranged upstairs, and went on down.

Only by locking myself out on the porch could I sleep there at night. Inquiry developed that a very flighty young married woman had lived in the house; her husband had been a salesman, away most of the time. The furnace was crammed full with nameless things, which I never investigated. . . .

. . . Months ago, after considerable discouragement, caused by a breakdown, I began to experience strange things in

my house, the vibrations of which had been, so far, extraordinarily good. For instance, a windless evening at about nine, the cooler with a bottle of springwater crashed on the porch downstairs. With the noise I had a mental vision of a man smashing through the French windows of the dining room. . . .

A few weeks later, came another terrible crash of glass, and the same impression. I consulted a spiritualist, and she told me how to get rid of these unwanted forces.

"Of course," she explained, "the main way to get rid of unfriendly forces bred of unhealthy thoughts, is by mental concentration. When the will power has been weakened, either by illness or too much brooding, this does not work readily."

"In such cases, physical action should be resorted to. By that, I mean the actual motion of driving the unwelcome forces, as one would drive pernicious animals that have intruded, then sealing the windows and doors, while advising the forces that they are unwelcome and shall never enter again."

"Another physical, or perhaps psychological way is to burn a red and a white candle to the very end, concentrating all the while and demanding the unfriendly forces to leave the premises. Such methods can only be successful if the unwelcome forces have entered the house after one has lived in the house for some time. Should they be in the house *previous to occupancy*, stronger powers must be invoked."

I went through the house as she had directed but did not enter my son's room as he was studying there. About a week later, my son told me that while he had been reading in bed, on a Saturday morning, the dog—another beautiful police dog and son of the one I had lost so tragically—had shown the greatest fright, crouching and backing away from something. I assumed it to be the unfriendly force that I had not thrown out, but driven into the unpurged room.

Most people who become receptive to the forces beyond the earthly horizon, have had similar experiences, and only when they exercise their will power and are strong enough to control these forces, will they be free of their influences. It is a hard thing to do. And the stronger the mediumistic qualities, the stronger the pull of the unfriendly forces. But once they are vanquished, they will seldom come back; friendly forces will remain, helpful, kindly and beneficial, in their stead.

JASMINE

By
ARTHUR
LAMSLEY



Arthur Lamsley

ADAM PAUL lived on at the bungalow on Chalk Cliff Bay. A year had passed since his wife had been taken from him so tragically on the night of the great Channel hurricane. He had stayed on at the place because her dying words seemed a promise to return and give him some sign—a proof that death does not break love.

It was another night such as this one when they had been caught while out fishing, and the first onslaught of the storm broke over their tiny craft, smashing it and driving them finally on to the shore rocks. He remembered well bringing her sodden form up the beach in an unconscious state and how she had died in his arms late at night in the bungalow.

To-night he stood looking out to sea at the great waves which gathered in terrible array before the fury of the gale. Turning towards the path leading to the bungalow, he muttered audibly: "Dearest Jasmine. Another such night! Her soul shipped out on the storm."

Approaching the bungalow, he turned again in the path to have a final look out to sea and his eyes strained in the blackness, half expecting to see someone following him.

He slammed the bungalow door in the face of the howling wind, bolted it, closed the shutters of the small living-room and threw some logs on the fire in the open grate.

A long, weary year had passed with no trace of her promised presence. Yet to-night she seemed very near.

As time wore on to midnight Adam Paul dozed and his dreams mingled with the dying embers of the cosy log fire.

A loud knocking at the window suddenly awakened him. His blood froze in his veins as he jumped up and glared at the window, completely unnerved. Again the loud knocking and this time it was accompanied by the muffled sound of a human voice shouting above the raging wind.

Adam Paul swung back one shutter and saw a face peering through the window at him.

"More wrecks," he muttered, and fastening his coat, hurried to open the door.

"Come in," he cried as a gust of wind sandwiched him between the wall and the door. A rain-soaked figure slouched into the narrow passageway and stood while he relocked and bolted the front door.

"Come in," called Adam Paul again and led the way into the tiny living-room.

By the dim lamplight he peered into the face of his visitor and read the tale of anguish and suffering on his big face.

"Washed up off the rocks," volunteered the man, and his handsome, bronzed face lit with a wan smile. "Narrow escape. We were homeward bound on a liner which

Where the man stood there was a pool of water already.

"Come and take off those wet things," said Adam Paul. "I'll fetch some dry clothes for you and get some supper. A nip of brandy will bring back some warmth."

The stranger looked about him, sniffed the air and followed Paul into his late wife's bedroom.

Within an hour the pair were seated around the roaring fire, exchanging sea experiences. The brandy had loosened their tongues and conversation took a familiar and reminiscent tone. To Paul it was a strange yet exhilarating experience, coming as it did after some hours of painful hallucination of the haunting presence of his wife. Even now he unconsciously sniffed the air, an action which caused his visitor to watch him with surprise.

He could not make out why his host sniffed the air and then looked about as if expecting something to materialize. On an impulse he turned to him and laid his hand almost affectionately upon his shoulder.

"I'll tell you the weirdest experience I've ever had," he volunteered, peering hard into Paul's haunted eyes. "Once I was wrecked and things seemed to get pretty hopeless, when a light suddenly flashed before my eyes and with it came a strong perfume accompanied by the compelling instinct to strike out swimming in its direction. I did so and eventually was washed ashore—saved.

The men fell into silence and gazed into each other's eyes with understanding. "Can you beat that?" asked the stranger, a queer smile catching the corners of his mouth, giving the full lips an unusually kindly expression.

He looked hard at Adam Paul who did not attempt to answer immediately but instead peered intently into the glowing wood embers.

Both men sat deep in thought. No sound was heard save the rhythmic puffing of their pipes. At last Adam Paul spoke, keeping his eyes on the flame-spitting wood.

"What perfume was it?" he asked in a low, tremulous voice which sounded distant and strangely hollow.

"Jasmine."

Startled, Adam Paul looked up at the stranger.

"That's queer," he remarked, "when did this happen?"

"To-night."

"To-night! To-night!" echoed Adam Paul.

(Continued on Page 27)

The Quest of Life

R. O. WARREN

There is a key that will unlock
The secrets of the mind
The use of which will help unfold
The powers that are Divine.

There is a plane where one may stand
And view life's stormy sea
With calm control and holy trust
In God's Eternity.

