

The Occult Digest

A Magazine for Everybody

MAY, 1932

Our Nation Is Threatened

Should not the power of the press be used to suppress crime and uphold law?

Does not the publicity given to crime by the great newspapers, the stage and the screen propagate crime?

Display has an irresistible attraction for youth. To instruct youth is within the power of these three great institutions. Should they not then be made to realize the power vested in them to save the nation from this disgrace?

We who uphold law and order feel that this question is of the utmost importance in preserving the integrity of our nation. Must we longer permit crime to be flaunted above everything else?

Fellow-citizens, defenders of our country and the home, this menace is greater than the invasion of a foreign foe. We must protect *Our Country* from this deadly peril which threatens the life of every boy and girl—our nation's greatest asset.

REPRINT FROM THE OCCULT
DIGEST FEBRUARY, 1935

MAGICAL PAPYRI

EDWARD ULBACK

*Member of the Archeological
Institute of America*

The Kidnapping of the Lindbergh Baby

MARY ADAMS, Numerologist

Occult and Psychic Experiences

TOLD BY OUR READERS

How Casting Out Fear Heals the Sick, The Moron, The Criminal and Insane

EDWARD PITWOOD, M. D., Ps. D., Ms. D.

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VOLUME 8

NUMBER 5

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BELLE L. GOULD, Circulation Dept.

FOR JUNE...

The Poets' Page in the April issue was an innovation which brought such an encore that we are establishing it as a regular feature.

The "Occult and Psychic experiences, told by our readers," promised for a long time, was an achievement for *The Occult Digest*. Now, Poets and Students—you are members of the Editorial staff.

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THE OCCULT BOOK MART

1900 North Clark St.
Chicago, Illinois

The Gamble in Human Lives Must Stop

By EFFA DANELSON



IN OUR great daily papers we read about the wheat market; how the big men of Wall Street make it possible for the little men to buy much wheat. Then the big men freeze the little men out. When all this happens, boys and girls are starved and robbed of their liberty—homes are broken — states weaken—nations fall—all in the great gamble of life.

When will this disgusting practice of gambling with the life-giving powers of the human race cease.

Foodstuffs are the life and sinew of the race. The land yields enough and to spare. There is no need of hunger.

Why do the people allow their lives to be gambled away in such a ruthless manner?

How long shall the people of earth die for the lack of food while store-houses are filled to overflowing?



Will the gentlemen who have been elected to uphold the policy of this government please remember that charity begins at home and that when the wolf is at the door people will not be satisfied?

To keep a people contented, they must be fed, clothed and housed and given just a *little* freedom of mind and body.

People like to roam, but they love their homes. Give a man his own fireside and he will

not wander far from his own doorstep.

Gamble in tobacco and race tracks, if you will, but do not gamble with foodstuffs and with the lives of men.

Men and women will always be weak as long as little children must cry for bread. Feed the child and the man is protected.

Remove this stigma from the pages of our history.

WITHOUT FEAR OR FAVOR

In Tune With COMMON-SENSE

Who Holds the Stakes?

ARE you a gambler in food stuffs, clothing, coal, homes, et cetera? Have you paid the price for special privilege? Can you get past the inspectors? Are you a pet politician, a grafter's ward? Have you sat at the feast table with the "high ups?" Have you had your fingers gilded with a tip or two? Have you heard the growl of the watchman's dog? Is the wolf removed from your door? Do you care whose child starves, whose homes are blighted, who is left penniless, whose mother is in sorrow, what boy or girl has gone wrong? Does it matter to you what happens to the poor in winter when the storm king rages, or if the voice is stilled in death? Do you care whose home it is that gives the wolf his meal?

It is no fault of mine, do you say, if these do not have pull or power, if they are not a favorite of the boss or on the payrolls of the one who holds the stakes? I cannot help it, do you say, if men are idle because the coal mines close, factories shut down, mills stand idle and the wheels of industry are stilled—I am with the man who holds the stakes and that's good enough for me—the cry of the wolf is not at *my* door and why should I worry about my neighbor?

True, friend, the wolf is not at *your* door, and no disturbing thing has come to blight *your* life. *You* are not poor. But *right is right*, and maybe there will come a time when the shackles will fall from the poor man's life and *he* will hold the stakes. *He* will remember then. *He* will be kind to such as *you*. *He* will not forget when the wolf was at *his* door.

The Income Tax

IF THE PROPOSED *income tax* law passes the legislature, it will be the "straw that will break the camel's back," unless it is taken from the surplus of those who have an over-abundance of wealth. A too heavy general tax becomes a canker sore to the struggling home builder of the nation. Personal property, school and road taxes are permissible, provided they are uniform, but the income tax is the rattlesnake that kills the struggling and already over-burdened man and woman whose salaries are inadequate to their needs. The amount allowed which is exempt from tax is often not sufficient to provide for one person for a year, and to expect a man to care for his wife and children upon it is preposterous.

This flagrant steal of the people's right to live comfortably and be happy is a greater menace to the home

and the nation than the Asiatic plague. It brings want and discouragement to all people who have to work for a livelihood, and the loopholes in the law provided for those with large incomes, causes the honest man to stoop to crime. No *man* can hold up his head when he knows the mother of his children must go into the factory to help eke out a living. No nation can be proud to see the mothers of its children begging for bread with which to feed them.

Why do women leave home? Because the struggle is too great, and the temptation to enjoy the things the moneyed people have burns up the love for offspring and creates a love for jewels and the things that money can buy.

Tax those whose wealth is excessive, but leave to the mother her daily bread, that the children of the nation may be fed and all the misery, want and care which comes from the negligence of those in power will be obliterated. Perhaps the makers of these laws have never heard their children cry for bread, never sat at the bedside, watching their dead who died from want.

Statesmen! Lawmakers! Are you blind! Or have you forgotten the law of being kind?

"Making The World Safe for Crime"

CRIME, as we know it today, is the result of the hate instilled into the minds of the growing children between the years of 1914 and 1921.

The disregard for life and property, the teaching of hate to the children in the public schools during the World War, the pictures of torture thrown upon the screen, the nature of the toys put into the hands of children, all play their part in this crime wave.

The example set before youth by those high in authority who disregarded the law of justice and right, made the youth returning from the battlefields revengeful against those who precipitated the war.

These youths who are now called criminals were forced to kill, and killing became a part of their blood. These younger men and women who are under the ban are the result of the nations' sowing when they disrupted our industries and sold the flower of their lands into financial bondage and mental slavery.

Crime is *not* the result of the *lack* of religious training or the neglect of the home. Crime is the result of the blasted bud of youth, blasted by those whom the mothers of the land trusted to carry their *ship of state*, blasted by those who pledged their honor to protect her children.

Our Times

EDITORIALS

By
EFFA DANIELSON

War, and *war only*, is responsible for the wave of crime sweeping the world today. It is the *first* cause. Crime is the fruit of war whose womb was filled with treachery and deceit, whose lyric thrilled youth, whose temptations of gilded riches lured youth to the brothels, whose murky and tempestuous tide drove sane men and women to insanity, leaving the world a *wreck* where once stood the home, *youth's inheritance*.

The cause of crime is not hidden. Every lover of truth knows it, every mother knows it—he *who runs may read* written in letters made with the blood of youth, scrawled across the pages of history—*war, war*. Its name will stifle all that is good and true in human nature for centuries yet to come, if men and women fail to see the destruction which lies in the path leading only to wealth, position and power.

The age has come when *individual rights must be recognized*. Man is no longer tied to the earth and in his new freedom of expression he will drive to ruin, led by the money-mad throng whose record of birth is simultaneous with that of the inception and declaration of war which devastated Europe, leaving a wrecked humanity in every associated country of the globe.

Do not blame youth. Do not blame mothers. Do not say the cause lies in the home. The cause lies in disrupted governments, *disrupted because our trusted servants failed us when the hour of trial came*. Wealth, fame and power lured them to their lair while youth paid the price and is branded a thief and a murderer. Youth fills the jails and is hanged, mothers weep, children starve, while those who are responsible for the crime now sweeping the world, unmindful of the carnage brought about by them through failure to fulfill their duties to their nation, are blandly forcing unjust laws upon the already over-burdened people, driving and *driving* until in desperation the people will rise in rebellion in every civilized country in the world and force these usurpers of citizens' rights to end the misuse of their power.

The Directors of Human Destiny

THE world should know that *time always takes its toll*. We see all about us the wreckage of life. What caused these wrecks? An open switch, left open by a careless hand that knew its duty well, but it was pleased to neglect the one thing that it should do. Idle pleasure, anger bred in hate, hate seeking revenge, an opportunity to get even, and it let go of duty in a weak moment of love for revenge, and honor was forgotten. All was not

well after that; wreckage lay everywhere, in the house of state, the home, the church, the school and the individual life.

The world finds itself handicapped by the *wrecks from human neglect* on every side.

The world should know that to avoid a continuation of these wrecks, the individual must know his duty to himself and his relation to the whole. He must know that the little things that go to make up life, neglected in youth, cause disaster in the end; that too great care can not be exercised in *choosing teachers in the schools*; that it is more important by far than choosing a president or a religion; that *the teacher of the child molds its life for good or ill*. The mother has been blamed for the sweeping wave of crime. The world should know that a mother's advice and prayers go unheeded after she sends her child to school.

It then becomes the duty of the teacher to mold the character of that boy or girl. The teacher takes the place of mother at a very early age in the child's life. It is in the school that we develop the muscles of the brain. Under the influence of a teacher we become a monument to the world for *honor* or *dishonor*. We are a majestic vessel, sailing the ocean of life, or we are a wrecked ship, cast upon the shores of time.

What we teach in our schools, together with the *example* set before our children *molds* the character and the strength of *the nation*.

Choosing the father and mother of the child is *not half so important* as the choosing of the teacher who holds the future of the nation in his hands. Choosing a religion is not so important to the nation as choosing the teacher of its prospective heir. Choosing a profession for your son or daughter is not so important as the choosing of teachers for the grammar and high school years.

The world should know that every wreck strewn on the path of life can be traced to an open switch, left open by the hand of one who did not know, or knowing, did not care.

The world should know that in the last analysis, only *facts* live. Therefore it is the duty of the present age to render an accounting of the facts about Life. *To go on* in ignorance of a truth that is being proclaimed on every hand, is to continue the neglect of closing the switch.

The world should awaken to the fact that church or state can not live and prosper unless the child in school is taught the necessity of closing the switch.

"The study of magic and religion has a ready appeal to the sympathies of every thinking man and woman. For the beliefs and practices of mankind during the ages afford a revelation of their innermost thoughts and longings. By means of this study we come to understand how our remote ancestors faced the eternal questions of life and death, and in what way they solved these problems. We can understand how, as civilization grew and developed, men's thoughts were moulded into fresh forms, and their attention turned to fresh objects of contemplation."

W. J. Perry: The Origin of Magic and Religion

TRADITION has always credited Egypt with being the home of magic. In the Talmud there is a saying that when thirteen parts of magic were created twelve of them were assigned to Egypt, and that it was during His residence in Egypt that Jesus learned the art of working miracles. A particular interest, therefore, attaches itself to any literature relating to magic which may be recovered from the buried libraries of Egyptian temples. A description of some of the magic papyri which have been acquired by the British Museum may be of interest:

The correctness of the tradition as to prevalence of the magic in the Nile land is amply proved, for it lay at the basis of the mystic theology of the Book of the Dead, and it formed the groundwork of the pseudo—science of medicine in the famous Ebers papyrus, as well as of the favorite literature of the common people.

The discoveries of the last few years, in both Egypt and Chaldea, have placed a new aspect on the study of magic and raised it from the position of a "black art" to the rank of a subject throwing much light on the beginnings of religion and science in the most remote ages. Magic has been well described as "the physics of man in a state of nature." It represents his earliest efforts to solve the problems of nature, and to express his own position in the mutual relations which he felt existed throughout nature.

On this subject the papyrus of Nosi-

Amsu in the British Museum throws great light. This extraordinary religio-magical work contains a curious litany called the "Book of the Overthrowing of Apep." Apep was the serpent fiend, the enemy of Ra, the sun god. To defeat him magic has to be employed. The ceremonies described are most interesting. A wax figure, for instance, of Apep, on which his name was written in green, is to be made and placed on a fire so that it shall consume the enemy of Ra. Or, again, figures of the fiend and his attendants are to be made of wax and to have their names written on them and to be pierced with a stone spear and then burned. This custom of wax figures of the demon is found in almost every system of magic. More important is the care advised to recite the names of the evil ones and to write and destroy them; for the name was believed to be the most vital element in nature. Unless an object had a name it could not exist, and if the name was lost it

Magical

By EDWARD ULBACK



THE EGYPTIAN BOOK OF THE DEAD.
British Museum, London.

