

The Occult Digest

A Magazine for Everybody

**FEBRUARY
1932**



**President
Hoover's
Message to
Congress, 1932**

"Feed MY Sheep and let the shorn and starving Lambs of The United States of America take what is left from their Master's table or perish from want and exposure. *I* and MY MASTER ARE ONE."

◀

**Right Thinking Is Key To
Success in Life**

**Dr. Edward Pittwood Gives
Secret of Proper Method**

▶

**Is Human Equality
the Solution?**

**H. Spencer Lewis, Ph. D.,
Thinks It Is**

▼

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THE OCCULT BOOK MART

1900 North Clark St.
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A Magazine for Everybody

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EFFA DANELSON, Editor and Publisher

WE STAND FOR TRUTH UNMASKED

Make the world safe for INTELLIGENCE

VOLUME 8

NUMBER 2

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Thank You.

To our many readers who have been so gracious and kind in the past we give our thanks for the beautiful cards and whole-souled greetings sent us during the Holiday season.

Our wish for you is that I may be able to "carry on," *shedding "the Light that never fails"* upon your path each month.

Our success will be due to your kind and loving thoughts sent us in appreciation of our efforts.

Your Friend and
Editor,

Effa Danelson.



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THE OCCULT BOOK MART

1900 North Clark St.
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A Proclamation

EFFA DANELSON

THE people look at the hills, the mountains, the green fields, the streams and the oceans and call it the world. It is the world to them; through invisibility and because of their inability to see beyond the range of their five senses they stampede at the approach of an Educator whose vision transcends their own.

Their defense of a Creator against the approach of the Educator is pitiful. When one looks back on history in making comparison with the present tactics of persecution by these unenlightened defenders, one can have great pity for those who instituted the inquisition against the advance of human progress. The early Christians were massacred because those in authority feared their leadership. The awakening in 1848 brought on a rebellion equal in spirit to the early persecution of the Christians. Those who can see beyond the range of the physical vision are persecuted and prosecuted and brought to disgrace and shame; the motive behind this is the same that provoked each and every rebellion against the progress through each succeeding cycle.

The great diversity of opinion among the individual groups who have broken away from the original bondage of religious teachings are responsible for the chaotic condition of the anti-religious world. A common bond among them—and realize that like the tree, with its many branches, its leaves, flowers and fruit, standing together, defending their common cause would bring order out of chaos in the quickest possible time. If leaders of these groups would get together in convention, analyze each others platforms and classify their interpretations and formulate a plan of working together they could build a monument that would draw all men to their various seats of Wisdom.

There is one prime factor dominating all Life; that is the survival after Death. The next great moving force in man is to survive after Birth until Death. Every ism, every cult, every philosophy deals with these two forces and if these Educators of the human race would select for their implements of war

against ignorance the facts clearly demonstrated by each group they could build a philosophy that every denizen of the Universe could live by—a philosophy that would lead all Nations to PEACE and PROSPERITY. But as long as Men and Nations fight to possess the hills, mountains, fields, valleys and oceans there can be no *peace*. As long as there is discord and quarrels among the Educators, TRUTH will be downtrodden and the bearers of the lofty banners will be persecuted and prosecuted.

Let us, as individuals recognize and salute the Flag of Truth carried by another. Let the Flag of Truth always wave as a Flag of Truce until with true vision, each from his own tower of realization sees the revelation of Life as it is and not as it seems to be. Let all the world keep silence until the mighty voice of Wisdom proclaims the proclamation, setting all men free.

War is the deliverer of all the best and noblest of earth's manhood into the jaws of Death—death to the physical body that carries the Soul into the Spirit world or death that takes the nobility and all that is precious, delivering the muck back to a world with all hope lost. *War never did and never will create the well-spring of human kindness; its harvest always has and ever will be the overflowing wellsprings of Hate—the damming up of the fountain of Love.*

Man was not given to the world to war over its possessions. Man was given to the world to till the soil and care for all the creatures therein. Man was given the power to think, reason and create. Man has been untrue to his stewardship through each succeeding generation until his posterity has become lost in the wilderness of uncertainty.

Leaders of Truth! Once again—UNITE. Unite in the common Cause. Set your feet on the path leading to the one Goal! Forget all else. Let Unity be your battle cry and your marching song the Goal that reveals unto each and every one the TEMPLE OF WISDOM and THE LIGHT THAT NEVER FAILS.

WITHOUT FEAR OR FAVOR

In Tune With COMMON-SENSE

Will Radio Banish War?

WITH the development of the psychic powers in all mankind, can governments govern by war methods?

When science turns its intelligence rays to the development of its thought waves, establishing beyond a doubt that the physical body is just a broadcasting station, we shall gain the ascendancy over the fogs and storms which are so disastrous to our aircraft through the power of sight to see beyond all limitations and all obstructions.

The religious world is crumbling because of men's greater understanding of the laws of gravitation, vibration and colors. So governments, governed by war gods will not be able to withstand the impact of a nation which is governed by vision, when that vision reveals the secrets of the highest authorities and uncovers their best laid plans.

When science turns its intelligence rays to the discovery of the psychic nerve and develops its hidden powers, science will indeed have become the world's savior, for then man will be the possessor of a radio set within himself that will banish war. Man will, at last, know himself; therefore he will know every other man to the end that every child will be given a chance to become a worthy denizen of the world and have an equal share in the kingdom of Life.

The Occult Meaning Of Organization

THE Occult meaning of Organization is to bring into harmony such minds as have a kindred trend for the purpose of tying together the fragments or faggots that they may become useful or fruitful as one body for their advancement and education in Occult or Mind Wisdom, thus raising the standard of right thinking to the betterment of the human race.

Occultism is the study of the *mind* and the revealing of heretofore hidden things. All study IS Occult. Those ignorant of its true meaning have placed it as a supernatural Cult thus obscuring its true meaning and curtailing its usefulness. Even the late dictionaries give a meaning to the term which bears no relation to its real value or proper sphere, showing conclusively that prejudice and lack of knowledge prevail even to the present day. The Dictionaries give the meaning as "Occult, implies especially the action of mysterious agencies; that is esoteric which pertains to an inner circle of adepts or is understood by the initiated alone."

The Occult meaning of Organization is to come together for the purpose of setting aside these erroneous ideas of Occultism and the cloaking of the word "Occult" in a garb befitting the times.

We are living in the Occult age when the veil of enlightenment is thinning. To be *Occult* is to *know* the thing that others only think they know—or to have full sight in matters which bear the great seal of "stand back and be told" what to think, say and do. The purpose of an Occult group organizing is to teach the law governing Life in all its stages or spheres and if an organization does not do this its functioning powers are dead and it is no longer an Occult organization. Occult means to be active in worth-while things, at all times.

The time to organize is *now*. Stand together Brethren and give strength to the good cause of Life regardless under what individual name you are *aligned* that ignorance may not prevail longer. **THE WORLD IS WAITING FOR YOUR ANSWER.**

Who Is to Blame?

THE thrifty man is taxed until he becomes a loafer. The loafer, paying no tax, lives from the earnings of the thrifty man. He remains a loafer. Both fill a pauper's grave in the end.

Shall this taxation continue? Should the thrifty man be taxed while the loafer loafs? The thrifty man does not resent being taxed; he is rather proud of it. But is it fair to the loafer that he be allowed this immunity from taxation? Can not our expert tax officials discover some possession of the loafer that can be taxed?

There are three kinds of loafers; one begs his livelihood; one steals his possessions; and one, while he is neither a thief nor beggar, is the father of both. He is the *spendthrift*, without home or obligation, free from taxation, and in the last analysis living on the bounty of the tax-paying citizen.

The Martyr and the Mob

THE martyr, listening to the cries of the angry mob stands unmoved—he is held by the power within him—the power that fired his brain, giving strength to muscle and endurance to his body. He is thinking ahead; he sees in every form—a life—trammelled with fear. He hears but heeds not the angry revelers he has called forth. He is living in the world of his creation and nothing can move him—he is a monarch—he knows that through his sacrifice man will be compelled to think and reason concerning the LAW he taught.

Our Times

EDITORIALS

By
EFFA DANELSON

The martyr gives his all to incite riot—because he knows that if he would leave his imprint on the pages of history he must step aside from the beaten path—he must oppose the established creed of his sires—he must be against the mob.

The mission of the martyr is to proclaim *his* truth. The mission of the mob is to burn his message into the hearts of men.

All progress from time immemorial has been made through a sacrifice of human lives. The attempted protection of traditions by the mob element of the human race has created the thinking mind of today. The martyr and the mob cast the die for independent thinking, making progress certain.

Why Do People Fear to Know the Truth?

WHY do people fight against believing there is a natural life after death? Why do they want to keep on believing in an impractical belief of a future state—why do they believe in an *unnatural* state of continuity after the cessation of activities of the *physical* body?

Today we have evidence of the continuance of the existence of Life after death. Why then, should we as a people argue about the happenings of ages ago of which we have no authoritative history? Why argue whether Jacob's ladder was made of material made to make ladders in those days or whether it was a psychic experience? Every child of earth can build his own ladder to the astral heaven.

Why are you afraid to know that you live a perfectly sane and natural life, *after death* disrobes you of your gross flesh? Why won't you take a sane and sensible view of this question? Why hang crepe on the door of Eternity? Why not take down the sign of mourning, and call it not death, but birth?

What have you done that you are afraid to know that your friends are still living and can talk to you? Why do you not seek opportunities to speak with them? Let your eyes see. Let your ears listen. Your faith robs you of much knowledge.

Sweep the cobwebs from the sky, and reveal the stars. The tide of knowledge is upon you. The banks of superstition will be overthrown. Why do you linger in the path of danger?

You can talk with the dead! An ouija board or a small table or pencil and paper are all mediums for communication. Be very earnest about it; realize that you have

never had a chance to study this philosophy. You *had* to believe what *your parents* taught you about life *after* death.

You may not find it easy at first, no one ever did, but with an analytic brain and an open mind you can *convince yourself* that there are voices talking through the air that do *not* come over the radio.

Do not be afraid of the *bug-a-boo* stories told to keep you from knowing the truth about Life *after* the physical body no longer serves you.

You know there is no bank in the world that gives you the guarantee that it will not fail, except the bank of Death. In this bank you invested your Life, at birth. It is a bank upon which you cannot draw until the hand of death releases you.

Make the most of your opportunity NOW. Efficiency is the foreword in business; knowledge is the foreword in life. Be efficient in knowledge. Conquer *Time*, and possess *Eternity*.

Bible Revision

WE read in our daily papers about the reformers revising the Bible again.

Will prohibition kill religion? It will, if the reformers take the wine parties out of the Bible. If we cannot have that little drama of Jesus' *first* miracle that every boy and girl adores, we surely, surely will doubt that he converted five barley loaves of bread and two small fishes into food enough to feed five thousand hungry people and had twelve baskets filled with the fragments of the barley loaves left, or the story of his feeding four thousand with seven loaves and a few small fishes, and having seven basketfuls left. (Mark 8:19, 20.)

Strip Jesus of these three of his most appealing miracles and his star goes down forever; for, if we cannot believe he turned the water into wine to quench the thirst of the guests at the marriage in Cana or that he fed the hungry multitudes, how can we believe the rest of the record of this man of so much history? If the Bible is not true, then we must ask *who* shall pay the ransom for all the blood that has been shed to uphold his name and his rights to declare by these miracles that he is King of Kings and Lord of Hosts?

If the Bible is a record of facts, how can it be revised? If it is *not* a record of facts, *let this truth be proclaimed to the world* and let us indict these dealers in false doctrines about Life who are robbing us daily of our progression and our possession of Nature's gifts to us.

Right Thinking Is Key

Dr. Edward Pittwood Gives Secret of Proper Method—Keeping Thoughts in Right Plane Is Necessary and Can Be Easily Done

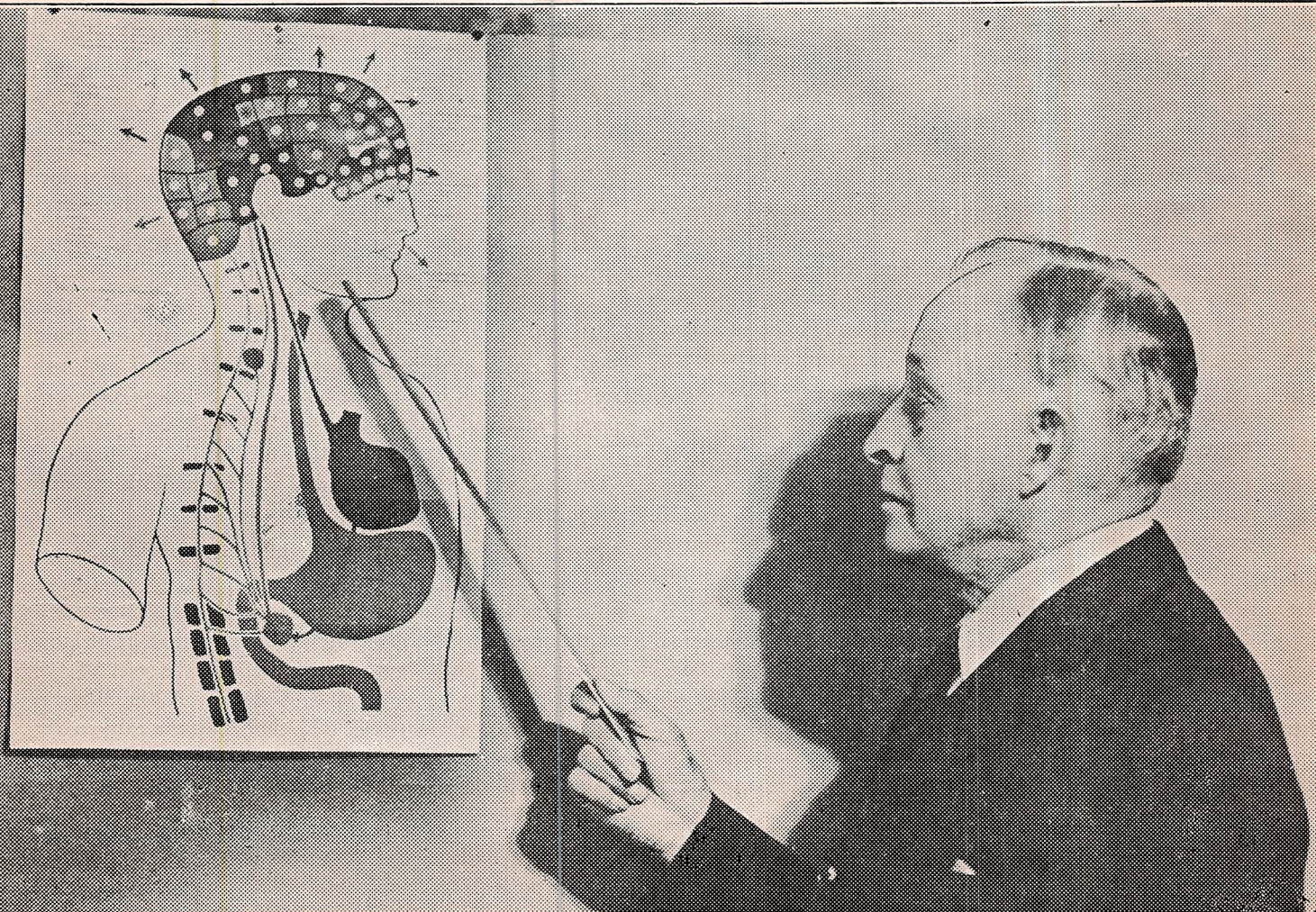
For many years Dr. Edward Pittwood, Spokane pioneer and civic leader, has made the study of mental law a hobby and a profession. The son of a doctor and a doctor of medicine, of psychology and metaphysics, himself, he has had the background of medical training that has enabled him to go far in pursuing his hobby. His library contains hundreds of books on mental law. He has written books and articles on various phases of the subject and has lectured extensively. He has been called as an alienist in court cases and has heard the courts commend his testimony in high terms. His chart that accompanies this article is copyrighted as is some of his written material but he has waived his copyright in the interview which follows. He disavows any desire to be known as the founder of a new religion but he originated new ideas on organized thinking and has no quarrel with organized religions of today. His conclusions set forth herewith are the results of wide reading and observation in his long professional career in Spokane.