There is a place for one and all
Beyond the present hour
Which may bring to every soul
The growth of silent power.

There is a better time to come
As visions point the way
For any living soul who breathes
Upon this earth of clay.

There are tomorrows that are sure
For creatures great or small
That bring with them new hope and joy
Since this is heaven's law.

There is a song for every heart
To stir their life anew
Turning the clouds of darkest day
Into skies of blue.

There is a pain for every life
There is a pleasure too
There is reward for every strife
There is a promise true.

founded off the coast. Our lifeboat got off alright but near shore smashed up on the rocks. I managed to escape by being thrown up between some rocks on to a sand dune."

Adam Paul noticed the fellow hesitate in the middle of his story and watched his face turn pale and the steel-gray eyes grow suddenly misty.

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 August Issue)

AFTER I regained my room, I thought for a few moments, while standing before the mirror on my dresser. Mechanically I looked at the countenance I saw reflected there. Father had said M. van der Wal was very complimentary about my appearance. Well, I suppose I was sufficiently attractive. Perhaps I deserved being called beautiful. I looked at myself with an air of curiosity as if contemplating someone else.

I had received a very advanced education, and at that time was still under the private tutorship of Mlle. Durand, the renowned pianist living at Ghent. Although the chief pursuit of my studies had been that of literature I had also liberally quenched my thirst for knowledge at the fount of wisdom by participating in the study of languages and that most civilizing of all arts, music in its various branches. Thus I was already an efficient performer on the piano and the violin.

After the perfunctory survey of my person, I sat for a moment at the open window of my room and looked out over the peaceful, beautiful Belgian landscape stretched out before my admiring eyes. A glorious morning sun illuminated the scene. Its coruscating rays poured from a clear sky over the golden fields and green meadows extending far into the distance. Several cows and a few horses were peacefully grazing there. Below me was our own gorgeous flower garden of pink and red, orange and purple, violet and pure white, wafting up to me the sweet fragrance of its perfumed flowers. How I love the flowers! Birds were twittering, gyrating overhead or sailing forth in straight lines. Close by was the villa of M. Maeterlinck, its base buried in a wealth of flowers. Here and there tall trees spread their umbrageous foliage. How I loved it all, this gorgeous, peaceful scene, so idealistic, so far superior to anything artificial the world might offer. How I should hate to leave it. Leave it? Yes, I felt that eventually I would. There was no doubt about it. There was within my soul that incessantly disturbing urge for self-expression which could not possibly be satisfied here amongst these quiet, never-changing surroundings. The world called to me. The creative impulse

within my being was daily growing stronger. To become a great authoress, perhaps a renowned exponent of dramatic art, such was the ideal ever being stressed by the Invisible Presence within me.

Oh, to be like M. Maeterlinck! Yet, I could hardly expect to ever attain the heights to which he had risen. Still, I might at least make an attempt; but not here. There would be a dubious shaking of heads. While visiting Mlle. Durand at Ghent, during the previous month I had submitted a little novel, which I had secretly written within the confinement of my room to the editor of the chief publishing concern there. Of course, I had used a non de plume, as I wanted to keep the affair secret from my parents and only Mlle. Durand, whose residence I had given as my address was acquainted with my action. But the novel had been politely rejected. Not without merit but they could not very well accept a woman's work; perhaps later. Yes, there seemed to be still that prevailing idea that a woman could not be a writer. And so many still adhered to the old-fashioned theory, fostered throughout the ages, that woman's predestined lot was that of marrying, bearing and raising children, to grow old at the hearth-side and die. Well, undoubtedly the majority of women were fated that way. It was necessary to propagate the race. Very well for those having no better ambition and no doubt placing them in a safe, happy and sheltered position. But I felt myself to be an exception.

Yet, a middle-aged man had come into my life with what appeared to me an importunate proposal. He was wealthy, therefore he undoubtedly thought he could obtain without the slightest trouble whatever his fancy dictated. Undoubtedly many girls would feel flattered at his offer and hasten to accept it. But I held higher ideals beyond that of securing a comfortable home and a rich husband even though he might be a very desirable man. To me, money did not signify the highest ideal. True, it would insure comfort and possibly a degree of happiness but I could not possibly surrender my life's ambition merely for the sake of comfortably settling down and become a mere prominent citizen of Ghent, due to the possession of position and fortune I

had acquired through marriage instead of by my own efforts.

I took a sudden determination. No, it should never be. No matter how great, how persistent the pressure exercised upon my mind, I would remain adamant. I had chosen my life's task and no persuasions would cause me to vacillate.

Every morning my father received several newspapers. After he glanced through them he usually left them lying on the breakfast-table and I was wont to take them up to my room and there leisurely peruse whatever I considered as valuable and informative reading. Several times each month there was a New York paper among them. Being well versed in the English language, due to the versatility of Mlle. Durant, I read with avidity everything pertaining to America. Some inner sense seemed to advise me persistently that there I might find the means of attaining my goal. In the United States men and women seemed to be placed on an equal basis. There a woman had the same opportunity as a man. I had read some of the works written by noted American women writers, and enjoyed them immensely. Would there be an opportunity for me in the new world?

Upon my next visit to Mlle. Durand I decided to gain the necessary information for my prospective emigration to the United States. It was about a month after I had learned of M. van de Wal's proposal and frequently mother had earnestly attempted to persuade me to heed his suit. At first it had been only mother who occasionally asked me if I could not change my mind but soon father joined her in importuning me. Of late he had not derived so great a profit from his writings and as a result had participated in some more lucrative business transactions. And in addition he took a somewhat dubious outlook on the future of a professional writer such as I wanted to be. Of course the decline in his own financial status, due to the dwindling of his writer's income, joined to the idea that a woman might be even less successful, bore a great influence on his attitude. And thus he too had time and again suggested that after all, nothing would insure my future better than marriage with the affluent M. van der Wal.

The Curse

The Amazing Story of Adele le Deu

of Cain*

Told in Her Own Words

Father was one of the most desirable of men from my viewpoint but financial reverses would completely discourage him for the time being. He became greatly concerned about my future and thus it happened that M. van der Wal's proposal appeared to him a really wonderful opportunity to render my future free from care and worry. Like mother, he also thought that love might come in afterwards as far as I was concerned. On M. van der Wal's part there was not the slightest doubt in this respect. He was quite evidently sincerely in love with me.