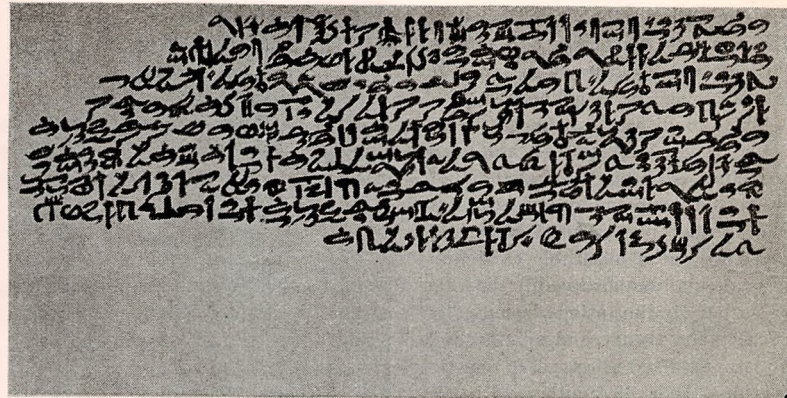
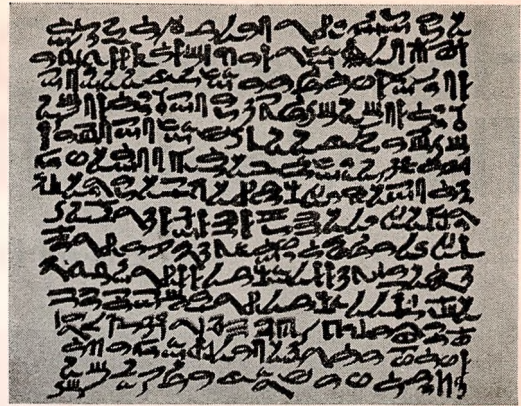
Papyri

Member of the Archaeological
Institute of America

perished. Hence, in the Book of the Dead the special chapters to preserve the name in the next world.

The belief in the magical power of the name lies at the basis of all Oriental magic, and is even found in the early Christian writings, such as the Apocalypse of St. John, where we have the passage: "Thou hast a name that thou livest, and thou art dead" (Rev. iii, 2). The "new name" is prominent, and is evidently the same as "the good" or Ka name borne by the dead in the Egyptian "Fields of Peace." In the Pyramid texts dating from the time of the Sixth Dynasty (B. C. 3200), we read: "Pepi is happy with his name"—"the name of Pepi is written down at the head of the living." The papyrus shows that this belief in the power of the name lay at the base of Egyptian magic. The object for which this ritual was written is curious. Apep was the demon of the thunderstorm, "the roarer" of the rain and storm and cloud, and thus the opponent of the sun; and this litany was to be recited as an incantation to obtain a bright, clear sky wherein the sun might make his voyage unimpeded.

The vitality of the magical literature of the ancient Egypt is shown by a remarkable papyrus which was obtained by the Museum some few years ago, and has been published by the Clarendon Press, with notes and translations by L. Griffith, F. S. A. The papyrus was discovered in Upper Egypt, and purchased by the trustees of the Museum. Its date can be fixed with fair certainty. On the obverse of the two leaves are a set of farm accounts written in Greek, dated in the seventh year of the Emperor Claudius (A. D. 46-47), on the reverse are written in Demotic, or the common script, a series of magical tales. The second use of the papyrus probably took place about thirty years later; so we may place their origin about A. D. 75. Among the magical literature of Egypt there was a famous cycle of stories grouped round Setme—Khamnas (the oldest son of Rameses II, the Pharaoh of Moses), of whom there is a statue in the British Museum. He was High Priest of Memphis, and is traditionally said to have devoted himself to the study of magic and especially to a search for "the magic rolls written by the fingers of the scribe god Thoth (Hermes)." This papyrus was probably



HIERATIC WRITING: THE PRISSE PAPYRUS.
("The Oldest Book in the World.") (About B. C. 2500).
Bibliothèque Nationale, Paris.

used by some Memphitic story teller, who read or recited it as Arab story tellers do in "The Arabian Nights" and similar works. The author has collected tales of varying ages and grouped them round his hero. Some are taken apparently from Christian sources, and we have a curious parallel to the story of Christ and the doctors in the temple, and also a version of the parable of Dives and Lazarus. But the most curious are some episodes remarkably like the miracles of Moses and the plagues of Egypt.

These stories record a great contest in magic between the magicians of Egypt and Ethiopia, the wisdom of Egypt being represented by Se-Osiris, the son of Khamnas. This contest seems to accord with the tradition mentioned in the Bible of "Jannes and Jambres, who withstood Moses," (Timothy iii, 8). The two Ethiopian magicians boast of the deeds of magic they can perform. One says: "I will cast my magic upon the land of Egypt, and I will cause the people of Egypt to pass three days and three nights without seeing the light." Here we seem to have a strange and almost verbal version of the ninth plague—"and there was a thick darkness in all the land of Egypt three days" (Exodus x, 23). Another parallel is found in the words of the second Ethiopian. The magician gives a sign to his mother that if he requires aid against the magicians of Egypt the sign shall be that "if thou are eating or drink-

ing the waters shall be the color of blood before thee and the heaven shall be the color of blood." The resemblance to the Hebrew version is not quite so close as in the first reference; but still it is curiously similar to the turning of the waters into blood (Exodus x, 17). Lastly, there is a remarkable passage, unfortunately somewhat mutilated, which seems to contain a trace of the story of Moses in the bulrushes. The son of Khamnas, the champion of Egypt, as Moses was of the Hebrews, was, according to the legend here given, a reincarnation of an olden wise man named Hor, "the son of the negress," and when he defeats his opponents, one of them upbraids him with the words: "Art thou not he whom I saved from the reeds of Ra (Nile), thy companion being drowned?"

The magical literature of ancient Egypt does not belong to the same class of literature as the magical books of other times and nations. No nation is entirely without these intellectual productions, and by some people they are highly esteemed; they form however at most a valuable addition to literature, which wise men may study at will, but are not quite the sort of educational material most suitable for young people. It was otherwise in Egypt,—Magic with this people was not an interesting by-product of their civilization; it was, as in Babylonia, one of the most mighty influences of their intellectual

(Continued on page 28)

How Casting Out Fear Heals the Sick, The Moron, The Criminal and Insane

By Edward Pittwood, M. D., Ps. D., Ms. D.

If the masses could realize or know what is going on in the way of recent discoveries made in the field of psychology and its allied sciences, much that would redound to the wonderful benefit of man could be utilized that now lies dormant; the removal of distress and misery needlessly endured because of the various maladies with which he is afflicted.

Many forms of disease are known to be beyond the reach of medical aid, and because of that, a wrong educated belief has been evolved, hence many unfortunates bow down to that professional edict and hopelessly drag out a miserable existence.

While medicine unquestionably has its uses, it also has its limitations because its basis is built upon theory and opinion and therefore is not a fixed science. A remedy that cures one, fails on another with the same disease.

The study of the several mental faculties and the way each one functions and of the definite method of building in the deficient faculties, the needed brain cells in order to develop the required mind-power has to do with a mental law that has been sadly overlooked and neglected. The understanding of these mental principles, when scientifically applied has enabled the practitioner to produce cures of various forms of disease with ease that heretofore have resisted the curative properties of all known chemical medicines tried for the purpose of skilled hands.

Each mental faculty and its group members receive and register its own type of thoughts and the thinking upon them produces the mind power in the brain cells accordingly.

This mind power co-ordinates with the world of nature without and attracts to one the good or evil that is patterned by the thought and molds it into form by the operation of mind.

Disease, like everything else affecting the life principle of the human body, is the product of mental processes as the result of their primary origin. Since some form of fear is at the root of all forms of ill health, crime and insanity, it must first be located and eradicated at the beginning of all treatment.

Fear may be consciously operating or be hidden down deep within the realms of the subconscious mind. A direct method of finding those hidden fears has recently been discovered that does away with the arduous and uncertain methods brought out by Freud and others. When one wants to take down the brick walls of



Dr. Edward Pittwood

an old building and desires to use the good bricks in the construction of a better building, good judgment would cause him to start at the top and assort them as he works downward to the foundation.

The old way of trying to find hidden troubles, was like commencing at the foundation of the walls and when a few layers were removed, the bricks came tumbling down into a jumble of bricks and mortar, making it very difficult to assort the good bricks (traits) from the bad ones (fears) in order to find the causes that produced the misfortunes.

The doctor then proceeds to work downward, so to speak, until the fear and its imps are found, then by the process of cancellation, understanding is obtained and the fears vanish. When that result has cleared up the situation, another method must be employed to prevent those evils from returning to be again entertained to cause the return of the malady. For instance, if a cure of a moron is desired, the blank faculties which do not receive and register their natural type of thoughts are located, after which the process to develop needed brain cells in those faculties proceeds until the normal mind power is obtained and then a cure is assured.

Such cases have been considered almost hopeless until these new ways were found. Many morons are bright in some things,

while in other ways some mental faculties do not function only partially or not at all, because of a lack of brain cells, which means a lack of battery power and mind power with which to contact intelligence and knowledge from the Universal Realm of Nature where it only exists.

To effect a cure of the moron, the doctor should correct the environment that may have caused the unfortunate condition of the afflicted one, because this is vitally important. It requires a trained person to properly handle such cases and yet many can be handled advantageously by correspondence, providing the family will follow implicit instructions when in contact with the moron.

It is impossible for a child to be born a moron, insane, or a criminal. It has no soul until after birth and intelligence must have a soul in which to function. (See God's creation of Adam.) Just before birth only the spiritual and physical body is formed, but when the first breath of life is inhaled, the soul becomes an entity and the being is then complete, consisting of body, soul, and spirit. No, it is not impossible to cure the moron, the criminal, or the insane and it is time for every fair-minded person to give heed to the facts, and fling skepticism to the four winds (for it is based upon ignorance) and do all in their power for these unfortunates.

By raising the rate of bodily vibration surrounding them, the diseased cells become eliminated and new healthy ones develop instead and the disease is gone, because it is of lower vibratory rate than that of the healthy bodily cells and they then cannot exist there in higher vibration any more than a low sound can destroy a loud sound.

When treating the sick, the criminal, and the insane, it is the science and art of producing, when the fear causes are found, more brain cells in under-active faculties and reducing their number in the over active faculties, in order to produce desired results.

When the type of disease is known, the fear at the bottom of it can soon be discovered and removed to effect a cure. One type of fears will originate its character of disease and another kind of a disease is caused by different types of fears and thus it is that the nature of the fear determines the form of disease. In many diseases, a method has been so well developed that the treatment of it is brought down to a definite method.

The criminal, by his thinking, develops
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The Coming of Super-man and Super-woman

They Are in Their Youth Now,
But Will Soon Reach Maturity

By H. SPENCER LEWIS, F. R. C.
The Rosicrucian Digest

WHILE most of the world is looking forward to the dawn of a new cycle when peace will reign throughout the world and business and economic conditions will start upon a new basis, the mystic and the philosopher who have been watching the trend of times and conditions and who know the periods of human evolution are looking forward to the dawn of the day when the coming super-man and super-woman will pass across the indefinite line from childhood to adulthood.

This day of a new dawn is close at hand and already the young super-man and super-woman in many parts of the world are expressing their new power and unique understanding and molding conditions preparatory to their united usurping of the dominating positions of life. The super-man and super-woman of the near future will be those who have within their grasp the reins of leadership and who will control not only their own destinies but the destinies of millions of men and women. There will be no tyrannical autocracy connected with this world-wide domination, and there will be no unreasonable and fanatic display of superiority or an exaggerated ego, but rather a mighty and powerful though sympathetic and peaceful direction and control of the world activities.

The super-man and super-woman of each cycle and each age have been the result of human evolution and of the progress of civilization. In each cycle of the world's history these super-beings have been qualified to meet the conditions which they were to find and to rule the world as it required ruling. In each cycle, therefore, the super-men and super-women attained a different degree of mastership and exerted a different form of power and leadership, compatible with the nature of existing conditions and supreme in the elements required to assist in the evolution that was taking place. In the earlier cycles of human progress the super-qualities of these Cosmically selected men and women relate to the purely intellectual abilities of the objective faculties of man. The super-man and super-woman of those periods were those who could see better, hear better or sense better the objective impressions registered upon their consciousness and interpret them in terms of universal adaptability. It was these beings who sensed the future needs of evolving man based upon a careful observation and understanding of his present

deficiencies and requirements. They lifted eyes neither high nor low but projected their vision on a level with their present growth, yet they saw distantly in the line of their progress even though they saw neither above nor below. Then came the cycle of super-beings who turned their vision inwardly rather than outwardly and who saw the weaknesses of the inner self and the need for cultural improvement. Then followed the development of man's egoism, resulting in self aggrandizement and the desire to surround himself with every cultural luxury and comfort.

The next cycle brought the desire for conquest as a natural result of man's desire to make his personal name and fame paramount above everything else. However, in this phase of evolution new lands were discovered, new cities built, new empires established, and this was in accordance with the Cosmic scheme though man knew it not.

We have just finished a cycle where man's vision has been turned toward intellectual attainment and materialistic scientific knowledge in order that he might take from others that which they possessed but held lightly and thereby monopolized and controlled solely through objective intellectual power, the things that belonged to humanity at large. The inevitable result of such a cycle was that of self destruction inasmuch as the power of greed that entered into the plans of those who were leaders in this last cycle did destroy itself and destroyed those who were instruments of its activities. Yet the Cosmic saw that in all of the greedy things that man accomplished during the past cycle there should be a residue of results benefiting everyone when properly directed and controlled by the new period of super-beings to follow.

And now we are on the threshold of this new cycle when these new super-beings are about ready to come into their own, and reconstruct the toppling, rocky, quivering structures and creations of the hordes of greed of the past cycle.

The Cosmic has seen that during the past one hundred years or more the foundation should be laid for the great transfer of human control and human direction. Men and women in all lands and in all sections of every State and nation have been gradually prepared and carefully inspired during the past fifty or more years for the new role and new position they will occupy, or which their children will occupy, within the next few

years. The unlimited power of wealth and of control of business and economic conditions will be taken from the hands of the greedy and the selfish and transferred to the hands of the altruistic and the sympathetic.