DO you know that by right thinking it is possible to—

- Cure a cold in a few hours?
- Reduce or increase your weight?
- Cure deafness of long standing?
- Head off approaching blindness due to cataract?
- Cure insanity?
- Cure a wide range of common diseases?

Tried It On Himself

Dr. Pittwood declares it can be done. He declares it has been done in Spokane. He asserts that he cured his own deafness of 35 years' standing. He frequently has cured himself of severe colds within two hours, he says. He has treated many cases of mental and physical disorder and declares the results have been amazing.



DR. EDWARD PITTWOOD

This chart, showing how thought originates and the mind functions, was evolved by Dr. Pittwood after years of study of mental law. It is copyrighted by him. A drawing with this article illustrates it more fully.

to Success in Life

By **WILBUR W. HINDLEY**

(Reprint from *The Spokesman Review*)

He expounded his philosophy for The Spokesman-Review recently in a series of answers to questions.

Question—What is the secret of all this?

Answer—Right thinking.

Q. What do you mean by right thinking.

A. Right thinking is a scientific art that is but little understood. Those who have consciously or unconsciously indulged in it have been the leaders of the world throughout the ages.

Evolves Guiding Rule

Q. How can one master the art?

A. Recently a definite rule has been invented and a copyright obtained that gives the student the right method to apply definitely to organize his thinking.

Q. What is this new method?

A. The new method consists of a chart of the mental faculties of which there are eight. They contain 43 group members. Each faculty receives and registers its particular type of thoughts which are transferred to the group member where it belongs. No other faculty or member of groups will entertain a thought that belongs to any other faculty or its members. When an active thought is received it puts mind in motion which produces the thing that is patterned by the thought.

Q. Do most of us really know how to think?

A. Nicholas Murray Butler and John Ruskin have said people do not know how to think but think they do. They can learn when they start with a knowledge of the thinking machine where thinking begins. I believe I am the first to work this out by means of a chart.

Is Essential to Welfare

Q. Why is right thinking so essential?

A. Right thinking is the most vital factor in shaping the health, welfare and happiness of the individual, his own destiny and that of the nation to which he belongs. Everything that we do is done first in mind before it is expressed outwardly in actions that are beyond recall. Fortunately, a divine intelligence has placed within us the power to organize and correct harmful thinking and to atone for the evil that we do.

Q. What results from wrong thinking?

A. Our usual hit or miss way of thinking causes us to indulge in too much

(Continued on page 24)

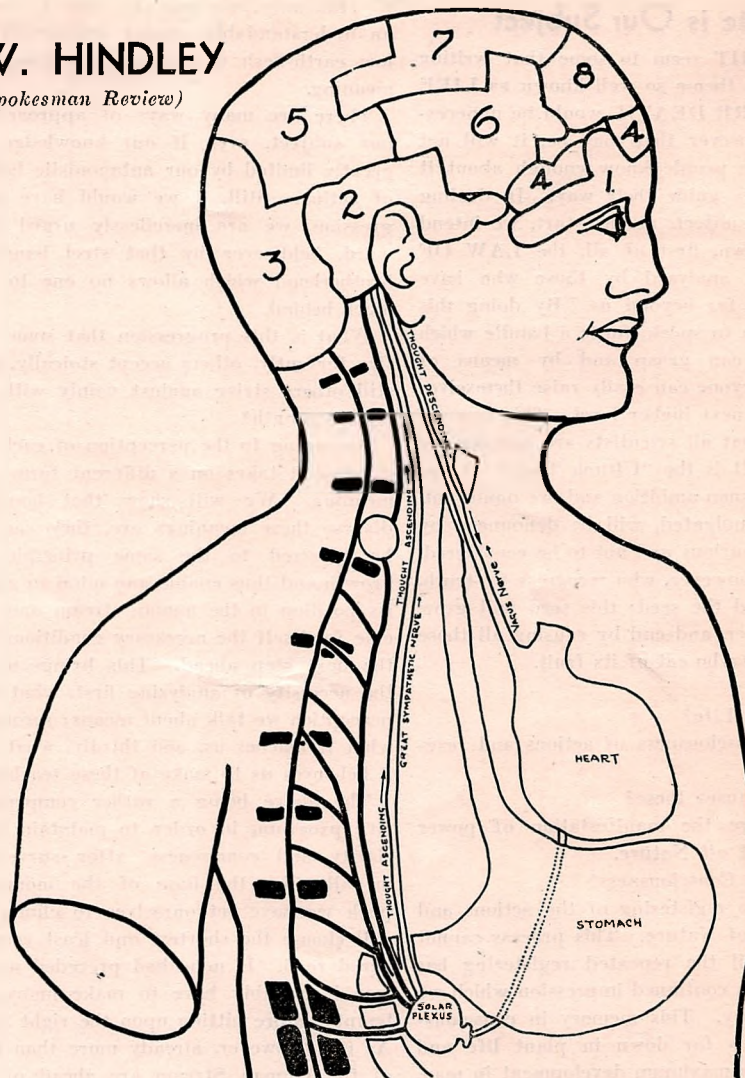


Chart Explains Thinking

Copyright by Dr. E. Pittwood

This is not a phrenological chart. Phrenology has mislocated many of the faculties and is, therefore, discredited. Authorities agree that the brain contains eight mental faculties which are divided into groups consisting of a total of 43 members. Each one of those faculties and members has its own individual duty to perform in the process of thinking. None will do the work that belongs to another one.

Each one of these faculties represents the nature and character of thoughts that operate within it. The thoughts harmonizing for each group are first received by the parent faculty and then transferred to its member. This is because its rate of vibration harmonizes with that of the parent faculty. Brain maladies and post-mortems have proven these facts as the result of locating disease and abnormal thinking.

Thoughts produce sensation and connect the physical body with the world of nature from without, while the nucleolus is said to unite man's spiritual entity with the divine power.

Thought received from without first impresses the perceptive faculties and from there is transferred to the cassarian ganglion. There it contacts the vagus nerve and descends to the lungs, stomach, heart and other organs to the solar plexus, passes through it and connects with the great sympathetic nerve and ascends and enters the medulla oblongata, where it then ceases to be a physical entity. The medulla acts as a transformer and converts the thought impulse into a psychical process.

Area 1 contains the perceptive faculties; 2, animal propensities; 3, social group; 4, literary faculties; 5, aspiring sentiments; 6, perfecting faculties; 7, moral sentiments, and 8, reflecting faculties.

The Law of Life

By ALFRED GOULD

Life is Our Subject

IT MIGHT seem to some that writing upon a theme so well known as LIFE BEFORE DEATH, would be unnecessary. However that may be, it will not be because people know enough about it to properly guide their way. In dealing with this subject, at the start, we intend to lay down, first of all, the LAW OF LIFE, as analyzed by those who have journeyed far beyond us. By doing this we will, so to speak, forge a handle which everyone can grasp and by means of which everyone can easily raise themselves up to the next higher level. This Law of Life is what all scientists are seeking for in vain. It is the "Ultima Thule" of up-to-date human ambition and, we doubt not, when promulgated, will be denounced by most as spurious and not to be considered. The few, however, who recognize its truth, will spread the seed; this seed will grow and prosper, and end by causing all those to prosper who eat of its fruit.

LIFE!

What is Life?

It is consciousness of actions and reactions.

What causes these?

They are the manifestation of power throughout all Nature.

What is Consciousness?

It is the registering of the actions and reactions of Nature. This process cannot begin until the repeated registering has produced a continued impression which we call memory. This memory in consciousness begins far down in plant life and reaches its maximum development in man.

What is the power which causes actions and reactions throughout Nature?

It manifests itself as a series of causes which logically flow one from the other.

The question then becomes: Where, how and when was the initial cause?

The swinging of a clock pendulum continues through letting a small portion of this initial energy escape with each swing. Among the many substances in Nature, it can be proved that, through proper selection, a series can be instituted which returns again to its initial point, ready to begin the cycle over again. This being so, the eternity of Life is a logical consequence and the manifestation of the Law of Life resolves itself into any series of actions and reactions which return ultimately to their point of departure. Humanity represents such a cycle as myriads of other streams of energy and power likewise do. Among them, Humanity is a comparatively insignificant one. The Law which we are seeking rests then on the circle as a basis and, by applying it

to Humanity, we may be able to reach an understandable symbol which will allow earth-flesh development to grasp its meaning.

There are many ways of approaching our subject, even if our knowledge be greatly limited by our antagonistic habits of action. Still, if we would have progression, we are mercilessly urged forward, held ever by that steel band of brotherhood which allows no one to lag much behind.

What is this progression that some desire fervently, others accept stoically, and still others strive against vainly with all their strength?

According to the perception of each individual it takes on a different form and meaning. We will show that however diverse these meanings are, they can all be referred to the same principle of growth and thus enable any mind to grasp its position in the human stream and decide for itself the necessary conditions for the next step ahead. This brings us to the necessity of analyzing first, what this perception we talk about means; secondly, what it teaches us, and thirdly, what use it behooves us to make of these teachings.

The above being a rather comprehensive program, in order to maintain both clarity and conciseness, after surveying on all sides the base of the mountain peak we have set ourselves to climb, we will choose the shortest and least encumbered road. If none had preceded us we would probably have to make many attempts before hitting upon the right trail. As it is, however, already more than half of the Human Stream are ahead of us, leaving their mark and instructions as they draw forward on the Path.

What is this shortest route we are seeking?

It is evidently only by breaking through the mists which surround us that we will be able to find it.

What is this mist?

As all our physical impressions while encased in this flesh of earth come from *outside ourselves* through our five physical senses, this mist must represent an inadequate service on their part. Let us see.

In studying these five senses, we find that all impressions through them reach our consciousness through our nervous system. We find further, through our experiences in photography and chemistry, that there are many combinations concerning which our senses bring us no news, as, for instance, the infra-red and the ultra-violet light rays. In delving further under the surface and remembering that all bodies, composed as they are by different combinations of static matter and force,

are, moreover, permeated by currents of fluid matter, so to speak, passing and re-passing through them, thus constituting the main sine-qua-non condition of their continued existence, we come to the conclusion that the reason our flesh senses do not bring us news of them is that, forming the very structure of said senses, they cannot be heralded from without our personality. Here then, possibly, is something indicating LIFE beyond the flesh of earth. Let us see again.

Our five physical senses bring their messages to the brain through the nervous system, and they bring them from without. The physical matter composing the nerves must be set in motion in some way and in a recurring way without dislodging it, in order to accomplish this. Science teaches us that the universal method of accomplishing this is through wave energy. To produce a wave, there must be matter and force to move that matter. The introduction of such waves from outside along the nerves, causes the latter to conform in form and rapidity of motion to them, that being the nerves' function, and thus the wave motion reaches the main ganglion, the brain. We have said that, to produce a wave, there must be matter and force to move that matter. Further, these waves come from without the human organism as they impinge upon and follow the course of the physical human nervous system. As a wave is composed of matter moved by force, we must conclude that some form of matter courses along our nervous system to the brain to produce a reaction. This must then be a special case of the general condition we have mentioned whereby all bodies in this physical world are permeated by what we may call "fluid" matter passing and re-passing through them and furnishing one of the necessary conditions of their equilibrium. We conclude then that our physical bodies are acted upon from without by differing waves of matter and force, constituting thus messages through the five senses, and that this is a necessary condition of the temporary stability of the Flesh-Life Expression. The above is all contained in what we call "Physical Life." We will show that there is no antithesis between it and what is erroneously termed "spiritual life," but that, on the contrary, the one is merely the continuation of the other. In our reasoning we have already followed physical processes one great step farther than science has as yet done. As far as the latter is concerned, what we have just recounted belongs already to the "Mysterious", the "Unknown"; then why not to the "Supernatural"?

(Concluded Next Month)

Is Human Equality the Solution?

By H. SPENCER LEWIS, Ph. D.
Imperator, Rosicrucian Order (AMORC)

ONCE again are the powers that compose the controlling and persuasive influence of the civilized world endeavoring to enter into a pact for the establishment of World Peace. Past ages of civilization have for their mutual benefit endeavored to do the same. The discussion of World Peace by recognized World Powers is not to be considered as a high conception brought about by the advancement of our times. The human race has witnessed these convocations consisting of representatives of World Powers in their attempt to perform the miracle of Universal Peace in the past. They have not all resulted in failure, but history reveals as a tribute to mankind degrees of success in the attempt.

Of outstanding importance in this present conclave for World Peace is the issue of parity or equality. For in a true analysis of equality lies the solution to World Peace or any world problem.

At last it has become fully realized that the participants in the peace conclave must be of like status in their relation to each other; that no discrimination or privilege must be shown or granted. This intention is, of course, to prevent jealousy, hatred, and resulting intrigue. But, an arbitrary equality cannot be established. Therefore, no meeting of the minds has resulted.

Centuries of varied customs, differences in extent of education, and the obvious confliction of religious interests, is the apparent insurmountable barrier. Custom has developed methods of living with all of their complex forms of ethics, commerce, and trade, which have established in the minds and consciousness of the people certain processes of reasoning. The reasoning in turn developed certain characteristics of nature, inherent desires, and mental standards. To all this has been added education.

It would seem that education would be the common ground that all nations and people could meet upon. Unfortunately not, however. Education is quite extensive in the subjects it embraces. History and political science, therefore, without reflection on either of these noble theatres of man's learning, are partly responsible.

The first, in its glorification of the outstanding events of a nation and its people, builds up a spirit of nationalism, which vacillates between pride and selfish egotism for one's country. We find that the very opposite to the customs, beliefs, and habits of a nation may cause a manifestation of hatred and envy on the part of that nation. A country whose background

of tradition has caused its people to form a different conception of life than their foreign cousins may by merely living the life they prefer, antagonize their foreign neighbors.

Political science has erected a hypothetical, political wall around each country, and tradition prevents this wall from being removed. Neighboring nations become in the consciousness of the people foreign menaces instead of humans confronted with like problems. A nation is apt to induce self-hypnosis by its continuance of singing its own praises through its political parties, press, and other propaganda channels. It oft times refuses to recognize the virtues of any measure of a political, economical, social, or spiritual nature, adapted by a nation which does not conform to its own rock bound standards.

The first attempt to compel recognition of the opposite view-point is construed as a hostile move, intended to violate the natural rights of the nation. Where nations are dominated by a religious surveillance of any one creed, the condition is still more apprehensible.

The hatred between nations whose national religious beliefs are opposed, is more intensified than that brought about by conflicts of commerce and trade. In the instance of national religious differences, each nation assumes the role of a Divinely appointed guardian of the true faith of mankind. The injustices that a nation can inflict on another over religious differences is greater than in mere commercial rivalry, because at least a sense of fair play may be recognized in the latter. In the former, that is, religious differences, the attitude of, "the end seems to justify the means," applies. These conditions of inequality between nations breed contempt and suspicion.

