

The Occult Digest

A Magazine for Everybody

JUNE, 1932

THE HANDWRITING ON THE WALL

Today, the hand is writing on the wall. The fate of Belshazzar is again prophesied and those who read the handwriting on the wall know that unless a radical change in the policy of the old parties is made, the fate of King Belshazzar will again be enacted.

Too many bruises on the same spot produce a malignant cancer. The people have been bruised to the cancer stage. What we want is less talk and more action. We want attention. We want less usury (a malignant form of thievery by high officials) and more protection of our citizens' rights. We have had foreign rule long enough. The patience of the long-suffering citizenry is about exhausted.

Arise, citizens! Demand a representative government of these United States, enforced by those who are elected to the high office of state.

OCCULT AND » » » PSYCHIC EXPERIENCES

Told By Our Readers



THE POETS' PAGE

LIGHT AS CREATIVE FORCE

Elaine B. Ryce

(AUTHOR OF "SOUL GROWTH")



PSYCHURGY

FOR HEALING MENTAL AND PHYSICAL SICKNESS
OF ALL TYPES

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



OH, GRAVE, WHERE IS THY VICTORY?

Leo L. Partlow



EXTRACTS FROM THE PEN OF M. TOPE

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Make the world safe for INTELLIGENCE

VOLUME 8

NUMBER 6

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PSYCHIC PHENOMENA—Spirit Photography, its Results (illus.), by

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Read the Contents



—Maestro

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

Principles of Life—The Occult Instinct in Man and Animals—Secret of Hindu Phenomena—Acts of Eastern Adepts—Hindu Secret of Super-Normal Powers or Vibhuti—The Magical Faculty—Occult Science in India—The Vision of Hermes—Requisites of the Master and the Student in Occultism—Deyanin and the Aura—Critical Points in Evolution and Law of Influx.

PSYCHOLOGY—Effect Thought on Health and Body—Higher Thought—Spiritual Life—Stepping Stones to Happiness—Science Health and Healing—Live To Be 100—Fundamentalism—What it is, modernism, foundations, authority, infallible books, inconsistencies, Biblical basis, and its Doom—Drugless Treatment Nervousness (diet)—How Great is Man?—Natural Foods Build Endurance—Taking Stock of Mental Telepathy—The Psychology of Insanity—

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

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

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THE OCCULT BOOK MART

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The New Temple of Prophecy

Built by those who have vision

By EFFA DANIELSON

THIS is the beginning of a new dispensation and the destruction in the struggle which always precedes a new civilization. The earth is giving birth to a new humanity which shall transcend all other periods of evolution. The foundation is being laid for the new Temple of Prophecy, the Temple not made with hands, the Temple which is a shrine in the hearts of all who possess the Living Word of Life.

Children are being born into the world equipped with extended sight and hearing. They are dubbed "prodigies" or "geniuses". They are neither one or the other; they are children of the Light. They will not be raised in obscurity or surrounded with mystery. They will be Masters and Leaders because of their unimpaired vision and hearing. Their logic will revolutionize the present day systems in all fields of endeavor and in all Governmental legislations. Through their vision and the power of their spoken word they will overthrow the dynasties which unluckily remain. They will redeem for the people of the earth their inheritance to the riches of the earth, obtaining for all living creatures the rights and sustenance for their health, their happiness and their education.

Before the 20th century draws to a close the battle between what is commonly called the *good* and the *evil* forces will destroy the now increasing destruction of Life and Liberty. There is, at the present time forming in all parts of the world, a strong and effective drive against the so-called Governmental policies to rule the people through the destruction of life by the hand of the law and the calling into action of the armies, whenever, wherever the oppressed people undertake to appeal to their Governments for relief from the most distressing, disgusting conditions with which the human race has ever been appalled. The dastardly and contemptuous attitude of the Government officials toward the population in the civilized countries is beyond the meager use of words to

describe. The days so flippantly described as the "dark ages" by these civilized monstrosities were humane, divinely humane when compared with the treachery and deceit of the International Bankers, the International Diplomats of the present Governmental pirates holding office as representatives of the people.

In this age of vision through which man has conquered the elements, when every man should be independent and free—the very blessings have been used as implements of torture against their producers by the Goliaths stalking through the commercial world, feasting and lusting on the fruits of the labor of men and women who, when their greed is satisfied, they cast out homeless, penniless, to starve or perish in the storms of the elements. The cry of these wolves and the sinking deep of their fangs has aroused the innate sleeper to action. The battle for survival will rage on and on until the victory for a *Government by the people and for the people that they may pursue Life in comfort and happiness, shall be won.*

Once again the money changers shall be driven from the Temple of the Living God. Children shall be brought forth to enjoy the Heaven that is rightfully their portion in life. The rule of the demagogues is drawing to a close and the reign of the Living God will be established.