The new cycle of beings now reaching maturity have had their vision turned from the narrow, personal viewpoint, to the broad, universal horizon of international humanity. Their education and training has been along the lines of Cosmic comprehension and philosophical understanding. Their hearts have been inspired with the sympathetic appreciation of the needs of all men and with a desire to see mercy and justice made manifest in every walk of life. These qualities will make them the super-men and super-women of the new cycle. The bigotry of religions, the tyranny of nationalism, the selfishness of economic standards have been supplanted by a broader view-point and a newer and better attunement with human existence.

The lines of demarcation between creeds and sects, between nations and governments, have been obliterated or softened or interpreted in other expressions. Various and many schools and systems of thought have been spreading their doctrines and their teachings and propounding the higher code of ethics until young and old now living have seen a new light on the horizon indicating the possible dawn of a better day. The Rosicrucians have been instrumental in the world-wide spread of this newer view-point and wait for the moment to hail the coming of the new day and new cycle.

The men and women who are now preparing themselves through the proper study and the proper attunement will be the super-men and super-women ruling and dominating the world's affairs in the very near future. Already the sky is golden in the reflected colors of the rising sun and the bright light of the horizon is emphasizing the deepness of the shadows and of the darker places. As we view the world today we are impressed perhaps more strongly by the shadows than by the light on the horizon, but he who has reached the readiness and the proper degree of worthiness to hail the new day knows that as the day comes and the sun rises, the shadows will soften and light will reach even the deepest recesses of human problems. Old traditions and old conditions will be broken and changed.

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Concerning March 1, 1932

The Kidnapping of the Lindbergh Baby

By MARY ADAMS

Author of the 12 lessons on "Numerology Is Practical" published in The Occult Digest, 1931

EDITOR'S NOTE: This article was written and was in the hands of the printer before there was any news concerning the return of the Lindbergh baby.



Mary Adams

is 6-22-4=22-10, or 5.

The Cosmic vibrations for March 1, 1932 (3-1-6)=10, a new beginning; an active day, a day to undertake some new or pioneer business. This was a good vibration for the kidnappers (5)—those "go-getters" for experience. But for Little Lindy what?

His personal dominant influence for the year 1932 is 7—a number which indicates the necessity of guarding one's health and business affairs. (6-6-22=7). His personal vibration for the day was 2, (7-3-1=11=2) which on its reverse side indicates loss and separation. Now, go a step further and combine his personal day 2, with his age digits for the year (1-2=3) and the numbers of his 9 and 27 year cycles (3-6=9) and we find 2-3-9=5, a day on which he meets his birth path or as some say his "Fate." We see this was not an auspicious day for the child.

If one is interested in the values of his nickname, you will see that "Little Lindy" vibrates to 7 (his dominant influence for the year 1932), and shows that the world made an unfortunate choice in giving the baby this nickname.

Looking at the numbers of the baby's father we find

IT WILL be a long time before the world forgets what occurred on March 1, 1932, the day Little Lindy was kidnapped. For those interested in interpreting world events in terms of Numerology, the following facts will be significant:

Charles Augustus Lindbergh, Jr., vibrates to vowels, 3; Consonants 6-11-11-10=11 or 2; Total name or Destiny 5. His Birth Path

his dominant influence for 1932 is 3, (6-2-4=3). His dominant personal vibration for March 1, 1932, was 3-3-1=7, a day on which he should have guarded his health and wealth (his baby); and then working out his complete personal vibration for the day we find 7, day vibration; 7, age digits because he has passed his 30th birthday and is in his 31st year; 4, cycle digits (7-7-4=18=9). A 9 day indicates an end or closing of affairs or connections. An article in The Occult Digest, October, 1930, points out how every important event in his life had ended on a 9 day.

Do not forget that young Lindy was born on his mother's birthday, June 22, which gives both mother and son a personal dominant digit for the year of 7; and a personal day vibration of 2.

You are wondering what Numerology reveals about the return of the Lindbergh baby—nothing very hopeful. Mrs. Lindbergh's dominant digit for 1932 is (6-6-22) 16 or 7. The number 16 indicates disappointment, loss, destruction, accident. And, as shown above the baby's dominant influence is the same. Col. Lindbergh's dominant digit for 1932 is (6-2-4) 12 or 3. The number 12 is the number of worry, sacrifice a "balancing of the book" of life on the physical plane. In the lives of all three, 1932 and especially March 1, 1932, brings sorrow and loss, and even if, or when, the baby is returned to his parents, the sorrow and tragedy of the event is plainly indicated through Numerology.

One cannot go through life working out the vibrations of each day, for it would result in rather a morbid and superstitious frame of mind. Yet if one works out the numerical story of days as shown by world events, one will "stop, look and listen" when deciding on a wedding day, or other days of vital importance.

Always remember that numbers and vibrations do not RULE you, but GUIDE you. When you are motoring and see a danger sign, you do not drive over a precipice; you turn aside and avoid the danger. When your name or birth path "ring a bell" you do not drive into a train of disaster—you "stop, look and listen." You change your speed or change the direction in which you are moving and save yourself from accident or disaster. That is the reason Numerology is practical.

The Discovery of the Substance Called Faith Through Illumination

By Rev. Hilda Dorothea Marquardt

(Continued from April issue)

I WENT into my parlor, visualized luxury, gave the command, and gifts of furniture were presented to me. I received more than I had room for. One friend said to me: "If you get any more you will have to hang them from the ceiling."

I went into my closet, decided what clothes I wanted, gave the command, and results soon followed. People brought me new garments, saying: "I saw this down town at a bargain, knew you wanted one, and bought it for you." It became great fun working with substance.

I meditated on love and marriage, drew forth the substance (which looks like Jell-o), gave the command: "Mate, come forth." The results were that I had so many fine mates to choose from that it was impossible to decide upon any special one.

In experimenting, I found it is necessary to decide, and know just what we want. We can get the very best as easily as the worst. Some things come forth into the visible immediately, while others need more time. Success lies in the ability to control our mind which we have allowed to become like a monkey hopping from one tree to another. Each desired object must be given special attention.

We must quietly, and lovingly, focus our attention on substance, visualize the thing we want, call it by name, and with authority give the command. The words must be spoken—either aloud, or silently, in order that our breath of life will flow forth with them. Without the breath of life the words in female-substance becomes a still-birth.

By directing substance to other people, even though they are at a distance from us, we can bring forth the same results for them—providing their mind gives consent, which allows the good substance to surround them. Very big things have been accomplished through this substance.

I understand, long years ago, a person by the name of Faith discovered it in the cosmic. It was then called—Faith's substance. Soon it became so well known that it was spoken of as Faith. Paul made a record of it in the eleventh chapter of Hebrew. He said: "Now Faith is the substance of things hoped for, the evidence of things not seen. Through Faith's substance the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

After the people had used this substance

and accomplished many things with it, the church decided to make an investigation. Paul tells us about it—"The elders made a good report: With Faith's substance Kingdoms were subdued, promises were obtained, the mouths of lions were stopped, the violence of fire was quenched, people escaped the edge of the sword, the weak were made strong, the dead were raised, Sarah received strength to conceive seed and was delivered of child when she was past age." (Ninety years old).

"With substance the walls of Jericho fell down after they were compassed about seven days. The people passed through the Red Sea as by dry land. Noah built the ark by the right-use-ness of Faith's substance." This is part of a long list.

We may draw substance to us by right thinking, and live in it all our lives, but if we do not know how to use it, we are like the miser who dies in poverty when he has a fortune hidden away. Paul also makes a record of this: "They died in Faith's substance, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."

People yell up to the Father—"Give me—give me—" when He told us very plainly: "All that I have is thine." He gave us dominion of the earth, and the cosmic heavens above the earth. If we do not help ourselves to the fruits of Faith's substance we are like the lazy child who expects his parents to wait on him hand and foot. The right kind of parent will make the child wait upon himself. It is for his own good, which he realizes later on.

Paul said: "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of right-use-ness unto them which are exercised thereby."

It may be that the World Depression is a chastisement in which the Father of spirits is whipping us back into this cosmic garden of Eden which we have drawn so near to us. Man dwelt in it, in the beginning. He was told that he could partake of every fruit substance except one—because its fruit were of a destructive nature: "Ye shall not touch it lest ye die."

However, this female substance, with its fruit, was tempting. He drew it forth, and when its morbid color surrounded him, he was unable to see the cosmic garden of plenty. This substance contains the seven plagues, sickness, sorrow, death, war, famine, earthquakes. The ground became "cursed" or charged with its destructive elements. "Thorns and thistles it shall bring forth to thee."

Poor man! Why did you do such a thing when you were warned not to? Now you will know sorrow, and pain; and in the sweat of thy face and the toil of thy hands, eat thy bread. The Father had compassion, for—"The Lord God made coats of skins, and clothed them."

"And the Lord God said, "Behold, the man is become one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

Down through the ages man hungered for this garden of plenty. In his heart there has been a yearning that naught but this will satisfy. If he would look up, he could see it, but his head is bowed to the soil in sorrow. Masters born on the earth, from time to time, have worked with this substance and obtained big results, but somehow the great mass of people were not able to grasp its reality. Man became as one dead, yet living.

One Master said: "I came that ye may have life, and that ye may have it more abundantly." He did many great things. People called them miracles. However, He said: "The things I do ye can do also, but—ye must have Faith's substance."

When he went to a certain city it was said—"He could do no big works there, because of their unbelief." One substance color cannot dissolve into another unless the mind gives consent. "Believeth thou?" He asked. When they believed, it released the morbid substance which the magnetic qualities of their mind was clinging to, and results followed instantly.

He explained—"The kingdom of God is within." That is, the image or likeness of God—which is Mind, is within. "The kingdom of heaven is at hand." The cosmic garden of plenty is at hand—available at all times. "Seek ye first the kingdom, and its right-use-ness, and all things shall be added unto you."

Not a great many people understood Faith's substance, and as time passed on into generations, the word became a memory of what has been, and of what may again be, in the far future. "Have faith,"

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Depression And The Why

By F. S. CHANDLER

(Continued from April issue)

IN the foregoing, perhaps we have said enough to establish the fact of our having entered a new AGE, and now for information of those who are without the tables marking the revolutions of URANUS in our little Solar System, we herein submit the same, that we may be followed more closely and intelligently in a check back over the happenings of the seven year periods since the year 1885, when this Mind Organ, or Spiritual flagship of our Solar Fleet, began its repeating voyage of eighty-four years encircling the Sun.

Remember, that A. D. 1885, was not only the beginning, but it was also the end ("The Alpha and the Omega") of a previous eighty-four year round trip which also left its shining pathway on the pages of history, as well as this one we are now considering as so much farther advanced with our Sun's Sun two thousand year journey across the broader Aquarian Sea or one twelfth division of that mighty zodiac.

TIME TABLE OF URANUS

January 11, 1885, entered Aries, the Ram, GAD, the head.

January 15, 1892, entered Taurus, the Bull, ASHER, the neck.

April 19, 1898, entered Gemini, the Twins, ISSACHAR, the arms.

December 12, 1904, entered Cancer, the Crab, ZEBULUN, the breasts and lungs.

March 14, 1912, entered Leo, the Lion, JOSEPH, the heart.

September 19, 1919, entered Virgo, the Virgin, BENJAMIN, stomach and solar plexus.

May 15, 1927, entered Libra, the Scales, REUBEN, the kidneys and perceptives.

We are now taking into account the cause and the effects of things since May 15th, 1927, when Uranus entered the one-twelfth division of the Sun's electric or mind area, termed, LIBRA, and symbolized by the Scales in the language of the spirit, which weighs and balances everything above and below. On the earth plane, in our physical structure, this process functions through the kidneys, which separates the impurities from the blood stream to balance our health. It also pertains to the region of our perceptive faculties, wherein we separate the wheat from the tares of our intellect.

Very grave and far reaching decisions will be made by earth's inhabitants during this period.

The influences of this heavenly vessel and revolutionary body crossing LIBRA, as well as the seven year journey across

the next ocean, will be more noticeable than of any the other electric area's of our Sun's zodiac, as we have been reliably informed. Therefore, we may look for the most unexpected things and happenings in this old world, which will upset all our theories and traditions, and put us at our wits ends to KNOW where we are. Isn't it pretty much that way now?

Here we will quote directly from Solar Biology, the nature of spiritual influences which have been at play upon earth since May 15th, 1927:

"This position of URANUS is in harmony with its nature in all particulars. It brightens the perceptive faculties (region of the kidneys), giving spiritual visions, foresight, and peculiar dreams. It lessens the desire for sexual indulgence, and greatly strengthens the generative organs, causing the person to conserve the potencies and elements within the body, thus vitalizing, energizing, and refining their whole being."