It is true that with the extension of the modes of transportation and communication, the world has become more unified, but not nearly enough. These tentacles are still not strong enough to bind the nations together in a compact unit. When all of the old fires are fanned, the bonds are easily consumed; the nations repel each other then as violently as atoms of matter of opposite polarity. Thus, it is not surprising that no lasting success has ever come from the results of a peace conclave. Each intelligent delegate at the conclave senses the true circumstances, but cannot remedy the situation. He is under obligation; under obligation to uphold the traditions, the peculiarities of his people and his nation. The persistence of each

nation that no variation of national standards be tolerated by their representative, results in a deadlock.

It is gratifying to the real student of metaphysics, however, to know that the causes of the unfavorable condition are at least appreciated; that condition being inequality. The recourse to an arbitrary standard of equality, which will compel all nations to conform to it has also proven a failure. It means that some nations represented at the conclave will be obliged to make certain sacrifices. A sacrifice of some assumed right is offensive to national pride. National pride is, of course, the foundation upon which is built the wall of political nationalism. Political nationalism makes nations and people want nations. Nations in turn contribute to the inequality of the human race.

Metaphysics has always recognized the equality of man. It continually expounds that the essence of Soul, which makes man a living being as distinguished from a living machine, is of Divine origin; that all men of all races, of all degrees of intelligence and social cast are possessed of a Soul, that the Soul, being of a Divine origin, is not within the control or domination of man's will. No matter how steeped in sin man becomes, he can not cast his Soul into the same mire. Therefore, the Soul in all men is of Infinite goodness; the Souls of men are equal; the equality of man, therefore, is the exoteric or outer inequality of man; we see it constantly around us. We classify the variations of inequality in many ways, such as rich and poor, intelligent and ignorant, proud and humble, strong and weak, etc. It would seem to be an impossible task to reconcile these differences, to bring them to an equal basis. We, of course, can imagine the obvious advantages of equality to the human race. For instance, it would result in a common understanding of all problems facing the race as a whole; it would mean perfect cooperation in entering into the solution of any outstanding problem; it would also mean the elimination of racial and national prejudices. To these, of course, would be added the elimination of all associated vices, which cling tenaciously to hatreds of any kind. The mutual understanding of mankind would result not in retrogression, as some believe. It would do away with the impelling urge of competition, that is true, but it would substitute a unified desire to advance alike. The advance would be free of the selfish desire to keep its attendant advantages

(Continued on page 31)

Complete Course in Astrology

By LAURITZ C. LARSON

ON NOVEMBER 18, 1883, Standard Time was adopted in the United States, by a division into time zones of 15 degrees each of longitude in width. This is the distance the Sun travels in one hour. All clocks in each division were set to one time, using the nearest Meridian as Standard Time. All places $7\frac{1}{2}$ degrees East or West of a time zone Meridian show the same time.

In Astrology, we have to do with True Local Time or Sun Time, and it is, therefore, necessary to make an adjustment of four minutes per degree that birth place is distant from the nearest time Meridian. If East of the Meridian, we add to given Standard Time of birth four minutes for each degree, and if West, we deduct four minutes per degree.

Chicago is 88 degrees West Longitude, that is, West from Greenwich, England. The Central time zone Meridian is 90 degrees West Longitude, and we will, therefore, have to add 8 minutes to the given time or Standard time of birth, because Chicago clocks are set for the time when the Sun reaches the 90th Meridian.

A further correction is necessary if birth occurred on a date when Daylight Saving Time was in effect. For instance, a birth at 9:00 A. M. Daylight Saving Time would be at 8:00 Standard Time.

The Eastern Time Zone Meridian is 75 degrees West Longitude.

The Central Time Zone Meridian is 90 degrees West Longitude.

The Mountain Time Zone Meridian is 105 degrees West Longitude.

The Pacific Time Zone Meridian is 120 degrees West Longitude.

Refer to an Atlas Map to find the nearest Meridian to birth place and also to find the Longitude of birth place.

Sidereal Time

Sidereal Time, written S. T., is the Astronomer's measure of time. A clock registering S. T. is in every observatory, and shows 0 hours, 0 minutes, 0 seconds when 0 degrees of Aries is directly overhead, or on the Mid-heaven. This occurs at the Spring Equinox, about March 21, each year.

Sidereal Time is the measure of time of a complete rotation of the earth from a fixed Star's position on one day to the same Star's position on the following day, and increases at the rate of four minutes per day, or about two hours per month. About September 23, each year, at the Autumnal Equinox, the S. T. is 12 hours when 0 degrees of Libra is on the Mid-heaven.

An Ephemeris is a specially prepared



Study Course in Astrology Lesson No. 1

The necessary equipment is Ephemeris for 1932, a Table of Houses No. 2 and Starcraft Chart Blanks.



almanac giving the positions of the planets for every day of the year, and also gives the S. T. at Greenwich for each day.

Before a chart can be set up, it is necessary to find the S. T. for data, time and place of birth in order to properly locate the degree of the Zodiacal Sign on the cusp of each house.

Following is method for finding the S. T. for time and place of birth:

Take from the Ephemeris for birth date and year, the S. T. for noon *previous* to birth, Hour.... Min..... Sec..... Add if birth place is west longitude and deduct if east longitude, 10 seconds for each 15 degrees of longitude distant from Greenwich, (two-thirds of this distance).... Min.... Sec.... Add the time interval between the previous noon and the true local time of birth. Hour.... Min..... Sec..... Add a correction of ten seconds per hour of this interval Min..... Sec..... This gives S. T. at birth place, at birth time: Hour.... Min..... Sec..... If in excess of 24 hours, deduct 24 and use remainder as S. T.

Refer to Table of Houses for the desired Latitude, and find the S. T. nearest to this and set in the Signs on cusps of the six houses shown. The cusps of the other six houses will have the opposite Signs. Often a sign falls on the cusps of two houses. In this case there will be some signs missing. Place the missing signs on the chart in their proper order. Such signs are wholly in the houses in which they fall and are called intercepted.

The Latitude of birth place can be found by reference to an Atlas.

The Twelve Houses in Astrology

The circle of the heavens is divided into four equal parts, and each part is composed of 90 degrees, making in all 360 degrees. The commencement of each one of these quarters is called an angle. These angles are the Eastern horizon, or where the Sun appears to rise; the Western horizon, or where the Sun appears to set; the Mid-heaven or where the Sun is at mid-day, and opposite the Mid-heaven is called the Nadir, and is that point directly under

where we stand or where the Sun is at Midnight.

Each of these quarters is divided into three parts of about thirty degrees each, which are called houses, and with the division as above noted, it will be seen that we have twelve houses.

These houses are counted from 1 to 12, starting at the Eastern horizon and around the circle from the East to the Nadir, then to the West, counter clockwise.

The houses are not all of equal size, but vary with the Latitude of birth place.

The good houses, counting them, in the order of their strength, are 1, 10, 2, 7, 4, 9, 11, 5 and 3. The evil houses are, in the order of strength for evil, 8, 12 and 6.

The houses are divided into angles, succedent and cadent. The angles in their order of strength are first, tenth, seventh and fourth. The Succedent are the next in strength, and are the second, fifth, eighth and eleventh. The cadent houses are the weakest of all, and are the third, sixth, ninth and twelfth. However, a planet in the ninth house is quite strong provided it is not too near the eighth house. The nearer it is to the Mid-heaven, the better unless it be a malefic planet and badly aspected.

Each house represents a department of life, and is most influenced by planets in such house and next by the planet ruling the Sign on the cusp.

The influence of the various houses is as follows:

First House: Early environment, physical appearance, the personality, natural disposition, worldly outlook in general. Rules head and face.

Second House: The financial prospects, possessions, investments. Rules the throat and ears.

Third House: Brethren, neighbors, writings, studies, mental ability, all forms of communication. Rules lungs, neck, shoulders, arms, hands and fingers.

Fourth House: Father, home environment, domestic affairs and general condition at close of life. Has to do with mines, lands and property. Rules the breast, stomach and digestive organs.

Fifth House: Education, children, love affairs, pleasures, speculation. Rules the heart, sides and back.

Sixth House: Health, servants or employees, service, small animals, food, hygiene, clothing, aunts and uncles. Rules solar plexus and bowels.

Seventh House: Partnerships, marriage, contracts, lawsuits, open enemies, dealings with others and public in general. Rules reins and kidneys.

(Continued on page 25)

Advanced Course in Palmistry

By ALICE DENTON JENNINGS

Shapes of Hands---
and Their Meaning



Character Analysis and
Vocational Guidance

Chief Characteristics

YOUR chief characteristics are energy and activity. You are orderly, punctual and precise in manner. You have a place for everything and everything is kept in its place. You are not quarrelsome, but determined in opposition. You are endowed with great perseverance, but are tenacious, not resigned. You prefer substance to show and dogma to ideas. Nature has endowed you with qualities of serious value, above all, useful ones, since you possess thought, reflection, the spirit of justice, order and good conduct, a love for the right, sense of duty, clear perception and truthfulness. You look existence straight in the face, you are self possessed and not intimidated by the struggle of life. Your chief fault is that you live so much by reason that you lose the mystery of life in your search for the material.

Shortcomings

Being inclined to reason by a twelve-inch rule, you disbelieve all that you cannot understand. This quality is likely to cause you to be intolerant of others. You are inclined to say what you think rather too frankly and openly. You should curb this attitude, otherwise you may, by your own actions, lose out on the big things in life.

Suggestions

Be discreet and not too outspoken. Your message in life is to inspire and lead, not to reform. Be diplomatic at all times and practice self control. This is especially necessary, as you are authoritative and like to command. When you are mentally fatigued or worried, go away alone and walk in the outdoors, even if only for a few moments. You will find this treatment a most helpful tonic.

Affinities and Marriage

Your best mate would be one with the conic hand. That is, the hand medium in size, the palm slightly tapering and the fingers full at the base and rounded or slightly pointed at the tips or nail phalange. Such a hand has less order, less perseverance and slowness, less need of the truth than the square hand but it also has lively intuition and unites with



Square
Hand

IF YOU HAVE A SQUARE HAND—That is, the palm square at the wrist, square at the base of the fingers, and the fingers themselves square—you have what is called the square or useful hand, because it is found in so many walks of life.



the qualities of the square hand by mixing intuition and imagination with reason. A hand with such a formation would act as a splendid balance for your own nature.

Suggestions to Parents and Teachers

It would be useless and even cruel to put a child with a square hand at a desk or doing humdrum, routine work. Such a one loves open air life, movement, variety, and will not work steadily in an office, or if he does, it is after severe training and suppression in natural instincts. He has no romantic imagination, does no idle day dreaming. He is altogether genuine and actual. He has little individual initiative, his conceptions are slowly, but clearly and surely arrived at, and when he has come to a conclusion, nothing can stop him. He is aware of his worth, his rights and his duties. He holds injustice in horror, is fond of all that is just and right and jealous of his freedom and independence. In dealing with the square handed child, be clear and frank and state matters precisely and concisely. Nature has endowed the square hand with qualities of serious value above all useful ones, since it possesses thought, reflection, the spirit of justice, order and good conduct, a love for the right, sense of duty, clear perception and truthfulness. When the fingers are short, it indicates a materialistic nature, that will take nothing on faith, but instinctively distrusts everything new and untried. When the fingers are long, it indicates a greater mental devel-



Alice Denton Jennings

opment. The imagination of such a one is always harnessed to logic.

Vocations

The square hand is the hand of the engineer, the administrator, the teacher, the student, the practical thinker and popularizer. Occupations for which the square handed person is best suited and in which the greatest success would be attained, would be the legal profession as a trial lawyer. The medical profession, as a surgeon. A writer of instructive literature or short stories. Salesman, athlete, architect, executive, organizer, promoter of large schemes. Outstanding business executives, distinguished lawyers, surgeons, scientists and bankers often have the square hands.



Good Books

By MILLIE LUKES

Oh Silent Friends! Your pages hold
Life's greatest treat—
Thoughts of pure gold—
And in your hidden depths we find
The food wherewith to feed our mind,
And when we sit, absorbed in you,
Your pictured dreams come to our view,
So thus we see the visions clear
Of Poet, Master, Sage and Seer.

Oft times we feel, by just mere touch,
Your living words and gather much
From unwrit Truths all woven through
By symboloed signs, the writer drew,
Through use of meaning words and phrase,
Which whet our minds and ideals raise:
So, let us seek our quiet nook
And find our joy in treasured book.

The Story of Dora Smith

DORA SMITH had started life all wrong. She was the daughter of a small-town girl, Nellie Smith, who had loved too well and unwisely. Dora had begun life with an unenviable stigma. The stars must have frowned indeed upon the hour of her birth for it was decreed that her environment should limit her to an almost stifling extent.

Dora was a strong and healthy child, but she was rather plain and because of her unfortunate birth, the mothers of other children would not allow her to mingle with youngsters of her age. Alone always, Dora was very unhappy and brooded constantly. Her mother slaved to make an honest living and hoped vainly to send the child away—but this was not to be, and when Nellie Smith died, her daughter, now turned eighteen was left to the mercy of the prejudiced towns-folk. It is not to be wondered at, then, that Dora chose the line of least resistance and became a lady of leisure and of light morals. But Dora was not happy. She knew no trade save that of the "oldest profession." She longed for a home of her own—a husband—children who would cling to her and love her—but although she saw other women have all these blessings—for her there was but the finger of scorn and the sneer of contempt. It was when everything was blackest that Dora was arrested. Charges had been proffered against her and she faced a possible three year sentence to "the big house" for immoral living. And then, something happened, and the stars seemed to shine more kindly on her. Dora, through the intervention of a friend, Sam Martins, was ordered to leave town within twenty-four hours (this was in April, 1927).

Sam was a raketee on the "fringe" but he had a lot of pull in higher circles and he was set on having the girl freed. It was ten o'clock on the night of the twelfth (she was to be out of town by noon of the thirteenth) when Sam came to see Dora. She had finished her packing and was waiting for him. When he came into the cheap, gaudy-looking apartment, Sam went straight to Dora and would have taken her into his arms, but she pushed him away gently and, facing him, told him with great sincerity: "Ever since I can remember, I've wanted to have real friends—and to go 'straight'—I've never had the chance until now—but, through your help, I'm getting it! Let's not spoil it, Sam! Let me remember one night in which I sat in my home and spoke to a real friend—the only friend I have—you!"

Sam patted the girl's shoulder awkwardly. "All right, Dora, I guess—you know best—" He sat down on the couch while Dora went to the kitchenette and prepared coffee; pretty soon she returned with it. "What? Coffee?" Sam asked

BEHIND THE

*INTRODUCTION: It was during lunch time; it was a very hot day and most of us had decided to eat on the sound stage—the only cool spot in the entire studio of the * * * * * Film Corporation. A few of the boys stood in a group discussing the latest gossip. Just then, a well known comedian passed us. His stooped shoulders, bent head and slow step were eloquent of his inward grief. He passed by, greeted only by the hushed silence which true grief evokes.*

"He was wonderful to her!" One of the boys said in a hushed whisper, "Gee, poor guy, it's too bad, I feel sorry for him!"

"Yes," said another "and when you come to think of it, there was such a queer story back of their marriage!"

"Oh, that's old stuff!" This from several. They knew the story of the comedian's wife and did not want it repeated again. The woman was dead—what good would it do to stir up old-time scandals—or to say that she had at one time been a woman of loose repute and abided in a house of ill fame?

"There's something strange, though, about women," another spoke up, "I guess men are the same, too,—it doesn't matter how black they are—there is ALWAYS a reason for their fall from grace—and if they're given half a chance to come back and square themselves—they always do 'make good' and remain on the level from then on!"

"That's a lot of apple-sauce!" Interjected one of the grips.

"Well, I don't know, I do think Red's right—" said a blonde-haired youngster.