Nature has provided bountifully for all of her children and she cries unto men—"Feed my children; I have given them into the keeping of each succeeding generation. All ye who have been faithful to your trust, enter into the joy of your reward". And unto the unfaithful she says: "Depart from me ye workers of iniquity for *ye shall perish* at your own hands and shall lie in the filth of your own decay. I will redeem my inheritance. You shall no longer ride in gold chariots and languish in the wealth which rightfully belongs to those who labor at your command".

WITHOUT FEAR OR FAVOR

In Tune With COMMON-SENSE

Popularize the Thinking Mind

NOTHING becomes a success until it is popularized. A song becomes popular, an actress becomes popular, crime becomes popular, through a systematized method of bringing to the public mind the particular feature that catches the eye of the average person. Evolution has been popularized because of the publicity given to the Scopes trial.

How can we popularize the *thinking* mind? Shall we scandalize the thinker and advertise his product?

The world is looking for the thinking mind that can satisfy it. There are many thinking minds in the world, unrecognized because they have not been popularized by having themselves proclaimed.

The thinking mind does not seem to clamor for publicity. It is content to go on thinking and thinking, hoarding and hoarding its wealth, quaking with fear lest it strike itself against the rocks of criticism.

Minds of every sort are being popularized daily through fellowship with their kind. In every walk of life we find groups of people banded together, popularizing their movements. Organizations that promote efficiency in big business are constantly being popularized, while the thinker, the builder of the foundation upon which all these rest, lives in obscurity, unknown to those who hunger and thirst for the knowledge he possesses, because the thinking mind has never been popularized.

The time has come when thinkers can no longer hide themselves. The world of today is clamoring to popularize the thinking mind, and *that* mind must speak to the world in a language the world can understand. *They must produce their truth.* The product of the thinking mind must be thrown upon the screen. The findings of science must have a setting to attract youth. The code of a thousand years ago must be discarded and replaced by one that will strike the heart of youth, the builders of the new race. Never in all history did we have such builders, every one a thinker, every one an actor, waiting to popularize their leader who will give them raw material to mold into form.

The boy and girl of today cannot be put off. They will not wear the cast-off garments of their ancient sires. Popularize the thinking mind and youth will forsake the highway leading to the pit of idle pleasure. Popularize the thinking mind and crime cannot exist. Idle minds foster crime. The thinking mind is the building mind. The building mind is a body builder. *Popularize the thinking mind and build a thinking universe.*

Are You Sure?

ARE you sure you are not the cause of nine-tenths of the trouble you have in your association with other people?

Are you sure you have learned the art of making yourself agreeable to others whose association you desire to keep?

Are you sure you emit from your Life Center that effulgent ray of mutual service?

Are you sure you have all the attributes that you, yourself are looking for in your friends?

Are you sure your brain reflectors are not deceiving you when you are passing judgment?

Are you sure you should not have blamed yourself rather than the one you did in your snap judgment?

Is the world turned wrong side out for you? Are you sure, after all, at the end of the day that you can say with truthfulness that you were not to blame for every discomfort you might have had?

You can only be right when your brain mirrors reflect a perfect image of yourself.

Take it for what it is worth to you—nine-tenths of the trouble we have with our neighbors is caused by defective brain mirrors.

Crime—An Inspiration!

USING the term *inspired* in connection with criminals may seem to some a desecration of the word, though no offense is intended. We are convinced that criminals are inspired by the same process of law that the inventor conceives his invention, the artist beholds the vision of his creation or the inspired evangelist receives his soul-stirring address.

The production depends on the inspirer—how well he can control his subject. It is generally conceded that inventions are the work of a master inspirer—a musician is inspired, a keen, magnetic lecturer is inspired. If we concede that all good is the result of inspiration, we must concede the same cause to all that is bad.

Not excusing the crime, but getting down to rock bottom for the power that produces the action. It is appalling when we think of the type and the age of our criminals today. How wise they are and how young. A decade ago criminals were men of from 30 to 50 years of age. Today, they are boys and girls ranging from 8 to 20 years. Who inspires these young minds? They are not criminals aged with crime. They are not criminals from experience. They are criminals because they

Our Times

EDITORIALS

By
EFFA DANIELSON

are inspired and let us *thunder* our proclamation, *they are inspired by those who paid the price of their crime with their life to protect society.*

Crime has become an inspiration. Youth saw the glamor, a chance to live in luxury, to boast, to see the world. They never intended to kill; murder was not in the plan—it came as a climax, just like the killing of the fox at the end of the chase. Their overwrought minds fell easy prey to an old confederate in crime who had paid the last price and won the big game. Gleefully he stands guard over youth.