Thus it will be observed, this is a time when spiritual forces are being showered upon our earth (Michael and His Angels fought) of a most uplifting and helpful character; a fair balance if you please; but what USE will the terrestrial family make of these powerful influences intended for their good and spiritual advancement? "The stars incline, but they do not compel." An impartial mind force, causes the rain to fall upon the just and the unjust alike, without respect to place or person; and this calls to mind the law of USE, which one has defined thus: "USE determines all qualities, whether good or evil. The greatest USE, with the least evil result, is the best thing to do under all circumstances."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" because of the higher USE of such a spiritual urge; while they of the self-satisfied type and all who live in the five physical sense consciousness exclusively, will go to the other extreme exhibited in the contrariness of human nature, who will mis-use this generous offering of the Gods and pervert the influence to selfish aims and purposes, resulting in combativeness, intellectual and physical, and struggles one with the other; nation against nation, "every man against his neighbor," competition most cruel, all over the globe; ("and the dragon fought and his angels") and this latter class is much in evidence as is observed at the present time.

Here we have the esoteric cause of the great crime wave; the frightful miscarriage of justice in our courts; the endless controversy over prohibition; the betrayal

of confidences; the utter disregard for either the laws of God or man and a general mourning or depression, everywhere felt, and nowhere satisfactorily explained, because our spiritual planet is moving across the sea of our Sun's vibrations, known as Libra, the Scales of Divine Justice in the judgment day of the Lord; weighing and balancing the status of every human endeavor, giving increase to both the good and the evil, leaving it with the individual or national choice, as to whether that increase is to be for righteousness or filthiness.

Therefore the spiritually minded; the babes and sucklings; the meek and lowly and all they that mourn because of weakness and fallibility, should "look up, not down; look in, not out" and obtain the inspirations of the Almighty, and the heavenly assurance of God's judgments in righteousness and truth, although they may be sealed up and "dumb as a lamb before her shearers."

URANUS being such an Odd Fellow of the SEVEN, our study of its thought vibrations becomes exceedingly interesting, notwithstanding it rather roughly throws one back upon self-research, so the person appreciates more fully the statement: "There is so much good in the worst of us, and so much bad in the best of us," etc. However, we are certainly now in a time of all times, when it behooves each one of us to be thoroughly honest with self and to follow that ancient injunction: "KNOW THYSELF."

Laying aside the respect for the person of any man, we are slowly, yet surely, coming into a knowledge of the great truth, that each and all are expressions, in the form language of our Creator, of principles which mould Godlikeness out of clay, and angels out of men. A God of mercy, love and justice, with methods and a purpose which we should endeavor to comprehend, that we may have wisdom for our folly, strength for our weakness and understanding for our dullness. Dare to do right every day, as God gives us to know the right.

Think deeply and reverently of the meaning of the NAME of God: (I WILL BE WHAT I WILL TO BE), and why it should be *hallowed* under any and all circumstances, that we may labor jointly in the "New Covenant" relationship, with the higher instruments of His choice, in bringing order out of chaos and the establishment of the KINGDOM OF HEAVEN here on earth, where co-operation of SAVIOURS replaces ruinous competition and loving service becomes a joy to the glorification of our heavenly Father.

(Continued on Page 28)

Advanced Course in Palmistry

By ALICE DENTON JENNINGS

Shapes of Hands--- and Their Meaning



Character Analysis and Vocational Guidance



Alice Denton Jennings

Chief Characteristics

(Continued from April issue)

THE mixed hand is the hand of ideas, of versatility. If you have such a hand you are adaptable to both people and circumstances. Your most striking characteristic is your adaptability to circumstances. You rarely feel the ups and downs of fortune like others. You are restless and do not like to remain in one place long. You are fond of new ideas. One moment you want to write a drama, the next invent a new type of airplane. You find your greatest scope in work requiring diplomacy and tact.

Shortcomings

You are so versatile that you are in danger of becoming what is called "Jack of all trades." Your restlessness will cause you to be continually making changes which naturally reduces the quality of your efficiency. While you are clever in your ideas, there is sometimes a tendency to become erratic in the application of your talents. You do not stick to one thing long enough to make a success out of it.

Suggestions

Being the hand of ideas, versatility and general changeability of purpose, try to cultivate a more stable outlook on life. Instead of probably playing some instrument well, painting a little and so on, choose your best talent, and add to it the brilliancy and versatility of the others. In this manner you have every promise of making an outstanding success.

Affinities and Marriage

Your best mate would be one with the square hand. That is, the palm square at

the wrist, square at the base of the fingers, and the fingers themselves square. The square hand will take up your ideas, organize, perfect and regulate them. It is the hand of the practical thinker and the popularizer. Nature has endowed such a hand with qualities of serious value, above all, useful ones, since it possesses thought, reflection, order, clear perception, truthfulness. Such a one is without illusions, looking existence straight in the face. Such a one cultivates reason and there is order in his ideas. He is strict with regard to rules, forms, conventions and discipline. Such qualities will go far to equalize your extreme versatility. You will likely be happy in your married life, as being versatile, you will experience little or no difficulty in getting on with the different dispositions with which you come in contact.



THE MIXED HAND

IF YOU HAVE A MIXED HAND—That is, one pointed, one square, one spatulate, one philosophic and so on, you have what is called a mixed hand.



Mixed Hand



Suggestions to Parents and Teachers

A child with a mixed hand shows extreme readiness of comprehension and versatility. Such a child will delight in intellectual pursuits, but often lacks the concentration to succeed in them. It is very necessary to encourage the quality of concentration in this type of hand. Such a child will be inclined to be temperamental and should be encouraged to develop both mentally and physically. That is, outdoor play and exercise should not be discouraged in favor of indoor pursuits. Highstrung and sensitive, such a child needs a careful routine. Do not let him stay up late. Keep him out of doors as much as possible and do not let him read

too much. Good music, good pictures and good books will appeal to him strongly, and held out as rewards, these things will stimulate him to acquire the traits you wish him to have. Teach him the value of sustained effort. Praise him for common sense and help him to develop independence of judgment.

Vocations

Occupations for which you are best suited and in which you would gain the greatest success are, in the commercial world, as traveler, seller of merchandise, advertising writer, official of any kind. In the professional world as editor, writer of short stories, journalist, lecturer, reporter, surveyor, aviator.

Wings

By Rozane Gordon Nicola

I sat inside—
The door was closed and curtains drawn
And—when to cross the room I tried
I found my strength was all but gone.

The darkness deepened;
Then I saw—a tiny far off light, it came
And in its radiance there appeared
The eerie writing of my name.

I reached for it—
And found myself beside the door
And in my hand a key, to fit,
And strength was given to explore.

I could not see;
At first it seemed to be too light
But—something beckoned then to me
And lifted thought-wings for their flight.

I flew,
And Oh, the wonders I beheld,
I dipped my pinions in the blue
Yet found my spirits never quelled.

I'm flying still,
No earthly power shall bid me stay—
In darkened room, on windswept hill,
No, I am free, I fly away—.

Phantom Faces

Eleanor A. Totman

Can you see those phantom faces
Peering at you,—near and far?
They appear in divers places.
Tell me, please, just what you are.

"We are Spirits of ones departed,
And we're with you day by day.
We are sent to keep and guard you
And to guide you on your way."

Complete Course in Astrology

By LAURITZ C. LARSON

(Continued from April Issue)

AN EPHEMERIS is an especially printed almanac showing the positions of Sun, Moon and Planets by Sign and degree for every day of the year. These planetary positions are calculated for Greenwich 12:00 o'clock noon. For places East or West of Greenwich, it is necessary to make a correction of four minutes per degree to bring the True Local Time to Greenwich Mean Time, (written G. M. T.).

All time is measured from Greenwich, England, and changes at the rate of four minutes per degree of Longitude birth place is distant from there.

The reason for finding G. M. T. of birth is that the Planets' places in an Ephemeris are given for Greenwich noon and having the hours and minutes we are distant from the nearest noon, we have the hours and minutes the planets in their travel are distant in time from the nearest noon position as shown in the Ephemeris. Therefore, if we find how far a planet travels in the 24 hours, we are concerned with, we can then find by proportion the distance it travels in the "time difference to the nearest noon." For illustration: if your time difference is 6 hours, and the Moon travels 18 degrees in the 24 hours from noon *previous* to G. M. T. to the noon *following* G. M. T. (use Ephemeris for year of birth), then your travel for the Moon in 6 hours would be six twenty-fourths of 18, equal 8¼ degrees or 8 degrees 15 minutes. If the G. M. T. is A. M., deduct from the *following* noon position as obviously the Moon has not reached noon by 6 hours of travel. If G. M. T. is P. M. add to previous noon position, since the Moon has already passed there by 6 hours of travel.

Most text-books show a method of arriving at the planetary positions by logarithms and this plan is recommended for accuracy. The above plan of proportion is only for ordinary work where possibly only the position of the Moon, due to its rapid motion, is calculated and the positions of the other planets taken from the nearest noon position as shown in the Ephemeris for year under consideration. Declination of planets is distance N. or S. of the Celestial Equator per Ephemeris.

As the positions of planets at birth are calculated, place them in the chart. Here care must be exercised to place them in the proper house position. This is controlled by the sign on the cusp of each house and the degree of such sign. If it is kept in mind, that the apparent motion of the planets in the chart is counter-clock wise, it becomes evident that if you have 11 degrees of Capricorn on the 10th cusp

Study Course in Astrology Lesson No. 4

(Greenwich Mean Time—Calculations of the positions of the Planets.)

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

and the Sun is computed to be in ten degrees of Capricorn, that it has not reached the 10th cusp and must therefore be placed in the 9th house.

We shall now proceed to find the G. M. T. of our study chart:

Chicago is 88 degrees W. Long., and our True Local Time is 12 hrs. 8 mins. p. m. Since Chicago is 88 degrees W. Long., we must add 4 mins. per degree and our calculation is 4x88 or 325' divided by 60 and gives us 5 hrs. 52 min.

(For East Long. the correction must be deducted from T. L. T.)

Adding we have.....17 hrs. 60 mins.

Deducting the circle of

our clock12 hrs.

or an even18 hrs. P. M.

We have the G. M. T. 6 hrs.

This is also the time difference to nearest

noon 6:00 hours

In all of our calculations of the positions of the Planets, we are going to use the Logarithms as shown in each Ephemeris.

The Logarithm, per Ephemeris for the interval of 6 hours is 6021.

The next thing to do is to find the distance the various planets travel in the 24 hours from noon previous to G. M. T. to noon following G. M. T.

In our illustration we are going to use the Moon. Since our G. M. T. is 6:00 P. M. of January 1, 1932, the *previous* noon is that of January 1, and on that day at noon the Moon is shown to be 15 degrees and 39 minutes in the Sign of Libra. On the noon following, it is shown to be in 29 degrees and 46 minutes of the same sign. To find the travel of the Moon from noon to noon, we deduct the *previous* noon position from the *coming* noon position as follows:

Libra 29 degrees 46 min.

Libra 15 " 39 "

14 " 7 "

distance Moon travels in 24 hours, and Logarithm is 2805.

Adding these, we have a new Logarithm

of 8326 and this represents the distance the Moon travels in the interval of 6 hours. Refer to table of Logarithms and find the one nearest to 8326. It is 8327. Follow the column this Logarithm is in, to top of page and we find 3 degrees. Now follow the line on which 8327 shows up to the left to first column and we find 32 minutes. Therefore, the distance the Moon traveled in the 6 hours that the birth occurred past noon, is 3 degrees and 32 minutes. On noon of the day of birth, January 1, the Moon was in the Sign of Libra15° 39' and we found above that it traveled 3° 32'

from noon to 6 p. m. Adding

we have19° 11' which is the birth position of the Moon in the Sign of Libra.

Following is a copy of our horoscope as far as we got with it in our first lesson. The next thing to do is to place the Moon in its proper place in that chart. The Moon as we found above, was 19 degrees and 11 minutes in the Sign of Libra. On our chart, we have 21 degrees, 2 minutes of this Sign on the cusp of the 7th house, and since the planets travel counter-clockwise, the Moon has not yet reached the cusp of the 7th house and must, therefore, be placed in the 6th house just below the cusp of the 7th house.

It might be well to explain here that due to the rotation of the Earth from West to East the Signs appear to move a clockwise direction opposite to the motions of the Planets.

That is, we have 11 degrees of Capricorn on the Mid-Heaven at 12:08 P. M., T. L. T., Chicago, or 6 P. M. Greenwich time, but at 12:12 P. M., we would have 12 degrees of Capricorn on the Mid-Heaven and a corresponding change in all of the cusps of the other houses.

The Planets Saturn, Jupiter, Uranus and Neptune are so slow in motion that it is not necessary to calculate their birth position, but take the position shown in the Ephemeris for the noon nearest to birth time, which in our case here, is noon of January 1. Referring to the Ephemeris, we find Saturn is ♄ 23° 49' and this we see is some degrees past the cusp of the 10th house, so that is where we put it. Jupiter is ♃ 21° 48'R and goes into the 5th house. The small R after a planet's longitude means that it is retrograde, and its influence is not so strong. Uranus we find is ♅ 15° 28' and place it in the 12th House, close to the cusp of the 1st House. Neptune is ♆ 7° 52'R and this goes into the 6th House, close to the cusp.

The Dragon's head or north node of the Moon is in ♄0° 16' and this is placed in

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He Came Unto His Own

By Charity Westover



Charity Westover

J. ROLAND McHARLIN paced back and forth over the grounds of his magnificent new summer home with restless demeanor. It wasn't like him to feel this way. Something seemed to be worrying him—something which he could not account for.

He was no saint—neither was he a sinner—literally speaking—for he had lived an almost normal life with very little to regret.

Perhaps, he mused, he had come to a turn in his life where he was about to change. They say one changes every seven years but as far back as he could remember there had never been any sudden change in his life.