Dear father! We worked practically night and day. During the day he was at his office, negotiating some business deal, while at night he would retire to his study and there write until quite late.

There was sometimes a note of discouragement, of hopeless quest in his writings and his concern about my future welfare no doubt prompted him to take sides with mother in persuading me to accept M. van der Wal. But on my part the desire to devote my life to literary and dramatic art, grew daily stronger. My mind was fully made up. I must leave these surroundings, this narrow, stifling provincial atmosphere, even though it contained a great many charms and seek my career, my future, my opportunity for self-expression, my realization, in the new world. I was of age, yet I fully understood the serious opposition I would encounter should my intentions become known. Much as I disliked to do so I realized that henceforth I must harbor a secret. At first I naturally recoiled from keeping anything secret from father and mother but sound reasoning soon overcame my prejudices. After all, who was considered with the fulfillment of my desires except myself? Every member of our small community and even our friends at Ghent would consider it deplorable if I rejected M. van der Wal's well-meant offer. My own parents not only approved of the match but every now and then attempted to influence me to share their opinion.

On Sundays M. van der Wal regularly came to visit us and no possible hint of mine, no matter how undisguised could convince him of my refusal to entertain his proposal. Obstinate he continued to press his suit. In my heart I could not blame him. He was undoubtedly in love with me. Nor could I deny that he was

an excellent man, a wonderful match for someone, but I did not feel the slightest sentiment of love for him and there was my career to think of. And this I could not relinquish under any circumstances.

The only person I could have depended upon to champion my cause was M. Maeterlinck, but unfortunately, or mayhap fortunately, for me, he was at that time sojourning in southern France and Italy for an indefinite period. I could not await his return. I felt that I must act and that very soon. My main regret in leaving would be that of severing my association with him, but then again I thought I could write to him as soon as I had become settled in America. I was quite sure he would encourage my step under the circumstances. He comprehended my character with greater clearness than even my own parents and had ever encouraged my work in every respect. He was a man of great foresight and possessed of keen analytical powers and his judgment appeared to me as absolutely true and dependable.

I began to formulate my plans. Father had always allowed me plenty of spending money. For no apparent reason whatever, almost mechanically, I had saved the greater part of it for the space of several years until I had almost two thousand francs saved up which I carefully kept hidden in the bottom of a little chest in my room. This sum would amply pay for my passage and leave me enough to subsist on until I should obtain some kind of employment in my new surroundings. I thought I could easily take a position as tutor in modern languages or as a music teacher and in this manner support myself until literary or dramatic success was attained.

On the following week I went to Ghent to visit Mlle. Durand. The city was in an uproar. It happened to be the time of the annual Fair or Kermess as it is called in the Low Countries. The festival spirit seemed to permeate everybody. It is hardly possible to describe the tumult, the shouting, singing, brawling and yelling of the surging crowds in the Marché du Vendredi, the chief square in the town. Intermingled with these noises were the banging of drums and cymbals and the raucous blaring of horns.

Getting free from the crowd I stopped at the local agency of one of the Belgian

Fiction based upon Actual
Experience and Scientific
Facts.

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Trans-Atlantic lines to obtain the necessary information for my intended voyage to America. But here I received discouraging news, of a kind I should never have suspected. Behind the grated window sat an important looking personage, well past middle age with an official expression on his ruddy countenance. Gravely he listened to my request for the desired information concerning emigration to the United States of America. But ere I had completely finished he shook his head with a serious air. "Mademoiselle, I am quite sorry to state that the Belgian quota for this year has been completely filled," he announced, an air of finality in his tones.

"Quota?" I repeated mechanically, slightly bewildered.

"Exactly, mademoiselle. Only a certain limited number of people of each nation are permitted to enter the United States of America as immigrants each year," he continued with a half sympathetic smile at my evident ignorance. "Did you intend to settle there?"

"Not exactly," I replied evasively. "I wish to go there to study conditions and collect material for a novel I intend to write and as I am not very affluent financially I thought that the least expensive manner of traveling would be that of an emigrant."

"In that case," he went on, after a few moments of reflection, "why not go to Canada? It has no restrictions in this respect and from there you may enter the United States at any time on a visitor's permit. In addition, you will have unlimited time and be able to gather your material at your leisure."

The idea seemed plausible. I almost jumped at it. Hastily I obtained additional information. A steamer was to leave Ostend for Quebec a week from that day. I decided that among its passengers would be one Adele le Dieu. When leaving the office I could not refrain from pondering over that strange "quota" business. How peculiar. I had always thought there was plenty of room and to spare in the vast United States, especially in the Western part. And immigrants had practically built up that country. Yet here its lawmakers were restricting the influx of human beings. How strange that people could not travel freely from one country to another.

(Continued Next Month)

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E.C.C., R. I.—You have an artistic nature—fond of music and a pleasant social time. Sign your name Ethel D. C—

A.M.E., Mass.—Your name is all right as you use it now. You seem to be deeply interested in religious and spiritual subjects.

M.C., Can.—You are artistic, inspirational, enjoy wide contacts and like to be prominent wherever you go.

H.C., Can.—Your full name suggests a desire to dramatize life and its events. Your signature is more conservative and in better harmony.

A.J.D., Can.—Your full name is only fair but your signature is excellent. You should accomplish things in an artistic humanitarian way.

S.P.S., Ohio—Your new name is in excellent harmony with your birthpath and should bring happiness and success. June 15th is an excellent day for you.

C.L., Mont.—Your name is perfect, do not change it.

H.E.W., Calif.—You should be very successful in handling details. You are straightforward and honest. Study occult subjects.

E.P.N., N. Y.—You are versatile, artistic, fond of broad fields of activity, interested in the occult. Your present signature is excellent.

W.H.S., Can.—You should do big things for you have power, originality, intuition and ambition.

M.M.O., Tenn.—You have a domestic soul—loving and helping all you meet, capable of handling great responsibility.

H.K.M., Ind.—Unless you are a statistician or a musician your signature is too limited and your full name is out of harmony. You have executive ability.

E.S., Wash.—You are musical, artistic, literary and yet painstaking capable of carrying responsibilities and handling details.

J.P.A., Texas—Number 4 has its good side, too. It can be busy and building as well as destructive; work honestly as well as gamble.

C.C.H., C. Z.—You are musical and literary but your name is not good. Drop your middle name, using simply your first and last names.

V.G.H., Calif.—You have an artistic temperament underlying great creative ability and originality. A very strong personality.