The law took the toll then. The youths of today are reaping the results of the heavy toll paid by the criminals of a decade ago.

Crime is an inspiration and criminals are inspired. There is only one cause of crime and one remedy; to erase it we must cease sending the criminal into the psychic world to return and inspire youths whom he compels to follow in his footsteps.

When Man His Lesson Learns

MAN may do as he pleases—he cannot destroy that which was created through the process of Nature's law and the Law of Evolution. All Life, regardless of form, color, position or association is the product of the Universal Law of exchange. The beautiful colors you see in Nature are created by the chemistry of Nature. The chemists are the birds, the bees, the zephyrs, the strong winds, the sun, the frost and the rain. No one thing can cause a leaf, a bud or a flower. The flower and the fruit all depend on the power that preceded them; therefore it behooves man to think less of his own safety in salvation and to think more of the universal activities through the multiple images of the Law around, about and on every hand, waiting for his enlightenment to lift the heavy hand of destruction that we see at every turn of the road in every cycle of the human development. Man is not only his own greatest enemy but he is the arch enemy of created Life. Man not only retards his own progress but he prevents the progress not only of the human kingdom whose mission it is to enlighten, enliven and serve man, but the kingdom of every living expression of Life. When man learns the lesson of service and protection to the lesser things in Life, then and then only can he serve that principle which he calls God, Lord, Jehovah, universally accepted as the Deity or Divine Father of all.

Then and then only will the world find Peace, abundant Life and Eternal Progress.

Crime Discussion

TODAY, crime and its cause are discussed everywhere. What *is* crime? When does an act become a crime? Under what branch of criminology does it register, social, moral or commercial? If social, what kind of an act is considered a crime? If moral, who is responsible for the overt act? If commercial, within what scope can the crime be confined? The civic law says it is the intent, not the act that constitutes a crime. If this be true, who are the criminals? Are they in the majority? Can we believe that the majority of the human race are criminals through intention to commit law-breaking deeds?

Social crimes are inaugurated by law-makers and leaders of society who leave their helpless victims writhing in the dust of their villainous scheming for positions of authority until from sheer desperation the victim takes hold of the first available opportunity for revenge. Revenge being sweet, they soon become inebriated on the path of folly, taking shelter without discretion, wherever hospitality is offered, until they find themselves caught in the dust of their villainous scheming for positions is no relief.

The crime of immorality is an offspring of the social crime. Those who operate the lever of commercial crime are the adept criminals for they furnish the hell into which the unfortunates are plunged.

Crime discussion will do well to include the causes which arise from ignorant parenthood; also the influence on the unborn child, caused by disturbances which could be prevented if man would follow the example of other species of sex animals. Ninety per cent of perverted manhood and crime tendencies can be traced to sex disturbance of the unborn child. It might not be amiss to say that ninety-eight per cent of the physical deformities can be attributed to the same cause.

Crime is not a thing that can be held in check by punishment. The cause may be found in the present interpretation of the social, moral and commercial law.

Money talks, and it will bear witness to crime as long as it will satisfy the needs that are inherent in man, things which should not have a money value but should be earned through honesty and good will. Crime can be checked only when every child is given its legal rights, socially, morally and commercially, from the day of its conception. To completely eradicate the morons who are the instruments of crime, protect the expectant mother and her unborn child.

LIGHT AS CREATIVE FORCE

By ELAINE B. RYCE (Author of "Soul Growth")

When light waves are accepted for particles of solar energy and their radiation through ether clearly understood, man will have grasped one of the great secrets of nature.

LIGHT emanates from a great central source beyond finite comprehension. It travels through ether at a terrific rate of speed and as it journeys it accumulates rather than lessens its force. This seems to be contradictory to present theories, nevertheless, it is true. On its journey light takes on power or increased solar energy, gathered by its momentum through ether. It does not lose force by its radiation, thereby proving its power to create within itself. It leaves the original source, which for want of a better term we will call Spirit Essence and travels toward the planet known as the Earth and here precipitates as light, heat and energy.

When we can learn how to link the creative power in us with the creative power in light we will be able to materialize objects by drawing together and solidifying particles of matter contained in ether, corresponding to our light patterns.