Come to think of it he had been married just seven years ago today and his wife was throwing a little party in honor of the occasion. The guests might arrive at any moment and he should be there to help welcome them. That was why he was out there by himself, trying to pull himself together—for he had been in a sort of a dreamy hazy condition all day.

Somehow or other the past kept confronting him—something away back in his sub-conscious mind which he had been trying to keep covered up for the past years. Something—which he had tried to make himself believe should never have been recorded in the Great Book of Time. But some unknown force was compelling him to turn back the leaves and read over the deeds that had been entered therein.

It was a mild summer evening but he shivered—cold chills running up and down his spine. He had thought a while ago if he only got outside he could shake off this restless queer feeling but it seemed to cling closer every second. Was he growing morbid—nervous—he wondered? Nervousness was only for women and weaklings. Why should he grow nervous?

Nevertheless, try as he would he was unable to shake this dark cloud that seemed to be gathering around him. It was enveloping him like a thick fog, for he even found it difficult to breathe—drawing deep long breaths now and then as though every breath might be his last. It couldn't be all imagination he mused—for the others as well as his wife had noticed him acting somewhat depressed—and his wife had even spoken to him quite sharply only a few minutes ago.

"For goodness sake—snap out of it!" She had told him. "Go outside a while and try and wake up!"

But out there by himself he felt worse than ever. The silence, when he was alone was almost unbearable. And what was more, he could not understand this queer sensation. The Past, seemed to be calling to him, for some unknown reason. Was it something he should have done—or something he should not have done? Or some mistake he had made which should be rectified?

Perhaps, if he thought long enough he might be able to figure this thing out. He hoped he could, for it was fairly eating the life out of him.

He wished heartily there wasn't going to be any party. It would mean another perfectly good evening wasted—wasted playing bridge—eating a lot of unnecessary stuff he didn't want or need—drinking a lot of swill—if one were honest and vulgar enough to call it that—like so many swine. Punch—with something in it to make a fellow feel more foolish than he was ordinarily. He was heartily sick and tired of the whole mess—but he had married a society lady and what more could he expect.

Not that he wasn't in love with his wife. He had always been in love with her. She had been the only one in his life—he stopped suddenly—drawing in his breath. Now he came to think of it he knew positively well she hadn't always been the only one. Why try to kid himself any longer? He had tried to forget—tried to wipe this skeleton out of his memory—but it was there to confront him tonight—stronger and plainer than ever before.

It was exactly fourteen years ago—in June—the month of love and roses. He was surprised to find that he knew the exact number of years since this had happened. Surprised to discover that he had not forgotten after all these years, for it had been a honeymoon for both of them—a honeymoon out of marriage.

Nothing left but a memory—and still—this memory tore at his heart like the cruel talons of a bird of prey. All of a sudden—without the least warning—his sunshine had been turned into clouds of

grey. And all for a sin which he had committed years ago. A sin—which he had never atoned for.

What should he do? What could he do? What was there left—under the conditions—for him to do? In what way could he atone for his sin? The memory was still there—but if only from this dark memory would come a gleam of hope! But it was too late now—for him to make amends—too late.

Was that why this dark cloud had suddenly enveloped him? Must he suffer the rest of his life for this sin? Then why—had his sin left him alone all these years—only to come back and confront him now? Had it been following him about all these years and he had paid no heed? And only tonight—he had listened to the voice of the Past—to the voice of Memory—and he had remembered his sin. And now that he was facing It—was there no escape from his doom?

If the girl hadn't been poor! If he hadn't been rich! He groaned with that sharp pain at his heart. He would think of it, regardless of everything. He would retrace every little incident and then try and forget forever. But could he forget? Perhaps this vision of the past had come to stay with him forever. A retribution of his one only sin of its kind.

But the girl had died. He had heard that much anyway. Died of a broken heart. And the grandmother who had raised her had died shortly afterward. There had been a rumor—a rumor which he had not tried to pry into. Anyway—he was sure he was safe, for no one had ever seen him in company with this girl. Not even the grandmother had seen them. Their clandestine meetings were known to no one but themselves.

He knew her heart was being broken when he tore himself away. But what could he do? What would his proud mother have said had he brought a poor menial girl back with him and told her this was the girl he had chosen for a wife?

If only the world were different!

He hid his face in his hands while tears streamed through the white fingers. Fingers that had never known menial labor.

"Mary, Mary!" He cried, "if only I could make amends!" And in answer to his cry he felt a soft pressure on his right shoulder. He thought at first it was a branch from one of the low shrubbery brushing against him but when he looked there was nothing there. There was nothing touching him, he was only morbid and nervous. But what was that light vapory something that flitted back a few paces and hung waveringly in the dim twilight? The leaves on the trees quivered

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The Unseen Bridegroom

By Orilla Marye

"BETTY ANN," said Mrs. Groves, "what's wrong with you; aren't you happy? Ned is good to you, isn't he?"

"Yes, Mother."

"Well—you love him, don't you?"

"Yes."

"He loves you, too; then what ails you?"

"Oh, Mother," she replied, "I don't know what's wrong. I can't get over the way I feel and act."

"What do you mean, Child?"

"Mother—when we went to the church to be married, I just couldn't go in—something inside me kept saying, 'this marriage isn't sacred nor right,' I couldn't help it, so I said to Ned, 'Let's be married by a justice of the peace,' and even then I almost backed out; and I wanted to run away as soon as we were married."

"Don't be silly," replied Mrs. Groves, "your just young."

"But I'm not—Mother; I'm twenty-five—but I guess I'm silly. Ned is so kind and gentle, and yet, I'm afraid of him—away inside of me somewhere; oh, I can't explain it."

"Oh you'll get over it," said Mrs. Groves.

But as time passed, she did not get over it. And she soon learned that Ned had a very disagreeable temper, which he seldom controlled.

Worried, she went to her brother, who was a very learned man. She told him all.

"Yes, Betty," he said, "I understand. I didn't like your marrying the fellow. Why did you turn down Jack, for him?"

"I loved him; and I'm still crazy about him—but afraid, even in my sleep, but of what—I don't know. And soon as he is out of my sight, I long for him. Oh, Brother—am—am I all right in my mind?"

"Yes, Betty, but you always were a super-sensitive child. Don't worry, I can find nothing really wrong with Ned. Morely, he's a fine fellow; has a good reputation and is a hard worker, honest and agreeable. The most of us have a temper, now and then. Maybe things will come out all right."

A year passed, and Betty was even more afraid.

"Wish we had a little tot running around the place," said Ned one day.

"No!" cried Betty with fury.

"But why be so vicious about it?" asked Ned kindly.

"Oh," she said, "I didn't mean to be. You—see—I—don't want any babies for a while—just we two."

"All right," he replied, "we're young yet, Honey."

A few days later Ned came home in one of his nasty moods. "This roast is tough—and not fit to eat."

"I'm so sorry," replied Betty, "it looked nice."

"Sorry," he mimicked, "of course, your

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Occult and Psy

Told by Our

THE REALITY OF LIFE AFTER DEATH

By Dr. R. B. Hout

Man lives! He is as eternal as the stars that shine. His destiny is to go on and on forever, always progressing, always learning. His personality cannot cease. He is an expression of the God who made him. And would such a God admit of death and defeat and nothingness?

IT IS not left to me to wonder longer at the reality of the human personality existing after the change called death. I now know that the dead live. And I know through personal experience.

A friend, my father, step-mother and myself attended a private Seance with a certain well-known Medium recently. While the experience was not new to my friend and myself, the proposed communication with trumpet and direct voice was a unique and unknown event to my father and step-mother. So with each individual present having much varied ideas on the subject, we complied with conditions imposed by the Medium and we gathered together, each sincere in hoping for the best results.

One week earlier my friend had buried his Uncle. The four of us present had been at his funeral. His was the first voice to greet us after the introductory remarks by the Medium's Guide. He came announcing his name as "Uncle Dave." We greeted him and made him feel welcome. Then he began a very evidential message. He repeated for us the text of his funeral sermon and told us about the funeral in the fullest details. He mentioned the color of the casket selected and compared it to the one that had almost been chosen in its place. He told of the officiating clergyman and noted "The little black book that the preacher read out of." He told of the manner of his passing and related some truth about a paper worth considerable money that had been hard to locate. So with proof, substantial proof, such as that offered us, what else could we do but believe and accept the fact that he was still existing near us as a conscious entity?

The Medium was a total stranger to us and was unknown to any of the families represented. The day of the sitting we had driven one hundred and twenty-five miles to be present. So we felt secure from fraud from the Medium.

After "Uncle Dave" had so fully identified himself, he brought his sister who spoke her name and also gave evidential proof of her presence.

Next came a boyhood cronic to chat with my father. This spirit was a stranger to everyone present except my father, for he came from father's old home and none of us had ever heard of him.

He made his identity plain to us all in a very emphatic and laughable way. He proceeded to call attention to some of the pranks that he and his chum had done,

(Continued on Page 26)

The Sewing Machine — Upstairs and Down!

By Julia Stone Carson

PERCHED HIGH on a hill top, sets a stately old red brick mansion that one would never for a moment consider as having an honest-to-goodness ghost, but such is the case as more than one of us can vouch for who had drunk nothing stronger than water!

One room in the house could never be slept in at night for long about twelve o'clock, to be exact, at ten minutes of twelve, the slumbers of any one who dared to sleep there were rudely disturbed by a white robed woman in a white sunbonnet who run her sewing machine up and down the steps, in the room, down steps that went to the basement and up to the attic on the third floor. There were front stairs, but the lady in white never went there.

The story was, that her husband raised a rumpus, all because she took some of the money that was given her at the time of her marriage and invested it in a sewing machine, the first one that made its appearance in that part of Kentucky. After the machine came the ill-tempered husband would put it on his shoulder and cart it up to the attic, then his wife would bring it down the steps.

In all of her appearances that has been seen by many, she never takes the sewing machine upstairs, but always is coming down with it. My college chum, May Burk, and I, tried sleeping in that room twelve years ago and FAILED. Again a couple of weeks ago, we tried once again and met DEFEAT again, in the same manner—the lady had not grown older

chic Experiences

Readers

but the machine makes the same amount of noise.

Large sums of money has been offered to different people who would sleep the night out in that lovely old room; not one so far has earned the money. There is nothing so scary looking to the young woman as she is handsome and pleasant to look at, but that continual bump, bump down the stairs is just too much for the nerves of anyone and when the bump, bump is accompanied by the woman dressed in white with the white sunbonnet, that is too trying.

However hard you try to catch her, she eludes you; but she and the machine are right there with bells on at all times of night. Why she chooses the night and from ten minutes of twelve on, is something that all have failed to learn and my second visit with Mrs. Ghost will, I think, be my last, as I do not believe in the charm of a third visit!

A Mysterious Happening

B. F. Nelson, Sr.

SEVERAL years ago we were living out on one of my father's ranches. One morning my father and mother and one of my brothers and I were having our breakfast. Mother had done her cooking in the front room on the fireplace that morning, so there was no fire or light in the dining-room (only sunlight). Mother was telling father of reading in the paper about someone getting burned out, (and she could see, I guess, that he was thinking about business and was not paying any attention to what she was saying) and she said: "Why don't you listen to what I am telling you? You may get burned—" She was going to say: "You may get burned out some day." But just as she got to the word "burned" the hair on top of my father's head blazed up with a blue flame and I said: "Dad, your hair's afire," and he threw his hands up and rubbed it out but it had burned the hair on the top of his head down to the scalp.

He got up with a kind of a grin that he generally gave when anything astonished him and said: "Wouldn't that get you?" And mother said, just as though it was nothing out of the ordinary, "Well, it serves you right. Why didn't you pay attention to what I was telling you?"



Presentiment

Roland S. Parker

ROSE WINTON was a fantastic dreamer. Her intimate friends claimed that she possessed occult power.

One dark dreary day in the autumn of 1925 a young man by the name of Harry Patterson called on Miss Winton and asked her to accompany him to his uncle's mansion in the country.

The simple landscape presented a beautiful scene for this time of year but the bleak walls and the vacant windows gave them a strange sickening feeling which could not be compared with an earthly sensation.

Upon their entrance they were startled to find an elderly man lying at full length on the floor.

It was with difficulty that Harry could bring himself to admit the identity of his uncle's business partner, Mr. K. S. Hale. To all appearances he had been strangled to death.

They immediately called the authorities. The coroner's jury found a verdict in accordance with the facts. But who had strangled him?

A week passed and no new clues were found by the authorities.

Rose was on the verge of a collapse when her overworked brain seemed to snap and she passed into a stupor. After a day and a night in this condition she awoke with the thought that some one was trying to communicate with her, she could not grasp the situation clearly, but she had a suspicion that she was duly bound to make another visit to the Patterson estate.

Yet what could a mere woman do whose mind had not yet gained its full mental equilibrium after such a soul searing experience; but her subconscious mind urged her to make another visit to this mansion of gloom.

She gained admittance and permission to look the place over from Sargent Holden, the man in charge. She was certain that by careful observation she could obtain some answer to her strange revelation. There were no clues to be found on the first and second floor so Rose ascended to the attic and to her complete amazement she found a locked door. As she was about to put a skeleton key in the lock the door opened and she was confronted with the most horrible creature that she had ever seen. She was paralyzed

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My Mother's Error

Corinne Conner

MY MOTHER never believed in psychic phenomena of any sort, neither would she ever allow anyone to relate their experiences in her presence. In her estimation it was all imagination and foolishness. This unbelief was the cause of a near break in friendship with her best friend.