The boy's idealism was promptly voted down, but Red suddenly came back at the gang and told us the story of a woman he had known—a woman from his own home town—

I repeat it here for what it is worth. Be ye the judge!

surprised. "Yep! That's it—coffee!" Dora laughed, there was a delicious quality of freshness to her laughter, for she had not yet acquired the hardness of years to it. "I'm so happy to be going away, Sam!" she said, "and yet, I don't know where I'm going—or what I'm going to do!" Her face clouded.

Sam smiled wisely, fished into his pocket and brought out of it a bulky envelope. "Here, kid, take it," he said good naturedly. He extended the envelope to her; Dora seized it eagerly and was about to open it but Sam shook his head: "No m'am, you don't open it here! There's enough money in there, little girl, to make an honest woman out of you—" then, realizing he had said something which had hurt her, "you'll have enough money there to take you to a big town—when you get there, go out and learn yourself a trade, get a job—and stick to it! I've been

watching you, kid, and you're not cut out for this racket—you're young and there's no reason why you shouldn't have a chance like other girls!"

Dora burst into tears. Clumsily, Sam tried to comfort her—"What is it?" he repeated over and over again; but Dora could only sob the more—there were no words for the anguish, the misery and unhappiness which she had known. "You're so good to me, Sam!" she finally blurted out, "honest if ever there is anything I can do to repay you for this—I will—no matter what it is—or what it cost!" Far into the night they talked, and dawn streaked the skies when Sam Martins finally decided to go home. Dora looked at the clock; "No use to go without a bite to eat," she said, "come, Sam, it will be our last breakfast together—and we'll make it a real one!" Together they went into the kitchenette and prepared

MASK

By ALMA
MAHONEY

the meal, and ate happily like a couple of children.

When the meal was over, Sam again made a move to leave, but Dora again detained him: "Stay a while longer, Sam," she pleaded, "wait until train time—another two hours and I'll be gone—" Sam agreed, and the time sped fast. It was six-thirty on the morning of the thirteenth when Sam Martins saw Dora off, and returned slowly to his home.

Once in the train, Dora proceeded to fall fast asleep. She was awakened by a sticky hand tugging at her. Opening her eyes, Dora beheld a toddling baby clutching her tightly. Dora smothered a little cry and picked up the baby in her arms, hugging it to her; she looked from the babe with a guilty start as she heard his mother's cooing voice, but instead of a hostile challenge, Dora saw only proud, happy eyes, smiling into hers. The two women struck up a conversation, and the day wore on happily.

It was dusk when a bridal couple was picked up at a wayside station. They brought with them the rice, the confetti, the carelessness and the gay freedom of the free-born. Dora looked at the bride wide-eyed—such might have been her fate—had her birth been happier—such might still be her fate, could she but forget and forever bury her past. Her senses reeled. She had never desired to change her life so passionately as she did now; mentally she cried out against the bonds that restricted her until she could feel it as a physical pain and anguish.

Night had fallen. A light rain blurred the landscape for miles around. Only the tortuous lights of the train and its shrill whistle broke the monotony of the night. In the coach, the child slept quietly in the arms of Dora—arms that were aching with the very happiness of holding the precious burden while the mother and Dora conversed in low tones.

Suddenly there was a sickening lurching and grinding—the roar of an oncoming train—a crash—and then the pall of ominous silence. Then the clamour of voices—moans—cries—weeping—the shrill bark of commands—tramp of hurrying feet—shouting—hysterical women—falling timber—iron—smoke. In the thing that had been a train coach, there remained nothing but a mass of twisted, tangled debris; the nauseating stench of acrid smoke, and, coming ever nearer, the crackling of flames.

Dora, the baby, and the mother were pinned under the debris. Dora's body shielded the child from immediate danger, near her she could hear the mother moan for her child, and, her strength ebbing fast, she called out words of encourage-

ment from time to time, reassuring her as to the fate of her babe. It seemed an eternity before help came—but now she heard the tramp of feet coming reassuringly nearer—and with a last effort, Dora called for help. Shouts of "steady there!" and "we're coming!" buoyed up her waning hopes.

Dora felt herself being pulled from the wreckage, as the rescuers, guided by her voice at last found her and a hand reaching out in the darkness tugged at her body. Her first feeling was one of elation—she was going to be freed of this crushing weight—suddenly, with a sickening thud, she remembered the baby—he, above all must be saved—the baby—yes—the baby—

"There's a baby here—right under me—get him out first or he'll be crushed!" With a super-human effort she shouted as she managed to shift her position so that the eager hands of the rescuers could reach the child and drag him through the tiny opening that was the road to freedom and safety—flames reached out, increasingly near; the babe was now safe in the rescuers' hands—there was a dull sound of a thud as though coming from a great distance—and then everything blurred before her and a great peace descended upon Dora's pain-wracked body. She had lost consciousness.

Weeks later, Dora awoke to find herself swathed in bandages. She tried to rise to a sitting position but with a moan of pain fell back. Young Doctor MacFarlane rushed to her side and held her while his mother, the nurse in attendance, hurried to get a restorative. Between them, Dora was soon conscious again and then a pair of soft brown eyes smiled into hers and a pleasant voice said: "Now, young lady, you must keep quite quiet. No talking! No asking questions! You have been very ill—for a long time—but you are all right now—and very soon you will be allowed to talk—but until I give you permission you must be quiet and—don't worry!"

Dora liked Don's voice and she made a mental note that this was a lucky break. But she was too weak for any connected or consecutive thinking and soon fell asleep. Days passed. Days of calm and recuperation, during which kindly nature was given a chance to build back Dora's broken body into a strong and healthy vehicle.

Mary MacFarlane, Don's mother, proved to be a capable nurse and devoted attendant. In her younger days she had been head-nurse of a large hospital and now that Don had a hospital of his own, she had taken up the old life again with added zest.

A day came at last when Don entered

the room with surgical scissors and all the paraphernalia of the surgeon. He walked briskly up to Dora's bed and bending close to her said, in his cheery voice: "Well, young lady, today I'm going to learn *what* you look like and *who* you are!"

"Who she was!" A haunted look crept into Dora's eyes, she veiled them quickly, then parried back to Don: "Which is of most importance? Who I am, or what I look like?" With hushed breath, Dora waited for Don's reply—she loved the quiet atmosphere of the hospital—she had grown fond of Mary MacFarlane—and fonder of her son, Don. These people evidently thought her "on the level"—and now—they would despise her when they knew her for what she really was! Shame burned her—she had always known there was a great difference between her life and that of other women—but never until now, had she been able to truly appreciate the gulf, nor had she ever longed to bridge it as fervently as now.

Don was laughing, trying to hide a certain excitement and nervousness; at last he replied: "To be frank, *what* you look like is of the utmost importance to me! And I'm going to discover that right away!"

Mary was bending over Dora now, deftly cutting and snipping the bandages under Don's supervision—Dora was helped out of the bed, slipped into a negligee, and guided to a chaise longue where she faced a long mirror. Reflected in the mirror, Dora could see herself, Don and his mother—they were nearing her now—they were cutting the bandages from her face—one by one the layers fell to the floor—Dora gazed into the mirror, fascinated.

The last bandage was off and still Dora gazed into the mirror—this good looking woman could *not* be Dora Smith! Gone was the faded, bleached hair; in its place, a cascade of wavy brown locks fell to her neck. The tell-tale lines of dissipation in her face had been erased—the ugly line to her nose had vanished—the weak chin had been unaccountably strengthened—

Dora leaned forward with a little cry of amazement, and ran her hands feverishly over her features: "Why—this isn't me!" she cried, and there was a queer catch in her throat. Dora was right, for, the ugly duckling had given place to a really beautiful woman. She realized that anyone who had previously known her would be unable to recognize her—and on the spur of the moment she refused to admit her identity—and, as Mary and Don looked at her eagerly, the son, proud of his handiwork as a plastic surgeon, the mother just a little anxious regarding this strange young woman—Dora looked at them with wide piteous eyes: "Who am I?" she asked. And even as she spoke, she knew that no one would ever dream that behind this

(Continued on page 26)

Leap Year or No Leap Year

By CHAS. E. CAYLET

MR. CHARLES EUSEIBE CAYLET, who had his reason apart from the weather for a melancholy view of life, stood at the window of his real estate office and looked out upon a depressing afternoon in January. Against blown sheets of rain his large benign head was dimly etched by the electric lights. At forty-eight, his dark hair was still thick and only a little grey on the temples; his ruddy, Georgian features were still noble in contour and his short, well-fed figure, though a trifle stout at the waist, was still imposing in carriage, for he was one of those Southern geniuses that is ever proud of his birthright.

Without he saw clouds, rain, mist, a few scudding leaves from a tormented oak, and all the uniform ugliness of a commercial invasion. Within, illuminated by the sunken fire of his youth, he looked back upon the creditable years of his life and felt that he had lived a wonderful life, although varied and with many ups and downs. Gazing down upon the flooded Main street in Houston he saw in the passing crowds a very familiar figure of an old acquaintance, Mable Douglas, who had come to him many times in her younger life, seeking advice. Mable was strong-willed and did not act upon the advice as she was instructed, all of which accounted for the failure of her matrimonial career.

Having realized that she had failed twice in life, she was determined that her third attempt should be a success and for this very reason she now entered Mr. Caylet's office for advice pertaining to what she termed her future happiness. Upon entering, Mable exclaimed, "Mr. Caylet, you'll never know how glad I am to see you and find you not busy, and alone. I am seeking advice again, but you will have my promise that I shall do just what you say for me to do, for I am now convinced that you know far better than I did what was best for me, and I have fully realized that there is much credence to be placed in the Science of Astrology.

"I'll never forget the day that I told you I had divorced my first husband, George, and was going to marry Mack, my second husband, and you warned me that while George was not a bad man, Mack was no better mate for me and after giving the birth-date of each of them, including my own birth-date, you said that our temperaments did not harmonize and for that reason I should not marry Mack. I did marry Mack and this marriage was a complete failure, just as you had suggested."

"Mable, I surmise that you are lonesome and you contemplate marriage again, so give me your birth-date again, and also the birth-date of each of your former husbands, and likewise the birth-date of the Groom-to-be and I will endeavor to explain the Planetary influence upon the natures and characteristics of the four parties involved."

"Mr. Caylet, I think that you are a wonderful friend, my birth-date was January the third, Mack's birth-date was November the fifth, George's birth-date was November the fourth, and the Groom-to-be, as you call him, was June the thirteenth, but please tell me how you can surmise that I contemplate marriage?"

"Well, Mable, to begin with, those pretty eyes of yours talk faster and plainer than you do. You were born in an Earth Sign, and persons born in an Earth Sign would harmonize best with persons born in the Water Sign. Each of your former husbands was born in Fire Signs and it is my belief that Fire and Earth do not harmonize, as fire has a tendency to burn up the earth, while your Groom-to-be was born in an Air Sign and Air has a tendency to cool off the earth. Born January the third, you have a happy-go-lucky, jovial nature which is infectious in its good nature. You love everybody and everybody loves you in return. You are the life and fun of a party whenever a large number of persons is gathered together. They naturally look to you for leadership, which you usurp, quite unconsciously, but simply by force of your great vitality and good nature. You are fond of children and animals, and are of a loving nature, though not at all sentimental. You make friends easily and are at home wherever you go. You are earnest and sincere. If you continue to live in a large city, these will be your distinguishing characteristics, but if you live alone to any great extent a great change may come over you and you may become quite ascetic and religious in your life. It all depends! You are wholesome and sweet, however, and of a straight-forward, upright nature.

"There is a deep, sweet side to your nature, not much understood. You can love deeply and tenderly, but are inclined to exact much from your lover in return. You have had many ups and downs, but grit your teeth; live up to your highest ideals and your life will prove a great success.

"Now, George was born November the fourth; his emotional nature is strong; he is temperamental, and he shows this in

his daily life and actions. He is inclined to be depressed, he is moody, and takes things very hard when they are unfavorable. His is not an easy nature to cope with. He should cultivate optimism and cheer; he should read some good New Thought books and keep his physical health up to the mark. He is always originating new schemes, but not many of these plan out as he had hoped they would. Yet there are many bright passages in his life and if he will look back he will find that his black days have been few compared with those in which he experienced genuine interest and pleasure. He is logical in his thought and almost too analytical for his own good. He has a hidden self, which he must bring to the surface and let the daylight shine upon it, so that others may know him as he knows himself.

"Now, Mack being born November the fifth, has a very complex nature. On the whole he is bright and optimistic but he, too, has his moods of depression. He is clever, intellectual, poetic, fond of books, art and literature. In fact, there is little that he does not take in and appreciate. He does not always live up to his ideals however, and while he may present a smiling countenance to the world he has a very different side which is turned inward and which is more fully his true self. He can be caustic and cynical when he wants to be also; but this is only when anyone crosses his path. He has a good business head and is capable of making money when others fail. He is original and resourceful, interested in science, philosophy, and religious questions. He is very exacting in love matters and holds his sweetheart to great exactness. He is inclined to be fickle and changeable and changes his mind quite often. He makes a good friend but a bad enemy for anyone to possess.

Now the Groom-to-be was born June the Thirteenth; he is clever and many-sided. He no doubt has a good voice and should make a good singer. Men born this day ought to become orators, or speakers, as they have the decided talent and ability. He is artistic and musical. He is original, intelligent and witty. He goes straight to the heart of a problem and can see at once what the upshot of a transaction will be. He is somewhat psychic and extremely interested in such things. At the same time he has very good common sense. He has a magnetic personality, determination and force of character. At the same

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"Forgotten Memories"

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

By ZANYAIR BATES

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

(Continued from January)

"YES," responded the other. "Do you know, there is something queer about that subject! It fascinates me! Why, when I was speaking this morning, the emotions of a murderer were so vivid that I almost felt as though I were one myself."

"That's queer," rejoined the other, "after our talk about it last week, I, too, had many thoughts and emotions. I have more sympathy and understanding now for those impulsive people who take life in a fit of temper."

"It is sad," said the Priest. "If men could but learn the lesson of brotherhood, how different this world would be. By the way, how is your wife today?"

The blacksmith hesitated. Into his blue eyes there crept a shadow and Paul, watching, noted a quiver in his voice. "She . . . she . . . oh, she's better this morning, but these morbid spells that she has are growing more frequent. I sometimes wonder what is in her mind. Naturally she is so gay and happy but at these times, I really do not understand her." The sorrow in his voice caused the Priest to turn away and Paul realized that there was a story which might be told.

After a few moments of silence the blacksmith arose and said to his friend, "Come into the house! Perhaps you can help her to find some peace. She has cried nearly all night and I—I—wonder."

They went into the living room where the woman lay upon the couch. At sight of the Priest she caught her breath with a quick gasp. He drew a chair up beside the couch and sat looking at her.

"Mary," said her husband, "I have a little errand to do so I shall leave you for a few moments."

No sooner had his footsteps died away in the distance than the Priest in a stern tone said to her. "Mary, this must cease! There must be no more of this moody selfishness. Fits of weeping, imagined

suicide, hysteria, are all caused by a lack of self-control. You, Mary, claim that your heart is broken by love for me. No, it is not Love—it is selfishness. It has grown to this great degree fed by your imagination. Let it cease! Starve it!"

Mary covered her face with her hands and seemed to shrink into the depths of the pillow upon which she lay. After a silence broken only by an occasional sob, Mary murmured, "Why am I always haunted by your eyes? Why do you trouble me if this is wrong?"

Gently the Priest took her hand, "Look into my eyes, Mary! There is nothing there of desire for evil or to make trouble. All human people waver, or are tempted. Usually the tempting thought is of their own creation. They must learn—we must learn to drive out all wrong thinking and, in its place, create joy and happiness for others."