P.V.O., Australia—Your name reveals executive ability; your birthpath, love of travel. Use "N" as a middle initial.

L.J.C., N. Y.—Your birthpath shows executive ability, spirituality and love of music.

F.B.DeF., N. Y.—Your name shows that you go to extremes through lack of control; but your birthpath is conservative. The best way to gain harmony is to use the initial "J" instead of "B."

C.La.S., Ill.—Your Birth Path says "Go!" Your name says "Stop!" Better

spell your first name Clara; climb on the Success Wagon, and get in harmony.

C.J.R., Ill.—While there is not actual inharmony, your name limits you too much. Drop either your middle or your first name. You are analytical, but should develop your executive side.

C.M., Ill.—Use the initial L to bring your name into harmony with your Birth Date. You are very executive.

J.K.K., Calif.—Your full name is in harmony, but for a signature use J. and your middle name. You are deeply interested in occult and spiritual things.

R.W., Calif.—Saunders is better for you than the name you are now using. Train yourself for some position where you will be in contact with the public where you can use your voice—singing, teaching, public speaking, advertising.

F.S., Can.—Use either name, Hill or Hilda, as well as your first name. You are methodical and domestic, handle details well.

H.A.B., N.Y.—Your present name is good and you are in the right business. Best of success to you!

A.B., Calif.—Don't experiment. Your full original name is best. Work in contact with the public in a wide field of activity.

L.J.S., Calif.—You are logical and methodical with a good memory and able to handle details. Write out your first name always.

H.G.R., Ia.—You should do well on the stage. Your full original name is perfect. How do you like "Hank Henry" for a pen name?

J.A., N.Y.—Your present name is O. K. You have originality and artistic tastes, fond of books. Also enjoy a good jolly time.

W.B.M., Calif.—Your present signature is perfect. Try to find something refined and artistic where you can use your originality and creative ability—interior decorator; promote some artistic enterprise, etc.

M.L., Ind.—You are refined, artistic, interested in spiritual and occult subjects. Your present signature is all right.

V.E.S., N.Y.—Your present signature is all right. You are versatile, full of "pep" with a dramatic temperament.

W.E.W., Ore.—Your present signature is good. You are reserved and often misunderstood. Don't marry young, and when you do, be careful.

J.K., Calif.—Your name is all out of tune. Use either Jay K— or Martin J. K—. Then you will be in tune and success should begin to come your way.

A.D., Wis.—Use your middle initial J. You have executive ability and a home-loving disposition.

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E. C., R. I.—You have always held your head high and have held your own council. People who know you, love you for your self respect, your natural ability to achieve success through your efforts, your warm heart and forgiving nature.

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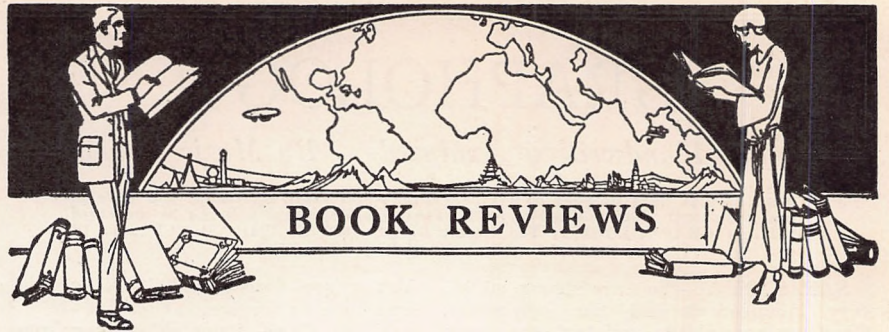
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EVERYBODY'S Astrological DAILY GUIDE

BY ALFRED C. GROTE
FOR SEPTEMBER, 1931

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

NATIONAL FORECAST

(September 11—October 11)

Railroad, telephone and automobile companies will have sudden gains. Matters pertaining to agriculture, crops, mines, and real estate will be prominent. There will be much activity in institutions connected with the fine arts.

Improvements in foreign trade are indicated. There will be gains through solid business investments. Books, magazines and newspapers are under a very beneficial influence. Many unique and peculiar articles will appear.

Care will need to be taken with regard to international friendships. Honors will be conferred on several engaged in scientific or religious activities. A general tendency towards literature and the cultivation of the mind will prevail.

Much scheming is indicated between the 12th and 16th. Between the 17th and 25th mining, agriculture and real estate will be under a benefic influence. Business will be better than usual between the 26th and 30th, especially among railroad and automobile companies, publishers, theatres and places of amusement.

THE DAILY GUIDE

1. Be careful in speech for there will be an inclination to expressions that will not be peaceful or harmonious. It is not a good day for correspondence, writing or clerical work.
2. Inclines to platonic love affairs, music, art and poetry. The afternoon is not good for finance and will bring tendencies towards extravagance, waste and undue generosity.
3. Worry will result from disappointments and anxieties of various kinds. Be careful in friendships and in financial dealings with partners and co-workers.
4. Do not start on a voyage during the afternoon. There is a liability to deception, fraud and theft, so that care should be exercised in all dealings with others. The evening favors philosophical, scientific and religious studies.
5. There is great danger of financial loss through women, agents, clerks and solicitors on this day. Avoid excesses and too much excitement and do not allow yourself to be too eager or enthusiastic. Think carefully before acting and do not yield to impulses.
6. Interest in occult matters and astrology will be awakened. Sudden bene-

fits and unexpected gains will affect agriculture, mining and real estate.