This friend, one day, came to call. Being a medium she had been continually and quite successfully, trying to persuade my mother to accept Spiritualism. During a pause in the conversation the friend stated that my maternal grandmother had materialized before her and had given her a message for my mother. Before she had time to tell what the message was mother said very sharply, "Lizzie, you know very well what my views are on this subject. I have repeatedly told you never to mention things of this nature to me. Now, if you do so again our friendship will be at an end. I will be very sorry for I value your friendship highly, but Spiritualism is the one thing I abhor."

Her friend replied, "Very well, if it annoys you like that, I will never allude to it again." And she kept her word.

Not long afterward, my mother fell a victim to tuberculosis and unusual happenings began to be noticeable about the house.

For instance, at about two o'clock one morning a neighbor who was up caring for a sick child looked out of the window and saw in the moonlight what appeared to be a tall woman wearing a long gray coat, walking very leisurely up the path toward our front door.

Later in the day this same neighbor came over to see my mother and said, jokingly, "Well, I saw you out last night taking your nocturnal stroll."

My mother replied, incredulously, "Why, I know nothing about what you are saying. I have not been taking any nocturnal stroll."

The neighbor then proceeded to relate the occurrence. I watched my mother's face. It grew paler as the story unfolded and in her eyes I was sure that I detected a note of fear. She was a very tall woman. At this time she very seldom went out and when she did so invariably chose the afternoon—wearing a long gray coat and walking slowly, owing to her illness.

I wondered if she could possibly have been sleep-walking. We slept in adjoining rooms. As there was no outer door to her room, she would have had to pass through my room in order to reach the front door. If she had done so, I would have heard her when she unlocked the door but I heard nothing and the door was still locked in the morning when we arose.

Besides this occurrence, a little bird would come and tap at the window prac-

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A Guilty, Yet an Innocent Conscience

By MARIE MILLS

I HAD an aunt of whom I was very fond, and of course being her name sake she was exceedingly fond of me, After I was married I went to reside with her in order that she would be able to nurse my baby while I was away on business.

She grew very fond of the child; although it had been her greatest desire to become a mother her wish had never been granted, but she made up the deficiency by always having about five or six of the neighbors children around her and they all loved Ria.

When my baby was nine months old she suddenly took sick, so we called in the doctor who diagnosed the case as one of immediate convulsions, and in spite of all we could do she passed away shortly after the doctor left.

After her death I did not know who was the most heartbroken, my aunt or myself; she might have been the mother as she was always listening as if she expected to hear the child cry at any time. In fact my uncle told her that if she didn't try to forget she would go crazy.

But still whenever I came home it was to find circles around her eyes as evidence that she had been crying.

I thought that if I left the home she would not be constantly reminded of the child thru me, but my uncle said it made not the slightest difference; after I went she cried just the same.

When my second child was born I again went to live with her. I thought it would help to take her mind from baby Marie, but not so. She still continued to talk about her and gaze affectionately at the rubber doll under the glass globe.

Years afterwards when in Australia I saw her sitting upon the foot of my bed her dear face tied up with a white handkerchief as they do the dead, and for some time before I saw her I had been very ill and unable to sleep.

I wrote home and inquired if my aunt had passed out, and received the reply that she had passed 12 months before but as I had been so ill, and complaining so much about insomnia, she thought it

was best to tell me when I was better.

I had several visits after that but she seemed as if there was something that she was afraid of; there was something that she wanted to tell me, but somehow or other she would speak a few words in a frightened voice, which sounded like, "Why should I. Why should I," and then vanish.

But I distinctly knew that there was something keeping her from resting and on one occasion she brought an everlasting wreath, remarking, "Everlasting flowers, everlasting life."

One day I was entertaining a friend whom I knew had a gift of second sight, and all at once she exclaimed, "Who's Ria, Who's Ria?"

"Why," I said, "that's my dear old aunt; ask her quick what she wants to say."

"Her voice is so faint she said she seems as if she is afraid to speak, she almost whispers, she is saying, 'Why should I, why should I.'"

"Ask her what she means quick," I said, "before she vanishes; she needn't be afraid of me; I loved her so."

"She is telling me that she once nursed a child of yours; and was in the habit of giving it a sleeping draught, Mother Seigals Syrup, but that one night by mistake she got the wrong bottle. She is showing me a shelf; it was put on the wrong shelf, and that is why she is repeating, 'Why should I tell, why should I.' She couldn't gain courage to tell; she knew you loved the child so much she was afraid that you would blame her, and that is why she can't rest."

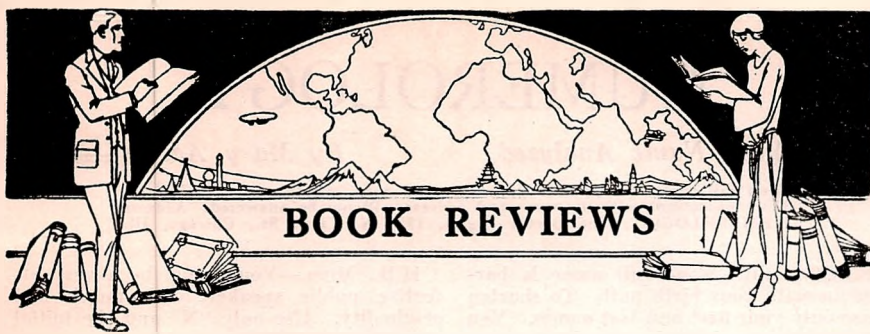
So that was why the poor soul was so distracted when baby died, I told her to go and rest in peace, and not let it trouble her.

"She says she is going now," remarked my friend, "and God bless you."

She went but returned several months later bringing a beautiful star. I see it on occasions, especially when I am ill or depressed; that is my guiding star, and it will be one of the first things I shall look for when I am no longer in the physical body.

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BOOK REVIEWS

PARENTHOOD AND CIVILIZATION

—By George H. Donahue, M.D. Publ. by Christopher Publ. House, Boston, Mass. Cloth \$1.50. "Parenthood and Civilization" is not only a scientific treatise but the author brings the vital issue to the following climax. "What all the nations of the world need, what an enduring civilization can alone be based upon, is an autonomically cosmically nurtured child life. The character of its citizenry is the supreme test of every nationhood, is what determines its power, its permanency, and its worth to civilization. It can become so only by children becoming awakened, in the most plastic period of their lives, as fully and quickly as possible, to the stupendous significance to self and to civilization of their acquisition of this something which can be only self-acquired—a sovereignty within themselves, a Selfhood, a Personality—self-knowing, self-directing, self-controlling, self-reverencing." I wish every parent would read this book.

CREATIVE ENERGY—By I. Mears and L. E. Mears. Publ. by E. P. Dutton & Co., Inc., New York City. Cloth \$2.00. Illus. with diagrams. The Yih King, one of the most ancient of the Chinese Classics, explains primarily how and why the earth and its inhabitants came into existence and continue to exist. But down through the ages, scholars have felt that there was a deeper significance to this work and that in the abstract numerical diagrams and figurative symbols there lay hidden Chinese intuitive knowledge of the Creative Energy running through the universe. The present authors believe that they have discovered the key to this buried knowledge and their book is a record of their findings.

THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY—By H. P. Blavatsky. Publ. by Theosophical Publ. House, Adyar, India. Cloth \$1.00. Those who are not well versed in the aims and mission of The Theosophical Society will find it a great privilege to own this volume of H. P. Blavatsky's, which contains a picture of herself as well as a copy of the original charter of The Theosophical Society.

CHILDREN IN THE SUMMERLAND—By V. May Cottrell. Publ. by Pinecraft, Napier, N. Z. Paper Cover \$.75. The author has viewed this "summerland for little children" and has very beautifully given the comfort so longed for by sorrowing mothers and fathers. It is a most appreciated gift.

THOUGHT POWER—By Annie Besant. Publ. by Theosophical Publ. House, Wheaton, Ill. Cloth \$1.35. This little book is intended to help the student to study his own nature, so far as its intellectual part is concerned. If he masters the principles herein laid down, he will be in a fair way to co-operate with Na-

ture in his own evolution, and to increase his mental stature far more rapidly than is possible while he remains ignorant of the conditions of his growth.

TWO STORIES—By H. P. Blavatsky. Publ. by Theosophical Publ. House, Adyar, India. Cloth \$.75. These remarkable stories by H. P. Blavatsky will interest you. They give much food for thought.

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E.B.P., Calif.—Your full name is harmonious with your birth path. To shorten it use only your first and last names. You are systematic, logical, and have more power than you realize or are using.

C.F.S., Minn.—You are friendly, executive, versatile with much ability. You handle your affairs with logic and precision. You can sell either merchandise or ideas. Your name should be written in full; or shortened to Chas. F. Use your full name as soon as your present letter-heads are used up.

L.M., Can.—You are artistic, yet able to handle details in a systematic way. Neither your original name nor your present signature are in harmony with your birth path. By dropping your first name and using only your middle and last names you will have a perfect name.

C.M.L., Can.—Your signature is good but your full name is not in harmony with your birth path. You are artistic, friendly, creative, original, fond of books. Perhaps you aspire to write one. You should be able to write.

H.M.I., Can.—Both your name and signature are good. You have a head for details and routine. Probably love music; should have a good disposition and have many friends.

M.J., Ill.—Your business signature is good, but your name is not. You have a great deal of power in your birth path—are you using it? You should be in touch with the public; very fond of music; sympathetic; friendly.

C.M.S., Pa.—There is absolutely nothing wrong with your present name but your signature is not good. Your proposed name is excellent for the work you intend to do; the vibrations are high and you must live up to them.

L.S.D., Ga.—Your name is out of harmony; your birth path is too passive (but that cannot be helped). For courage and backbone use Lucia M. D— for your name. You are too introspective; sorry for yourself; get out and do something, not just think about it. Take up some line with lots of details to handle. Keep your mind and hands busy.

D.A.L., Hawaii—Your name and birth path are in excellent harmony. But you need to work in a wide field where you are in touch with the public. If you meet people in your work, all you need is patience and honest work to succeed.

M.E.E., Md.—You have distinct literary talent and should cultivate it and earn your living by it. Your signature is not good. Use Milton E.; M. E.; or preferably your middle and last name, which gives you a perfect literary vibration and in harmony with your birth path.

J.L.P., Conn.—You have literary talents. Use the signature James L. P.—. You are not the commercial type but might do well in science, possibly you have dramatic tastes; interested in metaphysics. Be careful who you marry because you are not always easy to understand.

H.G.S., Calif.—Spell your stage name Niles. Always write out your first name. The signature you signed is not good. Your birth path indicates musical talent, and the ability to co-operate with others.

H.B., Minn.—You should be a very effective public speaker, with punch and originality. Use only "N" and the initial "T" for best harmony.

C.W.T., Calif.—You are original, independent, a pioneer in your methods of work. Both your name and your signature are all right. You should study occult subjects. You like travel and change and would be a good salesman in certain lines.

M. B., Ill.—Your signature is perfect. You have executive ability, are interested in occult subjects, would make an excellent teacher or writer, an excellent homemaker.

M.B.N., Mo.—Use no middle name nor initial. You may be psychic. You are introspective and hard to understand. You work best in an individual capacity.

I.F., Calif.—You are versatile, fond of change and excitement, a good saleswoman. You should be in touch with the public. Your signature is all right.

S.M.A., Calif.—If you are a salesman use your middle initial—it will help you. You are versatile with artistic and executive ability.

C.H.M., Mass.—Use Florence with the initial "C" and your last name. Don't use the name you signed except for social purposes—that is your husband's name, not yours.

A.M., Ohio—Spell your first name Adalia. This should bring you financial improvement and is in harmony with your birth path. Your present name is out of harmony.

M.S.W.S., Can.—You have too much name; simplify it. It is not in harmony with your birth path, either. Omit the "S," if you are musical, as your birth path seems to indicate. Use your first and last names only, if you are a teacher or a homemaker.

M.S., Calif.—Use the initial "F" with your present signature. This will give you more independence and ability to make your way in the world. You are difficult to understand at times. Do not marry without carefully studying the nature of your future husband.

M.F.T., Ga.—You have executive ability. You better drop your middle initial as this will give you perfect harmony. Or, if you want a middle initial use "E."

L.C., Wis.—Your first name and your marriage name are excellent for composing music. For greater inspiration I suggest spelling the other name Leigh. The name of the company is excellent. Your birth path gives contact with the public in a big field.

D.G., Can.—With such an unusual birth path you should be in touch with the public and working in a wide field of service. Your signature is all right. You are very reliable; friendly; helpful.

E.P.C., Calif.—Your birth path indicates a love of music and harmony. You probably write or love poetry. For writing fiction use your three initials with your last name.

R.R., N.Y.—Spell your first name Rosa, and do not use any initial. Beginning with this year your affairs will improve, if you make yourself more positive and keep fighting. Don't be a quitter.

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.

May 1. Sunday and the first of May.