"But Father," interrupted Mary, "It seems to me I have always known you and visions come into my mind of some time when you cared for me."

The Priest bowed his head. "You are right. There was such a time but I have overcome it. I know, because I, too, have memories, but, Mary, I have learned to love my friend and have learned that you love him. This feeling which you have for me must be developed and spiritualized until it becomes an impersonal, unselfish love."

The returning footsteps of the blacksmith resounded on the walk and the Priest spoke hastily. "Some time soon I shall call upon you again and we shall work out this problem together."

Paul saw the weeks and months fly past. One day, he walked beside the blacksmith, up the winding path of the mountain, over the bridge where the little stream dashed downward to reach the valley. Up and up—ever nearer to the great pine tree that seemed to grow out of a rock. Slowly the blacksmith walked. He seemed oblivious to all the beauty which lay about him. "Where had she gone—and why? Was she again the victim of one of her moods, as he called them? Had she thrown herself from some towering rock to be lost at its base?" He seemed so weary and his heart was almost too heavy to stand the strain. Unexpectedly, he heard voices . . . someone was talking beneath the pine tree. He stopped

just around the bend and listened. It was his wife's voice—Mary—and she was crying. Then came the full rich tones of the voice he knew so well. "Mary, listen to me! We are but children going to school and sometimes we have serious and difficult lessons to learn. You are not alone in your suffering. We have lived—we three, through many lives together. Mary, this has been shown me clearly and once I thought I must have you for my own, but he has suffered perhaps more than I. This lesson have I learned: 'I am my brother's keeper.'"

There was silence for a moment then the Voice continued. "We have all had lessons to learn. Perhaps, Mary, your lesson is to learn to look away from yourself, to forget the whims and fancies of your own heart, to find how you can best help others. Think of your husband. Even while he is shoeing a horse, his active mind is busy studying the principle of life. His kindly thought has created your little home and planted shrubs and flowers that you might enjoy their fragrance and beauty. You are ever his first thought and you are grieving him."

"Why," she said in a subdued voice, "Why, am I so changeable? I do love my husband, but the sound of your voice thrills me. Why am I like a weather-vane that turns with every changing wind?"

"Because," answered the Priest, "you have not yet learned self-control. You do not realize that this experience mastered will bring you the balance which must be yours before you reach true attainment. You were born in the sign of Gemini, therefore, you change easily from one thing to another. Gemini, the sign of 'the twins,' enables you to work along two distinctly different lines at the same time, or to live as two different persons. Your work, Mary, must be to harmonize these two sides of your nature, and to attain equilibrium. This you can do only by living a life of love, for love is the fulfilling of the law. Measure every act, weigh every thought on the scale of Love. Here at the base of this pine tree have I placed this shining cross. Let it ever remind you of the sacrifice of your own personal selfishness, and may its brightness symbolize the glory of a love-filled life."

As Mary's husband stepped into view, he looked with horror at a great snake

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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.*

(This novel began in August, 1931, issue.)
SYNOPSIS

A beautiful and talented girl, Adele le Deu, is inspired with literary and dramatic ambitions from having as her neighbor at her birthplace, Oostacher, near Ghent, the Belgian Shakespeare and Mystic, Maurice Maeterlinck. Her father is also a writer and Adele having a very advanced education gains an unusual perception of Truth from delving into the many rare books of her father's library. A wealthy neighbor asks of her father her hand in marriage. Her parents try to persuade her to accept the offer. She refuses, reads newspapers of U. S. A., tries to go there, but Belgium's quota is filled. Finally goes to Canada and to New York City with visitor's permit. Intense and discouraging struggle for literary success. Discouraged and in financial straits, meets a young man from her native village, sits out a dance with him, is emotionally overpowered and finds herself engaged to marry him within two weeks. Her career gone glimmering. Then she reads ad of successful writer desiring a collaborator, gains an interview, is asked to write story of her life; brings it at second interview and is told if she will give careful attention to an explanation of a recent discovery that love is a compound, a mental change will take place, and what she now thinks is undying love will prove to be just an infatuation, that it will be broken and she will be able to win for herself a career in the literary field, that the very story she has written—with the correct ending, will be the first of its kind and the most profitable story ever written. Enthralled by blind infatuation, she is doubtful. He relates to her from his personal experiences how a young man on the verge of suicide was freed from his infatuation when the compound nature of love was explained to him. He also tells her of his experience with a discouraged young country girl school teacher, infatuated with a married man, whose infatuation was broken off when her instinct of self-preservation was satisfied upon being confirmed to teach school in a large city at a high salary. Now read the continued story in this number.

(Continued from January)

THROUGHOUT this long talk of the mental analyst I had sat there like one in a dream. Gradually a strange, heretofore unknown sensation began to steal over me. These were certainly strange statements, such as I had never heard before. Could it be possible that such things really took place? Yet I could not for one moment doubt the truth of the related experiences. But how to distinguish between true love and false, impure love such as he had so luridly described? Or was there no such thing as love? I began to doubt it. I felt myself in a dilemma. I could not utter a word. The next moment the scientist spoke again. "Now, Miss le Deu, I have merely cited these examples of blind attachment, wrongly called 'love,' to show their comparison to your case. Let me briefly summon up your past experiences.

"You arrived in this country, filled with hope and expectation, anticipating immediate success as an author. You met with bitter disappointment due to the rejection of your work. Day by day you grew more depressed as your ideal seemed to recede further and further from your mental vision. Then came the gradual decline in your financial status. Want at

The Curse

The Amazing Story
of Adele le Deu

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

last was staring you in the face. You fell unconsciously into a subjective or negative mood. It was while in this condition that you met the man whose affluence, and attentive kindness, seemed at once to assure you of a potentially comfortable future should you accept his attentions and subsequent proposal. Having failed by your own efforts to satisfy the instinct of Self-Preservation, the instinct of Race-Preservation became dominant, and refused to longer wait for a more ideal mate. Imagine yourself, now, at this very moment, as having attained the object of your ideals, in other words that you have become a successful writer. Thus by your own efforts, namely that of writing, you reassure your instinct of Self-Preservation. Is there then any immediate need for Race-Preservation, in the sense that another individual should be born to take your place? There is not. And under these circumstances would it not be correct for you to await more ideal conditions, under which a man, better fit to be your husband, may be selected by you, in order to ultimately satisfy the instinct of Race-Preservation?"

I was becoming absolutely convinced that truth was being given to me. I sat there, still too dazed to speak. A sudden light seemed to flash through my mind. This Master Mind was correct, positively so. Heavens on Earth! The truth was suddenly unfolded to me, dazzling me with its splendor. But what was this thing called love? He had called it a compound. Hesitatingly I asked him to explain the still somewhat obscure matter to me more fully. With an encouraging, kindly smile he resumed: "My dear Miss le Deu, what you imagined to be love on your part is lacking in the necessary mental qualifications to satisfy the instinct of Self-Preservation, as I have al-

ready shown you. It is volatile, fragile, or whatever it may be called, easily resolved into its constituent elements, in which event it ceases to exist. It disappears. It has become diffused into nothingness. The objective mind occupies the smallest space. The subjective mind is the storehouse of all past and present experiences, into which everything not of immediate use is cast. It is also the habitation of the instincts, valuable to the extent of preserving the race, dangerous when permitted to absolutely regain the prominent place they occupied in our primitive state of being. A union of the objective with the subjective mind, in which Truth from whatever source rules results in Mastership.

"The elements constituting love, and known as that of Self-Preservation and Race-Preservation, are contained within the subjective mind. They are present in the original protoplasm and gradually evolved into a higher concept of what is called Love. When the phenomenon of love appears, its constituent elements become not at once evident. As I have shown you, the instinct of Self-Preservation is not the first law, for it belongs exclusively to those conscious cells which are mortal, the subjective compounds, knowing themselves to be immortal, not possessing this element or instinct as same would be superfluous. If therefore, the objective or conscious mind of the individual is able to perceive that love under certain circumstances is blind, it may save the individual from plunging into unidealistic conditions. In your case the instinct of Race-Preservation caused you to be blind to the true situation, and forced you to seemingly love a man whose very inferiority your calm judgment would cause you to detest. As it is, your idealism has been obscured by passion, for sexual love is absolutely blind. But upon the restoration of normal conditions you will see that what you called 'love' was simply a sentiment caused by the vehement promptings of passion; these again in turn stimulated by the instinct of Race-Preservation. And now, my dear Miss le Deu, have I thoroughly convinced you? Are you ready to change the ending of your story according to the viewpoints of true and pure reasoning I have outlined to you? If you see the truth of the situation, feel yourself freed from the bonds of your emotional attachment,

of Cain*

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by

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Told in Her Own Words

and shape your story accordingly, I feel confident that it will attain immediate success and bring you in such vast financial returns as to assure you of a life, not only of solid comfort, but of a superabundance of material wealth such as you could never have imagined."

For a few moments I remained silent. I felt as if some rude shock had awaked me to the reality of being. Still I felt as if I must raise one final objection.

"You have spoken of my instinct of Self-Preservation having been taken care of?" I stammered. "Yet, although success is assured, as you state, still for me it is as yet a matter of conjecture. As conditions are, I must live in daily hope and fear. Hope that my story will be accepted and bring in sufficient returns to insure a life free from worry and privation, thus enabling me to pursue my work undisturbed by the spectre of starvation, but fear that such may not be the case and that I may meet with another rejection, in which event I would be almost certain to lose all courage completely."

The Mind Master smiled. He took a small, oblong book from one of his desk-drawers, wrote something in it, tore out a leaf and held it out to me.

"So certain and confident am I of an acceptance of your story, Miss le Deu," he said, "that I am herewith presenting you with a check for a small sum, advance money, which I trust will enable you to discharge any possible debts incurred and at the same time tide you over until the editor's check comes in. The possibilities of this story are practically unlimited."

Mechanically I took the check, cast a shy glance at it and gasped. One thousand dollars! A fortune under any circumstances. I hesitated, being at a total loss for words to express my sentiments. "I—I can hardly accept this large sum," I finally managed to say. "It seems such a tremendous amount, and—er—I feel not entitled to it."

"It is perfectly correct for you to accept it, Miss le Deu," said he. "It is merely an advance payment to which you are entitled to receive from me as the publisher's representative. You need it and you must take it to be free from immediate worries about the more material necessities in life. Write your name on the back, I will certify your signature in

Fiction based upon Actual Experience and Scientific Facts.

order that you may not have the slightest difficulty cashing it at the City Bank, on which you will notice it is drawn. If there should be any hesitancy on the part of the cashier, have him telephone me. And now, my dear young lady, good luck to you! Here is your manuscript. Place an ending to it in harmony with your newly aroused sentiments, in other words, with the absolute TRUTH of the matter. I shall expect you here again within a few days, just as soon as you have completed your work. After that all will be smooth sailing, as the saying goes."

He rose and held out his hand which I clasped with a fervor the enthusiasm of my entire being expressed. I was saved from despair. I was independent. I could not find words to thank him. Up till the present day I cannot possibly recall what I said to him. I felt like a person in a dream. I was free, emancipated, no longer in love except with life itself which now appeared to me in a rosy glow. It seemed so unreal, so strange—

Then I left the study of the great man who had wrought such a miraculous change in me.

It was with a light heart that I turned homeward. I felt like a different person. How his words had penetrated my inner consciousness. I felt the brilliant light of truth penetrating the innermost depths of my soul with a force so powerful as to almost render me dizzy. My future was assured. It would require only a little additional work to make a different ending to my story. And after that—success—nothing but success, my ideal fulfilled, life one sweet dream from then on. For one thousand dollars would more than amply insure me of all the comforts of life for a long time to come. My soul seemed to be singing with joy, my heart almost bursting with happiness and excitement.

Strange to say, I felt not the least pangs of sadness about my sudden change of

sentiment toward Andre. Why should I longer care for him? My future was assured. What I had thought was love was simply an elusive compound, volatile, non-existent the very moment it was separated into its constituent elements. It was therefore plainly an illusion I had suffered from. Let me forget all about it. But to attain the ideal of success, which I had so long craved, therein lay my actual future, my happiness. I felt as though I was walking on air. The conversation with the scientist had lasted for several hours.

Vivian was impatiently waiting for me when I returned home. "What results, dear," were the first words she cried the moment I came in. Then, after one brief glance at my happy, shining countenance, she exclaimed: "You have arrived. Don't tell me differently. I can tell it by your expression. Success is written all over you—I knew it—I knew it." She clapped her hands in genuine enthusiasm.

"Yes, my dear Vivian," I replied, as we embraced and kissed each other. "I have succeeded beyond my expectations. It only requires a bit of additional work. A simple changing of the ending and after that—acceptance. Will you type it for me after I have written it in long-hand?"

"Will I?" cried the dear girl. "You just watch me. When do you want me to begin?"

"To-morrow will do," I replied. "I'll work on it this evening. Then to-morrow night, after you come home and have the time, we can finish it up. Is that suitable to you?"

"Suitable, I should say so," replied my friend. "I sure will have the time. But what about you? Haven't you an engagement with Andre?" "Engagement nothing," I replied recklessly. "This is more important than all the engagements in the world. My entire future depends upon it."

"That's the way to talk," commented Vivian. "But don't forget yours truly when you become a great and prominent writer. Perhaps I might strike you for a steady job."

"You won't have to," I replied gaily. "I'll beat you to it. I'll simply offer you the job right now and from now on. How does that appeal to you?"

"If I didn't know you were joking I'd take you up on that," said Vivian. "I expect to be laid off next week at the place

(Continued on page 30)

Love

BY FAITH LEE

You have said you love me.
Like vampires, doubt and fear rend my heart.
You take my hand in yours
With clasp so warm and firm,
And once again you say, "I love you,
Better than all else life has to give.
Love so high, so fathomless it fills all space
And mingles with eternity."

Like one who seeks for gold,
I gaze with deep set vision
Into the gray depths of your eyes.
Mirrored there I see honor, loyalty, kindness,
truth and peace.
Shining like a Star; through all these
I see the White Flame of Divine Love.
So I leave my hand in yours
And turn to walk with you
Along the flower bordered Path
That leads afar upon which shines a golden light.

Doubt and fear lie cold and dead behind us,
For in my heart they can no longer live.

The Unity of Love
and Justice

ALFRED A. PETERS

Love, when a flame, lit by Virtue's brightest torch
Leads the mind to noblest deed and thoughts;
Love, when a flame, lit by passions ruddy glow,
Leads the mind to vilest depths below.

Such are the twin paths—each life by nature
treads
And by its nature, each doth make its bed:
'Tis thus some tread where Eden's bowers bloom
And other mid troubled clouds of deepest gloom.

Stern necessity in and around all life doth loom
And forward drives its being to its bliss or doom;
As each has sown so shall each in justice reap;
Such is the Eternal law no cunning subterfuge
can cheat.

Ideality leads the way in ever changing form
Through cloud or sunshine, calm or raging storm;
Forward, ever forward its beckoning finger calls,
Nor heeds the death strewn path through which
its subjects crawl.

Desire, that ravenous wolf, fiend of passion's
lurid flames
E'er thwarts the rights of others and hugs its
sordid gains:
Till retribution's hand, the equal balance claims,
Restores to peace and harmony and love, as
Justice reigns.

My Own Will Come
to Me

BY NARIA H. LOUIS

My Ships of Thought on Life's deep sea,
Are riding the waves, so high,
And are bringing my own all home to me,
From earth, and sea, and sky.
My own, that I sent out years ago—
My own that I sent to-day,
And all I have launched since childhood days,
Are sailing fast this way.

