

The Occult Digest

A Magazine for Everybody

MARCH, 1932

«»

Who Caused the Depression —And Why?

LET US CLEAN HOUSE—
it is high time we weeded out
the high-jackers from among
our public SERVANTS.

When every department in
our Governments'—from the
President's down to the County
Clerk's and Street Cleaners'
show a deficit in their depart-
ments it is SURELY TIME
the Honest Voter climbed
into the BAND WAGON
and shouted his protest against
WASTE, ROBBERY, IN-
DOLENCE and FALSE
ECONOMY.

THE HAUNTED CAR

A True Story Vouched for by the Author

«»

A GHOST IN A LOVE NEST

The Experience An Old Man Remem-
bered for Twenty-Five Years

In This Issue—

EDITORIALS THAT TALK

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DEPRESSIONS AND THE WHY

by F. S. CHANDLER, Noted Analyst

«»

THE CULT OF JOY

by V. MAY COTTRELL, Famous Australian Author

«»

VISIONS HAVE GUIDED ME

by GRAYCE de VYNE, a Natural Psychic

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VOLUME 8

NUMBER 3

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For April Issue

April, the Breath of Spring, will bring you a refreshing bit of poetry from our Poets—a ream of Philosophy by our Thinkers—a look behind the veil by the Occult and Psychic readers of THE OCCULT DIGEST—and the regular features you look forward to—*Your Editor wishes you a Happy Easter month.*

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PSYCHIC PHENOMENA—Spirit Photography, its Results (illus.), by J. Malcolm Bird, an editor of Scientific American—How to Develop Spirit Photography (illus.)—Spirit Phenomena of the Bible (references) How to Conduct Spirit Circles—The New Spiritism (illus.)—How to Get Table Tappings and Rappings—Psychic Manifestations from the American press—Psychic Sight—Preparing the Seance Room—Your Psychic Powers and How to Develop Them. By Hereward Carrington (covers all different phases of spirit-forces)—The Power of Psychometry—How to Help the Dead—Materialization and What It Means—How to Scientifically Photograph the Unseen—Scientific American Psychic Investigation (its scope, conditions, procedure)—Psychic Experiences of J. Malcolm Bird—How to Use the Ouija Board—Report Upon Psychic Phenomena (illus.), by Naval Commander Kozelnick—Phrenology a Psychic Study—How Abraham Lincoln Came to Issue His Famous Emancipation Proclamation—One Man's Experience After Death—I Have Tasted Death—Psychic Experiences (Birth or Death)—Story of Three Men Who Spoke at Their Own Funeral—How Long Lost Relatives Are Found by a Psychic—Natural Explanation for All Spirit Phenomena.

ASTROLOGY—Character Analysis—Phrenology—Palmistry.
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Read the Contents



—Maestro

Physical Requisites for Mediumship—Directing the Involuntary Mind—The Human Aura—The Sixth Sense (on vibrations)—Stellar Numerology—Alchemy of Jewels and Metals—Cyclicality of Cyclic Cataclysms—Talismans—Amulets—Zodiacal Gems—Scientific Divination—Your name and Cosmic Color Currents—Cyclicality Related to the Individual—The Evolutionary Immortality—Magnetism—4 Fundamental

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PSYCHIC EXPERIENCES—The Washings of the Nile—How I Met Abdullah The Choicest Spirit of the Age—Scientific Lights on the Phantoms of the Soul—Spirit History Napoleon—Spirit Journeys—Spirit Life of Marmaduke The Astrologer—Spirit Life of Omar the Calliph (illus.)—Looking Forward—Child Life in Spirit World—Who Was Abraham?—Jesus Christ?—20th Century Fulfillments—The Arab's Story—A Live Dead Man.

Among the host of contributors are William J. Bryan—Henry Frank—G. R. S. Mead—Hereward Carrington—Edgar Lucien Larkin—Edna Purdy Walsh—Wm. T. Stead—Dr. Sheldon Leavitt—Cora L. V. Richmond—B. F. Austin.

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The Time Has Come

By
EFFA
DANIELSON



WHEN legislators make laws that conflict with the Law of Justice and in the enforcement bring sorrow and suffering in its wake, it defeats itself.

When a group of people band themselves together to embroil the Nations in war **THEY** are the law breakers, **THEY** are the traitors—**THEY** are the rebels—**THEY** are the pirates on the sea of destiny. Their crimes are the most dastardly crimes recorded on the pages of history. Theirs is a crime that aeons of time can never erase—a crime for which no adequate punishment can be given—a crime so subtle, so black, that a million suns could not dispel or a million worlds forgive; a *crime* for which there is no *atonement*.

They are the wild beasts that seek the blood of every nation to satisfy their lustful and selfish passions to *possess* and *rule*. With blinded eyes and stumbling feet, their long, bony hands have torn asunder and laid waste the noble work of those who have steadfastly carried the burden, planted the seed and tilled the fields that the human race might continue in its ever upward trend to civilization and happiness.

Today, these selfish *beasts* of the jungle have enthroned themselves behind the law which they themselves assiduously established and are reaching forth into every Nation of the world, destroying Principalities and Municipalities and into every home, destroying the youth as they reach manhood and womanhood, making of them slaves, to do their bidding.

It is useless to talk of Peace or Prosperity unless the Leaders of Progression clean out the cesspools of Political Authority. The Ark of the Covenant which passes from one group of political bigots to another is, in itself, a menace to the welfare of each and every Nation co-ordinating with each other.

The amalgamated oath of political leaders and financial monarchs has forged a chain more binding than the oath of allegiance to either the Nation or the Church. Unless something is done by the people in a concerted and direct movement against these monsters, there can be no prosperity. There must be an awakening of the people to the steadily encroaching monster who not only threatens but is rapidly destroying the morale of the people in all countries of the world.

The power of wealth and its possession by these *monstrosities* in civilization is the quicksand and the mire that is sucking the Life streams, depleting the power of the people to maintain themselves in the continuance of their pursuit of Life, Liberty and Happiness.

The time for **ACTION** has come. No longer can the Leaders who have devoted their lives to the progress of Civilization watch in silence the approach of the Wolf in the form of Charity, throwing crumbs to starving humanity in a land flowing with milk and honey.

Lovers of Justice—Leaders of reform, Scientists, Occultists—Members of all groups of liberty loving people whose integrity gives them the power of leadership in every walk of life, Political or Religious—raise your voices against the encroachers who will eventually bind you with bonds of **FIRE**, utterly destroying your power of appeal.

You are your Nation's representative—let your voice ring down the shores of time calling to **ACTION** the weaker brethren. This is your hour of opportunity—let not the curtains of night be lowered finding you absent from your post of duty. **YOU** are the Patriots of today—**YOU** are the trail breakers of the future. Upon your heads shall rest the crown of victory or the wreath of defeat. Do not let your hands be stained with the blood of your Nation, but let it go down in history that *yours* was the hand that gathered the harvest of everlasting Prosperity, bringing Glory to all.

The time has come when those who seek the right to live and rule in peace **MUST** arouse themselves and face the danger lying on every side. They must band together without fear and without prejudice. They **MUST** set aside all thought of self and raise a standard of justice that will wipe out all National lines, all Race prejudice, all Party lines and lines of class distinction. They **MUST** unfurl the flag of Unity and with one voice and one purpose demand their rights to Home, Industry, Prosperity, Peace and Happiness.

The *sleepers* must be aroused to *his* duty to **LIFE**. The *laggard* must be given strength and take his place in the rank and file. The *drones* must be driven into the corral and there safeguarded until the mighty **BEASTS** of the Jungle have been annihilated.

WITHOUT FEAR OR FAVOR

In Tune With COMMON-SENSE

We Want to Know

WHY the people of all Nations and especially the United States of America do not impeach the Traitors, deal with the Spies and discharge the inefficient law-makers and law-breakers who have so base-ly failed in their Official duties to their Countries.

WE WANT TO KNOW—why our Governors, Mayors and Aldermen in every State and City do not compel those who stole the taxpayers' money, to pay it back. Why do they let these offenders live in luxury from their spoils while the people starve as a result of their thievery?

Why do they not do something to restore the homes and keep self respect alive? No self respecting man wants to accept charity. We are constantly besieged by beggars for the poor—beggars for relief funds—beggars for the unemployed—they come in every guise, from every angle and in every phase of human degradation one can conceive of, until we ask is not this begging a new form of graft to get easy money.

We want to know why the tax levy appeals to National and State Representatives? It is not the cure for unemployment—it is not the support a small business needs—it will not feed the hungry nor build homes. Why do nations engage in wars and broils and then burden the people with a larger and more exacting tax until the courage of the home-loving people is entirely destroyed—and

WE WANT TO KNOW—when the backbone of the representative people will STIFFEN and when they will declare their rights and push these official vermin off the map and elect *real* men and women who have the courage of their convictions to official responsibilities.

People of The United States—stand by your colors. Vote for men and women who will keep their faith in the great Seal of OUR country.

Those Reformers!

WHEN will the reformers, and a few others, who get world-wide notoriety and a good living from the reforming business, realize the futility of their reforms, which cost this nation billions of dollars, driving our citizens across the border, turning homes into breweries, depleting the vitality of the people, causing law-abiding citizens to become law-breakers, resulting in debauchery, thieving and murder, robbing youth of its vigor and killing babies before they are born? When will the reformer reform and let the world-at-large live in peace? The reformers of today are an abomination and a menace, and if sane people do not band together

and protect themselves from them, in another decade their individual rights and their children's rights will be taken entirely from them.

The majority of these reformers have spent their lives in degenerate thinking or in debauchery and are incapable of logical, scientific thinking. The traveling evangelists are living testimonials to this fact. They are rich in purse and poor in mind. They are placing a ban on this age. They formulate their method of attack according to their own ignorant, debauched life, forgetting that the world today is reaping the harvest from the wild oats which it was permissible for them to sow.

Segregate the reformers and the blue law-makers. Teach the child (if there are any who can) the natural use of the body, the use that Nature intended man should make of it. Clear out the cesspools of the past where vermin are bred. Don't hang a man today for the result of yesterday's crime.

More laws are not the remedy. Blue laws, reforms and reformers are all the product of the past false teachings about Life. There can be no evil except that which emanates from an evil mind.

Are You Obsessed or Possessed?

"POSSESSION" is a complete usurping of the individual's rights to his physical body and the use of his own brain power. One may be obsessed by good impulses or entities; the same may be said of possession; neither can be called insanity. Insanity is the result of disintegrated brain substance which may have its seat at any one of the brain centers.

Obsession is a strong vibration passing over the psychic nerve—not necessarily from the so-called dead; not necessarily harmful.

Obsession and possession is the result of a strong mind or thought playing on the brain mirror. These cases are usually treated as insanity which is decidedly wrong. A person thus afflicted should be physically treated.

Obsession is a germ injected by a powerful thought wave. Insanity is the result of pressure on some vital nerve leading to a brain center. Nine cases out of ten could be cured by eliminating the pressure. Insanity is developed; obsession and possession are transmitted.

When the medical profession recognizes psychic science as a part of their curriculum they will be able to discern between these two maladies, enabling them to classify them, tracing each to its origin.

Obsession can be set aside by the obsessed. If the obses-

Our Times

EDITORIALS

By
EFFA DANIELSON

sion is a powerful thought being poured into your mind by an outside entity, refuse it, if it is harmful. If it is created by yourself as a result of an accident or contact with a stronger force, refuse to act upon the thought created unless it be a constructive one. Be persistent in demanding intelligent suggestions, and annoying entities will cease to approach you. They can not exist in an atmosphere of intelligence.

Terrors of the Voice Mania

IS the church helpless in the latest malady? Can it help the benighted mind? Does it know how to cope with the latest menace to the human mind? Can it find a remedy for the rapidly increasing attacks of the *voice mania*? There has been an alarming increase of voice mania since the war, especially since the radio's popularity?

From every quarter of the globe reports are coming concerning this "voice mania" that is attacking people in all walks of life. These victims go to their minister, friends and doctors, but none help them. What is the trouble? Are these unfortunate people demented or have they simply "tuned in" on the *universal* voice radio?

Their ears are attuned to a vibration *beyond* the physical; that is all. This calamity, if it may be called such, is the result of a body chemical known as psychic power; when *refined*, it attracts intelligent and *constructive* voices; when *unrefined*, it attracts marauding and *destructive* voices.

In 1848, the world was shocked into recognizing there was a wave of these intelligences passing through the minds of those who were attuned to recognize them. The church, realizing the danger to itself, acted promptly to prevent its development with the result, that those who were interested met in secret places at night, giving stimulus to the old saying that "ghosts walk at midnight." Had the church at that time investigated this strange expression in life, they could have builded into the church's structure, a *corner stone* of greatest value which would have prepared the present generation for this *voice culture* that would have dominated *constructive* intelligences.

What can be done to help these unfortunates? Change the food properties, set a stronger mind to work over them; one who understands nature's law and can demonstrate it to the manifesting entity to their benefit. Such a menacing mind is like a microbe and must be dealt with by the same method. Destroy its bed and it can not live.

Denying this psychic expression is *not the remedy* for this voice menace. *Directing* its expression by *correcting* its channel is the *only remedy*. Asylums are not the place for these afflicted ones; they must be watched and attended by those who can see and hear with them.

The minister has no remedy to offer them. The doctor looks wise and if the sufferer appeals too often he is directed to a hospital, treated with derision, or placed in a cell. If appeal is made to friends, they scoff and offer no help.

This is the day of scientific discoveries. Every school and church should have a class for the psychic children. When will the church awaken to the *Truth*; when will they learn that they must study this vital question and prepare themselves to meet the issue or be swept from their foundation? Those who are ignorant of psychic law are usually the victims of this voice mania.

Healing by Psychic Rays

ALL AUTHORITIES AGREE that disease is the result of inharmony caused by a disturbance in one of the numerous centers of the body-structure.

The mental center, which is not only a receiving station, but a distributing one, is the Watch-Tower. Any disturbance, however slight, is registered on the dial of the body-brain and transferred to this center.

The *healing psychic ray* radiates from the mental center, spreading over the entire body. Thus, we have many mystifying appellations given to the phenomena of healing known as—divine, magnetic, electrical, mental, etc.—by the many operators in the various fields of the new orthodox religions of today.

All forms of life are provided by nature with this healing ray. People, though ill, may heal each other by harmonious contact and may likewise inoculate each other with disease through inharmonious psychic contact.

The living bodies of all forms of life hold treasures untold that can only be revealed and brought into service by the constructive development of the *Psychic Mind*.

Science will soon discover these emanating rays that are constantly and continuously creating themselves. When organized, the *psychic healing ray* will be classified amongst the most powerful rays known to the medical world.

Psychic activities should be taken from the religious field and placed in the *scientific field*. This *will be done* when scientific men and women *intelligently* investigate the subject of psychism.