1. Only some minor influences are operating today so that it should be lamb-like. A Good Evening to go to church.
2. A very good day and a Monday. Start the week right under the good influences of today. Watch out after 8:30 P. M. and to 11:30 or you might lose your temper or stub your toe in your hurry.
3. Look out for deception to 10 A. M. and then proceed "in low" to 11 A. M. Then look out for deception to 1 P. M. After that watch both tongue and step to 4:30 P. M. The evening is very poor for any social matters.
4. Hesitate in that purchase about 11 A. M. and do not let Saturn make you feel glum about 3 P. M. Otherwise it is a pretty good day. A fine evening for social affairs.
5. Do not have important affairs to tend to this A. M. to 11:30. The afternoon and evening are much better.
6. A very deceptive influence operates to 11:30 A. M. Put a question mark on all you hear this A. M. and do not write any letters or sign important papers. The evening is free of influences.
7. Your mind should be very active and fertile with new ideas today. Put them on paper and use them. A splendid evening. Have a good time.
8. Another Sunday and a good day for mental effort. Write those letters you owe today. You will find thoughts and pen flying.
9. Monday morning again and another good day to start the week right. Push all of your affairs but be home early tonight because mystery and crime stalk the late hours. Maybe we'll read of some more kidnapping.
10. This is a good day for general business but you'd better stay at home with a good book to-night. Do not act on impulse.
11. Hold everything up to 2 P. M. and watch your step. The rest of the afternoon is fair but the evening looks sad and dreary.
12. You will not be very cheerful or peppy early this A. M. but you'll be all right after the early hours and to 5:30 P. M. but then to 7 P. M. there is a low spot. The evening is very good with Venus and Neptune generating harmony and rhythm. Try to write that poem to-night. Give the artistic a fair chance to-night.
13. And a Friday at that, but you need not be afraid of it. It is a splendid day for mental effort. You can solve

- your problem tonight because you have very fine planetary influences to help you. Do not waste this day and evening in idleness. The air is full of original ideas that should be capitalized.
14. Another day full of ideas but not so practical. Think them over carefully before putting them into action. Just a fair evening.
15. Not an important day.
16. We do not have such a good Monday here to start the week with, therefore, hold important matters, particularly in the afternoon.
17. This is a pretty tough day. You will not know whether you are coming or going. Hence stay put and guard your tongue and be careful to not "stub your toe" in any hasty action. If you are in the market "short" you'd better cover.
18. This is the worst day in May. Carry on only routine work and spend the evening at home. Be very careful of accidents. Read the papers. There should be some startling headlines.
19. Fairly good to 10:30 A. M.; after that and 6 P. M. the tongue is very apt to be too sharp for comfort; hold it. The evening is not good for social affairs.
20. Go slowly and believe only part of what you hear up to 11:30 A. M. The afternoon and evening are fine. Push your affairs.
21. If you quit work at noon you can have a good morning. The rest of the day is full of aggravation.
22. A splendid day to 6:30 P. M. but not such a good evening. Not at all good to see your "sweetie" before 8 P. M. and only fairly safe after that.
23. Another tricky day up to 11:30 A. M. but then very good to 1:30 P. M. Go slowly then to 2:15 P. M. Balance of afternoon and evening are free from influences.
24. A dull, depressing morning to 1 P. M. The afternoon and evening have too much haste and impulse up to 10 P. M. Don't quarrel to-night. It will be very easy.
25. Stay out of the boss' way up to 9:30 A. M. Balance of day to 7 P. M. very active but sharp tongued. Go slowly. The evening is very fine.
26. A very deceptive day and one in which it is easy to do and say the wrong thing. Believe only what your eyes tell you to-day. Do not transact important business or sign important papers carelessly.

(Continued on Page 30)

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"The Occult Dictionary" will be discontinued with this issue. For further particulars address Mrs. W. Stuart Leech, Roseau, Minnesota.

Oromasis He is the sun behind the sun, Vesta being the negative of feminine aspect of Aoromasis. Plutarch who was more or less of a materialist says it is identical with Osiris.

Oromase Society Founded by Major J. Revius, a friend of Marthese in year 1859, at the Hague.

Orphic Magic Magical practices as were derived from the doctrines of Orpheus and Pythagoras. They were tinged with Egyptian influences.

Osiris The Sun God. It is a corruption of the worship of the Spiritual God who is the Sun behind the Sun. As the physical sun was the highest manifestation of God on the physical it was but natural for all early worshippers to face the East (sun).

Mithra of the Persians, Brahma of the Hindus, Bael-Adonis of the Phoenicians, Apollo of the Greeks, Odin of Scandinavia, Hn of the Britons, Barve of the Laplanders, Bael-Peor of the Assyrians, Asirius of the Egyptians.

Orton This familiar spirit was alluded to by Froissart as the tormentor of Lord of Corasse near Orthese.

Ostiaks They dwell in the Northern part of Siberia and while nominally of the Greek Church they practice many magical rites and keep an image of Sheitan (Satan) cheek by jowl with the madonna.

Oupnekhat This is a Persian book which tells how to produce visions.

Over the Mists A term describing the passage of the individual as it leaves the physical body in sleep to enter a region of the desire-world. Name of a mystic book of fiction by R. J. Lees, an English author. "In a dream, in a vision of the night, when sleep falleth upon men, in slumberings upon the bed; then (God) He openeth the ears of men and sealeth their instruction." Job 33 vrs. 15 and 16.

The Ego of those who are not far evolved hovers near their dense body in sleep.

A New Journal About Atlantis

France and Italy have magazines devoted to the study of the problems associated with the sunken continent of Atlantis, and it seems only fitting that the English-speaking world should also possess a journal devoted to this most fascinating question. Such an organ, "The Atlantis Quarterly," is about to be published by The Poseidon Press, 66, Arden Street, Edinburgh, Scotland, and will be edited by Mr. Lewis Spence, whose books on Atlantis are widely known. Not only will the whole question of the lost continent

receive the fullest possible survey in all its several phases, but allied occult and mystical subjects of supreme interest will also receive a generous amount of space and consideration. The policy of the journal will be one of a bold advocacy for a rational occultism. "The Atlantis Quarterly" can be obtained by private annual subscription only (£1:1:0 for the four quarterly numbers containing 400 pages in all) and will not be sold through booksellers. The new departure will arouse much interest in occult circles.

AUTHORS pour out their best thought for The Occult Digest readers.

Depressions—And the Why— (Continued from page 12)

Read and meditate much upon the words of Jesus in the eighteenth chapter of Matthew as well as the whole of His great SERMON ON THE MOUNT which reflects the requirements of the FAITHFUL in this age.

Since URANUS entered Libra in 1927, we have observed an increased number of people are giving consideration to the action and the re-actions of their thoughts, as well as their words, which boomerang back to them in a long or short wave length as "doves or ravens" endowed with "bodies, breath and wings." Another proof of the operations of DIVINE JUSTICE where each individual has seemingly literally to "eat his own words," and sits as both judge and jury in the household of his own body. The pattern man put it this way: "But I say unto you, that every idle word that men shall speak, they shall give account in the DAY OF JUDGMENT: For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In closing, and as a summary of it all, we quote in full the sixty-sixth chapter of dear old Isaiah's prophecy:

"THUS saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

"For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."

"Yea, they have chosen their own ways, and their soul delighteth in their abominations."

"I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not."

"Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed."

"A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies."

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child."

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

"Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God."

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy with her, all ye that mourn for her":

"That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."

"For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees."

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

"And when ye see this, your heart shall rejoice, and your bones shall flourish like Comp—Occult Digest 1-14 Roth M20 an herb; and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies."

"For, behold, the LORD will come with fire, and with his chariots (planetary bodies) like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

"For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many."

"They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD."

"For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

"And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD."

"And I will also take of them for priests and for Levites, saith the LORD."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain."

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."

"And they shall go forth, and look

(Continued on Page 28)



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The Unseen Bridegroom— (Continued from Page 16)

not sorry—you never try to fix any thing right."

"But Ned"—big tears came to her eyes—"I do try—I work all the time trying to do everything just as you wish it."

"That's a lie," he cruelly said.

Betty, hurt and indignant, replied, "It's not a lie."

"Shut up," he snarled, getting up.

"But Ned—"

"Shut up, I told you," he repeated knocking her down.

The next thing that she knew, he was on his knees beside her, pleading—"Honey, I'm so sorry—please forgive me. I wouldn't hurt you for the world; I love you, Dear. I lost my head for a minute, please, Darling—say that you'll forgive me—I'll give you anything, or do anything to make it right."

As Betty looked at him, big tears rolled down his cheeks.

"Oh, Honey—I didn't mean to hit you—why must you always irritate me until I lose my head? Please, Darling, say you forgive me."

"All right," said Betty, "I'll try." But she could not forget. As the weeks passed, Ned lost his head, as he put it, quite often, and over the most trifling things. Betty's pride forbade her leaving him or telling her folks.

Then one evening, Ned wishing to make amends for his rudeness the previous morning, asked Betty to meet him, saying, "we'll take dinner out, and then go to a show."

But when Betty arrived, he was again displeased. "Where did you get that hat?" he asked crossly.

"Why, Ned, I've had it some time—you've seen it lots of times."

"No I haven't," he cried, "and I'll not be seen in public with you in that thing, get in the car; we're going home."

They quarreled all the way home. And when they reached the house, he jerked the hat from her head and shook her. She looked into his eyes—he was not Ned, her husband—but a strange fiendish person. Somehow she suddenly realized that he was a dual personality. She continued to gaze, she could not take her eyes away. She was looking into him—beyond the handsome face she knew. She forgot that he was still shaking her and fussing. She was conscious only of what she was seeing. She saw within him, a man of similar size and features but with the eyes and expression of a devil. He seemed to be dressed in black, but of no particular styled clothing. He was choking

a woman. She suddenly recognized the woman as herself. As he let the lifeless form fall from his grip, he laughed and sneered.

Betty placed her hand to her head and fainted, while Ned was still shaking her. When she regained consciousness, she was lying on her bed, and Ned was, as usual, begging to be forgiven. She looked into his eyes, the devil had gone; and Ned, the kind and gentle was there.

She said nothing. And Ned believing that he was again forgiven, said that he had some work at the office.

When he left, Betty immediately packed a few things and went away, leaving no word.

After searching and worrying for weeks, he found her, alone in a distant city.

"Why did you leave me?" he asked holding her close.

"Oh Ned, Darling, hold me closer, I've been so lonely for you."

"But you left me, don't you love me?"

"Oh, yes," she answered, "but—but I'm so afraid."

"Afraid," he repeated, "of—of me?"

"Yes," she replied, "the other you."

"I don't understand, Dear, please explain."

She told him all. For some time he sat there in deep thought, and then from his pocket he took a picture, saying, "Did that other 'me' look like this?"

Betty turned pale as she nodded, "yes."

"This," said he, "is the picture of my grandfather; he was a great man, a genius. His death left a great vacancy in my life. Always I have desired to be like him but in so desiring I forgot that his terrible temper was the cause of his greatest sorrow. He loved my grandmother dearly, but once in a temper he choked her; she had golden hair like you, Honey," he paused as he stroked Betty's hair; "she died in his hands. Not from choking, but from heart failure, the doctors said. But poor grandad never forgave himself; he always said that he killed her, if not with his hands then with the shock of his terrible temper. I've learned my lesson, from now on I'll be myself."

"What do you mean?" asked Betty.

"You see, Dear, I drew his spirit to me by desiring to be like him. Oh you may doubt this, but it is true, I've often felt his presence in my work, but from now on I'll work alone." He tore the picture in many pieces. And Betty looking into his eyes—somehow knew that peace and happiness was theirs at last.

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The Discovery of the Substance Called Faith Through Illumination

(Continued from Page 11)

they said in their hours of tribulations, which meant about the same to them as—have hope, and trust. However, their thoughts of better things drew forth good substance. Little did they realize the immense significance of the hymn they sang: "We walk in the light, The beautiful light, That shines all around us, By day and by night."

Those who dared to break away from their quiet devotion, and do things, quickly brought forth into the visible the fruits of our modern civilization. "Heaven helps those who help themselves," these people said, and were considered very wicked for saying it, but they spoke a big vital Truth. Man has received inventions by which he need not toil by the sweat of his brow. Not knowing that he has been tapping this big store-house of female-substance, and that there are untold riches hidden away in its womb, he cries out in despair: "What shall we do now? Machinery has taken the place of man's labor."

There is only one thing that he can do, and that is to enter again into the cosmic garden of Eden. It is the promised land. Man has arrived at its border, weary, sick, and in need, after countless years of wandering blindly through the wilderness of morbid substance. Already he can see its colors everywhere. Pink, blue, yellow, green, violet, and purple houses dot the landscape. Automobiles of every bright

hue run hither and thither. The multitudes are robed in brilliant garments.

Electric lights turn dark places into day. In the sky are huge airplanes. In the air is music, and the sound of voices from all parts of the earth. In an instrument can be seen people and scenes from a long distance away. Many things have been discovered that are withheld from the people. Those who led the way through the wilderness cannot believe they are at the end of the path even though their progress is at a stand-still. They cling to the old, fearing the new.

They cannot believe they have arrived at the promised land where there shall be no sickness, sorrow or death. Will they enter wisely, or must the Father of spirits whip them into it? While the people cry out in their need, the leaders blame this person or that person, this system or that system, this nation or that nation. No one is to blame. Man has arrived! Praises be to the Father!

Patiently, and lovingly, the Father of lights is awaiting His children to enter the cosmic garden of Eden—the promised land, and receive fully of His good and perfect gifts, for—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth praises of Him who hath called you out of darkness into His marvelous light."

Presentiment— (Continued from Page 17)

with fright and offered no resistance as he dragged her into the room and locked the door.

Rose took it for granted that this fiend was no common maniac and possibly if she could humor him she might gain her freedom.