To project a light pattern in ether one must be exceptionally strong in creating a thought pattern. He must learn to think to the point of generating an electric current in his brain, or to put it another way, he must learn to start a dynamo in his brain that will pour a stream of energy into the ether to meet the solar energy in light. The two congeal and make a pattern that can be literally photographed or seen by one with clairvoyant sight. This pattern hangs suspended in ether for varying periods of time, dependent upon its solidity. If enough thought force has been put into the pattern, it will continue to float in the ether, constantly gathering to itself particles of matter until it gradually takes physical form. This is the secret process known and followed by the Masters of Wisdom in making any object or vehicle necessary for their expression on the physical plane. They have absolute control over ether and in ether rests every known particle of matter waiting to be brought together into any desired pattern or form.

The secret of creative power, then, is the secret of concentrated mental action to the point of generating an electrical current in the brain, since man, as man, must function through the human brain and by sending this current of energy out to correlate with solar energy as evidenced by light, he becomes master of his destiny.

To learn to generate the necessary

energy within the brain one should follow the instructions given herein and come to fully understand their meaning.

First, one conserves energy on all planes of life—physical, mental, emotional. Next, he learns to bring all energy to a focal point in the brain itself, because make no mistake, the brain is the creative organ in man and as such must be used for the accomplishment of materializing objects out of the ether. Not only must the power be centered in the brain but the brain must be prepared for the focalization of the entire creative energy of the body and this can be done only by having a blood stream so clear that the brain structure is not clogged by poisons from any source.

The form of energy radiating through light waves is electrical in nature and so is the brain energy that man is privileged to generate. When the two combine as a stream of power traversing the ether, the velocity is much greater than when either acts alone. It is creative to a higher degree than is either stream alone. In other words, light waves left alone to play at will on the face of the earth and not merged with the electrical current of the human brain could never bring about the high order of creation that is possible when the two forces act together. This is why no really great thing is created in the land of savages or people of low mental equipment. In such lands light works alone, but in highly civilized lands, light creates and man creates and the merging of the two powers into one mighty force brings to pass our wonderful achievements of the modern world.

Going back to the subject of how to generate electricity in the brain, the next step following a clean blood stream is the controlled breath. Breath in control is like the wheel that spins the dynamo; when released in a certain way it makes the dynamo start throbbing with power. So with breath. It must first be controlled and then released in such a way as to flood certain brain cells with power, starting them to vibrating at terrific rates. Could you actually see what occurs, you would perceive millions of fine particles of light flashing out from the central portion of the forward brain in very much the same way that electrical sparks flash when made visible through certain contacts. Now these brain sparks are actual energy just the same as electrical sparks are tiny portions or concentrated points of electrical current. To learn to start brain waves or vibrations to the point where actual sparks are sent into the ether is the first important factor for one to learn in relationship to creating material things through the use of light force

or energy. And this is done through the power of the controlled breath, instructions for which will be given later on.

The forces of electrical energy generated within the brain itself through its rapid vibration have a direct bearing on every part of the physical organism, because life energy is electric in principle and as this energy permeates the entire body, each cell of the body is thereby renewed. This means that not alone can control of the forces outside oneself be achieved but also control of the entire physical mechanism. By a perpetual recharging of the body cells with electrical energy, old age, decay and death can be deferred or avoided. Not that physical death can be avoided, but control of the physical body to the point where it can be made an effective instrument for the soul's earthly habitat ages longer than is now the custom, may be easily achieved. This is why great Masters have been able to renew and retain their physical bodies over long periods of time. It is claimed that there are on our plane today, three Masters living in physical bodies over three hundred years old and that these Masters plan definitely to retain their same bodies for at least another two hundred year period. Their work on the physical plane is quite definitely mapped out for this length of time. As long as they need to use their present bodies they will constantly renew body tissue by recharging body cells with electrical energy. They will not use the same method that we are discussing, because this method, to them, would be slow and clumsy. They are able to use subtler methods but the essential principles are the same, only the technique is finer.

The forces entering the mind of man and influencing thought and action are so little understood that any attempt to elucidate the mysteries back of thought process is almost futile. The creative forces of the brain are not comprehended because the brain itself is not fully comprehended. It is the one organ of the body that is the most shrouded in mystery. Its functioning is only partially understood in relationship to the body and hardly at all in relationship to the working of the human mind. How, then, can it be expected that the knowledge of the part the brain plays in the electrical life process be understood? Eventually scientists will discover these things, but this may be a long time in the future. It is hardly time that such knowledge be given to the world at large, at least not in its entirety. At present only from occult sources is such knowledge obtainable.

(Continued on page 24)

PSYCHURGY

For Healing Mental and Physical Sickness of All Types

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

RECENT discoveries in the field of psychology and its allied sciences have opened the door to greater achievements in the application of its governing principles to character building and the cure of mental and physical ills. And with the removal of distress and misery needlessly endured because of maladies with which man is afflicted comes enlightenment and the fulfillment of his destiny as a perfect being.