Depressions And The Why

By F. S. CHANDLER

ACCORDING to the Science of Numerology, the digit of this word — DEPRESSION — is 7, and SEVEN is the number of Creative Principles active in our Solar System, which represents the perfection of all there is in physical nature.

There are SEVEN planetary bodies revolving about our Sun, each of which has a potentiality all its own and a character functioning in perfect harmony with the others. These are frequently mentioned as "THE MIND ORGANS OF THE INFINITE," and so they are to those of us who recognize God as the Formless Spirit, manifesting Itself, and the CAUSE of all forms—celestial and terrestrial.

MAN, "the fearfully and wonderfully made" form, the temple of the living God, has SEVEN vital centers of consciousness in his body which correspond and vibrate precisely to the nature of the SEVEN heavenly spheres sailing continually and with the utmost regularity, through the electric field of the Sun's zodiac, and, as has been discovered, inspirationally at least, there is a constant reciprocal action of electric and magnetic mind forces at play between the unseen powers above, and their correspondents in the body of humanity below.

It would seem that a vast majority of earth's inhabitants, at the present time know little or nothing about this interplay and the causes behind the phenomenal and continuous changes going on about them, although, here and there, one will be found who has awakened to a consciousness of SPIRIT AS THE ONLY REALITY, and of these, who are mature enough to lay hold upon the NAME of God, whom they would glorify, have revelations of the Spirit which impresses them of the sacredness, the function, and the USE of this marvelous physical structure within which the kingdom of heaven is supposed to be found, right here on earth, and that NOW is the accepted time.

Students of the Science of Solar Biology (by Butler) who have observed and proven much of the influence of the heavenly body—URANUS—since it began its eighty-four year journey around the Sun, beginning with its entrance in the electric field of Aries (the head) on or about January 11, of the year 1885, have come into a knowledge of causes of world depressions, mournings and birth pains of a new age, which should be more generally known and understood on occasion of this present most severe and world wide exhibit of a repeating cause on the esoteric or interior side of life.

In the first place, the name U-RAN-US is suggestive of somebody or something

which is running us as a family, and we have found the radiating influence of this majestic orb is more spiritual or metaphysical than any other of the SEVEN; due, no doubt, to its greater distance from the Sun or source of its power. Bible students interested, may discover something here in the seven year changes of this planet which will help them to gain a deeper meaning of the Sabbatical year of the Jews, wherein they were commanded to suffer their fields and vineyards to rest, or lie without tillage every seventh year. Even now, some of our colleges, every seventh year, allow rest for their professors for travel, research, etc. Why SEVEN?

We ask those interested to examine closely, historical events all around this old world and especially the past fifty years or so, and see whether they do not discover that religious conceptions or ideals of God, as held by people or nations, is not at the bottom of the remarkable occurrences which have taken place? Our research seems to establish the fact. Look into the religious convictions of Washington and of Lincoln and the heads or leaders of church, state and nations wherever you may go.

True, it is, as some one has stated: "God reveals himself to each, according to his state" and to groups of peoples according to their states of consciousness or spiritual unfoldment.

A peculiar fact regarding the motions of this planet URANUS, lies in that its revolutions upon its axis are just the reverse to that of all the others moving around our Sun; and we believe, because of this its influence in our Solar System is revolutionary in the extreme, which accounts for religious fervor and wild ideas of God or of no God throughout recorded history.

Slowly, but surely, earth's people are beginning to recognize that we have entered a time of new things—religious and scientific—church and state—spiritual and material, and many are accepting that we have entered a NEW AGE, which has been styled "AQUARIAN." (See your dictionary and encyclopedia for information bearing upon the meaning of this word.)

There are individuals in this present generation who KNOW that our Sun, with its little family of planets, has moved across a line in our Sun's Sun zodiac into a field of mind forces termed "Aquarius." This greater Sun has a zodiac so extensive and formidable that a period of some twenty-five thousand years is required for our Sun and its comparatively tiny family of planets to make a single round trip

about such a gigantic body. This allows over two thousand years travel across but one of the twelve departments or seas or houses of the Gods ruling from that mighty center.

We are now in the year A. D. 1981 which marks the date when a SAVIOR was born in Bethlehem (house of bread), 'because he was of the house and lineage of David.'

"And there was in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

"And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the LORD."

From these scripture quotations we would show an expectancy on the part of shepherds and others, way back there in the days of Herod and other despots. Expectancy today is the same in principle, where the christian world is looking up into the clouds for a return of the Saviour and His angels who is to take dominion of the world and rule in righteousness and truth. The Herods of our day, and the powers and principalities of the air have their expectancy also.

We have talk of Peace on the one hand, and War on the other.

The wise men of the east (place of the Sun rise) who are familiar with the Sun's biology, have calculated that our Solar System has moved something over two degrees, or nearly two hundred years into the AQUARIAN field of the greater Sun's zodiac, during which period we have been in the flux of electric and magnetic adjustments of immense and far reaching magnitude, so very different from the Watery Age of the Fishes which symbolized the understanding and service of fishermen whom the Lord's Christ chose first of his disciples, and here we quote, for information of esoteric students, the words of Jesus in the 14th chapter of Mark, verses 13, 14 and 15: "Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us."

(Continued Next Month)

THE CULT OF JOY

By V. MAY COTTRELL

THE MOURNFUL worshippers of sorrow and the gloomy apostles of woe are filled with consternation and dismay as their numbers dwindle daily. They still seek to impress their own dreary philosophy of life on the minds of their fellows but with little success. For the majority of people no longer consider a life of sacrifice, devoid of the joy of personal achievement and the great boon of individual happiness, the only sure guarantee of future bliss. Rather are they tending towards the belief that a well-lived life is one in which the cup of personal happiness and joy in living has been sought early and late and as eagerly quaffed in age as in youth.

People are realizing also the essential differences between sacrifice and service. For while sacrifice ever imposes an embarrassing and humiliating obligation upon the recipient of it, service, being of a reciprocal nature, produces that fine spirit of friendliness and equality that is born of happy mutual relations.

Sacrifice defeats its own ends by robbing its beneficiaries of self esteem and self confidence, while service, because of its mutuality of aim and delicateness of purpose, brings out the best in the characters and dispositions of all concerned.

Just as a fond though foolish mother tends ever to deprive her children of initiative, personal achievement and efficiency, by seeking to keep them entirely dependent upon herself, so does any system of religious or ethical instruction which seeks to deprive its converts of personal responsibility.

Naught but weakness and indefiniteness of character can be the portion of one who allows another to shoulder his burdens, for nothing is ever gained, but a very great deal is lost, by shirking responsibility for our own acts.

Conventional Christianity has robbed its adherents of free will for generations, by insisting upon a blind acceptance of certain so-called truths, many of which are as utterly false and contrary to reason as they are futile in the production of good in people's lives and affairs.

It is only as folk break the bonds that seek ever to imprison their minds and spirits in the narrow confines of the past and demand the right to think and act according to their own ideas and beliefs, that new light comes to them.

The new, clear radiance of accurate knowledge and definite information, that is gradually ousting the darkness of ignorance and superstition, is illuminating age-old problems and assisting in their satisfactory solution. Thus happiness is being ever more clearly revealed as man's birthright and joy and gladness of spirit



V. May Cottrell

as the natural outcome of right thinking and right living.

For though the gloomy devotees of sorrow still insist that pain, suffering and woe are man's rightful heritage—in strict accordance with the cruel, tyrannical God they profess to serve—their cheerless, misleading doctrine is fast losing favour with intelligent human beings.

Such an entirely negligible God loses all power and significance in people's lives, as their minds and spirits develop sufficiently to enable them to visualize a lovingly humane, deeply understanding and kindly tolerant Deity.

A happy, intelligent cooperation with natural law and a joyous recognition of our own powers and potentialities is what is required to produce healthy, harmonious conditions in our everyday lives

and affairs. For it is only as individuals conform—more and more closely to natural law, by gradually releasing their own mental powers and spiritual potentialities, that they are able to overcome faulty, ingrained habits of mind which invariably result in bodily weakness and unhappy and inharmonious conditions in the lives and affairs of people of all ages, in all lands and in all grades of society.

A continual defiance of natural law spells ruin to all hopes of success along any line of endeavor. Thus people continually undo their chances of success in life by vaguely hoping for certain much-desired eventualities whilst most persistently visualizing, and constantly dreading, the appearance of their opposites. Such a contradictory attitude of mind results in a mental negation which is not only unproductive of good, but creative of evil—in the shape of poverty and sickness—in the everyday lives of its victims. This is because it continually robs them of power and purpose in life.

A new strength of will and an ever-increasing power of accomplishment comes to those whose minds are freed from false ideas and crippling beliefs concerning their own unworthiness and lack of admirable qualities of character and disposition.

A complete lack of self confidence and self esteem robs people most effectively of the power to succeed in any undertaking. While a lack of initiative is due to a smothering of natural powers and inherent qualities in the individual.

A firm belief in our own ability, and a proper realization of our own potentialities and powers, are the greatest possible aids to satisfying personal achievement in

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Happy Outdoor Life

The Law of Life

By ALFRED GOULD

(Continued from February issue)

TURNING AWAY from this universal childishness of the flesh, let us follow the process of perception further. When the wave impulse from without reaches the brain it loses its progressing wave character by coming in contact with the wave generating processes of that organ and the energy it represents is transformed into the reaction we call "Thought", otherwise "perception". How does this come about? Off the east coast of Tierra del Fuego is to be found Staten Island, Isla de los Estados, a few miles from the main land, with a strong antarctic current flowing north through the strait thus formed. When a strong north or north-east wind blows, it heaps up mountainous waves which, meeting this current, leap up into the air to great heights and serve to retard the momentum of the antarctic flow.

This will serve to illustrate, in a way, what takes place in the human brain when impinged upon by these outward currents of matter and force. When the brain is not developed to the point of intensity of producing new combinations, the wave from without meets little resistance, the wave energy passing through and on. When, however, the brain development grasps any waves reaching it, assimilating and transforming their energy into a new combination with itself, the wave energy is transmitted into what we call "thought," otherwise a stepping stone to the further development of the individual, although generally speaking a very small one. We have said that the wave impulse from without is transformed by that wonderful instrument we call the "Brain" into the reaction we term "thought," otherwise "perception". After the first clash, as above described, how does this come about? As with the water of the waves we spoke of, the elements of the two wave currents mingle together; combine with gyratory motion until the vortex produced creates a return impelling thought wave strong enough to bring with it external physical expression. To this order of brain action, mostly unconscious, belongs for instance the reaction of the prize fighter to the attack of his opponent. This denotes the action of what we might call the purely physical brain and includes all physically intuitive reactive thought. This is the simplest form of mind action and we have characterized it as being mostly "unconscious". What do we mean by this?

We mean to designate the fact of a "personality" behind this thought screen; a personality which, just as in a Punch and Judy show, pulls the strings as the result of decisions arrived at within itself,

sets aside some classes of thoughts as useless and puts forth energy in the development of other classes of thought which it deems beneficial to the furtherance of its progress. Here then we have come a step closer to what is looked upon as the "Mystery of Life." Of course anything we are not capable of analyzing and dissecting is "mysterious" to us. What is this personality and what are its component parts? When the semen of the male fecundates the ovum of the female, the process is essentially the same in principle and practice as the method of thought expression already described. So that the physical flesh-form may grow, it must needs have a support. Taking each atom of flesh growth, the particles, "electrons", which compose it are kept from touching each other by means of an equilibrium of forces which, in their interaction, form crossing stations, so to speak. These constitute the points which hold them within separate places. But the equilibrium of these coarser forces is dependent upon another equilibrium, of essentially like na-

strument, the human body, should give full service until the agent using it can no more profit by the experiences it conveys, on account of the crystallization which holds each individual in its grip in every social scheme yet devised by mankind in the flesh of earth.

Our want of knowledge in tending its several parts causes unnecessary exposure here and there, resulting in the premature disintegration of the exposed parts and, soon, of the main supports, thus letting the whole structure crumble again into dust. This change, named "Death", happens at a relatively early age which, with care and knowledge, will be ultimately prolonged until the moment when the "personality" can no longer acquire adequate compensation in Life Experience for its effort in using the flesh body and will drop the latter through its own will power, like a wornout garment, taking up the thread of Life beyond. We say then that our "personality", our "self", is the seat of our "consciousness" and that it follows a different law of development from that of the flesh body, although the one completely permeates the other throughout physical life on earth. The Personality's organ of expression is the physical brain. Just as the physical brain reacts to the impressions from without brought from the physical outside world through the five senses, so also does the Personality-Brain, composed as it is of more ethereal matter, react to the impressions brought to it from a much larger outside world and through more ethereal senses than those of flesh, and their counterpart in the personality-body, including the more ethereal nervous system. The control of the physical body, then, lies in the decisions of this ultra-ethereal brain and the latter receives its development through the wider perceptive range the more ethereal senses at its service create for it. It is thus enabled to reach conclusions and make decisions which it would be impossible for the physical brain to attain to. It is this personality-form which disengages itself from the physical body when functionary dissolution overtakes the latter. We thus reach a point which is the "Ultima Thule" of the so-called psycho-analysts and specialists of today. However, let us forge further ahead.

(Continued Next Month)

The most vital and greatest problem that is forever affecting the human race is—how to construct our lives so as to get true happiness. Yet we do examine the very foundation of its existence, which is to live in harmony with the phase of life in which our occupation is centered.—W. F. Poole.

Desire

By Nell Kerfoot

You are the song yet to be sung;
 You are the echo of Nature's glory;
 You are the day yet to dawn;
 You are the light in a guiding star.

ture but of forces of a more intense and refined nature, which, combining according to their resultant, symbolically speaking, constitute a frame around which the physical body is built up. Being in the same form as the latter and being progressively built up just ahead of it, they constitute a second body within the coarser physical body and one that is built on a more intense and refined combination of force and matter. This second body takes substantially the same outward form as the physical body but, on account of its differing make-up, follows a different law of development. This, then, is the "personality" we have encountered, the agent that activates this body of flesh and uses its wonderful mechanism for the gathering of ever more experiences of Life. To adopt a simile from steel building construction, this body, being constructed on the principle of main supports, at strategic points, holding up the finer network of interlacing physical life between them, in view of the well developed arrangements for renewing the particles which become used up, the in-

Visions Have Guided Me

By GRAYCE de VYNE

"The Lord will perfect that which concerneth me."—Psalms 138:8.

WAS a very small child when I began to realize that I saw things that other people around me did not see and that I heard things that they did not hear. I discovered that when someone spoke of hearing the voice of God that they referred to a still, small voice rather than to a distinctly audible voice, and that when they spoke of their dreams that they were without exception referring to things that passed in the night and not to the momentary visions that come to one upon awakening or during one's waking hours.

Perhaps we have all experienced that dream of Samuel's where he awoke out of a deep sleep to hear God calling to him, and I am sure that we have sometimes wondered why the call was given as nothing seemed to follow after it. That is because we did not wait for the command to be given. We are puzzled because we have no patience and then we have no patience because we are puzzled.