"Don't mind me," he said, "I'm crazy!" "Tell me all you know now. I know you couldn't lie to me if you tried." When she looked at him her eyes met his and she could not turn them away. Her heart began beating like a triphammer. For a moment she did not know what the eyes said to her, but with a paralyzing horror it dawned on her. You know me they said, and I shall kill you.

She felt a stronger will than hers holding her captive. The monster seemed to look into her very soul. Then his hands started a slow upward movement toward

his throat.

Slowly Rose saw them rise and then her hands began to rise and were nearing her own throat. His hands closed about his throat in a gesture which her hands obeyed with a grip of steel that sent the blood rushing to her face. Rose fought within herself with all the will power that she possessed, but her fingers were tighter on her throat. Her breath seemed to be all gone. Then came a quick sense of death that was so near.

The next moment there was a knock at the door and with a superhuman effort Rose tore her hands free; the noise had broken the spell.

The monster stood glaring at her but Sargent Holden with another officer had broken down the door.

There was a gurgling cry of pain and the maniac slumped to the floor dead.

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Complete Course in Astrology

(Continued from Page 14)

the 12th House. The Dragon's tail is the opposite and goes into the 6th House. The head is benefic and the tail malefic. This position is taken from the Ephemeris without calculation.

For the Sun, Venus, Mercury and Mars, we use the same plan of calculation as for the Moon. These calculations place the Sun in $\gamma 10^{\circ} 08'$ in the 9th House, just at the cusp of the 10th House. Venus in $\approx 8^{\circ} 36'$ in the 11th House; Mercury in $\zeta 20^{\circ} 14'$ in the 9th House; and Mars in $\gamma 17^{\circ} 20'$ in the 10th House.

Next we locate the part of Fortune and this is found by adding the Long. of the Ascendant to that of the Moon and deducting the Long. of the Sun:

	Signs	Deg.	Min.
Long. of Ascendant	0	21	2
Long. of Moon is.....	6	19	11
	18	40	13
Long. of Sun is	9	10	8
	9	30	5

(Notice that we had to add a full circle of 12 signs in order to make a subtraction.)

We have 9 Signs $30^{\circ} 5'$. Since there are 30 degrees to a Sign, this is equal to 10 signs $0^{\circ} 5'$. Starting with Aries, count 10 signs which takes us to Capricorn and 5 minutes more puts the Part of Fortune (\oplus) 5 minutes into the Sign Aquarius in the 10th House.

Now we have all of the Planets placed in our chart.

Go over all of these calculations several times so as to become familiar with the manner of making them.

In our next lesson, we will take up the influence of the various planets in the various Houses.

(Continued Next Month)

The Reality of Life After Death

(Continued from Page 16)

and in spite of reticence on my father's part, he had to own up to his share in the proceedings. One very evidential bit offered was about an old country dance that they both had attended. The girl that my father was dancing with had a very embarrassing experience while on the dance floor. It seems that her bustle had been fastened not too securely, and during one of the dizzy whirls of the dance it had become unfastened and she had lost it. With much laughter from the group and with some embarrassment, my father admitted this incident as a fact and claimed that he believed in the authenticity of the spirit who was speaking.

Many other proofs of identification were brought to us that day there in that Holy little room and each of us went away rejoicing in the privilege that had been ours.

He Came Unto His Own— (Continued from Page 15)

gently in the balmy June breeze and the air seemed magnetized—electrified by something more deep and mysterious than an earthly cause. The man stood tense—every nerve in his body aquiver.

Someone in the distance was singing softly, effective.

"Mem-or-ies—mem-or-ies—"

It seemed like every note pierced his very heart core until the blood dripped drop by drop. He tried to drown out the sound by stopping his ears, and then—

"O'er—the—seas—of—mem-or-ies—I'm—drift-ing—back—to—y-o-u,"

He could hear the voice quite distinctly with his hands clasped over his ears. There was no use. He took his hands away and then—

"You—left—me—a-l-o-n-e—"

The voice trailed on like the moaning of the wind on a dismal stormy night, then—all of a sudden something was standing close by his side—something he could feel rather than see.

"Mary—Mary!" He cried, but the form seemed to move a little farther away.

"The Marsh—the Marsh—"

"What?" He cried—but the vision had gone—disappeared as mysteriously as it had come a few seconds before. He was alone. As in a dream he had heard those two words, but what could it mean? He remembered he had gone duck hunting to a place called "The Marsh" shortly after they had moved to this new summer home, but in what way could that low swampy place be connected with the beautiful vision that had appeared to him so unexpectedly?

Regardless of the fact that he should at that very moment be inside to help welcome the guests, he ran to the garage and drove out his own private car. His chauffeur came hurriedly to offer his help.

"Did you call sir? I'm sorry—but I didn't hear."

"No, Renalds, I didn't call. I'm going out by myself." "Tell Mrs. McHarlin that I have gone for a little spin and will be back soon."

"All right, sir!"

J. Roland McHarlin knew his wife would be wild when she discovered he had left at such an important time but nevertheless he felt there was something more important than parties as he drove his light roadster as near The Marsh as possible without getting stuck in the deep mire. He did not know for what reason, but he walked over to the right side of the slimy stretch of water that looked black and dismal in the dusk of the on-coming night, next to where the land lay belonging to the Blackburns', the rancher who had ordered him off the place for hunting several weeks previous. What had he come for? Merely a "will-o-the-wisp" he was following up for no reason whatever? Was his morbid imagination leading him on a wild goose chase?

He remembered before when he had

come to this wet marshy place he had seen a young boy ploughing in the field above and had felt sorry for the youth who appeared tired and dirty as the rancher spoke insultingly to him, calling him a lazy good-for-nothing and repeating several times that if he did not move a little faster he would lose his job. He remembered the pitiful look on the face of the boy and wondered why this all came back to him so forcefully.

Something seemed to be leading him on, urging him along when he came across a pup tearing wildly at what appeared to be a pile of rags. J. Roland McHarlin bent over the ragged mass and smiled at the small animal, growling playfully. The wild antics of the puppy showed plainly he was having the time of his young life. Stumbling against the bunches of grass—tall, dank stubby stuff that grew in spots on the soft oozy ground he finally without the least warning, came suddenly across the boy, lying there stark naked, shivering in the misty gloom, sobbing, his thin body shaking with emotion.

"What are you doing here—my son—"

And as he uttered those last two words the whole heavens seemed to become alight. His wife had never borne him a child—never would—and at the thought of having a son his whole body thrilled. The boy sat up, naked—dazed—a look of frightened joy shone in his pale face. He had thought at first it was his boss come to scold him for running off before the chores were all finished, but he had been so tired, so dirty, after putting in twelve long hours in the field that he felt the water would rest him more than food. Besides, it would have been a good two hours more work before the evening meal.

J. Ronald McHarlin bent over the trembling boy wondering.

"You are trembling with the cool night air. Where are your clothes?"

With thin bony fingers the boy lifted the dirty, tattered shirt he had used for a towel a few minutes before.

"That's all—I guess. The pup must have carried off my overalls. I don't care! I don't want any clothes—I don't want anything—ever again. I just want to lie here and die!" And he lay back on the wet dank grass.

"But you can't lay here like this! You'll take cold and your mother will be wondering where you are."

"I—haven't any mother!"

"Your father—then."

"I haven't any father—or anybody."


"But, where is your home—where do you live?"

"Anywhere—just anywhere—where I can work for my board. You see mister, I never did have any folks. People take me out from the Home and let me work for my board and clothes and go to school winters. Sometimes I get a good place—sometimes I don't. I thought somehow I

(Continued on Page 29)

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My Mother's Error—(Continued from Page 17)

tically every morning at six o'clock. If the window happened to be open this little bird would come into the room, fly in a complete circle about the room and then fly out again. I remember as a child, hearing my elders say that for a bird to enter the house was a sign of death. At these times, I noticed a worried expression pass over my mother's face and I secretly felt that she, too, reluctantly acknowledged this to be an evil omen, but only to herself for not once did she ever allude to the subject to the rest of us. All these happenings gave me the impression that she was being warned by the higher intelligences in order that she might change her ideas of Spiritualism.

On the day that her death occurred, I was in another city, working. Early in the morning of that day I was awakened from sleep by my mother's voice calling me and saying, "My dear child, I am

dead." Instinctively I looked at the clock. It WAS JUST SIX.

"This is just a horrible dream," I thought, trying to comfort myself and shake off the chill of apprehension that engulfed me; but inwardly I had strong forebodings that the dream was, in truth, prophetic. For this reason I did not telephone home; also I did not want to frighten the household, in case the dream were not true. Hours later, my father came. His face told me everything. I said, "Father, I know; she came and told me at six o'clock this morning.

He looked at me startled and in wonderment for a moment, then answered, "It was at SIX this morning that she died."

It has always been my firm belief that my mother wished to prove to me that she had formerly been mistaken in her attitude toward Spiritualism, because she did not want me to be as prejudiced about it as she had been. Nor have I.

Magical Papyri—(Continued from Page 7)

life. The belief that there were words and actions by which they could produce an effect on the powers of nature, upon every living being, upon animals, and even upon gods, was indissolubly connected with all the action of the Egyptians. Neither men nor gods could get on without magic; even the latter wore amulets as a protection, and used magical formulae to constrain each other. Isis was above all other divinities the mistress of magic, and famous as "great in magic words." The magical formulae used by the Egyptians were founded chiefly on the following idea. The magician would recollect some incident in the history of the gods, which had brought good luck

to one of the heavenly beings. In order to reproduce the same good luck he would imagine that he himself represented that god, and he would therefore repeat the words the god had spoken in that incident; words which had formerly been so effective would, he felt sure, be again of good service. For instance, if he desired to cool or heal a burn, after using as a remedy "the milk of a woman who had borne a son," he would say over it the following formula: "My son Horus, it burns on the mountain, no water is there, I am not there, fetch water from the bank of the river to put out the fire." (Quotations from the Ebers papyrus.) These words were evidently

(Concluded Next Month)

Depressions—And the Why—(Continued from Page 23)

upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

In connection with the above quoted prophecy, turn to the twenty-first chapter of Revelation and see how the Divine carpenter and joiner has fitted them together.

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frained from giving public expression to them, until we had proven and experienced more of the truth of our revelations, and even now it seems like the effort of a little child just learning to walk and to prattle about its father. However, we fervently pray, that this bread of our thoughts which we are casting upon the troubled sea of humanity, may return to us that hearty co-operation, we think it deserves from all who have been repeating the Lord's Prayer throughout the ages since it has been given to us.

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He Came Unto His Own

(Continued from Page 27)

might manage to get along—till I grew up—then I might get a break. But it's no use! Everybody wants a big, strong boy—who can do lots of work. I can't! There's no use in trying any more!"

As the boy lay back on the wet grass these words ran through J. Ronald McHarlin's brain.

"But the Son of man hath no where to lay his head." A lump came into his throat—a lump so large he could scarcely ask,

"What is your name?"

"Ronnie."

"Your other name?"

"Ronnie Meltrose."

The man fell back as if he had been shot. Then he struck a match and gazed into the face of the cold naked boy. He saw his own features depicted there, with the exception of the eyes—the deep grave eyes the eyes of Mary—his Mary—who had died without betraying her lover.

"Oh, God!"

J. Roland McHarlin with head bent low—tears streaming from his eyes—muttered a prayer. Then he did a strange thing. He picked the naked boy up in his arms and carried him to his car and taking a warm, thick blanket from the rear seat wrapped it gently around the shivering form as if he had been a babe and placed him in the seat by his side. And it seemed to J. Roland McHarlin that a new soul had burst forth into infancy that night, as he drove his car homeward in the pale light of the moon—for had he not found this child naked and trembling as on the day when he had first come into the world? He would have something to live for now—something to look forward to—for he had found his own.

And the boy—snuggling down with a contentment which he could not understand—had his Guardian Angel whispered and assured him that all would be well with him now—that he had come unto his own?

That night, after the guests had departed J. Roland McHarlin went to the room next to his own where the boy was sleeping peacefully after a warm bath and hot glass of milk and kneeling down by the side of the bed hid his face in the warm covering—"Mary"—he whispered, in a low voice, for fear of waking the sleeper—"Mary—I have found him—our son—and I have brought him home."

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The Coming of the Super-man and Super-woman

(Continued from Page 9)

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tion and none is too old at the present time to share in the inevitable changes that will take place this coming year and the year thereafter and each succeeding year throughout the new cycle.

The handwriting has appeared on the wall and those who have been mercenary, selfish, greedy, monopolistic, tyrannical and wholly soulless are "trembling in the depths of the abyss and are fearful of the demons," as the ancient Rosicrucians stated. They see the passing from their control the necessities and economic requirements of life. They see the retroactive effect of their indifference to public appeal and universal requests. But it is too late for them to stem the tide of the great changes taking place and which will continue to modify the man-made laws of this earth until the natural and spiritual laws of the Cosmic are once more re-established and made universally active.

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How Casting Out Fear Heals the Sick, Etc.

(Continued from Page 8)

an excess of brain cells in certain faculties and thus develops battery power, which tunes in on the Universal Realm and continually contacts thoughts of other criminals who have by their thinking impressed their thoughts there and finally he accumulates them until he is urged by bodily action to commit the deeds that were created in mind by his thinking upon them. This is one of the various forms of abnormal thinking producing its own type of mental sickness.

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28. Not very important.
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