7. Attachments formed before 4 P. M. (C. S. T.) will be congenial and satisfactory. Monetary prospects should improve and social affairs have a favorable termination. There will be delays and disappointments in the evening. Do not make changes and be careful in dealing with the opposite sex.
8. Good for travel, correspondence, writings, literary work, interviews and clerical work. Any connection with literary people, instructors, agents, solicitors and writers will be successful and advantageous.
9. Financial gain through judicious and careful investment, by the advice of friends or through the sincere co-operation of business associates is indicated. It tends to the formation of permanent attachments and will strengthen friendships already established.
10. Inclines to the study of metaphysical subjects and the investigation of astrology. A tendency to be original, inventive and unconventional will be felt. It is a good day on which to deal with superiors and elders, to assume responsibilities and to seek to improve financial conditions.
11. Brings danger of accidents on the water. The evening is a good time for dealings with elders. Lasting attachments may be formed and affairs arranged on a substantial foundation. Avoid sudden changes and travel.
12. Good for artistic pursuits bringing inspiration and creative ability. There will be a disposition to scheme for the attainment of some longed for object, financial gain or the gratification of passion.
13. Very good for finances and social affairs. Commence new undertakings, deal with kindred and relatives and take measures to improve financial and social prospects. In the evening unwelcome restrictions and hindrances are likely to cause annoyance.
14. Brings much activity, impulse and excitement. Artistic institutions, theatres and other places of amusement will be very busy, either in carrying out plans or accommodating the public. Rash and hasty conduct should be guarded against and care taken to avoid accidents.
15. Not good for either financial or social affairs. Do not extend friendship or make new acquaintances and avoid new undertakings. There will be a tendency to excesses and extremes financially and otherwise.
16. Success will attend undertakings begun on this day. It is a good time

(Continued on Page 29)

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THE NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

By W. STUART LEECH, M. D.

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Moon In the Lemurian epoch we are told that it became necessary to expel the stragglers of earth. Our moon was then cast off into space to revolve as a satellite around our earth. It, like the planets has two distinct sets of vibrations.

Moons and Moon Stragglers They are set off from a planet to accommodate stragglers, those who are falling behind the main life-wave. Heindel claims that some of our moon stragglers will be able to rejoin us in the great ascent, which appears good news form our past relatives. Those stragglers of humanity who are now on the moon are about on a level with our anthropoid apes.

Moon Body Our Lunar Body, same as our Desire Body or Astral Body.

Moon Struck A form of lunacy supposed to have been brought on through the effects of the moon's rays. There are times in the lives of certain persons that when the moon forms a particular evil aspect with Neptune or Uranus the person becomes insane. There are many such configurations which will produce lunacy in individuals.

Moon-full It is a lunar expiration or diastole. Typifies fruition and menstruation.

Moon, New The sytole. Low tide or low ebb. Implies disintegration, death.

Moon Period The third period in the world's evolution of Virgin Spirits. The term is part of the Ariadnes thread or guide. The first period being Saturn; second, the Sun. The globes of the moon-period are described as moisture, and the atmosphere as fir-fog. The germ of our desire body was laid in this period. A cosmic night existed between the light or sun-period and the moon-period. The moon-period was followed by a cosmic night when the earth was re-organized for the earth-period.

Mongolians They were the seventh of the Atlanteans (races); the Chinese Mongolians being a remnant of this seventh. The Akadians were the sixth.

Mopses, The Said to have been a secret fraternity introduced into Germany for the purpose of celebrating the rites of the gnostic Sabbath. They substituted the Hermetic dog for the Kabalistic goat. Their recruits were taken from the Roman Catholic church, and their whole doctrine appears to have been black magic.

Morgan le Fay This myth may have been derived from the Sun and Dawn myth and is parallel to that of Eos

and Tithonus. She was the sister of Arthur and wife of King Urien of Gore.

Morien. Morienus was born in Rome about the twelfth century, and after becoming acquainted with the Philosophy of his teacher, Adfar the Arabian, he became a Christian Alchemist, mostly of the hermit variety, and was the author of a number of Transmutation treatise.

Morse, J. J. 1870. An English medium in whom the phenomena of elongation was noticed. He delivered many eloquent lectures on Spiritualism.

Morzine, Devils of In the beautiful valley of the Savoy about fifteen miles from Lake Geneva, in the year 1860, an epidemic of obsession broke out among the females, fifty falling victims within the space of ten days. In a brief time the number reached two thousand. The mental aberration and the general disturbance became so great in this ordinary peaceful valley that Louis Napoleon sent three military companies to Morzine to quell the disturbance. This policy increased the disturbance ten fold, many of the soldiers falling victims.

Moses, Rev. Wm. Stainton Born in 1839, Lincolnshire, Eng. He was one of the most noted spiritualists of England. "Psychography," "Spirit Identity," "Spirit Teachings," "The Higher Aspects of Spiritualism," are his best writings.

Moses' Serpent See Serpent, Moses. Syn. with Solar Force, Nerve Force, Serpent Fire, Ureaus.

Most Excellent King Solomon A title given to one of the high moguls in a certain court of Freemasonry. While intended to give the neophyte light it has blinded many eyes to the true arcana.

Moss Woman, The These were wood-folk or a class of nature spirits flourishing and decaying among the trees of that country. In Store Hadding, Scandia, there are the remains of an old oak of which it is said it is a tree by day and warriors by night.

Mountain Cove Community This was a spiritualistic community in Fayette Co., Va., founded in year 1851 under the leadership of Rev. T. L. Harris. Dissensions broke it up in about three years.

Muscle Reading A physical manifestation of emotional changes characterized by the unconscious tension and relaxation of the muscles.

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NEWS ITEMS OF ESPECIAL INTEREST

MRS. DART SAW APPARITION OF DEAD FRIEND NIGHT BEFORE HER TRAGIC DEATH IN CRASH

Told Friends of Distressing Experience at Lodge Meeting

Out of the tragic death of Mrs. Frank Dart in an automobile accident on the Portage highway last week a mystifying incident in the realm of the occult has developed. It is being widely discussed among the friends and acquaintances of the victim.

When she met her death Mrs. Dart was returning from Portage in a car with a party of friends. She had been there in the capacity of the grand marshal of the grand chapter of the Eastern Star attending a session of the provincial organization.

One of the ceremonies connecting with her last official act before retiring from her position was to preside at a lodge of sorrow for departed sisters. This memorial service occurred just before midnight Wednesday.

As the grand marshal entered the lodge room, the ritual required her to turn at the right angle in approaching the altar with a wreath to be deposited in memory of Sister Edna Backus of Winnipeg. In making the angle turn, members noticed Mrs. Dart hesitate and step slightly to one side as if an obstacle was in her way.

She wavered, almost halted and then continued toward the altar, white of face.

Strange Incident Noticed

As she placed the wreath on the altar her eyes seemed fixed slightly to one side. Her distress appeared to increase. It was the end of her official regime as grand marshal.

As she lay down the flowers she was supposed to repeat the formula of the order, the last charge, "My work is now over." She hesitated and finally said: "My work is now done." The change in the ritual was so unusual that it was remarked by different members at the time.