I believe that we never are called unless we are called to some purpose. Consequently, I have formed a habit of waiting for the voice to command, and then I have followed these commands without fail.

Often during my life I have awaked during the night, hearing my name distinctly called, not once but several times, and I have shaken myself out of my sleep to listen to the voice that guides me in my most perplexing problems.

There is just one thought that will drive this guidance away and that is an anxiety thought. Learning how to listen is our only problem.

Many of my visions are preceded by especially vivid dreams. Upon one occasion when I had recently purchased three new dresses of which I felt very proud, I awoke from a dream in which I was gladly exchanging them together with every other article of clothing that I possessed (except one pair of silver slippers that I dreamed I was wearing) for a gorgeous garment with a gold colored lining. I can recall just exactly how soft that garment felt upon my body and how shining and feather-light it was!

Just as I was happily discarding all of my personal attire into one colorful heap outside of my door, my husband came upon the scene and he said to me in a grave voice, "I think you had better keep part of your underwear for you might need it," to which I replied, unhesitatingly, "I won't need it with this lovely garment. See, it covers me completely!"

As I awoke I was filled with a great joy, and I thought, "What is it that makes me so especially happy this morning?" Then I recalled my dream and was, for a moment, puzzled over the meaning, when suddenly I heard my name called distinctly. I jumped out of bed and was about to start dressing. I stood there with my clothing in my hands when the voice continued, "This is the robe of the Spirit that you have put on, and all the wealth of the world is not to be compared with it."

I never wore one of those new dresses afterward but I thought vividly of that "robe of the Spirit" that I had worn and for which I had been willing and eager to exchange all that I possessed.

This vision has helped me to give material things their proper place in my life. It has helped me to realize exactly how transitory they are, made only to dress up the flesh but they do not touch the inner spirit for that has a robe of its own making.

I used to care a great deal for nice dishes upon my table. One day a dish was broken and I felt cross and angry. I stood at the sink and washed the others and felt that I did not care for them at all after the set was broken. Then suddenly a hand and arm appeared before me and in the hand was a golden platter with a long loaf of bread upon it. The platter was beautiful as it gleamed in the sun. I saw myself exchanging every dish and every piece of silver I owned for that platter. I seemed to be so happy about it and could scarcely wait until I had gotten rid of everything and had the platter in my hands.

Just as I received the golden platter into my hands and I was about to take a bite from the loaf of bread, my husband came into the front door and asked gravely of me, "How are we going to eat without knives and forks?" and I replied quickly, "Oh, we won't need any with this beautiful platter!"

At the time I received the above vision I was washing dishes at the sink and I do not think I missed a motion, for the vision came and went like a flash. Then the voice said, "The bread of life is given unto you which bread is more than all else."

Very often I have seen myself in visions eating bread. Sometimes I just take the bread into my hands and break it. I have noticed at different times that when I see myself eating bread I am usually reading an especially helpful book. And when I merely break the bread I am either teaching my children or writing or explaining something to someone else.

One day I was sitting in my room reading a book that I have re-read several times since and always with new pleasure and profit when suddenly I could not see the page where I had been reading, for a light had come between my eyes and the page and the light was so bright that it blotted out the words. I looked up to see that same white light filled the entire room and even extended over the entire landscape, blotting out everything. Yet I was not afraid. I sat quietly in my chair and waited. Gradually, the light rolled together until it formed a ball that was about the size of a football, only it was perfectly round and it appeared gradually before me at the distance of two or three feet and on a level with my eyes. It seemed to be very much alive and was constantly re-forming itself of white vapors of which it was composed. Then a tiny yellow star appeared beneath it. I watched and saw the white ball begin to move with the tiny star twinkling close under it. They both rose upward and I bent back my head to see them disappear through the ceiling. Then I waited for the voice which I knew would come and which said, distinctly and audibly, "Christ is the light of the world and a city that is set on a hill cannot be hid." Then I closed my eyes and knew that the great white light was to represent Christ and the twinkling golden star symbolized myself and all others who follow close to Him.

"Speak not one against another."—James 4:11.

One night my husband went out in the rain. He had done something of which I had not approved and I had not been slow to tell him of my disapproval. I felt troubled in my mind about the matter and during the two hours of his absence I kept thinking of what I would tell him as soon as he returned for my thoughts were very condemnatory.

Finally, I heard his key in the door and I went out into the living room to welcome (?) him. He was dripping from head to foot. I thought that my talk could wait until I had his wet clothing off and a dry bathrobe on him, so together we went to work without a word, peeling off garment after garment and hanging them over the radiator to dry. I was very selfish in those days.

He wore knitted underwear which had shrunk and we had quite a difficult time in pulling the garment from his shoulders. Just as I peeled one shoulder off a vision came between us. Suddenly I saw him as he was in reality, a happy person clad in a white silken robe. It was cut similar

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Right Thinking Is Key

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

(Continued from February issue)

Answer. The act of thinking reproduces the thing that is first created by thought patterns. Therefore, to think persistently upon something eventually tends to bring about a manifestation of that condition or thing. If one's mind dwells upon the state of his health superinduced by fear of a particular disease, he is apt to become ill with the symptoms of that disease in evidence and yet have no physical ailment. This attitude of mind carried over a sufficient period of time will bring about the disease itself.

Fear Must Be Conquered

Q. Is fear a factor in disease?

A. In many instances, disease is due to fear created by environment. Now if this were generally understood, untold numbers would not be scared into contracting diseases that had caused the death of their forbears. When the disease is known, a study of the patient's idiosyncrasies, coupled with a survey of his environment, will reveal what type of fears have been the contributory cause. Leading the mind to a recognition of those fears, as such, and thence to a realization of their harmful effects tends to eliminate them and a cure results.

Q. Why do some faculties become sluggish?

A. Faculties that are unused or allowed to become sluggish by insufficient use do not possess the needed brain cells and mind power to tune in with the vibrations of creative thinking. It will be noticed that such a person soon becomes mentally tired and is incapable of sustained effort of any kind.

Q. How can cell numbers be increased?

A. The increase of power and cell numbers depends upon the vibratory impulse of the thought and the degree of concentration simultaneously employed. Post-mortem examinations of the brain have shown that the faculties through which time and tune function in the musical genius contained many more cells in the convolutions that coordinate with those faculties than in a person not so talented. Likewise the thief's brain was found to possess an excess of cells in the convolution that coordinates with the faculty of secrecy. In the latter instance, a special training is required to reduce the

number of cells to what has been found to be normal in the brain of an honest person.

Genius and Madness

Q. There is an old saying that genius is akin to madness. Is there a scientific basis for this?

A. Yes. The genius is often thought queer and not of a balanced mind. This is because he persistently thinks upon his talent and thus increases the cell and mind power of the mental faculties that coordinate with the thinking that develops that talent. The lack of thinking tends to reduce the cellular power of other faculties and causes lethargy, stupidity and lack of comprehension.

Q. What causes insanity?

A. Insanity, in most instances, except when from physical causes, is caused by constant thinking upon certain worries and fears to the exclusion of all other mind activity. This produces illusions, delusions and hallucinations. By carefully noticing the patient's actions and the words he utters during his irrational moments, the defective mental faculties can be located and the proper mental remedy applied. Here again, the excess of brain cells created by wrong thinking must be reduced to normal. This method of

trained thinking, conscientiously applied, would release many unfortunate people now confined in public and private asylums.

Cures Not Difficult

Q. Is the cure a difficult problem?

A. Mental diseases are not the bugbear to heal that one is led to believe. The same law applies in their treatment as would be invoked in developing bodily strength. The method involves reducing the number of cells and energy in some faculties and increasing the number in others where needed. By increasing the number of cells in the convolutions of the brain coordinating with hearing and seeing, their powers for receiving vibrations of sound and light respectively are augmented in like ratio.

Q. Have you seen any positive results?

A. Some permanent and remarkable cures by the use of reorganized thinking have come under my own personal experience. For example: A partial deafness for 35 years and hearing restored at the age of 62; healing of insanity in one week after the patient had been adjudged hopeless by physicians and mental specialists; a case of moronism since childhood healed by locating the dormant mental faculties and the development of more cell power

Into the Land

By JAMES

THE Mystery of Life and the Unknown is always beckoning to us and calling us on and on. We keep wondering what the future has in store for us.

I have been a hypnotist for as long as I can remember. It has been a natural power with me to make animals or humans obey my will. I am therefore going to relate a very strange and yet true experience I had in the Land of the Unknown or little known of things.

After making the usual passes to bring on the hypnotic state or hypnosis on this particular subject, I find he is in the seventh or, in other words, the last stage of my control over his mind.

Wait! What is that I see? A black spot, the size of a pin-head is appearing on his forehead. It is growing larger. It is larger and larger and becomes the vortex of a black whirlpool. I am whirling, spinning crazily faster, faster and faster toward the center of this black pit. It will swallow me up soon. I have left the floor and am whirling head first into this black abyss. I see a light glowing at the end; it is everlasting, it will never burn out because it is the life of the man himself. It stopped my whirling and I came to my senses. It is the realization of the Great Light of the Unknown that

to Success in Life

By **WILBUR W. HINDLEY**

(Reprint from *The Spokesman Review*)

to receive the thought vibrations which operate in those faculties; the effects of a stroke of paralysis eliminated by raising the thought vibration which dissolved the blood clot.

Q. How do vibrations figure in this?

A. Disease follows in the wake of an abnormally low vibration. Higher vibrations tend to kill or nullify those of a lower order. Cases could be cited, such as curing the criminally insane, pointing the way to business efficiency and child training.

Receiving Stations in Brain

Q. What are the mental receiving stations?

A. As thinking is a metaphysical operation which puts the brain cell machinery in order so as to contact things and conditions in the universal realm upon the various planes of cosmic mind it is vitally important to know something about the five primary mental planes or receiving states with which man is endowed for receiving thoughts and ideas. These mental receiving stations are known as the carnal mind, the conscious, subjective, superconscious and subconscious.

Q. What is the carnal mind's sphere?

A. The carnal mind is the product of

the physical senses and is governed by sensual impressions. From its testimony, we get beliefs, which are not facts; theories and theology which are not truths, and opinions, which reach probable conclusions on various ideas of judgment and fall short of actual knowledge. Many of man's misfortunes are the result of accepting the testimony of the physical senses or carnal mind.

Q. What does the conscious mind do?

A. The conscious mind is the seat of reason and will.

Q. What is the function of the subjective mind?

A. The subjective mind receives inspiration, imagination and dreams. The prophet and inventor operate upon this plane

Q. How does the subconscious mind work?

A. The subconscious mind takes care of the vital processes of the body. It does not reason, but accepts statements impressed upon it. It is the seat of memory and retains and records past events. It nurses all fears which frequently arise into consciousness to terrorize one's soul.

Q. How does the superconscious plane operate?

A. The superconscious plane is the realm of knowledge, truth, wisdom and understanding which comes to man by unfoldment and impartation.

See, Hear With Soul

Q. Do we actually see with the eyes and hear with the ears?

A. It is the soul that sees and hears. The eyes, ears and other senses are the mechanical organs through which this is done.

Scriptures in New Light

Dr. Pittwood was asked to interpret some well-known biblical passages in the light of his studies of mental law.

Q. What did Job mean when he said: "The thing I greatly feared has come upon me."

A. Job was a victim of his fears. His thoughts dwelt upon them. In the end, the conditions he had been fearing all along and worrying about descended upon him.

Q. How do you explain the passage: "As a man thinketh in his heart, so is he."

A. Simply that a man's life is determined by his predominant thinking, that is, his faculties develop along the lines on which he is constantly thinking. Man is the product of his past thinking and acts accordingly.

Devils Mainly Mental

Q. When Jesus Christ spoke of casting out devils, what did he have in mind?

A. He meant the fears, diseases, worries, hoodoos, superstitions and other by-products of wrong thinking.

Q. When Paul spoke of carnal things being temporal and spiritual things eternal, what mental law had he invoked, perhaps unconsciously?

A. The operations of the carnal mind which produces theories and opinions as opposed to the functions of the superconscious and other higher mental planes which unfold facts.

The Bible, according to Dr. Pittwood, is full of more or less ambiguous statements that have confused many devout people which in the light of mental spiritual law are capable of easy and simple interpretation that can leave no doubt. Space, unfortunately, prohibits a further analysis and explanation. *(The End)*

of the Unknown

R. MERRITT

keeps leading men on and on through the ages to a better and clearer understanding of Life.

I aroused my subject and he sat up. I inquired as to the experiences he had while under my control and his mind is a blank as he remembers nothing although his head hurts. Again he is under my influence and I send him on the highways and byways of a land that is little travelled and the least known. I asked him to describe a room that is one hundred miles away (he has never seen it neither has anyone else present) and he gives an accurate description even to the correct

colors of everything. We found this out later, by having a person write, and the answer compared to the description we had written from his words.

Is this a means of travel and sight into another land or possibly another dimension? What do you think? You are in doubt, yes, but you are the same as I. It is possible, who knows.

I will leave you to your own thoughts and hope some day we will all be able to understand more clearly about this great Science, the Science that is still in its infancy, Hypnotism the highest of Higher Sciences.

Advanced Course in Palmistry

By ALICE DENTON JENNINGS

Shapes of Hands--- and Their Meaning



Character Analysis and Vocational Guidance

Chief Characteristics

(Continued from February)

YOU ARE, above all a student, especially a student of mankind. In character you are silent and secretive. You are a deep thinker, careful over little matters, even in the use of words. You are proud with the pride of being different from others. You have a passion for contemplation, idealism, the supernatural. You are fond of literature, poetry, all that is beautiful and inspired with poesy as regards the mind, the soul, the heart. You are a delightful conversationalist, and a most charming and agreeable raconteur.



Philosophic



The Philosophic Hand

IF YOU HAVE A PHILLOSOPHIC HAND—That is, in shape long and angular, with bony fingers, developed joints and long nails, you have what is called a philosophic hand.



Alice Denton Jennings

Short Comings

Having a passion for contemplation, idealism, you are inclined to live outside the real world, ignoring the material interests and practical meaning of life. Living in a dream world of your own, you are likely to mistake dreams for realities. Dwelling in the mind, and a constant rehearsal of events and existing conditions may cause you to lose opportunities.

Suggestions

Learn to think of material things. Suppress a desire for too much meditation. Never attempt to live in a depressing atmosphere or associate with people who are antagonistic. Yours is the peace of the aesthetic. Yours is the domain beyond the borderland of matter, therefore as the tendency to live within yourself makes you contemplative and moody, unless you make a prodigious effort to live up to your own tenets, you are apt to sink into a state of depression bordering on melancholy. Being sensitive and inclined to be suspicious of the motives of others, may keep you from many friendships that you might otherwise enjoy, therefore for your own betterment it is better that you mingle more with people. This applies not only in a business but a social sense.