I know not what these ships may bring,
For blindly I sent them out,
But this I know, that whate'er is mine
Will return, without a doubt.
If I have sown the seed of hate,
Of jealousy, or scorn—
Borne on the winds of Life's old age,
That ship will ride the storm.

For every thought of love I had,
For every kindly deed,
Is sailing home to me again,
A ship for every need.
If I have earned some happiness,
If I have earned my love—
My own will come from out the earth,
Or from Heaven's Court, above.

It matters not what my ships may bring—
I shall welcome them, each one,
And look for the seed I planted there,
And take the reward I won.
May God in His mercy give me strength
To be thankful for each return—
Though my ships bring happiness to me,
Or sorrow's harvest, stern.

Edison's Reverie

By C. A. NADEN

Recent magazine writers have commented somewhat upon those last few words of our late Thomas A. Edison, who was quoted as saying, "It is very beautiful over there." Probably due to his silent expression regarding his religious views and his conception of an after life prompted this analysis with many.

IN OLDEN TIMES, words, phrases and names carried some significance, especially when coming from persons of authority or high standing, and their interpretation was sought out for their meaning.

There is known in the cosmic science, many symbol methods for unfolding secrets after this manner, one of them remains even today as then, and may be found in what is known as the Higher law of Numbers, their spiritual interpretation, the key to the alphabet as applied to these nine digits,—

As the spiritual expression of men comes from his mind, soul and body unfoldment in his world of affairs, these numbers when applied to the letters of any name, word or group of words will reveal a key number which in so many instances parallels and affords a "cue" to the meaning of a name or phrase when applied to the numeral interpretation.

Probably to the many, this higher science of numbers which has been dropped for many years in teaching, may be perplexing to understand, nevertheless, ignorance of the law excuses no man. From this side of the work, it is necessary to obtain the word or words, names, etc., and apply the proper number to each letter and observe the parallel totals that will appear with the name and phrase or word combination. For example, using the following "key"—

KEY

I	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

(Add numbers horizontally—reduce totals.)

THOMAS ALVA EDISON—TOTALS

Name	—2864111341	549165—133—(7)	Mind
Vowels	—6111	596—29—(11)	Soul
Con's	—284134	415—32—(5)	Body

"IT IS VERY BEAUTIFUL OVER THERE"

Name	—92914597	251329633	645928595—133—(7)	Mind
Vowels	—995	51393	6555—65—(11)	Soul
Con's	—214972	26349289	—68-14—(5)	Body

In symbol interpretation, this method corresponds somewhat to that of the mathematician when tabulating the assets of any business institution upon the material plane. Likewise upon the higher or spiritual unfoldment we observe a parallel total combination of numbers for both Mr. Edison's name and the expression he gave just before his transition, which to the cosmic student leaves no doubt but that he meant just what he said, and that he viewed the promised land while yet in his sane mind.

Some may say, well this is too deep for me; possibly so, but most any book store nowadays can supply one with reliable books on the science of numbers and their application to man's every day problems, who probably have considered that all these nine digits were for use in counting his moneys, profit and loss upon the material plane, little realizing the higher or spiritual law is still to be had and will be found profitable in many ways with regard to men and nations, cycles and ages, past, present and future.

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The Tyranny of the Dead

(A selection from the writings of the late Dr. George W. Carey—a contribution from Charles J. Clarke)

TO be ruled by the decaying bones of disintegrating forms is to be hypnotized and ruled by Shadows. The tyranny of the dead is everywhere present holding its shadowy scepter above a race of slaves. This Specter of Eld chatters a jargon of "Precedent and Authority" and forever pulls backward at the hand on the dial of Now.

If you have a case in court, its merits will be decided by the rulings of a judge who lived in colonial times, when they burned women for being clairvoyant or intuitive.

If you paint a picture the critics compare it with some old, dried paint on a torn and tattered canvas, painted by someone who died before the pyramids were built or the walls of Karnack were reared above the ancient Nile, and unless it bears some resemblance to the old wreck of paint and canvas you are voted an amateur and advised to go to Rome, or Florence, or Venice, and study the old masters.

You may be able to call forth from the hidden corridors of the violin or piano vibrations that attract the gods to come your way and honor you, that star every nymph hustling for her dancing costume; but if some professor, with a name twisted and knotty as his brain, does not hear a plagiarism of Beethoven, or Hadyn, or Paganini, or Mozart, or some other fellow ages ago turned to dust, you might as well go to plowing.

If you suggest a warm, live thought on political economy, or tariff, or financial reform, or any line whatever, you are met with the rebuff of some one who quotes Jefferson, or Adams, or Clay, or Hamilton, or Douglass, or Seward, or Lincoln, and solemnly tell you what these learned and wise men in their day—but long dead—would do if they were here, and, for fear you might deviate an inch or so from their standard, you are advised to go slow and wait.

If you dare to think out, in the here and now, a theory of the Universe, of the at least seeming intelligence that moves

and adjusts matter in orderly sequence, that manifests that which is manifested, and man and his relation to the power, or energy, you are assailed by myriads of angry men and women—backs to the now, facing the cemeteries of the past—and told what Jesus said, or would say or do if he were here, or what Paul, or John, or James, or Peter would do, say or think about it. And if your theory should be at all sensible, sane, practical, something you want Now and what everybody wants Now if they could think, you are told that it is contrary to the opinion of these dead men, and if you value your soul's salvation you must abandon such wicked thoughts.

Oh, that man had no soul to save! Then, indeed, he might act sanely and naturally and no longer be ruled by the dead.

If you find something in the here and now about physiology and *Materia Medica* that bears the scent of the morning dew, or reflects the light of the noonday sun, the musty, ill-smelling medical board wants to know if it is in Dalton's Physiology or the prescriptions of Hippocrates, and if you have a diploma in Latin containing the signatures of dead men.

Oh, Tempora! Oh, Mores!

Let us close the books. Push the books into the dark corners. Break down the walls of the house. Tear away the roof. Spill the bottled blood of imaginary Redeemers. Burn the musty, moldy parchments containing hieroglyphics of Mummied Saints and issue a Declaration of Independence from the tyranny of the past.

Let the winds of unshackled thought sweep away the unpleasant odors of dead gods and decaying Pharos. Let us stand in the unwallled and roofless temple of the Kingdom of the Now lighted by myriad suns and bejeweled with countless constellations. Search no more for the miraculous. The greatest of all miracles is yourself. I know of nothing but miracles. The greatest of all times is *now*, the greatest of all places is *here*. The greatest miracle is *you*.

Life and Religion

BY V. MAY COTTRELL

RELIGION to be real and lasting must be of the nature of life itself and not merely something that can be tacked on to, or separated from the individual personality at will.

It must be as wide as the sky, as deep as the ocean, as high as the mountains and as indestructible as the spirit itself.

It must, of necessity, be latent in us all, else it would be for the few and not for the whole human family, as it most certainly is.

This being so, it must be simple, or only the wise and learned could hope to benefit by it; it must be without price, or only the wealthy could procure it; it must be eternal, else it would be lost when physical dissolution takes place.

Reflections

RONA ELIZABETH WORKMAN

In some strange book of ancient lore I read
That if I lit a candle tall and murmured mystic
words,

Before a mirror in a darkened room,
With slender threads of incense weaving by,
The forms I'd worn in other lives would come,
And gazing at me from the mirror's gloom,
Bring to my soul a message from the past.

With trembling hands I lit the mystic flame,
And gazing deep into the mirror's shadowed
depths,

Saw o'er my face a wave of darkness pass,
Then stony, caverned cliffs flashed past my view,
And in their place a wrinkled hag leered from
the glass,

Her grey locks flying in the wind of long
dead days.

As she too faded from my loathing sight,
A slim, brown girl, jeweled with smouldering
gems,

With dusky, wanton eyes 'neath golden headdress
tall,

Postured in that strange dance we see today,
Carved in grey stone upon dead Angkor's wall,
Luring us with the grace of that far time.

With eager eyes I watched her glide from sight,
While slowly in her place stepped forth the
slender form,

Of some high priestess on Egypt's ancient Nile,
Bearing within her hands a gold libation cup,
But deep within her eyes the wanton smile,

Worn by she who danced for dead Cambodian
kings.

The mirror blurred and darkened, cleared again,
And there before me lay a nun in coarse white
robe,

Beating her forehead on the grey stone of her
cell,

The while she prayed God's pardon for the evil
done

By the fair body in which her tortured soul did
dwell,

And in her eyes I saw the dawn of peace.

The candle flame leaped high and my own face,
Stared back at me with somber, understanding
eyes,

For I had seen myself an ancient erone,

A dancer to a king; a priestess false to all her
vows,

A nun, bound by stern rules to live and die alone,
And knew that in myself was all that each
had been.

We build upon the lives we've lived before.

Deep in our souls today is all that we have known
Of joy and sorrow, sin and grief and shame,
Learned through those other bodies we have worn,
As up the weary road of time we came,

To where we stand upon the Path today.

And still the Hand points us along the way,
Still must we struggle on with eager, yearning
souls,

Until some day in ages yet to come,

We reach the shining goal so blindly sought

And there shall know the joy of victory won,

And learn the value of the sorrow borne.

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PERSONAL—Will Mr. C. James Coffman, Dean of the Enumerators, communicate with the editor of The Occult Digest, 1900 N. Clark St., Chicago, Ill. *Important to you.*

NUMEROLOGY

Your Name Analyzed

By Mary Adams

Send full name and present signature, also year, month and day of birth. Communications without name and address will not be answered. Address NUMEROLOGIST, The Occult Digest, 1900 N. Clark St., Chicago, Ill.

E.N.McA., Ore.—Your signature is in harmony with your Birth Path. You should be a good teacher; original, full of enthusiasm.

O.I.C., Colo.—Everything is all right. You are full of inspiration and have a humanitarian spirit, artistic tastes. Teach some subject in which you can express your real self.

M.A., Pa.—Use Martha instead of the name you signed to your letter. You have much executive ability. Should make money.

F.A., N. Y.—Your name and Birth Path are harmonious. Your life has been and will continue to be marked by a series of new beginnings. Face life boldly and thus attract good things to you. You are too negative.

R.J.V., Tex.—No reason why you should not make a great success in Rodeo work. Your signature is O.K.

C.B.D., Pa.—You ask too much to be answered in this department. Your full name is good. You should be a good salesman.

J.O.R., Texas—Call yourself Jessie R.—that will be more harmonious and make you self-confident and independent. You should have a pleasant disposition.

W.G.R., Neb.—Your name and your Birth Path are in harmony. You have a good disposition; are anxious to serve your fellow men; lots of pep.

C.R., Neb.—You should use an initial in your name. Either A or S. This will help increase your happiness and married harmony.

A.S.M., Calif.—Both your name and your Birth Path are excellent for your work. You have inspiration and a good sense of rhythm.

N.H., Calif.—You should be an accountant, or perhaps a musician or follow some mechanical line and handle details or routine. Use an initial, A. or S.

F.M., Honolulu—Your name and Birth Path do not harmonize. Spell your first name Francesco. You are reliable and friendly, with domestic tastes.

N.E.M., Colo.—Both signature and Birth Path excellent for the work you are doing. You are surely "in the right pew."

G.M.O., Colo.—You have much executive ability. Use the initial G. instead of M. Routine does not frighten you and music delights you.

D.T., Ohio—Your signature seems silly for a grown-up. Why not use Dorothy M. T.—It is equally good. You would make a good secretary or clerk as you have a head for details.

S.C., Colo.—You need a middle initial; use F. You are very versatile, fond of travel and new things.

D.E.R., Ore.—Your name does not harmonize with your Birth Path. You better spell it Dorothea and use the initial E. or omit it, as you please. You are friendly; the mother-teacher type.

W.B.S., Can.—Your Vibrations are so powerful that you could conquer the world as you are. Still, a better signature would be W. Burgess S.—You should be at the head of some big enterprise.

E.B.H., N.Y.—You are extremely artistic, but your name is not right. Change it. Drop your middle name and use the

initial C, F or L. or the names—Clare, Frances or Lou.

L.L.C., Calif.—Use your first name and initial L. You love music, are versatile, yet cooperative.

H.B.C., Calif.—Sign your name Harry C—omitting the initial. You have creative ability and independence.

E.L.B., Pa.—Your penmanship is illegible—print your name. Your Birth Path shows extreme artistic ability and temperament.

C.D., Tex.—You need an initial. Use J or S for business. If you are in the musical field use D or M.

R.V.R., Calif.—Do not use full name except for legal purposes. Your present signature is good, and your Birth Path is excellent for your business.

D.W., Calif.—Your name and Birth Path are both excellent for the selling of real estate.

E.P., Calif.—Briefly, yes. Can't go into details in this column. You can handle details. E. A. N. is artistic and gracious.

J.L.P., Conn.—Send me your Birth Date and full name.

D.A., Tex.—Your present signature is all right. Marjorie A. is equally good. You have executive ability, originality and artistic tastes.

D.L.F., Can.—You made a good beginning but I cannot go into details in this department. Your analysis was not correct. Use your full name or merely first and last names, as you please.

E.F.K., Honolulu—Your signature is good. Do not use your full name except for legal purposes. You are independent with a pioneering spirit. You should keep in touch with many people.

T.K., Calif.—None of your names harmonize. You should use either your present total name; or A. T. K—; your present signature is not good. You have executive and selling ability.

W.L., Can.—Your name is out of harmony. Spell it Winnifred and write it that way always. You are artistic, original, with perhaps literary talent.

G.C.S., P.R.—Your signature and Birth Path are all right and particularly good for your work. Do not find any close sympathy with M. B. C.

M.B.C., P.R.—Yes, you are inclined to be psychic. Your signature and Birth Path are harmonious. You may have to do a lot of compromising to keep your marriage happy.

C.S.H., Wash.—Use your full name or else sign just your first name and omit your middle initial. You should be mechanical and able to handle details.

J.H.L., Can.—Jane, Jean, Jennie and Jen are equally good. Your signature is good. You are musical, fond of literature, artistic.

H.L.D., Neb.—Your present name is quite all right. You are versatile, artistic, full of enthusiasm, altruistic.

Z.W., Wash.—Your family signature is excellent. Spell your professional name Zonia and use the second name if you want to. The state you are in is better than California.

E.F., Ia.—Use initials only; or else full given name. Present signature is not good.

Everybody's Astrological DAILY GUIDE

By
"STARCRAFT"

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

(Time when given is Chicago Standard Time)

It must be borne in mind that the daily influences only apply in general. If your personal chart is sensitive by reason of certain adverse influences at work, then be extra cautious in the days holding malefic vibrations.

We can take, as an illustration, birth-dates about January 17th-April 17th, July 19th and October 20th and advise that these people be extra cautious in all matters the first half of January and most particularly the 8th, 9th and 10th.

February, 1932, is a tremendously important month in National and International affairs and our Chief Executive needs to be a strong man to stand the strain put upon him in this month.

If politics were a game that could be played with cards dealt from the top of the deck, this would be a better world to live in for us "penny wise" people.

Nevertheless, the U. S. A. is headed for prosperity.

Perhaps someone called for a new deck?

Progress cannot be stopped and progress means prosperity and we are back on that road to stay for several years.

Feb. 1. An active day and good for business. Evening up to about 9 P. M. not so good in a social way. After that, fine.

2. Romance can flit about in places today but be careful if you go shopping since you might be tempted to extravagance.

3. Your letters today might be gloomy, so don't write. Go home before midnight or you might have a quarrel.

4. Be wary about noontime since there is deceit in the air. Afternoon is fine for all things. Ask for a raise. Evening is depressing up to 10 P. M.