Because of many forms of disease being recognized as beyond the reach of medical aid, a wrong belief has been established causing many afflicted ones to 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 of having to do, as yet, largely with theory and opinion and is therefore far from being an exact science. Many practitioners as well as myself have produced cures with remedies while with others the same remedy failed with people who had the same kind of a disease.

The study of the mental faculties and the way each one functions has been approached from an entirely new concept from which is obtained a definite method of building in the deficient faculties the needed brain-cells and thus mind-power to establish harmony throughout and open the road to health and greater attainments. It has to do with a mental law whose possibilities have heretofore been neglected. These mental principles when scientifically applied, have enabled the practitioner to effect cures of ailments that have resisted the curative properties of chemical medicines and all other forms of mental treatments when tried by skilled hands.

Each mental faculty or its group receives and registers its own type of thoughts and the thinking upon them puts mind in motion and thus develops greater mind-power and cell increase. This is the new postulate and it is susceptible of proof, for such men as Dr. Elmer Gates and others have demonstrated those facts, by Post-mortem examination. This mind-power coordinates with the world of nature without and attracts to one the good or evil that is patterned by the thought. There is but one disease and it manifests in many ways and its nature may be bodily, social or in business affairs and are all the product of mental processes as the result of their primary origin. Realizing that some type of fear complexes are at the root of failures, ill health, crime



Dr. Edward Pittwood

and insanity, it becomes necessary to locate these devils and eradicate them at the beginning of all treatment. This is done by the use of the direct method that I have found of all methods the most positive and practical and not susceptible to the mistakes as experienced by the older methods of obtaining a satisfactory psychoanalysis. When one wants to take down the walls of a brick building which has become useless and desires to use the good bricks (traits) in the construction of a new building (new man), good judgment would cause him to start at the top (present troubles) and assort them as he works downward to the foundation. The old way by beginning before and after birth in early life to find the source of one's troubles was like commencing at the foundation of a wall to save the good bricks (traits). When a few layers are removed it tumbles down into a jumbled mess of bricks and mortar making it difficult to assort the good bricks (traits) from bad bricks (traits) that must be cast out (fears). We now have the good bricks (traits) to use for future man-power building, separated from the bad, which we have found destructive, to use in the building of a new man, whom we have started on the road to success, prosperity, health and happiness.

This direct method of mental house-

cleaning starts with one's present troubles and when they are analyzed into nothingness and that fear is killed by understanding, it vanishes. Then the next one bobs up and we then kill it by getting at the truth and so on until the subconscious is cleared up.

Failure and poverty are mental diseases, because as matter is mind in motion, the action of the mind must be reversed in order to produce the desired matter, which must be done by switching one's thinking.

Hope stands out supreme for the cure of one's miseries through the understanding of these higher mental laws and their application. As there is only one disease which manifests in many ways, such as poverty, crime, sickness, insanity and feeble-mindedness, faith reaches out and claims cures effected in numerous cases by the strengthening of the mental faculties that were torpid and not functioning properly to receive, register and mould sense perceptions into coherent thought by this new process.

A moron may be bright in some things but a dullard in what to the ordinary person may be easily understood. This is because some mental faculties function only partially or not at all. This means loss of initiative and partial control of the mental processes which contact intelligence and knowledge through the vibrations which permeate the cosmos and creates order and harmony in the realm of nature. No, the moron is not hopeless at all and it is a crime by those in charge not to take advantage of the methods now used that promise so much hope. The treatment consists in mental training of such a nature that new mind-power is developed in the dormant faculties until restored to a normal state of efficiency.

When understood the ordinary case of insanity is not much more difficult to heal than a bad case of stomach Flu. The treatment consists of mental training that will reduce the brain-activity in over active faculties and build power in those that are below normal, upon the same principle that one develops muscular strength.

The criminal by his concentrated thinking develops an excess of brain-cell-power in the faculties of Secrecy and Acquisitiveness and vibrations are set up which tune in on the Universal Realm to contact thoughts of other criminals, until he is urged through bodily reaction to commit the deeds that were thus created by his thoughts as patterned.

(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

(Continued from May issue)

In appearance, the elementary hand is coarse, and clumsy, with large, thick, heavy palm, short fingers, and short nails.

Chief Characteristics

Persons possessing such a hand have very little mental capacity. The palm is

always thick and coarse and the fingers short and clumsy. There are also very few lines to be seen on the hand. Such a one has little or no control over their passions. Love of color, form, or beauty does not appeal to them.

Shortcomings

Such people are violent in temper, passionate, but not courageous. They possess a certain low cunning, but the cunning of instinct, not reason.