Affinities and Marriage

Your best mate would be one with the conic hand. That is, the palm of medium size, tapering slightly at the base, the finger tips rounded. The person whose hands are conic, has what amounts to a

talent for appreciation. By his praise and sympathy he often helps others to noteworthy accomplishments, which for lack of patience, energy and concentration, he himself seldom attains to.

Suggestions to Parents and Teachers

A child with a philosophical hand will be inclined to be very studious. It is the hand of a student. Such a child will develop a love for analyzing. Answer all its questions, in as even and simple a manner as possible, as such a one is usually torn between inspiration and analysis, between inspirational art and calculated art, between religious tendencies and a spirit of controversy, which, in its need of independence, tends to create a religion of its own for itself. Such a child will like to be different from other people and will go through all kinds of privations to attain such an end. Such a one will love a sense of mystery in all things. Always cultivate the spirit of fair play in this child. They rarely forget an injury. Guide, but do not try to coerce a child with a philosopher's hand. Be open and frank in your discussions with such a one. Remember that a child with this type of hand is extremely sensitive. Avoid even an appearance of harshness. Be ready with unending sympathy and encouragement for all the positive, aggressive traits that this child exhibits. Discourage brooding and dreaming, not by direct criticism, but by finding something more interesting for the child to do. Early habits of orderliness, punctuality, industry, courage and self-

reliance, will prove of inestimable value later in life. Keep him out of doors as much as possible, and do not let him read too much. Praise him for common sense and help him to develop independence of judgment.

Vocations

Occupations for which you are best fitted and in which you would gain the greatest success, are those of teacher, politician, architect, statistician, diplomat, mathematician, scientist, or any work where laborious detail is required. From this type of hand come some of the greatest theologians, teachers, ministers, scientists, diplomats.

(Continued Next Month)

The Way of Life

HAROLD L. KERR

No riches can'st thou gain securely,
Save but immortal wealth of Mind—
No friends that thou can'st cherish truly
Except by common bond of human kind
Whose blessed weight within Life's balance
Turns all of basest dross to purest gold.
The body dies, but Life and Love live on forever.
Impartial are the graves that hold
All flesh alike, imperious king and tattered beggar,
And that of all who mark the season's swing
From bitter frost and arctic fury
To verdant Spring's rich blossoming.
Thy form and that of all thy towering cities
Dissolved to dead and inert dust and whirled
Across the drear eternal desert spaces
Shall fructify at last another world.
And so shall ebb and flow the tides forever
Of endless Life through-out its upward span
Until its fullness shall be found enshrining
The Perfect Mind within the Perfect Man.

Complete Course in Astrology

By LAURITZ C. LARSON

(Continued from February issue)

THE Zodiac is a circle of space surrounding the earth. It may be imagined as a belt in the heavens about 15 degrees of space wide in which the planets travel. It is the Sun's apparent path, called the ecliptic. The Zodiacal circle is divided into twelve spaces of 30 degrees each called the "Signs of the Zodiac."

The revolution of the Earth around the Sun once a year causes the Sun to appear to pass through each of the twelve signs in about 30 days.

Each "Sign" possesses a certain specific influence of its own that determines the general nature and character of people born into each one of the Signs.

The Ascending or Rising Sign is that Zodiacal Sign on the Eastern Horizon at the minute of birth. It gives the physical makeup and that part of the personality most in evidence in daily contacts with others, modified, of course, by the various planets.

The Rising Sign is not to be confused with the Sign occupied by the Sun at birth.

The Sign on the cusp of each house puts its stamp of influence on the affairs of each house modified by the house and sign position of its ruler. This influence is, however, secondary in strength to the influence of such planets as may occupy a house.

For illustration, we will consider the Sign Taurus on the cusp of the Second House. Venus rules Taurus and this is the natural Second House Sign and has to do with finances. The position of Venus with its aspects from other planets would tell us, the financial fortune. If Mars was in the Second House, in Taurus also, we would have good earning power but an extravagance that might prohibit an accumulation of a competence.

Following is a list of the twelve Zodiacal Signs with their symbols—the symbols should be memorized by the student:

- | | |
|-----------------|-------------|
| 1. Aries, | ♈, Ram |
| 2. Taurus, | ♉, Bull |
| 3. Gemini, | ♊, Twins |
| 4. Cancer, | ♋, Crab |
| 5. Leo, | ♌, Lion |
| 6. Virgo, | ♍, Virgin |
| 7. Libra, | ♎, Balance |
| 8. Scorpio, | ♏, Scorpion |
| 9. Sagittarius, | ♐, Archer |
| 10. Capricorn, | ♑, Goat |
| 11. Aquarius, | ♒, Waterman |
| 12. Pisces, | ♓, Fishes |

These Signs are always in the above order and form the natural horoscope. That is Aries (♈) is the first House

Study Course in Astrology Lesson No. 2

(The Twelve Signs of the Zodiac)

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

Sign, Taurus (♉) the Second, etc. Memorize the numerical order of the Signs also.

The following gives the general influence of each Sign, when rising, modified of course, by the position of the ruler of such Sign and also by such planets as may aspect the exact degree of such rising Sign:

ARIES. The physical peculiarities are: Head and neck long; face angular; cheek bones high; temple broad; chin narrow; eyes gray or brown; hair red, sandy, or dark, often sparse; mouth thin; body slender.

Mental qualities: Ambition, courage, impulse; desire for prominence; enterprise, ingenuity, audacity.

TAURUS. Head and neck short; face broad and somewhat flat; chin strong; eyes large and dark; hair usually dark, sometimes blonde; lips full; body short, sturdy and plump.

Mental qualities: Amorous, passionate, determined; laborious, patient; proud, obstinate.

GEMINI. Head and neck long; forehead broad; chin pointed; eyes expressive; hair light; lips thin; mouth small; nose aquiline; body slender; fingers long.

Mental qualities: Artistic, learned, dexterous in the manual crafts, inventive; curious, subtle, eloquent in speech or writing; much occupied; humane.

CANCER. Head large; neck short; eyes large; nose snub or full; mouth large; body heavy, especially above the waist; hands and feet small; walk labored.

Mental qualities: Changeful roving disposition; ambitions inclined to public life; prudent; sympathetic; imaginative and romantic.

LEO. Face broad and somewhat flat; hair wavy and usually light, inclined to frontal baldness; mouth firm; eyes commanding; shoulders broad; body well formed.

Mental qualities: Faithful, proud, fearless; ambitious, generous, artistic; op-

posed to cliques and secrecy; oblivious to enmity; rich in life and feeling.

VIRGO. Forehead full; shoulders broad; nostrils wide; eyes frank; mouth small; lips full.

Mental qualities: Learned, searching after knowledge, methodical; inclined to art and literature; benevolent; fond of the occult; disposed to collecting in some form or other; very critical and precise.

LIBRA. Head long; features small and regular; teeth good; nose Grecian; mouth and chin well formed; hair fine; body well proportioned, heavy in middle life.

Mental qualities: Genial, kind nature, happy disposition; fond of show and of approbation; just, persuasive, imitative, artistic, neat, and orderly; amorous but fickle.

SCORPIO. Head broad; features aquiline; eyes deep set; brows heavy; nose prominent; lips thin; chin powerful; complexion dark; body small, occasionally heavy.

Mental qualities: Boldness, confidence in self; fond of contest and strifes; sarcastic, wilful, impulsive and determined; of fixed views, subtle mind; not easily imposed upon, but sometimes capable of imposition; frequently a fondness for mystery, or some form of research, occult or chemical shows itself.

SAGITTARIUS. Head long; forehead high and well rounded; eyes dreaming, nose long; lips somewhat full; hair sometimes auburn; body tall, legs long; inclined to stoop.

Mental qualities: Generous, good tempered, just, frank, a firm friend; inclined to philosophy and religion; prophetic, altruistic, ambitious.

CAPRICORN. Head long; forehead high; eyes piercing; nose long; lips thin; chin strong but narrow; body angular; bones large; general air of severity.

Mental qualities: Wilful, strong in purpose; very ambitious; reserved; capricious; quiet and reclusive, but forceful in action, changeful.

AQUARIUS. Head broad; eyes expressive and widely set; complexion good; teeth defective; hair grays early; mouth and chin attractive. This Sign next to Libra, produces the finest types of beauty; vivacious.

Mental qualities: Kind, humane, retiring, patient; fond of literature and science; frequently a good singer or musician; quiet, happy disposition; love for humanizing influences; surroundings and pursuits; very fond of a few people; excellent friends.

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A GHOST IN A LOVE NEST

The Experience An Old Man Remembered for Twenty-five Years

Told to BUENA VISTA STINE

IKE REED, night-watchman for a big department store, had just made his hourly round of inspection. Ten o'clock and all was well! He settled back contentedly in the low easy chair in the little room off the alley. He was soon joined by another watchman employed nearby and the nightly smoke and exchange of views began. The two were cronies. Both were past the half-century mark in age, and, despite the handicap of lack of school education, both had learned many lessons which Time teaches in that most convincing of schools—the school of actual experience!

Tonight Joe carried the evening paper with him. The bold headlines shrieked of another sensational murder. A woman had been willfully and cruelly murdered and by a man who should have been her most natural protector—her husband! Ike Reed was unusually vehement in his denunciation of the murderer.

"The excuse is—that he was crazy drunk!" he stormed. "And I guess he'll expect the law to go easy with him because he warn't in his right mind—and no wise responsible fer what he did to the pore woman! I tell you there's another law that'll take keer of fellers like that! If I was that woman—I'd hant him! Sure's the world—sure's he goes scott free—I'd hant him!"

"Hant him! Bunco!" Joe scoffed, incredulous that Ike should believe such a thing possible. "There never was a hant on earth! That's my opinion!"

"Wa—ll now, I don't know 'bout that. I got a hunch it can be done, that is some times. I sorto' favor the idee that pore souls sent off too quick, for doin' no harm, can come back and sorto' finish up."

"Well Ike Reed! You mean to sit there and tell me you *believe* in hants? You gotta hunch they can come back? Sufferin' catnip, that's rich! Did you ever *see* a hant?" Joe leaned back and laughed uproariously. "If you believe in hants, you're a durn fine watchman, I'll say that!"

"Now listen here, pardner, I ain't scared of no ghost a-hantin' me! Not now-days, no sree! But lem'me give you an earfull, there is ghosts and don't you forget it!" He tapped the folded paper briskly across the arm of his chair as if to drive this fact into Joe's consciousness, and suddenly a look of reminiscence softened his face. He leaned over confidentially and began in a lower tone, "listen—you know I ain't got no use for a drinkin' man. Boot-leggers don't no more interest me than

poison ivy—you know that, don't you? Well long back in 1905 I used to drink considerably. I didn't get drunk very often, but just drank enough to spend my pay check so's I didn't save nothin', or get ahead. I was a miner in the lead and zinc fields around Joplin, Mo. 'Twas just a little mining town then, lots of drinkin' goin' on, saloons and gamblin' houses wide open and doin' well. Of course, there was lots of nice people there, too, lots of 'em. We—ll, I got married to a girl from a good church goin' family in Blendville, or the south end of town that went by that name later. Never did fancy livin' too close to your folks, so we hunted a house in the north end of town. Rents weren't much, you can bet, them days, but neither was wages, so we looked around for quite a spell."

"Finally we thought a guardian angel was ahoverin' over us, 'cause we found a little three room place on North Moffet that we got for durn near nuthin'. It had a big lot all grown with weeds, but lots of flowers were still strugglin' through where somebody had had a right smart garden. Irmie was crazy about the place; 'twas a little long house, each room right back of the others, and an outside door to every room."

"Well she bought all the flowered goods in town, I guess, 'cause she dolled that place up for fair. Nailed boxes together and made little bureaus and seats and things. It sure was purty. She called it our 'little love nest.' The only thing—in the center room there was a big dark stain of some kind in the floor. Irmie scrubbed right smart and couldn't get it up, so we bought a carpet and used that for the sittin' room, and moved the bed in the front. Every day she'd bring in flowers and have the house full of sweet smells and it sure was cheerful. Them first weeks was paradise! But! Purty soon somethin' begin to work on Irmie—she got as nervous as a cat. She'd jump if I come up to her, sudden like. She didn't eat good and she wasn't so crazy about the house and all. I couldn't get her to tell me what the matter was but I thought I could guess. We'd been married about three months and a course I thought we'd be buying some bibs and such like, but no, 'twasn't that!"

"Well—one night I got it out of her. It was raining pitch forks and nigger babies, and she laid in my arms and cried it out. Seems like she imagined *somebody* was in that house with her all the time. Couldn't see 'em, just feel 'em! Just one person and she thought it was a

woman. She'd be a cookin' in the kitchen and she'd feel her there alookin' on! She'd turn around and expect to see her, but no, she'd be gone. Then she'd go in that front bedroom and start makin' the bed. That other woman 'ud go over on the other side of the bed and 'ud be a helpin', or it 'ud seem like it to Irmie." Ike stopped to relight his pipe and took a puff or two. The smile had long since left Joe's face and he sat absorbed in this tale of twenty-five years ago.

"We—ll she got pale; she got thin! I reasoned with her. I even offered to move, at first, but I didn't see no sense in it, cheap rent and all like we had and fixed up so cozy. I was plumb full of red blood them days and I got to imaginin' Irmie was gittin' a little off and it worried me. I took to drinkin' a little agin. Purty soon, I got just plain aggravated with her. She got to beggin' to move, but I thought she'd have her fool notions anywhere we'd go, so I wouldn't do it. Well, sir, she got so thin you coulda seen through her, durn near, before I had my little lesson."

"One night the pump down at the mill went bad and I had to stay late and help fix it. Must a been ten o'clock when I got home and I was tired, and my overalls was wet clean through in places. There'd been considerable liquor out there, my buddy brung it, and I got pretty well lit up, I guess. Anyway when I got home, I didn't see no light in the house, which was durn funny if Irmie was there, and scared stiff like she'd be. I walked up and the door to that middle room, the sittin' room, was open a little. That was funny, too. The moonlight fell in good and full when I opened it on up and I saw Irmie, or thought I did, leaning over the little table in the middle. She looked purty fat and had on a light dress with big black dots in it, but I didn't pay no 'tention. I just went on thro' to put my bucket in the kitchen, and I hollered back to ask her where in the thunder the lamp was. She didn't answer. I came stomping back in and she wasn't there. Well I guessed she'd took her grouch to bed and I lit the lamp on the sittin' room table. . . . I was just drunk enough that I decided we was going to have it out about that scared stuff! If a man couldn't get a civil answer when he come in late!—I got to the bedroom door, and I saw that same durn woman in the speckled dress a kneelin' by the bed. The moonlight fell right on her face through the window, and *she wasn't Irmie!* Her

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THE HAUNTED CAR

By GERTRUDE FRANTZ

A True Story Vouched for by the Author

I WAS impatiently angry over having the measles at the age of eighteen. It was trying, especially since we had such interesting new neighbors move in next door. They were Mr. and Mrs. Lawton, very distinguished looking, rather elderly people; a son who was the new young doctor at Height's hospital and a daughter who was supposed to be about my age. Father, being the editor of the Herald, learned about them through one of his reporters and, of course, told us all he heard.