Mrs. P. M. Vincent, of 123 Douglas Park, St. James, and a member of Fort Garry chapter, Eastern Star, of which Mrs. Dart was a member, approached the retiring grand marshal immediately after the ceremony. She was the first member to speak to her after the incident.

Congratulating her on the excellent manner in which she had disposed of her official duties she remarked upon her apparent mental distress, and blanched countenance during the closing ceremony, especially when she hesitated in the march to the altar, and her remark that her work

was "done" instead of the use of the ritual word "over."

Spirit in Attendance

In a high state of emotional distress Mrs. Dart observed to Mrs. Vincent:

"I don't know how I ever completed the march to the altar and the balance of the ceremony. When I turned to face the altar Edna Backus stood squarely in my way. I wavered in my path to avoid her.

"Then she accompanied me to the altar, walking by my side. When I deposited the wreath she stood just in front and to one side. There was every detail present in features and dress as I knew her in life. Even the jewelry she wore when last we met was distinctly visible. I could scarcely stand with the vision of my dear friend so near me and so life like. I cannot describe my feelings except to say that I seemed like one in a dream, as if I was in another world. It was the most extraordinary sensation of my life."

Mrs. Dart repeated the experience to other members after the lodge adjourned.

Almost at the same hour, the following night, Mrs. Dart was dead on the Portage Highway.—From the Winnipeg Evening Tribune.

ERROR OF ASSUMPTION

It is a miscalculation to assume that by the transition of great men Spiritualism is made poorer. The contrary is the fact, for in due time their message to human souls will come to us, laden with a fuller cognizance of survival, and made richer by their wider experience amid the constant realities of spirit life.

Under the new conditions—death having liberated them from the limitations of the physical body—they are better able to act and speak with a more abundant efficiency, for the solace and consolation, as well as the edification, of those living on earth. Therefore there can be no loss in the great economy of the universe. By their guidance we grow better and nobler in proportion as we gain in knowledge, wisdom and understanding from those who have crossed the border. Let us be of good cheer, and continue in our loving affection of those "loved ones" beyond the veil. They are ever worthy of our confidence and sympathy. It is for us to develop those psychic gifts that alone will enable us to catch the holier strains of the great immortals. And while the critics revel in the maze and misty realm of telepathy, let us continue in our onward march—along the path radiated by the clear light of scientific facts—towards the glorious and beauteous beyond, the city which hath foundations, whose builder and maker is God.—W. JOHN.—*THE TWO WORLDS.*

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Numerology Is Practical—(Continued from Page 11)

long vacuum tube for measuring the speed of light. Not only was this eminent man one of the world's greatest physicists, but a musician and artist as well. These little-realized characteristics are clearly brought out by Professor Einstein in the address referred to above. He said: "I had the good fortune to become acquainted with him personally before his death, and I asked him why he took such infinite and never-ending pains to measure . . . so accurately. He replied, because it amused him. That characterized the man and his work. On one hand physics to him was an art; and on the other it was pure sport."

Almost everyone has two sides—a vocation and an avocation; something they show the world and something they hold back for their own enjoyment. It is these surprising and often charming side lights that are brought out when the DOMINANT TRAITS are found. It must always be remembered that every letter has some influence, and that these collective vibrations are very important although they do not always appear in the Birth Path or name totals.

We now have seen how to find five aspects of a character analysis—Vowels (Talent), Consonants (Personality), Total Name (Destiny), Life Work (Birth Path) and Dominant Traits. There are several more aspects, which although simple and brief, are really very important.

WHAT IS YOUR TYPE? That is, are you creative and original, artistic, introspective, executive or what? Do you push yourself into success or does Dame Fortune have to look for you and give you a shake before you will wake up to your opportunities? Your Type is shown by the first vowel of your name—and, of course, the letters have the same values as shown by the regular Table. (Which has been printed several times in this series.) If the first letter is a vowel, it indicates that your Type is more pronounced than if your name began with a consonant. The name *Albert* emphasizes the pioneering and creative spirit, since A vibrates to 1. The name *Dora* (O,6) shows love of home and friends; a domestic character. The name *George* (E,5) shows versatility. The name *Lionel* (I,9) shows artistic achievement in a wide field; humanitarian interests. The name *Sue* (U,3) would indicate a happy, cheerful type. The consonants that precede

the first vowel also have some influence, but the first vowel is generally accepted as indicating the TYPE of a person.

WHAT IS YOUR KEYNOTE? In other words, how do you do things?—not, what do you do. Just as a piece of music is written in a certain key, so are you attuned to some mode of action. This KEYNOTE is found by counting the number of the letters in a name. Your original name tells your keynote as a child; your present signature tells what it is today. Look back and find the KEYNOTE of Professor Michelson. 22, of course.

Your ANGLE on life or your viewpoint is found by adding together the vibrations of the month and day (of the Birth Path) if the chart is for a person under 50. If he is over that age, then the ANGLE is found by adding the day and the year. In other words, the sum of the vibrations of the month and day show your ANGLE up to the age of 50; after that your ANGLE is shown by the sum of your day and year. Turn back to the chart of Professor Michelson and you will see that up to the age of 50 his Angle was analytical; after the age of 50 it was executive; putting into practice the things he had worked out as a younger man.

How will you reach your PINNACLE OF SUCCESS, and in what line? Everyone wants to know that; especially when one's present daily task is none too pleasant. This is found by adding the vibrations of the month and year, regardless of the age of the person to be charted. Turn back once more to Professor Michelson's Birth Path and you will see that his Pinnacle of Success was 10, reached (month, 3, plus year, 7) through his pioneer work and creative genius.

In all your calculations remember that odd numbers are considered positive and even numbers, negative. Odd numbers are the strong, aggressive numbers; and the even numbers are passive or weak.

Everyone has heard the old saying, "The better the day, the better the deed." Whether this refers to one's own particular good day, or just to cosmic good days in general, I do not know, but next month I will tell you how to find your own individual Best Days, not only for this year, but for any year. In the mean time, figure out your Pinnacle of Success and begin to climb!

(Continued Next Month)

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Musical Masterpieces— (Continued from Page 6)

The three fiery signs, Aries, Leo and Sagittarius, are all inspirational and aspirational. In the fiery sign Aries the smoldering flames often break forth in sudden and violent conflagration. In Leo the fire burns with a steady orange glow. In Sagittarius the flame glows with a blue light and flashes with inspiration.