5. This is an active day mentally and consequently good for business, letters, etc.

6. Do not have any important business conferences before 11 A. M. and be sure that you are on the right side of the market. Avoid quarrels in late afternoon. Evening is fine for all matters.

7. Sunday, and a good day excepting just before midnight. Better be safe in bed by 11.

8. Not a good day to gamble or take chances. A very active market day.

9. Very tricky and deceptive influences up to 8 A. M. Balance of the day, very good. A fine evening to go and see your girl.

10. Early hours to 9 A. M. not good for

general business. Balance of this particular afternoon, fine for business and correspondence. Look out for evening hours up to 9 P. M. or you'll have a fight on your hands.

11. A "peach" of a day up to 1 P. M. Push your affairs, but look out for deception all afternoon. The early evening is fairly good but gets pretty tough about midnight. Better stay at home and read.

12. A fairly good day to 3 P. M., then look out for quarrels to 4 P. M. After that go ahead with whatever plans you have with confidence.

13. Good to noon but after that very uncertain. Not a good time to do any more than carry on routine work. It might be an expensive evening if you "step out."

14. Sunday. If you get up too early you'll have a quarrel with your wife. Better stay in bed until noon. After 2:30 P. M. vibrations are pretty good. Go to church in the evening and you'll hear something good.

15. There is a deceptive influence working up to noon so be cautious in all dealings. After that put in some good "licks" in a business way. Some new invention is due and the idea may come to you today.

16. This is a "peach" of a day. If you have been hesitating on any matter, go after it today. Write that letter you have been procrastinating on. Write an ad today and it will bring results.

17. A quiet day. The early evening up to 8 P. M. can hold some unpleasantness in social matters.

18. Only one little spot in today is good and that is about 1:30 P. M. Otherwise leave important business alone and take care of routine matters only. Look out for quarrels in early afternoon.

19. A very depressing day, particularly up to 3 P. M. If you recover from that you might have a pleasant evening.

20. Some more mental depression up to noon. After that, very fine. Go visiting or take a trip.

21. Sunday: a hard day to keep a hold on yourself. Better get behind a paper or a book and answer politely "yes" or "no."

22. Only good for necessary routine work. The early evening to 8 P. M. is full of impulse and can hold a quarrel. After that a pleasant evening can be had.

(Continued on page 30)



"WESTERN TRADITIONS"

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makes your life worth while

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

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

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

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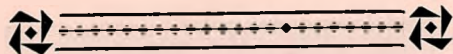
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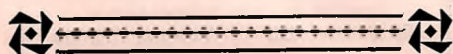
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By W. STUART LEECH, M. D.

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New Jerusalem This beautiful city is built by the thoughts of pious Christians, and is located in the first heaven. It is built of desire-stuff and when first seen by them it is as material to them as our material houses, flowers, etc. Of course, it is subject to the laws of the "desire stuff."

Nimrod The mighty hunter. It refers to the zodiacal sign Sagittarius expressed in the celestial Centaur with bow and arrow.

Nine 9 Three times three equals 9. Three or its multiple of nine is the number of Adam and humanity. The vibrations are martial. Sym. The hermit, the cross, the sacred fire of the vestals.

There are nine senses, nine divisions of devils, nine precious stones, and we are informed there are nine choirs of angels, namely: seraphim, cherubim, thrones, dominions, powers, virtues, principalities, archangels angels. There are nine movable spheres. Nine and seven year periods are peculiar in the lives of men. There are nine layers of the earth to the core, and there can never be less than nine degrees in any Lesser Mysteries. There are nine months of gestation, nine perforations in the body. Many diseases have a nine day incubation and run a nine day course. Menstruation returns after the end of three times nine days. The ancients named "nine" after Vulcan or Neptune which being after the god of fire. Vulcan is a corruption of the word Tubal Cain, the first cunning artificer in metals (volcanic fire).

Nichusch (Nichusch) This is a kabbalistic view that all happenings and events have a secret connection and react upon one another.

Nick, or Old Nick English for the devil—probably derived from the Dutch Nikken or Anglosaxon "naecan," a slayer. It appears that he was a slayer or murderer from the beginning. In many of the Northern European countries there is a nature spirit called neck or nikken having its habitat in rivers.

Nicolai, Christopher Frederick (1773-1811) The peculiar occult experience of this man was presented to the Royal Society of Berlin. The phenomena were visions of departed friends and strangers. The sight finally disappeared for good after a severe blood-letting.

Nif A shipsail Egyptian symbol.

Nifelheim Hela or death was one of the offspring of Loki in the prose Edda. Hela was finally cast down into Nifelheim (hell) and given power over nine world regions.

Night, Mystical of the Sufis It was a shutting out of all worldly sensations of hope, fear and emotions that interior light might enter.

Nightmare A specter of night or of sleep. Generally due to indigestion or some physical body disturbances.

Nin-ma-pa. S. An unreformed deep-dyed sect of black-magicians of Thibet.

Nirmanakaya. S. A class of exalted

beings who can function on most any plane. They are helpers and masters of wisdom.

Nirvana The state or attitude of the soul after attaining perfection when it recognizes a harmony or oneness with the Absolute. A state reached beyond the laws of rebirth. It is not a blank nothingness where all individuality is lost; it is a state of ineffable peace. In Burma it is called Niebban, while in China it is known as Nippang.

Nirvanic Plane Same as Atmic plane.

Noopsyche Intellectual processes.

Norfolk, Duke of He and Cardinal Wolsey were instrumental in sending a man named Stapleton to prison for asserting that the cardinal had a spirit which was vexing the duke. The parson of Lesingham had borrowed a book and instruments from one named Leech which enabled him to call up this spirit named Andrae Malchus with two others named Oberion and Inclubus. This took place about 1525 when Henry the Eighth had granted Lord Curzon a monopoly on treasure hunting in the counties of Norfolk and Suffolk.

Norton, Thomas This Alchemist of Bristol was elected to Parliament year 1436. Died 1477 and in 1630 a collection of his tracts were published at Frankfort.

Noualli The magicians of Aztec.

Nous, G. Nowse "God begat the nous in his own image" Nous Idios-Individual mind.

Nous, of Plato It is mind the Deity, the Great Intelligence. Nous is a kind of Nirvana. Plotinos says nous is free when his reason has identified itself with his individual nous, turning all things to intellect and man is free when his reason has identified itself with the cosmic nous when the soul lives in contemplation, neglecting all else.

Nous Koinos (G.) Plotinos called it the universal mind.

Noumena (G.) Realities. Not phenomena or illusionary appearance.

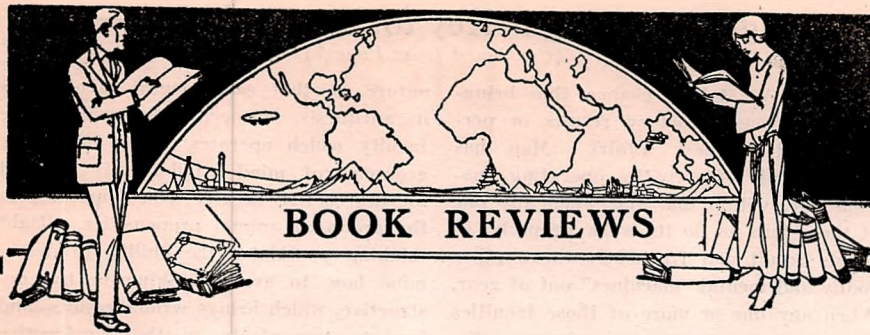
Nuan The last of the sorceress-daughters of Conaran, in an Irish romance.

Numa Son of the sun. When the leaders of humanity decide upon a particular kind of religion that will suit a certain race they send their messenger to mankind. He is the Numa.

"The Numa anoints followers to carry out the religious propaganda which is continued until its purpose is fulfilled," The Brothers, Speusippus, Elearchus, and Amaxilides state that Plato was a Numa.

Numa Pompilius Is said to have been the second king of Rome, and the author of ceremonial law. This ceremonial law was given through the assistance of Egiria, nymph of Camena.

Number of the Beast As mentioned in Scripture is 666, and according to ancient Hebrew and Pythagorean science of numbers it is the same as 144,000 or 9, or 3, the latter being the number of humanity.



PEARLS FROM PAST PROGRAMS—By Fred J. Beaman. Publ. by The Christopher Publ. House, Boston, Mass. Cloth \$1.50. "Pearls From Past Programs" is one of those surprises that captivate readers of all ages; to those of the generation when these "Pearls" were indeed the great events of the theatrical world, they come as sweet incense from a past whose charm is beyond price, because it speaks of youth; while to the youth of today, the first hand descriptions of actors and actresses that to most of them are only names, brings a new world into view, and gives to the book all the delights of adventure into unknown lands. The author has, in a quaint, unique and entertaining manner, brought to his readers the theatrical people of by-gone days, recalling the names and plays of those Thespians now existing only in memory and marshaling them forth for reminiscent review.

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Right Thinking is Key to Success in Life—

(Continued from Page 7)

guessing. We take a chance, thus bringing about unsatisfactory results in personal and business affairs. Man has several kinds of activities operating, machine-like, within him and when any one of them fails to do its work properly, ill effects result and frequently throw other bodily and mental "machines" out of gear. When any one or more of those faculties becomes dormant from lack of use or disease, the motivating powers of his thinking are incapacitated to just that extent.

Can Solve World Ills

Q. What would right thinking do today?

A. If the masses could realize that man today is the product of his past thinking, everybody would at once get busy and investigate his thinking machine. The world would recover quickly from its cycles of hard times if man would direct his mind upon the things that would develop his thinking along constructive lines. Mass thinking about the prevalence of a business depression keeps it alive. On the other hand, forget it, get busy and the mind will cease to dwell on it. It will then pass out of conscious recognition and die.

Q. What is the effect on our mental condition?

A. When wrong thinking dominates the mental activities, gloom, pessimism and fear becloud the mind and these phantasms lead on to failure and mayhap to disease of the bodily organs or to insanity.

Q. Is man responsible solely for his thoughts?

A. Man is not wholly responsible for the thoughts he receives but he is responsible for the way he thinks upon them. Hence it behooves one to know what thoughts to think upon and to know those that should be dissolved to avoid passing them into cold storage in the subconscious receiving station, there to remain as a menace to the future peace and tranquility of his soul.

Universal Mind Rules

Q. How can this be done?

A. The process which we call thinking contacts the world without and results in the action and reaction of the individual upon the universal mind. The capacity of the individual to think is his ability to act upon the universal substance and bring into manifestation the object of his desire. Therefore, our thinking must be in accordance with the law of our being. To obtain good results, it must be creative or constructive.

Q. How can we think constructively?

A. We have good and evil because of the dual complexity of the mental faculties. This duality is a general law of

nature, so that each mental faculty has its antithesis. Hence, to the constructive faculty which operates in the perfective grouping of mind attributes is opposed the destructive faculty which operates in the group of animal propensities. Right thinking postulates the ability to determine how to avoid thinking in the destructive, which brings wrong results, and how to concentrate on the constructive faculty that works only for good.

How Brain Functions

Q. How does the brain function?

A. The brain is the organ of the mental faculties which, for convenience, may be divided into eight groups. Thoughts operating in the mental faculties make their impress upon the brain cells that coordinate with the impact of the thought vibrations harmonizing therewith. These cells receive and transmit thought impressions like the radio and in accordance with the energy developed by thinking.

Q. How do the brain cells function?

A. Man's physical body is likewise a mass of cells which are also divided into groups and each group, like the brain cells, has its own specific function. No one group will do the work of any other group. The brain cells are the main source of receiving intelligence. Each cell is a unit of that intelligence.

Is Divine Inheritance

Q. Where do we find intelligence?

A. Intelligence is everywhere and because of its omnipresence, no man can have a monopoly of any part of it. It is man's divine inheritance which contacts and appropriates knowledge in accord with his thinking through the vibratory forces which permeate the universe.

Q. Just how are thoughts controlled?

A. By obtaining a knowledge of the functions of the mental faculties and the various types of thought and thinking belonging to each member, the way is found open to the control of the mind through organized thinking.

How We Really Think

Q. Has each thought its own vibration rate?

A. Yes. Each thought has its own rate of vibration and color. When these vibrations are received, they are instantly transferred to the medulla oblongata, then to the faculty group where they contact with the convolutions which is the seat of the particular faculty that responds to their rate of speed or frequency. The mental dynamo is put in motion and the process of thinking becomes active.

Q. What is meant by thought patterns?

(Continued Next Month)

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Complete Course in Astrology— (Continued from page 10)

Eighth House: Legacies, gain from others, death, all matters connected with the dead, and occult experiences. Financial affairs of the partner. Rules muscular system and generative system, gall bladder and prostate gland.

Ninth House: Long journeys, foreign countries and places remote from birth, education, scientific, philanthropic, philosophic, religious, in-laws, commerce. Rules thighs and liver.

Tenth House. Profession, occupation, honor, fame, promotion, mother, employer, sphere of influence exerted by native. Rules knees.

Eleventh House: Friends, associations, hopes and wishes, income from business, attitude of native toward people. Rules the ankles.

Twelfth House: Unseen or unexpected troubles, restraint, limitations, exile, seclusion, secrets, sorrows, silent sufferings and woe, secret enemies, hospitals, large animals, occult or hidden side of life; impairment of sense perception; self undoing. Rules the feet.

The twelve Houses of a horoscope should not be confused with the twelve signs of the Zodiac because the houses are divisions in a map or chart and always occupy the same place therein, while the Signs are thirty degree spaces in the Zodiac, and due to the Earth's rotation on its axis, pass through each one of the houses every twenty-four hours.

The Houses relate particularly to the material conditions of life.

Our study chart is for a birth at 12 noon, January 1, 1932, at Chicago, (88° W. Long. and 42° N. Latitude).

We will now proceed to a calculation of the cusps of the various houses, but first we must find the T. L. T. and then the S. T. at birth place at T. L. T.

Standard Time of birth is noon.....12:00
Chicago is 88° W. Long. and there-
fore 2° E. of 90th Meridian and
following the rule we must add
2x4 to given time..... 08

True Local Time.....12:08 P.M.

(This correction is not necessary for births previous to Nov. 18, 1883, since all clocks were at Local Time before that date.)

H. M. S.

Refer to an Ephemeris for 1932
and on Jan. 1st we find S. T. is....18:40:00
(Always use the S. T. for noon
previous to birth.)

Chicago is 88° W. Long. There-
fore adding 10 seconds for each
15 degrees is $10 \times 88 \div 15$ or..... :59

(If our birth had been in E. Long., it would be necessary to deduct this correction.)

Add the time that has elapsed
between the *previous* noon and
the T. L. T. which is eight min-
utes 8:00

Add a correction of ten seconds
per hour of this interval. 8
minutes is only 8-60 of one hour
and the calculation would be
8-60 of 10 seconds, or about 1
second, really too small to even
consider. (Had the interval of
time been 8 hours instead of 8
minutes, our calculation would
have been $8 \times 10 = 80$ seconds or 1
minute and 20 seconds)..... 1

Adding our figures we have.....18:48:60
Remember that we are adding hours,
minutes and seconds and in this case the
60 seconds we have, make another minute,
so that our answer really is 18:49:00 and
this is the S. T. at birth.

By reference to a map we find that Chi-
cago is 42° N. Latitude. Refer to your
table of houses for this Latitude and find
the nearest S. T. to 18 hrs., 49 mins.
(18:47:51). In the column for latitude
42 we find several columns headed 10—
11—12—1—2—3. These numerals are for
the houses and opposite the nearest S. T.
to 18:49:00, we will find the sign and de-
gree that belongs on the cusp of each one
of these houses. The other six houses will
have the same degrees of the opposite
signs.