The Lawtons had what brother Jack very flippantly called "an open faced garage." The truth of the matter was that the former occupants of the place had never replaced the doors after a careless truck driver had wrecked them. The present owners seemed satisfied to use the garage as it was, so we could plainly see the yellow and black sport roadster that stood on the cement floor. I greatly admired it. I suppose because I had so long wanted a car of my own and this nifty little model completely captured my fancy.

"But why the dickens," said Jack, "don't they use it?" Jack did not like our somber colored sedan, "It's as big as the ark and about as unhandy," he complained.

"But they do use it, Jack, I've often seen the girl climb in it."

"If you have ever seen that car on the roadway you're the only one who has," was his reply.

I had to admit the truth of that statement. While I had often seen the girl sitting in the car or going from the house to the garage, something always attracted my attention elsewhere before she could drive it out. Anyway one does not like to spy on one's neighbors.

"Well, Sis, you're almost well. It won't be long until you can go over to call on the Lawtons. What does the girl look like? Is she by any chance—pretty?"

I had to laugh at Jack. He had the reputation of being girl crazy, but that was not quite true. He was fond of pretty girls and they liked him, too.

"Yes, Jack, she's pretty, but I judge she is older than you are. She looks to be in the middle twenties."

"Oh, no, Sis. You must be mistaken. Ed told Father that she was dark and just about your size and age."

"Well, surely this horrid case of measles has not made me see quite that crooked. I tell you, Jack, she's light, not dark. And she is smaller than I am. Her clothes are exquisite and I'm dying to know her."

I picked up a light wrap and went out on the porch in the sunshine. Just as I did so, I saw the charming creature we had been talking about. She was going down the driveway to the garage. She was bare headed and her short hair curled in golden ringlets all over her head. She wore a dress of thin, dark material. The light breeze folded it close about her, revealing a lovely figure, too mature, however for a girl in her 'teens. I made up my mind to stay where I was and smile with a neighborly nod as she drove by. Just then Jack called me. I knew she must have heard him so I stepped back into the house.

At noon when Father came home to lunch he said:

"Well, Janey, I have a surprise for you."

"Oh, I know what it is. It's a new tennis racket. You heard me tell Mother I wanted one."

"No, it's something you want more than a tennis racket. Come out and see it. I'll guarantee it a sure cure for measles."

We all went out the front way and there by the curb stood a beautiful yellow and black roadster. My heart gave a thump and then stood still. I had not expected this.

"Oh Daddy, how perfectly wonderful."

Just then the young doctor stepped off the Lawton porch and came up to us.

"Hi there, Doctor," said Daddy, "meet my wife, Mrs. Thorne and the kids, Jack and Janey."

Mother and Jack shook hands with him and I spoke pleasantly. He was tall, very dark and quite handsome. But there was something about him that I did not like. Something about his expression and the movements of his body seemed distasteful to me. As he moved to open the door of the car he reminded me of a long thin cat. I had the feeling that if his clothes were to fall off he would not be naked but that his body would be covered with black silky hair. He held out his hand as if to help me in, but I stepped back.

"Come Janey," said Father, "you'll have to thank this young man for your good fortune. He came to the office this morning and wanted to advertise his car for sale in my paper. He put it at such a bargain that I snapped it up myself before it could get into print. Eh, Doctor."

"That about states the case Mr. Thorne. It is yours for the amount stated. That is, of course, if the young lady likes the machine."

"Oh, she'll like it all right. Get in Janey and drive around the block while

I finish the transaction with the Doctor."

I was delighted with the immediate response of the engine. As the car moved smoothly down the street I settled back comfortably into the cushions and a most exquisite perfume filled the air about me. It struck me as odd, rather effeminate, that a man should use perfume for his car. On second thought I knew it must have been his sister, and just like that dainty creature it would be to use an expensive scent. Then—a shadow cast itself at my side. I turned my head and there she was! The beautiful girl I had seen on the driveway was sitting beside me! I was frightened and I shivered so that my foot shook on the accelerator. Yes—she was there and she had not been there when I started! I lost control of the car for a moment from the effect of my nerves. It must have been nerves because I looked again and found myself alone. But was I? I distinctly felt the warmth of a presence I could no longer see. If this was the after effects of the measles I wished they would hurry and be gone. As I turned the corner I could see Mother waiting for me.

"Why Janey, what is the matter?" she asked as I stopped at the curb. "You're as white as a sheet."

Indeed, I was trembling so that she had to help me up the steps and into the living room.

"Father, we should not have let her go, she is not strong yet."

"Tut, tut, Mother, she's all right."

Just, then I fainted. When I came to I was on the couch and Dr. Lawton was standing over me. His lips were stretched back in a leering expression, showing his sharp white teeth. I hated him.

"Be still," he commanded, "not one word."

Then Mother came into the room with a bowl of water and began bathing my face. Father rushed down the stairs with a glass of wine he wanted me to drink. But I couldn't take it. I did not want anything but to be left alone to think this matter out for myself. Dr. Lawton need not have been concerned. I did not intend to worry mother with a tale of a ghost in the car. And as for Father, he would not have believed it. But I knew that Dr. Lawton knew; and he knew that I knew. But why did he want me to keep still? What was he afraid of? For he was afraid!

Late that afternoon Cecelia Lawton came over to see me. She had dark hair and eyes like myself and was large for her age, which was seventeen. So, my

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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 conclusion of the story and the summary of the scientific minds on the dual questions of the mind.

(Continued from February Issue)

COMMENCED work on the story that very evening. Andre telephoned about seven o'clock, but I told him I was busy and could not see him. I felt a sudden disgust with him. There was keen disappointment in his voice as he muttered "good-bye" while hanging up the receiver. I decided to finish the matter right then and there. I disliked to hurt his feelings, but there was no other way out of it. I would write him a letter stating that I had changed my mind in regard to our marriage, and at the same time return his ring. That seemed the best and easiest way out of the difficulty. I did not think he would feel very bad about it. The scientist's words had caused a tremendous awakening within me.

True love on my part at least had not entered into the matter. I wrote him a short letter, enclosing his ring, and mailed it that same evening. Then I went to work revising the ending of my story, occupying myself until quite late in the night.

In the morning I cashed the check without the slightest trouble, and after redeeming my watch I returned home and finished writing the new ending to my life story.

That evening Vivian finished the typing

The Curse

The Amazing Story of Adele le Deu

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

turned and left abruptly, disappointment showing on his handsome face.

I felt truly sorry for him, but I did not love him, of that I was most sure, and when the moment of parting came I had not felt the slightest desire to continue my acquaintance with him. I would not have the slightest regret if he should go out of my life forever.

THE SOCIAL UPHEAVAL

The discovery of love's compound nature had been published in somewhat scientific language by several advanced thought magazines, but the general public unlearned in the technical terms of logic and chemistry gained no clear idea of its significance.

One enterprising reporter of a metropolitan daily wrote a column of popular comment on the discovery, but the editor realizing that it would be a free advertisement for the practitioner of subjective sociology, cut down the column write-up to a few obscure comments.

Other discoveries of man's subjective nature had been brought forward in recent years and had proved so disconcerting that the general "conspiracy of silence" was invoked against them.

The writings of Thomson Jay Hudson had given a new impetus to the study of mind and mysticism. Hudson, then a United States Patent Office examiner, had written several books portraying in a new way the nature of the laws and processes of man's mental make-up, which he relatively resolved into two different states, or divisions, specifically termed the objective mind and the subjective mind. His books being written in the dualistic language of mysticism, instead of the monistic language of science and Truth, were widely read and debated by the adherers of many cults and creeds. Few, even among advanced thinkers, realized that Hudson's writings were a mortal thrust into the very heart of orthodoxy.

Hudson had portrayed in no uncertain terms, and had substantiated the fact, that the subjective mind of man and of nature is deficient in the power of inductive reasoning, being dependent for its conclusions upon deductive reasoning alone. This fact did not at first appear disconcerting, for Hudson, either betrayed by his own subjective mind, or being naturally deficient in a correct concept of infinite time, argued that while the power of deductive reasoning of the subjective mind multi-

of the manuscript for me and I actually forced a monetary payment upon her, and told her I would feel real hurt should she refuse it. It was still early, only a little after eight, and suddenly there came a knock on the door. Andre had called and I went to the living room to see him. I would much rather have avoided the interview, but courtesy compelled me to talk to him.

"Adele, what in the world is the matter?" was his greeting, "I received your cold letter and ring this afternoon, and felt at a loss to understand what I could have done to have offended you."

"You have done nothing to offend me," I replied calmly, "I have simply changed my mind."

"But my dear girl you will starve to death, one cannot forever live on credit," he said feelingly.

"I am not living on credit," I replied, "I have received some advance payment for a story of my life, and I feel quite certain of success."

"Pshaw," he said in depreciation, "The success of a writer is one day a feast, and the next day a fast. Are you sure that you could not change your mind?"

"Positively," I replied, "I am extremely sorry to disappoint you, Andre."

"But you told me that you loved me," he said with a show of feeling that pained me.

"I was so homesick," I answered, "and so discouraged the first night I met you here that I mistook my natural response to your enthusiasm and kindness for love, but now I am quite sure that I do not love you nor anyone else. I only wish to continue my career, and that is what I desire to live for in the future."

"Well," said Andre with sincere regret in his words, "I wish you success."

He proffered his hand and I gave it a cordial clasp as one friend to another. He

of Cain*

Told in Her Own Words

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plied by infinity would be Omniscience, the inductive reasoning faculty of the objective mind multiplied by infinity would only result in an Infinite Inquirer—not carrying the argument to the legitimate conclusion that an Infinite Inquirer would also become Omniscient in an infinite time.

Hudson, clinging tenaciously to dualism, in affirming that the subjective mind is, while erroneously denying that the objective mind can be, an element of Omniscience, so obscured the fact that the subjective mind is defective, in that it lacks the power of inductive reasoning, that this defection was at first not noted as a reflection on man's conception of a so-called "Supreme" Being, which Hudson had identified with the subjective mind.

It being a self-evident fact that the subjective mind can only evolve laws, but not the Truths or premises from which laws are established, it became evident to the true thinker that Hudson had made of the so-called "Supreme" being a back-seat driver laying down the law to man and thus stultifying man's intelligence. Even in the orthodox minds the confused and half-truth perceptions caused a wave of doubt to arise and overwhelm long-held dikes of dualism. Gradually the Absolute Truth began to penetrate the mind of many advanced thinkers, causing great dismay as their once cherished cradle-faiths dissolved into nothingness.

Man had for ages been paying homage and tribute to a Law Giver; now mankind began making obeisance to a Truth Giver. An intermediate stage began with the reign of Anarchy, the absence of Law, until Truth, or True Intelligence, could be enthroned, which evidently could only be a gradual, not an instantaneous, process.

In the history of recent years this process is recorded in detail.

A few high points stand out. The panic of 1907. The growing distrust among the nations. The war beginning 1914. The Sovietizing of Russia and the revolt there against orthodox religion. Unconstitutional constitutional amendments. Law in its struggle for existence degenerating into fanaticism. An increase of so-called crime and a concomitant corruption of the judiciary. Unemployment, depression, the dole. The overthrow of governments and political parties. The hoarding of money and valuables. The half-concealed sex war. Disasters arising from Nature itself, tornadoes, flood, drought, and the extremes of heat and cold. Utter human

Fiction based upon actual Experience and Scientific Facts.

heartlessness in the indifference to human life—multitudes starving amidst plenty. Increased brutality in prisons and asylums. A madness for travel and speed with tens of thousands of lives crushed out in preventable accidents. Revolutions, wars and rumors of wars. Then a few individuals withdrawing from the masses to think. A few others still fiercely driving trying to check the mad stampede of humanity into the gulf. Watch towers on the hills as it were, signalling each other alternately anguish and hope. Then at last signalling the coming of the end of Law—and its concomitant terrorism; the beginning again of the reign of the Ancient of Days—The Eternal Infinite All—THEIA—Truth—True Intelligence.

Among the so-called Christians there was a vain straining at a gnat of scriptural prophecy fulfillment. With the advent of the airplane man arose from the relatively dead earth and entered into Heaven—the air world. And verily the son of man was soon seen coming with power and great glory in the heavens. But the enemy did also likewise with their enchantments; they copied the high powered heavenly chariot of the son of man and dropped bombs and hot shot on their still amphibious fellows. Nor were the Mohammedans without signs of prophecy fulfillment, some of which were to be the speaking of beasts and inanimate things. Surely the phonograph and the telephone are inanimate things, and Maurice Maeterlinck in a remarkable book, "The Unknown Guest," now suppressed or out of print, recounted his personal experiences with the linguistic ability of the German Ebberfield horses and the talking dog of Mannheim. When the true sun of man refused to change the even tenor of its ways and rise from the direction predicted by Mohammed, were his followers non-plussed? Not so you would notice it. Taking as it were a leaf out of their rival's book, and to the chagrin of Pastor Russell and the hypocritical exponents of apocalypse fulfillment, a learned Moham-

medan disciple, Dr. Sadiq, came to Chicago, and lo and behold, the Mohammedan scripture was fulfilled to the letter, and the long-protphesied "Moslem Sunrise" took place in the "West"!

In modern mental fields battles were lost and won. After years of delay the Supreme Court of New York state declared the practice of so-called Christian Science to be lawful, reversing also the lower courts in deciding that a dietician in writing menus for health lawfully could not be considered practicing medicine without a license. The Chiropractors went to jail in lieu of paying fines three-quarters of which would have gone to enrich the coffers of the Medical Trust. Women handcuffed themselves to the King's gate, threw the keys away and shouted, "Votes for women," until the discomfited "bob-bies" could file off their shackles and bear the rebels away to durance vile—and the rebels won. Spiritualism took its place among legally recognized religions. New Thought and other cults came into existence and received abundant support from the fertile mental fields of doubt and dissatisfaction. Nor did the very elect of orthodoxy escape the turmoil. Dissensions, trials and ex-communications for heresy were common. To cap the climax an Austrian professor revived a compound of ancient Edenic and Greek myths with a pseudo-scientific name from which was evolved a camouflaged system of fortune telling to compete with the thunder of the prophet and to add enormously to the sales of dream books.

And while the history here recounted does not all appear in the censored text books of our institutions of so-called learning, nevertheless, it is faithfully recorded in the archives of the initiated.

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(Continued on Page 25)

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SIXTY YEARS AGO

Gerald Massey on Spiritualism

(Reprinted from *The Two Worlds*)

THE SUBJOINED was written by Gerald Massey in 1871, but has point and purpose today:

I cannot help laughing to myself at times as I think of what this much-maligned and despised Spiritualism is about to accomplish. How little they dream of the new dawn that is coming up the sky! Nay, it is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces.