Suggestions

In a well known work on the physiology of the human body, the statement is made that "the bones of the palm form, among brute animals, almost the whole palm." The deduction to be made, therefore, is that the more the palm dominates the hand the more does the animal nature rule. The important point to note on the elementary hand, is that the palm is always thick and coarse and the fingers short and clumsy.

Suggestions to Teachers

A child with the elementary type of hand should be taught self control before everything. He should be taught courage, both morally and physically. A spirit of construction should be fostered and encouraged. There is but little aspiration to be found in this type of hand. Fortunately but few of the purely elemental hand is found. When it is found, only the utmost patience should be exercised to bring out the constructive side of the hand.

Vocations

The elemental hand rarely rises above the most menial occupations.



The Elementary Hand

Light Bringing Masters

By ELAINE H. WILLIAMS

Numerologist-Algorithmist

It may be seasonable to give some numerological information on those who have brought light to mankind. At the same time to compare the names and give examples, so that a clear understanding may be had by the reader.

Let us begin as early as Krishna. Krishna like the more recent Masters, had a free vibration which, as is the rule in numbers is 8, 9, 11 or 22. This number is 8, found by adding the value of each letter in the name then adding the total together to form a single digit as:

KRISHNA

2 9 9 1 8 5 1 equals 35 or 3 plus 5 are 8.

The numbers beneath the letters are found according to the order of the letter in the alphabet, always remembering to add together the digit to get a single figure. For instance: to help the reader understand, K is the 11th letter and we call it 2. However, when we add up a name and get 11 or 22 we do not reduce them, but let them stand for Mastership.

If we analyze the word GOD, we get

7 6 4

8 also, so it seems that the use of the word

God may mean a reverence to all of the Gods or Masters, since the term is directed to a principle.

Krishna lacks the numbers 3, 4, 6 and 7, and the whole being 9, these four numbers from 9 equal 5. This 5 is the subconscious urge and stands for regeneration, for psychic powers and great spiritual development. The 8, is found in the place called Ability by the Numerologist, and Krishna then, came to this plane with the ability to be a God, noble, great executive, and a force among people.

MOSES

4 6 1 5 1 equals 17 or 1 plus 7 equals 8.

This shows the ability to be the same in both Krishna and Moses. Then we can come to a living prophet,

KRISHNAMURTI

2 9 9 1 8 5 1 4 3 9 2 9 (equals 62 or 6 plus 2 are 8)

who is here to carry on the same great work in His own way. The Ambition of Krishna, as found by his vowels, shows his inner desire to establish unity among mankind, while the Ambition of Moses was to be the revelator of high spiritual

truths. With Krishnamurti, the aim is to bring forth the illumined intellect and to be master of His environment, making religion a practical thing.

This is the ability and expression of Buddha, who was numbered similar to the present day living prophet Baha-u-lla, since both are 22. 22 is a great Master, able to be a wise counselor to others. He has grown in wisdom through suffering and has learned to obey the higher laws. He cannot confine His interests to a limited number of people, but must work for all. The Ambition of Buddha being a number 4, stands for the desire for greater knowledge which He was satisfied to attain by subjecting the physical body to the life in the Forest. Baha-u-lla has the desire to improve education, health and human conditions, the Ambition number being 6.

The Vibration of Mohammed is 9, which reflects deep truths, symbolizing simplicity of thought with a broad Universal love, sympathy and understanding. The whole world was his field of expression which

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Magical Papyri

By EDWARD ULBACK

Member of the Archaeological
Institute of America

(Continued from May issue)

THESE words were evidently spoken by Isis in a divine legend. A fire had broken out, and the goddess called anxiously to her son Horus to fetch water. As this cry for help had formerly produced the means whereby the fire on the mountain was extinguished, it was to be hoped that the same words in the mouth of the magician would stop the burning of the wound. It was the same with the following exorcism, which was spoken over the inevitable "milk of a woman who has borne a son," in order to make these medicaments—smell-seeds,—effective against a cold. "Depart cold, son of a cold, thou who breakest the bones, destroyest the skull, partest company with fat, makest ill the seven openings in the head; the servants of Re beseech Thoth—Behold I bring thy recipe to thee, thy remedy to thee: the milk of a woman who has borne a son and the smell-seeds. Let that drive thee away, let that heal thee; let that drive thee away." (Ebers papyrus 90, 16.)

This catarrh incantation is taken from a myth concerning the old age and the illness of the sun-god. Re is suffering from a cold, which confuses his head; his attendants beseech the god of learning for a remedy; the god brings it immediately and announces to the illness that it must yield to it.