The sudden and violent conflagrations of Aries are well illustrated in the music of Tschaikowsky. He had the musical planet Venus in Aries. In the immortal "Symphonie Pathetique," (Number 6 in B Minor) soft and mournful music is suddenly followed by furious expressions of woe and hopeless effort. The planetary influences in Tschaikowsky's chart clearly indicate the melancholy characteristic of him. For a while in the third movement of the symphony just mentioned the sad music is not heard. A vigorous and superb march-like theme cheers the listener, but this is suddenly interrupted by an ominous roll of drums and threatening notes in the brass. This is followed by convulsive and hysterical expressions from the violins and finally by a furious climax to the movement. In the finale the temporary joy disappears and leaves behind nothing but deep sorrow and despair. The mournful nature of Tschaikowsky closes this symphony with what are called the most dolorous pages in all music. Such a composer was Tschaikowsky and his traits are clearly indicated in his horoscope.

Schubert born January 31st, 1797, had

the Sun in 10 degrees of Aquarius and the Moon in Pisces in good aspect to both of the musical planets Neptune and Venus and in conjunction to Jupiter. Saturn was in Gemini 21, the degree of inventiveness, originality and eccentricity. Like Beethoven, Schubert also opened a new field of music. His work is the connecting link between the music of Haydn, Mozart and Beethoven and the romantic music of Schumann, Mendelssohn and Chopin.

Neptune, ruler of the chief instrument of harmony, the violin, and Jupiter in conjunction to the Moon in Neptune's sign Pisces gave Schubert that sublime and unparalleled aptitude to produce beautiful harmonies and melodies. As stated above, Pisces and Neptune give a preference for the human voice. Schubert wrote hundreds of wonderful songs some of the finest being the "Erl-King," "Hark, Hark the Lark," "Who is Sylvia," and his "Serenade," and "Ave Maria." But the wealth of melody with which Schubert brimmed over is also heard in his symphonies. Of these the "Unfinished Symphony," so called because it has only two movements is the most loved. One sublime and melodious theme follows another. All the sweetness, tenderness, idealism and romance bestowed by the Pisces influences in his chart are incorporated into this sublime symphony. It is full of beautiful harmonies, loveliness and grandeur.

(Continued Next Month)

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Talking Their Language—(Continued from Page 9)

will begin to learn "the language" that opens the door to philosophic achievement. will begin to "hear" the insistent demands of the "elements" that now "are battering down the doors of orthodox science."

In a statement to the Associated Press, June 18, 1931, Dr. Réginald G. Harris, Director, the Biological Laboratory, Cold Spring Harbor, New York, gives a description of the way X-rays are being used to force mutations in plant and animal life. With exceptions noted, these biologists, like a lot of monkeys playing with machines designed by incomparably transcending intelligences, are using the "trial and error," "hit or miss" method of chancing upon information concerning life forms, which, even if gained, would offer little if any aid in checking the abnormal increase of mental defectives, of so-called criminals, or in correcting the many faults of the present human sociology. They boast that the discoveries they now are

making will change religion and philosophy, overcome ignorance and disease, and make life more livable, yet they refrain from telling us of a way millions of unemployed are going to get the means to obtain the bare necessities of life.

They are not even aware that there was over a year ago presented to President Hoover, and at his direction laid before the National Commission on Law Observance and Enforcement, a 30,000 word plan for world reclamation, but that as might be expected from the very nature of things, the requirements of the remedial plan are so gigantic that it doubtless will have to wait until "Needs must when the devil drives." For the world will have to be reduced to even greater straits than those suffered at present before it will realize that its sociological errors are so enormous that only a plan of gigantic proportions can remedy them.

Reason and Realization—(Continued from Page 8)

least conceivable phenomenon. A clairvoyant is accordingly a person with a high susceptibility to vibrations of the soul laminae, enabling him to absorb and interpret messages from the past, present and future.

Attempts were made to study microscopically isolated sections of soul striations, but the emanations were so intense as to dazzle and blur the vision of the observer. By polarizing the light rays through two co-axially mounted Nicoll prisms and subjecting them to certain ultra-diamagnetic influences, it was possible to distinguish dimly the general structure.

It appeared that the laminae were made up of soul striations in rapid undulatory, gyratory and progressive motion—some-what as if the waves in a body of water

were shaped like truncated hemispheres which rotated, oscillated and moved forward at the same time. The harmonics were in the form of corrugations in planes parallel to the "equator," and under certain conditions these too, had on them smaller truncated hemispheres, indicating perhaps some obscure irregularity in the soul structure.

It is evident then, that no amount of thought or mortal reasoning can grasp even the fundamentals of a system in which even such brief glimpses are bewildering in their complexity. The student should strive, not to learn, but to realize, and to put himself in a state of harmonious one-ness with the soul laminae that surrounds him. Only by complete mental flaccidity can complete psychic attainment be achieved.

Jasmine—(Continued from Page 15)

"Yes, to-night! Why, what's the matter?" asked the stranger, seeing Paul turn deathly white.

"Strange," muttered Adam Paul. "I fancied I smelt jasmine to-night, just before you came to the window."

A curious silence followed.

"Can't make it out," blurted the stranger. "My sister's name is Jasmine. I've not seen her for years."

"What was her other name?" asked Paul excitedly.

"Jasmine Paul. She married a writing man named Paul years ago; but I've not seen her since we were in our 'teens."

"What's your name?" asked the astounded Paul.

"Robin Pendragon."

Adam Paul uttered a low cry and took the stranger by the arm. "Jasmine Paul was my wife," he said.

"Was your wife?" repeated Pendragon.

"Yes. She died a year ago."

"Dead! My God! I came home from Burma to find her," said her brother.

"No! Not dead! Alive! She saved you from drowning to-night. My own Jasmine!"

Pendragon turned away as Paul choked back his emotion. His nails dug deep into his fleshy palms as the reality of the story dawned upon him. Did the dead live? All his life he had scoffed at the idea. Yet now—

Instinctively both men turned, and clasped hands. A faint, delicate scent of jasmine floated on the air.