They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads, of the dawn of a day that is not theirs; blind to the splendour of its coming, deaf to the birds of light that are up and singing, and senseless to this amazing apparition of God Himself—who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of him which have been so unfaithful and untrue.

What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom. If they could but comprehend what Spiritualism is going to do for real faith, instead of shouting for the fire-engines to come and put out this new dawn, they would embrace us and aid us all they could. For, see—just when scientific research is getting too much for the old creeds—When we have discovered the secret of life in protoplasm and are on the point of finding the mechanical equivalent of consciousness, just when we have discovered that force comes from the visible side of phenomena and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive the farther off recedes the supposed heart-beat of the eternal life; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full length, found our long-lost grandfather of earth in the fields or forests or floods of the fore-world—in breaks this revelation from the unknown and, as they assumed, unknowable. Just

when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have our "Hume" answered by the other (Home), and the impossibility of a thing does not prevent its happening. The whole realm of mystery is once more thrown wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight against them.

This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a positive philosophy such as will speedily eclipse that of Comte, for we know it is in life as it is in language—Spiritual means Real.

Instead of the other world remaining dim and hopelessly afar off—a possibility to some; a doubt to others, a perplexity to many, and an abstraction to most, it will be a living verity, visible to many, audible to more, present with and operant through all. Now, this enables us to stand at starting where others hope to attain in the end. Science tells us that the time will come when our sun must decay and be no longer the light and life of its own brood of worlds. As a consequence, our world will no longer bring forth life in the present physical forms. On our side we see that in the meantime the earthly is putting on immortality—the material world is gradually assuming its spiritual form and its crown of life that fadeth not away—the world of matter will have brought forth its world of mind. Thus we can see how the prophecy shall be fulfilled and the heavens rolled together as a scroll, even as the author's manuscript may be when his thought has passed into print to take living embodiment in other minds, and there shall be a new heaven and a new earth.

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NO TWO ALIKE

By MARY ADAMS

ANOTHER ARTICLE SUPPLEMENTING "NUMEROLOGY IS PRACTICAL"

NUMEROLOGY teaches optimism. Disasters, losses, misfortunes are to be overcome—not yielded to. Numerology gives the two-fisted fighting spirit a real and practical weapon with which to combat adverse influences. It warns the person who "lies down on the job" of what is likely to happen to him; and it also shows what will happen if you live in the low or reverse side of your vibrations, instead of in the high or positive side.

Numbers in themselves are not evil—although some people seem to think that they are. Even the most powerful poisons found on this earth are transformed by wise chemists into helpful drugs and medicines. Numbers are guide posts pointing in the right direction, which we should be wise enough to follow. They are like barometers, thermometers, safety-valves, etc., which the wise man examines and plans his actions in accordance with the information he receives. I repeat—no number in itself has an evil influence; but any vibration can be distorted to bring about evil results.

Take "4" for example. Some will tell you that this number indicates disaster and all sorts of evils. So it may on its morbid, reverse or low side. But when used and understood rightly "4" is the logical, reasoning number. It shows that the true "4" is "on the square"; that he is practical; works well with his hands (mechanical) or with his brain (mathematical); that he has a resourceful and energetic mind. It is the number that denotes work under direction of the will which results in things accomplished. The greatest danger of a "4" is that he may become selfish because he looks within himself and not without. His interest centers in himself and not in others. He functions through system, and organization.

Yet do not overlook the fact that 4 may be the reverse side of 22. In that case, if a person with a 22 vibration does not live up to its great power, he reverts to a 4 and finds himself in a limited environment; held to a routine existence when he really should be doing big things in a wide field of activity. You remember that 22 is a super number and gives extra and masterful power to the other numbers with which it is associated. All of which leads up to the fact that all 4's are not alike. Neither are the 3's, 7's, 8's 1's, etc.

Take for example a man who is born on January 10, 1892 (1-1-2 = 4), or another born on June 2, 1895 (6-2-5 = 4). Or still another born on November 11, 1917

(11-11-9 = 4 or reduced, 2-2-9 = 4). Do you think that they would be alike? Indeed, no. Undoubtedly all would have good reasoning powers and be able to handle details and submit to a certain amount of routine.

Let us examine the vibrations that make up the Birth Path of the first man, 1-1-2 = 4. He might be a diplomat and possess original and unique ways of handling difficult inter-national problems. He would have both a daring, pioneer instinct and the tact and diplomacy to obtain what he wants.

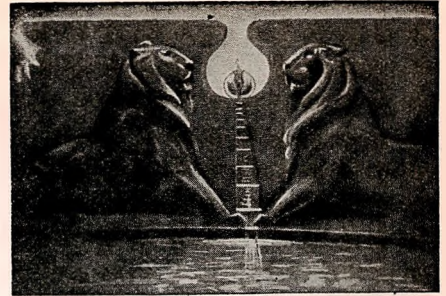
The next man, 6-2-5 = 4, shows the friendly, advisory 6; the co-operative 2; the versatile, restless 5, all together making the logical, painstaking 4, able to handle routine and details. What would he be? He might be an architect, a good character analyst, a teacher of some subject such as mathematics or chemistry, or logic.

The third man, 11-11-9 = 4, could scarcely help being a musician, a poet, a minister, an inspirational writer, a librarian or investigator of some romantic and elevated subject. This man could not be an accountant or a mechanic to work with his hands and get them all dirty and bruised. If he worked with his hands it would be in manipulating some musical instrument, which requires great mechanical skill and hours of practice—the organ, piano, violin, etc.

And so it goes. There are countless (literally countless to the average person) combinations of numbers that make 4, and each one has its own individuality. Let some industrious, clever, mathematical "4" figure them out and give us the result. Of course, there is an exact number, but it will be in the hundreds. Then added to these variations are the vibrations of the person's name—which are literally infinite. Now consider that there are 9 digits—each with its hundreds of combinations which in turn are combined with the infinite possibilities of proper names. Does your head whirl?

What can the Numerologist or Character Analyst do about it? Simply remember that all 4's are not alike. Individuality is universal. The botanist tells us that on a single tree, no two leaves are exactly alike. We all know that in the limitless combinations of noses, eyes, mouths, chins, complexions no two persons look exactly alike. So, while there are classifications, based on the various digits and letters, don't try to build a

(Continued on Page 30)



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H.G.A., Calif.—Neither name nor signature is in harmony with your Birth Path. Use your middle name and omit your first name. You are artistic, literary, musical and can handle details and routine.

L.C.N., Calif.—Sign your name L. C. N.—. You are in exactly the right line of work.

D.B., Mont.—You are not the money-making type and you lack self-confidence and find it difficult to take orders from others. Try to get into something for yourself—you should work alone, if possible.

H.D., Calif.—Use Hulda J. D— or H. J. D—. You have just been through a time marked for loss and sorrow. Now is the time to start fresh in some position connected with welfare work, or where you can help others.

S.F.L., Pa.—Use your full name and go ahead and set the world on fire. You have the ability to do just that. You are super artistic, probably musical or a poet. Inspiration and rhythm belong to you.

D.J.M., Ill.—Both your name and Birth Path have super power. You have artistic and literary ability, but you don't "stick" at things. You do not use the power you have and that is why you are in a "rut."

S.A., Calif.—Use the initial H. or else spell your name Sophie in order to make it harmonious with your Birth Path.

F.C.H., Calif.—Drop your first initial. Barriers should not stop you. You can overcome any difficulty if you don't "lie down on the job."

J.O.Y., Ohio—Your signature is excellent. You have originality and executive ability. Both money and success should come to you.

I.E.A., Can.—Yes. You are artistic with executive ability and a clear brain. Use Ida E. A—.

S.J.C.L., Pa.—Your original name is all right but your signature is not. Use Sarah J. C. L.— or merely your first and last names. You are artistic.

R.C., Wis.—Your original name vibrates to super "IP"—isn't that high enough? If you add any initial, use "H"—not "W".

G.R., Wash.—In using your husband's name you are using what does not belong to you. In addition, it is—for you—all out of harmony. Use Grace J. R—.

W.R., Calif.—Keep on with your studies, but for the next year take any kind of work you can get.

E.N.K., Texas—You should be very efficient in handling details and routine. Your name is out of harmony. Use merely your first and last names for perfect harmony.

T.D., D.C.—You should spell your first name Theresa. You will probably do well as a singer. You have originality and independence.

M.H.B., Ill.—Your signature is excellent; you could also use Max H. B—. You are introspective, hard to understand.

R.G.A., Can.—Any work which keeps you in touch with the public in a wide field of action will be good for you. Your full name is excellent, always use it, or else the signature you signed to your letter.

M.E.A., Ohio—You have unusual powers—are you using them? Your name is good. Use Mary E. A— as a signature. Use your abilities to help others in some friendly line.

A.K.S., Ga.—Use your own name, not your husband's as a signature. Keep before the public. Annie K. S—would be better than the signature you signed to your letter.

E.B.R., Texas—Keep in touch with the public in a wide field and sign your name Eula B. R— although your full name will do, if you greatly prefer it.

S.R., Texas—You can excel in routine and details, but you should use the initial N for harmony. You will do better in the business world.

F.J.W., Ohio—You sent your signature, not your full name. It is not in harmony with your Birth Path. Use F. J. or merely Fred. Whatever you do—be friendly.

F.M.G., Calif.—Strange to say your husband's name (George H.) is better than your own. Use it whenever etiquette permits; at other times use your first name with the initial M.

B.A., Calif.—Use Billie A. or Wilma without any initial. Your vibrations are very strong. You are very fond of your home and friends; systematic, with a keen brain.

E.K., N.Y.—Use your own name, not your husband's. You can do many different things and enjoy variety and change, yet you are fond of your home.

J.C., Can.—Your Destiny number is low; use the initial F. Your nature is more artistic than that of a hard-headed business man. Try to be more "hard-boiled."

C.L.B., Ariz.—Clare L. is fair; the other name is more commercial than literary. Clare Wood is a good pen name. Carmel L. is also good.

W.H., Calif.—You have an independent, pioneer spirit. Your present signature is good and full of power.

M.M.M., N.Y.—Your present name is not at all good. Use Wilhelmina, either with or without M. You are the parent-teacher type, friendly and helpful.

A.G.H., Calif.—Your present name and signature are both good. You have conservative and friendly business talents.

P.C.H., Ark.—Sign your name Paul C. H—. You are not the business type of man. Try to find some scientific or professional work where buying and selling is not needed.

C.A.W., Ill.—Your full name is good, also Emma A. W—. You are domestic and fond of music. Use your own name, not your husband's.

T.R.J., Mich.—Use first and middle names or else T. R. J—. You are very methodical and can handle many details and routine.

R.F.M., Ga.—Your signature is not good, neither is your name. You are the parent-teacher type; or could be in some conservative business. The simplest change I can suggest is to sign your name Richard N. M—.

I.V.B., Mont.—Your name has held you down like a ten-ton weight. Call yourself Virginia and get happy. You have selling ability.

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.

DAILY GUIDE FOR MARCH 1932
(Time when given is Chicago Standard Time)

March is a tremendously active month with many startling changes. Market traders will have to have all of their senses alert to watch the quick changes of trend. Since the Markets have such an important influence upon the return to prosperity it does not seem out of place to mention here something of conditions affecting them.

It does not seem probable that there can be any definite stabilization of Market conditions until Jupiter starts forward again on April 9th. In the meantime, we are going to see wide fluctuations and traders should particularly watch March 1, 5, 10, 15, 17, 19, 24 and 26th. There are influences culminating on these dates that will sway the markets and change the trend.

March 1st to 5th looks "bullish." Better take profit on 4th. Looks like the 15th is another "top" although it could hold up including 17th. Saturday the 19th looks "low." Buy for a profit on Monday. Better stay on "side-lines" Tuesday, the 22nd, as very tricky. If low at the close, buy for a profit on Wednesday's opening. Wednesday the 23rd is another deceptive day after the first few minutes of trading. Await reactions. If a low spot on Thursday, the 24th, buy for a profit Saturday the 26th and reverse for lower prices in week to follow.

March 1. A very active day. Particularly good after 4:37 P. M. for mental activity. Be cautious in contacts with the opposite sex during the noon hour.

2. Another very active day, but full of impulse. Hold your temper to 8:37 A. M. and again at 3:13 P. M. Look out for deception in the afternoon to 4:20 P. M. Better not see your girl until after 7 P. M. After that fine. A "great" evening for study along scientific lines.
3. A very deceptive day. Mind your own business and for goodness sake do not make any questionable dates; and girls, do not go out alone after dark. Read the newspaper headlines Friday.
4. Depressing to 10:10 A. M. Do not gamble today. Carry on routine work only. Take your dinner at home and stay there.
5. After the last two days this day is like the calm after a storm. Act accordingly but hold your temper about 10 P. M. Hope you took your profit yesterday.