In these magical formulae the magician repeated the words of the god, and through them he exercised the magic power of the god; in other cases it would

suffice for him to designate himself as that god, whose power he wished to possess. For instance, whoever recited the following words over the water:

"Thou are not above me—I am Amon.

I am Anhor, the beautiful slayer.

I am the prince, the lord of the sword.

Raise not thyself—I am Mont, etc."

(Pap. mag. Harris.)

caused the crocodiles to be as terrified by this formula as if those gods themselves had passed by that way. It was of course especially effective if instead of using the usual name of the god, the magician could name his real name, that special name possessed by each god and each genius in which his power resided; he who knew this name, possessed the power of him who bore it.

The magic formulae were naturally most effective when they were said aloud, but they were of use also even when they were written; this accounts for the zeal with which the magic formulae for the deceased were written everywhere—in the tomb, and on the tomb furniture,—the greater the number of times they were written, the more certainly they took effect.

There was another way of perpetuating the power of the magic formulae; they were recited over objects of a certain kind, which were thus invested with a lasting magical virtue. Thus the above crocodile incantation might be recited over an egg made of clay; if then the pilot of the boat carried this egg in his hand, all the terrible animals that had emerged

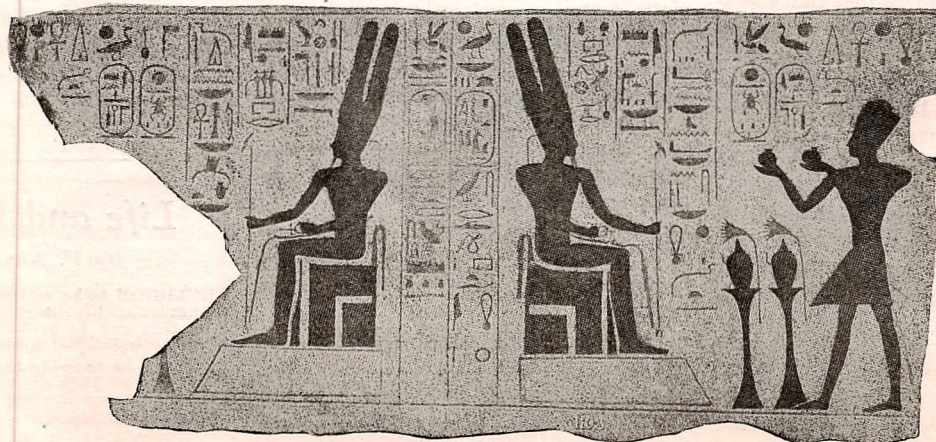
from the stream would again sink immediately into the water.

Stories of Magicians were very popular, and of these may be mentioned the group contained in the Westcar Papyrus. This papyrus, which was lately purchased by the Berlin Museum, relates that once upon a time King Chufu ordered his sons—they were all first reciter-priests to the king—to relate tales of the wonderful deeds of certain great magicians at the court of his predecessor. One had caused a faithless wife and her lover to be seized by a small crocodile of wax; another had by a magic formulae fetched up from the depth of the water a jewel which a lady had dropped there, etc. Chufu admired exceedingly the learning of these ancient wise men, and at the end of each story he ordered an offering to be made to the hero of the tale.

When it came to the turn of Prince Hardadaf, he related to his father a tale of a man still living in his own time. "This man is called Ded'e and lives in Ded-Snefru. He is a young man of 110 years and eats 500 cakes of bread together with a joint of beef, and drinks 100 jugs of beer, even at the present day. He knows how to set on a head that has been cut off, and he can cause the lions of the desert to walk behind him."

Chufu immediately sent Hardadaf to fetch the wise man to his court; and soon the wizard stood before the king and his court. Then the king caused a ferocious lion to be brought in, bound with ropes.

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EGYPTIAN HIEROGLYPHIC INSCRIPTION.
Amenophis II., B. C. 1600, and Seti I., B. C. 1366, offering to Amen-Ra
British Museum.

Extracts from the Pen of M. Tope

Founder of The Tope School of Phrenology, Inc.,
and Publisher of
The Phrenological Era, Bowerston, Ohio

PHRENOLOGY teaches that thoughts are awakened within the mind by the recognition of objects through some of the five senses, and the quality of thoughts depends upon the nature and circumstances of the objects presented.

There are 44 well-recognized mental faculties, which, by virtue of their nature of functions, are divided into seven classes. The classes of faculties are now known as: The scientific, literary, vital, social, aspiring, esthetic and moral. Phrenology has found no "parent" faculty, but one (or more) in each class may be, and generally is, stronger than the others and thereby more active. Strong ones in one class may co-operate with strong ones in other classes, and often do, thus leaving the weaker ones practically uninfuential.