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The Resurrection of Men and Atoms

(Continued from Page 13)

ing up channels of response within. The degree of consciousness at this period of transition is pointing inward in search of truth concerning the meaning of life while the answers to the riddle of the universe are flowing constantly into a receptive mind. Very soon in this stage he becomes a man that is spiritually developed enough to be recognized as a man in the world, but not of the world; for no longer does he look to the world in search of spiritual realities or truth but directly gets in touch with infinite knowledge supplied by the laws of nature which rule the spiritual plane of expanding consciousness. Behind him is he leaving in thought and deed the natural man who receiveth not the things of the Spirit of God; before him is he consuming the wealth of hidden springs of wisdom flowing toward him from the central fountain of God's universal supply. The spiritual circles are rapidly changing him from a natural man to a spiritual man, supplanting the lower desires of a previous nature for the higher and loftier aspirations of a spiritual life.

"We wake and find ourselves on a stair; there are stairs below us, which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."

Emerson.

Before passing through the last few circles that complete the cycle of his

spiritual development his experiences will have taught him the purpose of his evolving existence, if only in a small measure. He will have discovered, however dim the vision, the process by which he came into possession of present organization and consciousness. He will have realized that he is only one of many pilgrims who in the beginning was the lowest order of creation but is now the product of nature's evolving system.

What he shall be in the circles to come is now occupying the greater portion of his daily thought that is given to the search of truth and reality found in experience. The power of truth as a magnet draws him to the unity of thought with others of like spiritual development in both literature and life to confirm his own experiences in arriving at truth.

"A man cannot bury his meanings so deep in his book, but time and like-minded men will find them."

Emerson.

From the knowledge within, verified by the truth acquired from without, a positive mental attitude is being formed; which is not to be easily shaken. With truth as a watchword, character as an aim, experience as a teacher, the maturing soul goes marching on, coming very near to that great kingdom which is to come as the object of destiny in every evolving life.

(Continued Next Month)

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Everybodys Daily Guide—(Continued from Page 21)

- for short journeys, travel, matters connected with agriculture and for mining.
17. Be very careful in clerical work, correspondence and speech during the morning. Do not have dealings with agents, solicitors or intermediaries. The afternoon is good for financial and social affairs promising much good fortune.
18. Have nothing to do with superiors and those in authority and be very careful in domestic affairs. Love affairs are likely to go wrong and domestic affairs to be upset.
19. Dealings with others will bring about attachments of a permanent and advantageous nature. To some this day will bring experiences of a psychic nature.
20. In the morning progress will be retarded because of various obstacles and minor annoyances. Avoid an inclination to despondency, impulse and haste. Guard against deception, fraud and illusions in the afternoon and watch your interests carefully.
21. The morning is good for dealings with the opposite sex and social matters. Hasty and rash tendencies in the afternoon are likely to lead to accidents and results which will occasion remorse.
22. Not good for financial matters as there will be a tendency to go to extremes and to be rather extravagant. Be careful not to offend others where religion is concerned and have nothing to do with legal matters.
23. A good time to travel and to undertake new enterprises. Opportunities will be increased materially and socially. Take advantage of the opportunities that come your way on this day.
24. Brings a liability to come into contact with frauds and shams, also to suffer from weird and uncommon fancies. Avoid the influence of those who do not live pure and chaste lives. There are likely to be estrangements, unpleasant happenings and peculiar occurrences.
25. The morning is good for travel and the study of scientific subjects, law and philosophy. Impulsive conduct will cause sorrow. Avoid disputes for they will lead to acts whose consequences will bring remorse.
26. The influences operating on this day incline to steadiness, sincerity, honesty and caution. It is a good time to arrange affairs that future gain may result from the exercise of caution, foresight and care. Sign important papers and take care of correspondence.
27. The afternoon is favorable for mental activities and occult studies but eccentricity, irritability and haste should be checked. The evening is a critical time and care should be taken in all dealings with others, especially elders and those in the domestic sphere.
28. Not a very important day but one on which dealings with all untrustworthy people should be carefully avoided.
29. The morning favors voyages but warns against indiscreet speech and carelessness in correspondence. Avoid all rash and hasty tendencies in the afternoon and eschew disputes and quarrels.
30. Be careful not to offend those with whom you are intimately related. It is a bad time for dealings with superiors or those in a higher social standing. Be cautious and discreet.

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The G. T. Manual of Siddhas Mysticism—(Continued from Page 7)

15. All the world over, the religious goal of humanity is the attainment and enjoyment of Peace profound and bliss ineffable, consciously in a place or plane of being called "Heaven," "Swarga" or "Moksha" by them. But then, what is this peace and how and when it is possible for man to attain to and radiate the sanctifying benedictions of Peace. The chastening thrill of ecstasy is indeed a subject that is scarcely, if ever at all—treated of definitely as being man's heritage Divine, which he can claim and take possession of when he attains his majority or when he equips himself with needed qualifications by a process of Self-purification.

16. Verily, too much has been said and left to the eternal glory of God's "Grace" by the ancients, also to the total negation of all incentives to honest endeavors along cultural lines, on the part of man: and at the present moment there remains naught but a blind belief in the scriptural authority and a feeble hope of

Salvation, attainable by prayers and praise to God to pin man's faith on. This state of affairs may be good, bad or indifferent to individual aspirants; and as the world is a mixture, every type is needed to mature the soul by experience!

17. Let me however emphasize, right here, that "Peace" is not to be confounded with happiness, joy or pleasure, for the simple reason that whilst the latter cannot be conditions of sense—gratifications or creature-comforts,—satiety of certain carnal appetites and longings; and as such, appear to carry with them a sense of gross materiality, the former item pictures a unique condition of exquisite experience of the individual in the etheral realm of Trance and Ecstasy, entrenching upon the sublime substratum of spiritual impulse known as "emotion" in man, which really beggars description, for it transcends the powers of the intellect. Therefore, peace is possible only to him who knows how to go into that spiritual mood of Trance at will, wherein

alone harmony of the individual Ego, with his "alter Ego" is established. This is perhaps the reason why great seers and sages of the past declared it as—"THE PEACE THAT PASSETH THE UNDERSTANDING." Understanding is an attribute of the human intellect; and it can result only when there is a perfect agreement or attunement between the matter presented and the pre-existing notion in the mind! Whereas human mind, which finds articulated expression for its faculties by and through the cerebral organ, is often found to recoil and recede into utter silence being unable to grasp, comprehend, contain or appreciate all the subtle thrills and intense ravishment of Peace Profound, usually experienced by the individual buried in Yogic Trance! So then, real "Peace" can hardly be understood—much less appreciated by the sense-swayed man.

(Continued Next Month)

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