6. For a Sunday, this is sure a "tough" day. Better leave the car in the garage, be polite to everyone and catch up on your reading.
7. It is a good thing yesterday was Sunday or some of us would have lost our jobs. As it is, Monday is another day and a fine one. Tighten your belt and go after your affairs since the stars are with you.
8. Another fine day but do not ask for a raise between 12 and 1 P. M. Work hard all morning, lunch between 12 and 1 and then push your affairs hard all afternoon.
9. Very good to 10 A. M., but after that hasty, impulsive and quarrelsome to 4:23 P. M. Another evening to take dinner at home and stay there.
10. A very good day but hold your temper about 10:23 A. M. Early evening to 8:45 P. M. is very depressing and disappointing. After that, fine.
11. Another very good day. Ask for that raise about 10:25 A. M. Do not gamble in the evening; in fact it would be a good evening to stay at home.
12. Not such a bad day, but be cautious in correspondence and contracts to 10:45 A. M. The evening is deceptive; neither make nor accept promises about 10 P. M. as they probably will not be kept.
13. Not so bad for a Sunday but not so good either. Better go to church this evening and you'll hear something good for you.
14. We are all right today until we get to work, that is if you start work at 9 A. M. After that and to 11:17 A. M. look out for trouble. Somewhat depressing about 3:40 P. M. The evening is fairly good.
15. This is a pretty "tough" day, quarrelsome and accidental. Better put off important business excepting to take your profit today if you went "long" a few days ago. The papers have probably been full of extraordinary news the last few days. Might even be war talk abroad.
16. Look out for contracts and correspondence today. Better read everything twice. Avoid sharp, stinging remarks. Grain market should go strong today.
17. Watch for a reversal of trend in markets after early trading. Be cautious of accidents about 3:27 P. M. and do not quarrel. The evening is fairly good in the early hours but get home to bed before midnight.
18. Not a good day for important affairs;

(Continued on Page 22)

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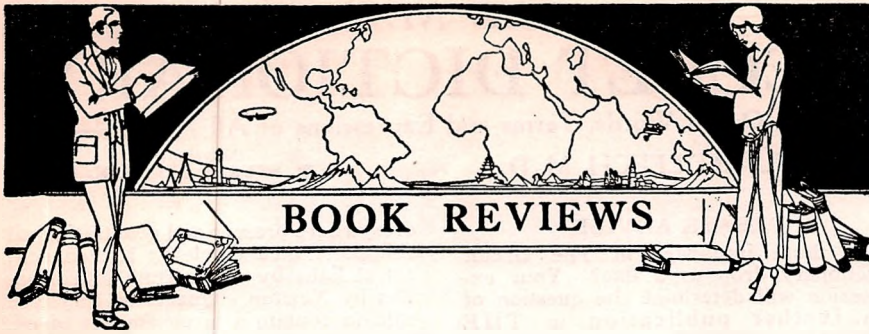
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Astrological Daily Guide—(Continued from Page 21)

- carry on only routine matters. Do not see your girl before 8 P. M. Balance of evening to 11:15 P. M. is very good.
19. This is the best day we have had in a long time. Do all the important things that can be crowded in because the stars are with you. Do not, however, buy into the market. You should have taken a "long" side profit Tuesday the 15th.
 20. Another Sunday and so full of mixed influence that we can only advise caution until after 5 P. M. From then on, fine for all affairs of this day.
 21. This is a pretty "tough" Monday to start the week with particularly to 12:30 P. M. "Hold everything" is good advice. After that push everything for all you are worth. Take your profit before 12:30 if you went "long" Saturday.
 22. My what a mixed day we have here. Take a seat on the "side line" and await developments before making any commitments. Be cautious in correspondence and contracts.
 23. This day is full of deceptive influences and to 9:20 A. M. is impulsive and quarrelsome. After that to 12 noon, do not write any letters or sign papers without being sure of what you are doing. Balance of day much better.
 24. You are going to feel very depressed up to 8 A. M. and you'll have an impulse to say something sharp about 4 P. M., but the general undertone of the whole day is very fine for all matters.
 25. Look out for the opposite sex up to 10 A. M. and stay out of the boss's way at 11:45 A. M. After that, good ahead, with the energy the day is giving you.
 26. This is a sort of a "sad" day up to 11:45 A. M. and deceptive to 2 P. M. Watch your correspondence at the close of the day and do not let it go out "dictated but not read." The evening is very good for all social affairs. Watch for a turn of trend in markets at 11:45 A. M. Take your "long" profit today.
 27. For a Sunday this starts out fine and carries on so to about 11:30 A. M. After that to 7 P. M. "stop, look and listen." A fine evening up to 9:30 P. M. But then you'd better go home and stay there or you are going to get into trouble.
 28. Here we have another peaceful Monday to start the week with. Just be careful of the opposite sex about 8:45 P. M. That is all.
 29. Another uneventful day. However, look out for deception in the air to 8:35 A. M.
 30. We start the day to 8:20 A. M. with good constructive energy and then we meet disappointment and depression to 7:30 P. M. After that the evening is good.
 31. The last day of the month and not so bad. Well it should be tame considering how it started and what we have had during the month. Don't lose your temper at 12:30 P. M. and don't cry at 6 P. M. Otherwise O.K. for a good evening.



BOOK REVIEWS

REMINISCENCES OF H. P. BLAVATSKY—By Bertram Keightley. Publ. by Theosophical Publ. House, Adar, India. Cloth cover \$.75. The author's personal acquaintance with Madam Blavatsky makes this little book very precious to lovers of her work.

AURA. KILNER SCREENS—By H. Boddington (edited by David Gow) Handbook \$4. Publ. by the London Psychic Education Centre, London, Eng. Paper Cover \$.50. Fully Illus. Contains a wealth of knowledge which is found in no other book on the subjects of the Aura, Psychism, Ectoplasm, Mediumship in general and Hypnotism.

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THE BIBLE ON TEMPERANCE (AGAINST PROHIBITION)—By J. T. Ragsdale, Sr. Publ. by Christopher Publ. House, Boston, Mass. Cloth \$1.75. The author dedicates this volume to the folly of prohibition and to all liberty loving American freemen and Christian women. Every prohibitionist and every citizen halting in his opinion of the benefits of prohibition, should study this book and weigh the nuggets of gold found therein.

PERSONAL HYGIENE—By Shri Yogendra. Publ. by Theosophical Publ.

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NOT ONLY WAR—By Victor Daly. Publ. by Christopher Publ. House, Boston, Mass. Cloth \$1.50. The author has told his story in a practicable manner bringing out the vividness of race prejudice, hate, retaliation and remorse. A thrilling story of the war where misery and death draw the curtain and race hatred is extinguished.

ASK WHAT YE WILL—By Flavia Gaines Leitch. Publ. by The Pilot Press, Los Angeles, Calif. Cloth \$1.00. A biography of a word spoken at the right time and in the right place. The author says that in helping others she found the help she needed and was able to carry the load with ease and comfort that before was a heavy load and a misery to bear. The very earnestness with which the words are spoken gives power and strength to the reader.

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THE GATES OF LIGHT—By Beatrice Irwin. Publ. by David McKay Co., Phila., Pa. Fully illus., cloth, \$3.00. Another woman has decided for herself and entered the world of Light and Color. In the author's own preface she says "When we become convinced of its priceless powers as a human healer and educator, we shall lay the foundations of a creative service infinite in its possibilities and one that will merit the name of Art in the fullest sense. Few have yet fully realized what the aesthetics of colour and light can and will mean to us, but in the quest and conquest of them, there lies an untold harvest."

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Will those interested in The Occult Dictionary drop us a line? Your expression will determine the question of its further publication in THE OCCULT DIGEST.

Oak Tree Gideon saw the angel sitting under the oak. Jacob buried the idols of Sheckem under the oak. Under the oak Rebeka, a nurse, was buried. Abraham received the superphysical visitors under an oak. Augustine first preached the gospel to the Britons under an oak. The Druids worshipped the oak. Joshua made a covenant to serve God and set up a stone under an oak. Abimelech was made king under the shadow of the oak. The great oak unfolding from the tiny acorn has ever served to make this a sacred tree.

Oannes This is the same as Dagon, the "Man-fish." A name for the initiates of Chaldea corresponding to the Nagas or snake kings of the legends who preserved and guarded ancient truths.

Obambo In central Africa it means the ghost or spirit of the dead.

Obeah Sorcery was practiced in Central Africa and the West Indies. Sometimes called Oby or Obi and is a specie of witchcraft.

Oberon Mentioned in Shakespeare's Midsummer Night's Dream as the king of the fairies.

Obsession One under a siege. It is a psychic condition, the results of complete psychic control of one in the physical body, by a stronger mental force. The term would well apply to a subject under hypnosis while the actor is on the physical plane. Due to a physical inability to make a differential diagnosis from the various nervous diseases the medical profession seldom used the word. Obsession seldom exists without being complicated with some disease. The physical bars must be down before it can enter.

Occult Hidden, mysterious. Concealed from those who are not initiated. The real science of seeing things from all sides, physical, etherial, and spiritual.

Occultism It is a matter of sight, and an individual experience, or unfolding of the conscienceness and attainment of the evolved soul. As it is used it is fantastic and very elastic and should either be restricted or become obsolete. No school of thought has any particular claim upon the use of the word. Rightly used it is a sacred word with a holy meaning. The word has been much abused by the secular press. It means in brief—Concealment, superphysical nature.

Occult Hierarchy They are the rulers, teachers, guides of the human family graded in order from the Elder Brothers to the Supreme Being.

Occult Schools See Western Wisdom Religion.

Od, or Ody Names for Ody or odylic force.

Odylic An imponderable invisible fluid

everywhere present and penetrating all things. Called Odylic by Richenbach; astral light by Paracelsus; sensorium Dei by Newton. Quartz or beryl are said to contain a large amount of od.

Ogre, Oger—Orcus Latin for hell. Orco was a surname for Pluto. This was a man-eating giant.

Ogress The feminine of ogre.

Oid. G. To see. Form, shape, model, aspect.

Oida I know.

Oil, Magical The sacred fire and consecrated oil were indispensable to the efficacy of religious and magical rites from time immemorial. The oil for anointing was of the purest olive or compounded with myrrh, cinnamon, or galingale. Sorcerers and witches used ointments composed of human fat and blood of corpses. At times this was combined with aconite, belladonna and fungi to make them invisible.

Ointment of Witches Some were made with juices of smallage, wolfbane, cinque foil, mixed with henbane, tobacco, hemlock, mandrake, opium and saffron or poplar leaves. The absorption of poisonous drugs produced dreams and hallucinations in some.

Olcott, Col. Henry Steel Pres. of the Theosophical Society. Was much interested in agricultural schools. From 1875 to his death, year 1906, taught Theosophy and Neo-buddhism.

Old Hat Used for Raising the Devil This was a caricature of magical incantations, and was practiced by forming a circle, throwing an old hat in the center of the circle and repeating the Lord's Prayer backwards.

Old Scratch This old fellow was supposed to be half man, half goat, with horns. There was an old Teutonic faun or satyr called skрати from which the name is derived.

Olympian Spirits They were the Seven Stewards of Heaven. They were the planetary spirits.

Olympus We find in ancient literature that this name like Meru and Sinai represented a symbolical mountain and were ascended by seven steps. Some authors claim that all of the artificial hillocks, "high places" and pyramids were imitations of this fabulous mountain.

Old Father Time Saturn. Age. Time. Generally represented by a man with gray hair and a mowing scythe. This veteran may also be seen cracking a whip over the traveler.

Olympic Spirits Arbatle, a magical ritual was published at Basle 1575 in Latin text of Christian origin. In this ritual we are introduced to the Olympic Spirits who dwell in the air and who govern the world. We are told that there are 196 Olympic Spirits governing that many provinces in the Universe. Each spirit rules for 490 years. They rule over solar affairs and preside over the preparation of gold within our soil.

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The Curse of Cain—(Continued from Page 17)

ing effect is the awakening in us of a reverent, even fearful, interest, while we still are clinging with a death grip to the fancies, faiths and fables of the past."

"The facts presented in this statement do not invite argument, but enjoin mental adjustment to Absolute Truth. The ordinal language of monism is correctly that of science and Truth."

"There are a number of dualistic words in common use that have no clearly defined meaning, and thus they often convey only a vague idea of some general action, being, or state, not permanently identified with a substance having a definable nature. General terms are also used to conceal ignorance, or to definitely refer to something unknown or undefined, as when the embryo scientist attributes the actual causes, processes, or details, of certain actions or non-actions of the objective or subjective world to *nature*, and the theologian attributes them to *Theia*, as did one writer in the time of scientific darkness, for he, in seemingly blissful ignorance of the fact that a word cannot be defined with a single term, or by substituting another word for it, being unable to solve the mystery of the nature and operation of the phenomena called *love*, affirmed that *Theia* (original Greek, Theos) is *love*."

"When the monistic thinker becomes able to penetrate deeper and deeper into the subjective mind, he acquires the ability to read the language that expresses itself as feelings and emotions; he thus can translate into plain, frank words, just what it is they reveal or conceal, or just what wish, request, resentment, rejection, anticipation, acceptance, etc., they convey; thus becoming able to tell just what is desired, lacking, incorrect, or depressing, and often in grammatical order give their cause or aim, the NEED and WHY, and by whom or what, when, where, in what WAY, with what MEANS, how much or to what extent, the preparatory activity is accomplished, and upon what quantity of whose or what substance or thing, and the quality or class of the substance or thing; of what the secondary or reflex action consists; the indirect object—to or for, from or of, whom or what, and the quantity, quality, and the kind of direct object, and the prophetic Truth, purpose, or subjective Reason for Existence, or the reason for bringing into existence, of the direct object, which thus becomes identified with its cause or aim, and the opposite cause or NEED, which is to manifest THEIA."

"Often it becomes known that a mental pain or depression is not a warning of

disaster, but instead is a confused prophecy of something desirable coming. And until the sensations, emotions, and feelings of the subjective mind are translated into terms of intellect understandable by the objective mind, the latter is dissatisfied and discontented, and normally unable to attain complete Mastership. The chief difficulty which so long delayed a literal interpretation of certain expressions, activities or non-activities of the objective mind and the subjective mind content, or the discovery in just what way they originated, was overcome when mental chemistry or *subjective sociology* revealed the little suspected fact that they were often mystifying complex *compounds*, which like physical chemical compounds, as for instance, water, have, even upon a careful examination with ordinary means, an appearing nature so widely divergent from their component elements, that there is given no direct clue to the discovery of their ultimate properties. And when anything of Time or Space is incapable of being resolved into more simple elements or causes, analysis ends, and the thing appears self-existent. When the compound is not chemically pure, or is physically mixed with other elements, there is a subsidiary difficulty in identification or definition, until the compound is rectified or reclaimed."

"After subjective sociology had conclusively shown that the *activity* or *product* called *Love*, is a *compound* resulting from certain causes or conditions which excite simultaneously, or unite, two different memory reactions, or what in general terms is defined as the instincts of Self-preservation and Race-preservation, it at last became possible to check and dissolve impure and transient love, and to replace it synthetically with an artificially pre-arranged or naturally inspired pure and permanent love, thus presenting a solution of the age-old social problem. The feeling called love is the mental sensation arising from the union, often below the threshold of consciousness of objective mind, of certain satisfied memory reactions of actual mental elements or instincts. It could with close analogy be compared to the electricity released, or the effect produced by it, when two atoms of hydrogen unite with one atom of oxygen to form a molecule of the compound, water. A reverse analogy is also indicated in that love is used up or disappears as does water in electrolysis, in which electricity might be pictured as a sort of wedge and maul with which the oxygen is driven apart from the hydrogen, thus breaking down the water molecule. When hydrogen

burns, that is, when it chemically unites with oxygen, the maul and wedge are given back to the general store."

"The thrilling joy of so-called love, experienced by two or more individuals, is the satisfactory feeling resulting from the actual, probable, or even possible integration of their interests and efforts toward the accomplishment of an Aim so Great that its true attainment is only possible from the harmonious union of their life and work, so that will come to them as a reward for their intelligent aligning, sometimes sub-consciously, of their individual aims with the Great Aim, the life-giving vibrations of true attainment."

"With the discovery that love is a compound or the effect of a compound, came the startling revelation that the ancient, obsolete dualistic conception of a "Supreme" Being, is just an analogous idea from the complex compound of the revered concepts of Time and Space, respectively, as The Eternal and The Infinite, from different viewpoints variously referred to as so-called Spirit and Matter, Action and Being, Force and State, Energy and Material, Thought and Thing, Law or Sustainer and Substance. From the Absolute Viewpoint so-thought dualism is just the Time and Space aspect of things, and in reality concerning Being Itself there cannot be any such condition as dualism. The idea simply belongs to the childhood of the human race, possibly requisite at that time, but long since worn out and useless, aye, deleterious. So-called Spirit and Matter are ONE, are actually only the respective subjective and objective manifestations of the ONE BEING. There is neither "evil" nor "good" in the universe, they are the respective manifestations of ignorance and intelligence. Whatever happens, has happened, or is to happen, is in harmony with the Universal Law of the expression of developing intelligence—from Absolute Ignorance or Unconsciousness to Omniscience."