Fill into the chart blank or wheel the
information from the table of houses and
we have the following beginning of our
horoscope. That is we get from the table
of houses the signs and degrees on the
cusps of 6 of the houses and place the
opposite signs on the opposite houses.

If we had found one sign spreading over
the cusps of two houses, we would have
found when we had all the cusps filled in
that there would be two signs missing. In
a case of this kind the missing signs must
be entered in their proper order. Such
signs fall wholly in a house and are called
intercepted signs.

Study this lesson carefully because your
progress depends entirely upon your learn-
ing each lesson as we go along.

Our next lesson is the 12 Signs of the
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Behind the Mask—(Continued from page 13)

mask of beauty was a girl who had never had a chance—a girl who had had no code of morals—no code of honor—a girl who was known by the name of Dora Smith.

Dora was resolved to stick to her loss of memory story and henceforth endeavored to do so.

Don was proud of Dora; this tangled, mangled mass of bones and formless flesh he had picked up at the train wreck months ago, had, under the guidance of his skilled knife become a lovely woman. He dared not admit, even to himself the fear that had been his lest she be scarred for life, and intuitively, he recognized that there was something more than sheer good luck and capability—there was something—somewhere—which eluded him—something however, which had had much to do with the tremendous success that this girl had turned out to be.

Mary McFarlane had tears of pride and joy for the handiwork of her son, but Mary was worried, for she doubted that this beautiful stranger was telling the absolute truth—Don, however, seemed to believe her and Mary thought it best, for a while at least, not to interfere. Dora realized that the fates had given her a new lease on life and she was determined to start right this time and not let the past drag her down again.

Dora fought a hard battle—for she really liked these people and in time she learned to love Don—so much so that, when he proposed to her she would have told him the truth—but it was too late and so she tried to run away—Don foiled the attempt and invited her to remain at the hospital and take up nursing; it would make her independent he said and relieve her of any obligation, and then, later, if she cared for him—they could perhaps make a go of it. This offer was too great for Dora to resist and she accepted it.

Two years went by—years which brought a great change to Dora—years during which she grew and developed in mind and body. Dora was now Mrs. Donald McFarlane and the proud mother of a three-months old baby—happiness seemed to have come to stay and she could not imagine that she was the same girl who had lived the old life.

But there was still a karmic debt that had to be cleaned up in that life before Dora could have true happiness—she had wished to change her life and had been given the opportunity to do so—but she had lied at its very start—and furthermore, the old life, although she had proven great heroism at the time of the train wreck, was not altogether wiped out—there was one more thing that had to be done before she could be freed.

Dora, knowing nothing of the laws of cause and effect, nor indeed, of the teachings of occult science, realized none of this and while the storm-clouds gathered,

she saw nought but the serene skies of her baby's smiles and her husband's love.

One night, Don, utterly worn out from the day's labors, asked Dora to read him the newspaper. Dora, who was not in the habit of doing so, laughed and opened the paper, then, after settling herself comfortably, began to read. She had not gone very far however when she stopped in her perusal. "What is it?" Don asked noticing her silence and the troubled look on her face. "Nothing," Dora lied, for she had just read that Sam Martins, Sam, the man who had put her on the train and sent her away—Sam was in trouble—he was accused of murder—and was to be electrocuted within twenty-four hours. Swiftly Dora glanced at the clock—yes—Sam, even now had little time before he went "west." She read the article through. In it, Sam, it claimed, denied his evident guilt and said that he had spent the night of the 12th-13th of April with Dora Smith, a woman of loose morals who had been killed in a train wreck—since there was no one to corroborate his story, Sam was found guilty on circumstantial evidence and sentenced to the chair.

Dora, in an agony of suspense, watched Don. Should she tell him the truth? No—it wasn't possible—she had not the courage—and yet—Sam—Sam had been her friend—Sam was innocent—

"Don," she said quietly, coming to a sudden, inexorable resolve, "I'm nervous tonight—would you mind a lot if I took the roadster and went for a spin?"

"My dear girl—at this hour?"

"Yes. Please! And don't wait up for me—I want to—to go out—and think!"

Don looked at his wife long and searchingly. He loved her, yet there were times when he could not quite understand her—times when she puzzled and eluded him—this was one of them. However, he thought it best to humor her mood for there really was no reason why he should refuse her request beyond a "Be careful," and a tender kiss.

Dora never remembered how she drove out of the house and got to the Governor's place some two hundred miles distant. She arrived there in the dead of night. A hastily summoned servant opened the door—and soon she was ushered into the Governor's presence. The Governor was a big, bulky man—a man's man—but Dora saw the goodness and tenderness back of the man-made law machine, and it was to this—the real man—that Dora made her appeal. She glanced quickly at the time—it would not be very long now before Sam went "West" and she knew that every moment was precious and not to be lost.

"I came about Sam Martins—" Dora began. "Sam Martins? He's sentenced—and his time is almost up now—I'm sorry, I can do nothing in this case." The Governor was ready to walk out, for he was

(Continued on page 29)

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Forgotten Memories—

(Continued from Page 15)

which rose angrily back of the priest and was about to strike. With a stout stick which he was carrying, he struck the reptile a stinging blow but in so doing, he slipped. The rock upon which he stood gave way and went crashing down the mountain carrying him with it . . . he who had saved the life of his friend. Paul seeing the light upon the cross whispered to himself, "Greater love hath no man than this that he lay down his life for another!"

With a start, Paul sat upright. He looked about him incredulously. Seeing Brother Francis standing nearby, he asked "How did we get back here?"

"We have not been away," replied Brother Francis.

"You must be mistaken," said Paul, "why, I've been through three life-times since we were here before."

"Nevertheless," returned the Rosicrucian, "we have not moved from this place."

"How can that be?" questioned Paul.

Suddenly, a light of realization shining in his eyes, he exclaimed, "why, Francis, you really are that other man, aren't you?"

"Yes, Paul," responded the other. "What you really did was to read the Akashic Records of several of our past lives on earth. Now, come, we have been away long enough!"

Taking Paul's arm, the two men rose and swiftly sped through the air, over the mountains, across the desert, and into the little tent.

Just as the sun rose to again flood the desert with its golden light, Paul turned sleepily upon his pillow, then sat bolt upright with an expression of eagerness upon his face. The smiling brown eyes of Brother Francis greeted him. "Francis," he said, "I've had the most wonderful dream, about you, too, and . . . Her."

"How much can you recall?" asked Brother Francis.

Paul related the story and at its close, he hesitated for a moment, then said earnestly, "Brother Francis, I thank you for taking me there. I have learned my lesson." With a new vigor, he rose to his feet exclaiming, "I am well! I shall do my work back in the world with her!"

(The End)

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Behind the Mask— (Continued from Page 26)

tired of the continual pleas for mercy he must answer, and, although he himself might not be a strict adherent to capital punishment, yet there was nothing he could do to really save Sam and be consistent with his politics. It was unfortunate the man had to die but he had been condemned after fair trial by jury—that should be justice enough for anybody!

"I have information concerning Sam Martins which I bring you," Dora spoke quietly, evenly. A moment ago she had been excited, breathless, but now she realized that she could not waste words with this man. "Sam Martins spent the night of April 12th to 13th, 1927, in my apartment—he left me at six o'clock the following morning—when he put me on the train—" "Sam Martins claimed that he spent that night with a woman of ill repute named Dora Smith!" "I am Dora Smith! Furthermore, I will prove that what I tell you is true!"

"Dora Smith! Dora Smith is dead!" The Governor took Dora's hands in his, and patting them gently, "Come, my child, I know how it is! You have let your good sense run away with you—your sympathies have you all wrought up—I'm sorry but there is nothing either you or I can do for Sam Martins; the law has decreed that he must die and thus must he pay the penalty for his crime!"

"I'm sorry, sir, but I swear to you that I am Dora Smith! I was saved from the wreck, taken to the McFarlane hospital where Donald McFarlane, owner and plastic surgeon rebuilt my entire face and body—I am married to him—very happily married—I have a baby—a home—I adore my husband! Do you think I'd be willing to give all these up if it were not because I'm telling you the truth? Sam Martins was my lover—he got me out of a three-year jail sentence and gave me enough money to start life clean! I can't go back on him now! You've got to believe me! You've got to listen to me!"

The Governor listened in silence. Dora stopped suddenly as she glanced again at the clock: "There's no time to lose!" she cried, "will you at least sign a reprieve and then check up on my story?" The Governor was human, he telephoned the reprieve and sent the signed document to the prison; then he turned to Dora and spent the balance of the night questioning and cross questioning her. When at last he was through with her she stood before the world stripped of all she had ever had—but Sam Martins was saved!

The newspapers got hold of the story

and played it "big." A telegram from Sam Martins tersely thanked Dora for being a "square shooter" and redeeming her promise. But, in so far as Dora was concerned, there was nothing left. She walked out of the Governor's office after signing her affidavits—without a shred of self-respect left—and yet, with a great thankfulness in her soul that she had done the right thing.

It was the darkest hour—everything was over. Dora wondered what she would do next. She could not go back home—she could not take up the old life—and she dared not register for employment as a nurse, fearing that the scandal would bar her from the profession. Dora looked into her purse, she had enough money to take her out of the state and live for a few days. She decided to drive the car as far as she could, then she'd see what she could do—

For three days Dora drove without respite, stopping only long enough for gas and an occasional bite of food, then she would resume her seat at the wheel and speed on—she knew not, and cared less, where she was going. Through sunshine and through rain, through mud and slush—Dora pushed steadily on—it was toward the end of the third day that she was arrested and brought to the police station—she was detained—and she did not care enough to fight the charge—a technical traffic violation.

She had not been in the police station more than an hour when she saw Don walk in. His arms were held wide open to her, and he smiled reassuringly.

"I've searched everywhere for you!" He took her in his arms, "where have you been? What have you been doing, child?"

"But Don—the papers—the murder case—you know now—everything—about me—I didn't dare come home—"

Don held her and kissed her tenderly, "I knew everything about you from the day you first came! You were awfully badly banged up and you said a lot of things in your delirium—the story in the paper was not news to me—"

Dora buried her face against him and wept from sheer happiness. "And you still want me?" She lifted tear-stained anxious eyes to him.

"More than ever!" He kissed her to seal the pact.

Henceforth Dora would stand on a gold basis—facing the world squarely, unflinchingly, without fear of the past nor misgivings as to the future—for her debts were cancelled, and her earthly happiness was complete.

(The End)

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The Curse of Cain—

(Continued from Page 17)

where I work and I'll certainly be in need of another job. So you better hurry and get prominent." She smiled wistfully.

"But my dear girl, I'm not joking," I went on. "I'm telling you right now that you're engaged. Look. How does that strike you? Am I joking?" I showed her the check for one thousand dollars. Vivian gasped.

"A thousand iron men? One 'grand' as Adele, you are rich."

"And this is just an advance sum," I replied calmly. "So don't get excited, Vivian. And don't worry about your job. You and I will face the battle of life together from now on, as it is so touchingly said in some novels. Only this isn't fiction as you see."

Vivian was too touched to speak. She just held me close.

(Continued next month)

Daily Guide

(Continued from Page 21)

- 23. A sharp, active, mental influence but also a sharp tongue through irritating vibrations up to 2 P. M. Late afternoon is good to 5:30 P. M. for general business. Evening not so good to go calling.
- 24. A good morning up to 11:30 P. M. but then rather erratic and disturbing up to 1 P. M. and a bad afternoon in general. Better stay at home where you cannot get into trouble this evening.
- 25. A day of contradictions. You could meet the "ideal" at 10 A. M. and quarrel with her at 11 A. M. Better keep your nose straight ahead of you and tend to routine matters only.
- 26. All of the good vibrations of this day come before we get up. The working day starts off with deceptive influences and not a thing for the rest of the day seems to go right. Do only what is necessary of a routine nature. Do not guess because you'll be wrong.
- 27. Hold your temper about 12 noon. Look out for accidents. Be wary of deception to 4 P. M. Better stay at home in the evening. Only one spot looks favorable between 9 and 9:30 P. M.
- 28. Sunday and most certainly a day to take it easy. However the evening seems favorable for matters of the day.
 Note:—Looking back on the last few days above, it is certain that we are going to have important front page news in our papers.
- 29. The last day of February gives us a chance to catch up since it is a good day. Push all affairs with confidence.

Is Human Equality the Solution?—(Continued from Page 9)

fenced in by a political boundary line from the rest of the world.

In other words, the world of man with an equality of thought, could bake a big pie, of which they could obtain each a large slice. It would be a bigger pie than one or two nations of men alone could bake. Also, there would not be the disagreeable after effects of mental indigestion in attempting to gulp it before the neighboring nation could take any.

Every true student of Rosicrucianism realizes that the Soul of man is the Intelligence of God; that it, as mentioned before, pervades all mankind alike. This Infinite Intelligence is the directing force of the universe. It has the answer to man's oft asked question: "Why am I, I?" If man but turns to this Force resident in his inner being, he comes to know and understand his place in the universe, and *why he is*. He also learns why all men are; he is shorn of his outer vanity, bigotry, and suspicion; he learns that the real differences in men lie in their degree of appreciation of the Soul consciousness within.

The greater the spiritual development of the individual, that is, the greater he heeds the voice of the Self within, the more he seems to understand his fellow men. The farther man goes within himself, the closer he becomes to mankind. He knows that all that man is, is that *he is*. In other words, the thing, the Infinite Essence, that gives life to man is man, and in that, we are alike. When we enter transition or death, that which made man *man* goes on; that which man assumed to make himself, he leaves behind. Therefore, the glorification of that which is not part of man is false, and proves its

falsity when man must forsake it. If all men could alike come to know this, alike would they appreciate the futility of the material and the physical except as a stepping stone.

They would not check each other's real advancement by dwelling on the superficialities of life.

Before nations can comprehend each other, their integral parts, the humans, must know each other by knowing themselves. By knowing themselves, they come to understand the sympathetic bond between them; namely, the Soul force or Infinite Intelligence. The most powerful nation in the world is the weakest if it has gained its supremacy by the exercise of its material influence, for that very mental attitude in its people, in their character, in their personality, will cause eventually internal disruption.

The nation composed of materialists alone, will tear itself asunder, as the individual continues in the display of his greed, intolerance, and attempt for material power. The more men and women who become independent thinkers and students of their inner forces and live accordingly, as they understand the dictates of the Cosmic Intelligence, the sooner will there be an equality of men and nations. I am proud to say that here in San Jose, California, the Grand Lodge of the Rosicrucians (AMORC) is aiding thousands yearly to form this concept; and scattered throughout the world there are Centers of other Groups such as, Numerology, Astrology, New Thought—and wherever these independent thinkers are found there is a radiance of *Light-giving Wisdom* which says to all, "YOU ARE MY BROTHER."

Leap Year or No Leap Year—(Continued from Page 11)

time he is rather shy at times, and afraid to exert himself or push himself to the front as he should. He is more independent of thought than of action; in fact, he should know and remember that the great rewards come only to the men who act and not the theorists or the dreamers. He is very affectionate and demands a good deal of love from those around him. He is fond of home and naturally domesticated. Mable, I trust that you realize that you and he have so much in common and for this very reason there would be much more harmony in this union than there was in either of the former unions. In this union neither of you would be misled by false impressions or a certain amount of "bluff" which

impresses both of you, but which invariably proves worthless when once seen through. Each of you should look for sincerity and honesty of purpose more than all else. Money will come later. With his originality and inventiveness and your high ideals, you two should make a success of life; he should take good care of his health, for upon that happiness and even life itself, depends."

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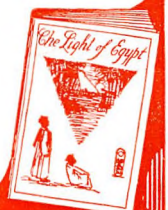
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