"So-called expression from the absolute subjective world is but a reflection or projection into the outer of that which is within, and an entity as regards identity (idem- or id-entity) is that which from it is reflected or projected, and in literal projection there is no dividing line between objectivity and subjectivity; 'As is the outer, so is the inner,' is axiomatic. Thus when we have the Truth of the attributes or manifestations of an entity, we have the general Truth of the entity itself, or in more simple words, the Truth of a thing is the Truth we perceive about it, even as we can perceive the Truth of objects from their pictures recorded on a film, or in their projection on a screen.

(Continued on Page 28)

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Visions Have Guided Me—(Continued from Page 9)

to a bathrobe with a white silk cord tied around his waist, and these words were spoken to me, "When the robe of materiality is cast off, behold the Christ in him!"

I did not say any of the words that I had planned to say but threw my arms around him and kissed him instead for I realized that I did love him and that I had been looking at him, not in the pure light of spiritual understanding but as one clod looks at another clod.

Once I dreamed that I had given birth to a baby boy. I was sitting upon the edge of my bed with the child in my arms. I called to my husband asking him to come in. He walked back and forth past the door and looked in, seeming to be pleased with me and with the child, but he would not come into the room. Then the words came to me as I awoke and a voice said, "Behold, this day the Christ is born in you." It was a very beautiful morning and everything "turned out right" all day.

Often when I am resting in the silence or meditating upon some divine truth visions come before me that shed light upon my problems.

One day I was reading a book upon the subject of prosperity when a hand appeared before me and laid an ear of corn in my lap. I saw myself snatch up the ear of corn and begin frenziedly to tear off the husks. Too late, I saw that the ear was not fully matured, that the kernels were shrunken as soon as they met the light. I did not like that quite so well, but still I sought to understand the meaning for me as I know that there always is a meaning. Then a voice spoke to me and said, "Yours is the planting but the harvest is God's."

Right away I knew that this vision was given me to show me the folly of looking to results, to show me that I should attend only to my planting and leave all the results to a higher wisdom than my earth-bound hands possess.

Soon after my marriage I became infatuated with a college youth and he with me. It came about very naturally as we were both under twenty and although I was married I had not had much experience with other men. This young man and I were thrown constantly together and possibly nobody suspected the strong attraction we held for each other, least of all ourselves. Our conversation was constantly being punctuated with little un-

derstanding silences and yet, I did not realize the situation until one night when he kissed me.

I knew that I liked him and I was ashamed to think that I did. I tried to dislike him but I could find no adequate reason. All that night long I lay awake trying to find and accept the solution to my problem. I saw that our paths had momentarily crossed but that soon we would be traveling in opposite directions and that if I, in the spirit of selfishness persisted in drawing him my way that there would be no real happiness for him and no peace of mind for me. Also I knew that I had one of the best of husbands.

Along toward daylight and just as dusk was giving place to dawn, I saw a vision of Christ standing beside my bed. I felt surprised to see that he was smiling at me so tenderly and so sweetly. He reached out his hand and gave me his blessing in these words, "Not as the world giveth give I unto you, for the world giveth and the world taketh away, but the peace that I give unto you is everlasting."

I was sitting up in bed looking at His face, trying to impress His features upon my mind, for He did not look like His pictures. He had dark hair and very deeply dark eyes and the intense expression of a man who knows what he knows and does not guess about anything. As I looked at Him, I felt suddenly sure of Him as a friend. I felt that he understood and was trying to help me. As I looked at Him, the vision faded away, slowly, as if the air quietly erased it, line upon line and feature upon feature, but FOR THIRTY-SIX HOURS HIS AURA REMAINED ALIVE IN THAT ROOM! Often, during the two days that followed when I felt that my human strength was deserting me, when I was at war within myself and wretched beyond description, I stepped often into that room and closed the door softly behind me that I might gaze for a time upon the halo of light that Christ had worn.

Finally, on the evening of the second day, I was able to completely accept the Peace that He had come to give to me. Not until this great Peace entered into and flooded my heart did His halo fade from view.

I accepted His Peace so fully, so unrestrainedly, that I was able to remain friends with the young man and to guide

(Continued on Page 28)

NOTICE: Due to so many "no account" checks received during the year of 1931 we are compelled to rule that all personal checks be certified.

A Ghost in a Love Nest—*(Continued from Page 14)*

lips was a movin' and the tears was a rollin' down her face but I didn't hear nuthin'. We—ll it scared me a little, I guess, 'cause I come to, out in the yard some place."

"It took me around ten minutes to go back in that house, even though the light was still goin' in the sittin' room. Finally I went in and I looked in the bedroom; not a soul in sight! I sure felt like a fool. Irmie had put a curtain across one corner for a clothes closet, and I even tore that down and hunted for that woman. The bed was slick and smooth like no one had been near it. I guessed Irmie had got so scared when it started to get dark and me not home, she'd gone out to stay with her folks. I found a note later, in the kitchen, tellin' me she had. We—ll I was unnerved anyhow, so I got into some different clothes and sit down in the sittin' room and started to read. Say listen," he leaned over and put a hand on Joe's knee and looked him squarely in the eye, "I was sobered up by then but I heard a moanin'! A real moanin' and groanin', pitiful like. Sounded like a woman in terrible agony! Couldn't tell where it was comin' from but I heard it all right. I sat there as stiff as I'll ever be when they lay me out, and the chills I'd had before wasn't nuthin' to what I had then. It 'ud die away and stop with a sort of gasp then it 'ud start in again.

"Finally it stopped for a longer spell, and I had a chance to remember that I was a he-thing and get ashamed of myself. I got up and I went through that house like a sheriff would now a huntin' hootch. I found the note from Irmie, but that was all. I sit down agin, and I sit hard! I made up my mind that if I heard that agin somebody was a goin' to get beat up! We—ll I waited and I waited, mad as a wet hen. When I did hear it again tho, it was so durn plain and so durn close, the hair riz right up on my head and I wasn't in no shape to beat no one, except maybe running. I let out one blood curdling yell, I guess, as I run out, cause it woke our neighbor up and he come out in his night shirt.

"That was the only neighbors we had, the folks that lived in that big house next door, and they hadn't had much to do with us, but he was nice to me that night. He called me over and asked me what was the matter and I told him. He just shook his head and told me I wasn't the first one to vacate that house because of peculiar noises.

"Well he told me all about it. Seems like a couple had lived there two years before and the woman, Rose, had died there. She'd been killed, shot, by the drunken guy she was married to. He'd

pleaded the unwritten law, said he come home the night before and saw her kissing her sweetheart, and the son of a gun went free! She'd been a real purty woman, fat like, and had made that flower garden and worked like a slave, while that no account, gun totin' stew bum chased around. After a big drunk somewhere that had kept him away for two days, he'd come home at noon, to kill her. 'Course he said he'd sneaked in the night before and caught her kissin', but no one saw him there.

"The man next door was fixin' putty in a window upstairs when he come to kill her, and he heard the whole thing. Rose was sitting at a sewing machine in that middle room with her back to that door, when he walked up. He let out a drunken yell, 'Yu will kiss your sweetheart, will you?' and he shot her in the back. Didn't give her a chance in the world. She laid there and moaned for an hour or more. He stood guard for a while, wavin' his gun, then he run away and got some of his dirty pals to frame up a love affair on her. The folks next door got a doctor to her as quick as they could but she died all right; died without sayin' a word, only moanin'.

"Of course the folks had to testify at the trial what the dirty skunk had yelled—and that helped him out, but they told me they always would be convinced he had just killed her to get rid of her—because she objected to his drinkin' and carryin' on!

"Well, I stayed with the neighbor folks the rest of that night. They just insisted and insisted—and I wasn't any too anxious to go back to my hanted house anyway! The next day I laid off and went after Irmie. She was plumb surprised I give her such special attention—but I'd made up my mind that never agin was I goin' to neglect her—nor fail to pay attention to what she said.

"So we moved; we found another house that very day—and we never even cared about the two weeks' rent we lost. We didn't see no signs of any ghosts in the next house—and Irmie got fat and happy and rosy-cheeked again!

"Well, that's been a long time ago—and the years have sure brung some changes some ways—and some ways not. We moved to this city mor'n five years ago—but all the rest of the time we lived there in Joplin—I never so much as took another drink! I'd had my change—and it was a ghost that give it to me. And let me tell you—I still believe in hants!—and just a lil' bit of hantin' would do that murderer no end of good! There's something mighty peculiar—about hants—but, they're plenty convincin'—once you see 'em yourself!"

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Visions Have Guided Me

(Continued from Page 26)

him in many of his decisions in life and to impart to him much of my own high ideals. Truly, the dross in our friendship was, through the beauty and strength of my vision, transmuted into purest gold, changing that which might have proved disastrous to us both into something that is still lasting and very worth while.

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The Curse of Cain

(Continued from Page 25)

Thus when a conscious BEING forms in its mind conceptions of eternity and infinity, THEIA to it no longer is unknown, for eternity and infinity are attributes of THEIA, and the word, Theia, itself is just an abbreviation of THE ETERNAL INFINITE ALL, we personify as Truth. One that knows of and accepts THEIA, cannot correctly be termed an a-theist."

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No Two Alike

(Continued from Page 19)

prison around your subject, nor try to make him fit the pattern you have devised. Numerology is practical, because it is a guide to better and more successful living.

You cannot put your subject in a bag and give him a label as if he were an express package, destined for some special point on the railroad of life. Be careful, be friendly, be helpful—you are dealing with elements which may be harmful and above all things remember that a little knowledge is a dangerous thing. The attitude you should take should never be over-positive nor dictatorial. Say (or feel) something like this: "My friend you seem to be so-and-so. I advise you to go along this route for so many years; then take the road to the right; you will come to a fork, but if you have lived right, you will have no difficulty in deciding which fork to follow. If you live up to the best in you, Life will help you, not hinder; and so, best wishes."

Complete Course in Astrology

(Continued from Page 13)

PISCES. Head broad, complexion pale; eyes light; neck short; hair dark; lips well shaped or full; body heavy, shoulders stooped, walk unsteady; rather unhealthy appearance.

Mental qualities: Loquacious, gay, changeful, passionate; secretive in many things; difficult to know; generally disposed to a double life; quick in understanding; good judgment; very versatile.

NOTE: The above characteristics are of course, general, but should be studied by the student carefully since there will always be some part of the above that will fit the natives of the various Signs. A familiarity with these characteristics will be of great help in working out a horoscope for an unknown birth time.

Our next lesson takes in Greenwich Mean Time and the calculations of the positions of the planets.

The Haunted Car

(Continued from Page 15)

lady of the car was not the Doctor's sister. But who was she? And why had she come to bother me?

I know Cecelia must have found me unusually quiet. She tried in her manner and conversation to cheer me.

"I thought I'd just run over and not wait for you to call on me. Brother told me you had been sick. It must be bad to be shut up when it is such nice spring weather outside. Funny things—measles. I had them long ago."

"That's just it, Cecelia, I should have had them when I was a kid. But I'm going to get out in the sunshine all I can. Let's drive to Logan cave tomorrow. I'll show you where we have our summer picnics."

(Continued Next Month)

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The Cult of Joy—(Continued from Page 7)

any line of endeavour. While a joyous appreciation of our inner faculties, and a continual release thereof by right thinking and healthful living cannot fail to be productive of lasting happiness and harmony in our everyday lives and affairs.

Let us cease to impose nonsensical ideas on children's minds concerning the natural depravity of human beings and their consequent need of salvation and redemption. Let us rather seek to give them a proper appreciation of human nature at its highest and best. In this way they will come to realize the possibilities for good in their own natures and seek to develop it by every means in their power.

Character building can only be satisfactorily accomplished by the gradual unfoldment of fine inherent qualities and in-born tendencies. Therefore child training should consist in the drawing out of these inner faculties, rather than in imposing set rules of conduct upon young minds, and the hard and fast ideas and beliefs of older people.

Narrow religious beliefs, due to unwise early instruction, result in more crippling of minds and negation of natural powers and faculties than any other factor in people's lives. Such shortsighted teachings deprive people of a belief in the innate goodness of human nature and the worthwhileness of individual endeavour towards self betterment. They rob people of self reliance continually and effectively prevent self mastery by insisting upon the necessity for the intervention of a mediator between the Creator and His highest manifestation—man.

Such limiting ideas and false beliefs are productive of much unhappiness, ill health and poverty in people's lives. While mankind's natural attributes of mind and spirit—faith, hope, courage, confidence, and determination achieve marvels in character-building and material accomplishments of every possible description.

Deprive people of faith in themselves and in their own ability, and you render failure inevitable for them. Whereas a quietly confident attitude of mind, combined with an earnest, intelligent endeavour to accomplish the desired end, ensures eventual success.

Success breeds success because of the

mental stimulus it provides and the emotional satisfaction it produces in the individual. While repeated failures tend to completely crush those natures in whom belief in their own natures is weak or lacking.

Let us realize our own inner forces, therefore, by a joyous recognition of their actuality in us as individual members of the human family. For these immense powers of the mind and spirit are latent in every human being, everywhere, and require only recognition and release to become powerful agents for good in the lives and affairs of each one of us.

Joy takes the place of sorrow in our minds and health replaces sickness in our bodies, as we refuse longer to be bound by narrow, limiting ideas and false and futile beliefs concerning our own natures, spiritual attributes and ultimate destiny.

Lasting happiness and a real joy in living come to us as individuals through a continual release of our inner powers and faculties. While the negation of these immense forces of good within our own natures stunts our spiritual growth, warps our personalities and depletes our mental and physical strength and stamina.

Let us see to it, therefore, that our minds are freed from those cramping convictions and irrational suppositions that tend to keep us from realizing our own possibilities of achievement along all lines of endeavour. For it is only as we are able to bring forth the best in ourselves that we are enabled to shower benefits of health and happiness upon others. Having achieved these good gifts for ourselves, in varying degrees, we can help others to procure them also, by similar means.

Our own power and usefulness increases in like ratio as our conscious minds become purged of erroneous ideas and false impressions. Thus, by making the best possible use of our inner qualities of the mind and spirit, we not only add to our own happiness but we become a growing force for good in the world also.

The cult of joy is ever productive of good cheer and health in people's lives, if persistently adhered to, for it is essentially creative in its action and unfailingly beneficial in its results.

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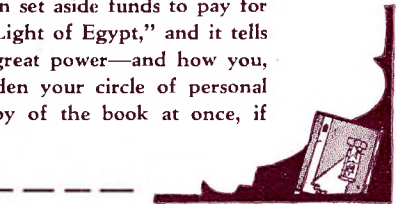
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