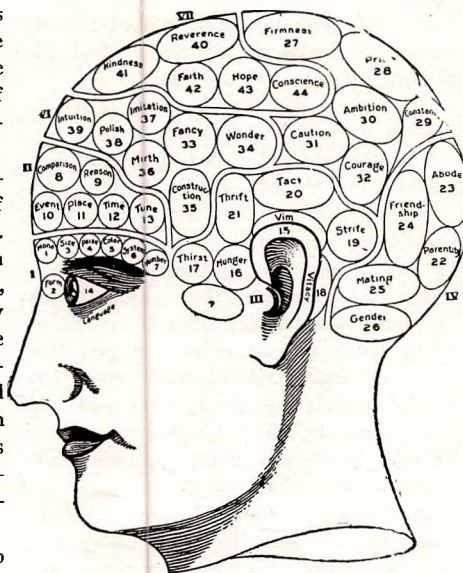
Let us learn to reason better, turn to Phrenology as a scientific reality and follow in the paths marked out by Dr. Gall, who always carefully tested out by hundreds of cases before he definitely localized any faculty. And this was followed by Dr. Spurzheim, who dissected hundreds of brains to demonstrate the science. Then came George Combe, who lectured and dissected brains and published various works on the subject, one of which was "The Constitution of Man," that reached a circulation almost equal to that of the Bible. The Fowlers conducted their Institute of Phrenology from 1866 to 1911 in New York, lectured all over America, and graduated over 700 students, many of whom traveled and lectured for years. Every one of these proved that Gall's locations held good. Mesmerism was even employed at times to try out the exact spots of the brain which acted as the specific organs of faculties. But not a single mislocation was ever found. In mesmeric or hypnotic tests all you have to do is to touch the head at the spot where the faculty's organ is located to arouse it to activity.

We quote the following from The Phrenological Era Magazine.

BRAINS OF THE PEOPLE

Prof. Thomas Timson, D. Sc., F. P. C., F. B. P. S., A. S. P.

The brain is double, like a walnut, and also has the additional two lower lobes of the back brain. All are connected with the spinal cord, which has many subdivisions and branches off to the arms,



legs and double muscles corresponding on each side of the body in the neck, chest and abdominal areas.

The brain proper is the great accumulator of magneto electric energy—Nerve Force—and is the primary organ of life. To cut off this communication between brain-control of the bodily organization means instant death to the whole constitution. The heart, lungs, stomach, liver and spleen, are all servants of the brain, and depend thereon for their working power; even the heart is but a mere blood-pumping machine, with its arteries and veins entirely dependent upon the automatic control of certain brain centers.

Yes, it's Brains! Brains!! Brains!!! All the time by night and day. If your electro-magnetic brain cells exhaust, run down in power supply, then equally down goes your heart, stomach, liver, etc., in proportionate energy. Your will to do, your intellect to reason, and your attention to concentrate. Yes, the Brain is the Organ of the Mind and the instrument of thought, feeling, emotion, sentiment, will and executive power.

The human brain, when uncultivated, is like the Tower of Babel, a galaxy of confusion and agglomeration, a mad house. Disease may disorganize any one area and loosen the control, discipline and balance of one or many other sections. Hence lunacy, madness, insanity or one or several powers of the mind.

No mind ever acted on this earth without the Brain to work in and through. The forehead is the seat of the fourteen elemental functions of the Intellect. The tophead is the dome of our Religious and Moral lobes, and these no animal possesses. No, not even the most imitating monkey or copying parrot, nor the most intelligent dog; and here the phrenologist or brain anatomist and physiological psychologist has discovered "the great gulf fixed"; not the "missing link" between monkeys and men.

Three Stories—Higher Brains

Man is possessed of both frontal 1st, 2nd and 3rd convolutions and 1st, 2nd and 3rd coronal convolutions. These latter are the three windows of the moral, religious and spiritual capacities that distinguish man high above the lower creations, and endow him with a trinity of being. For over 130 years the phrenologists have taught basic Scientific Facts of the Constitution of man, amid all sorts of revilements, ridiculous and presumptive abuse; but to-day we lament the long line of varied misery and inhumanity to man, which could have been replaced by joy, prosperity and success, and the eradication of crime, sin and degradation, had Phrenology had its rightful position in our school selection, curriculum, and process of examination of our children at earliest entry on infantile education.

W. T. Stead, late editor of the *Review of Reviews*, and vice-president of the British Phrenological Society, Inc., London, said: "Every criminal ought to be regarded as a specimen of social disease, and investigated by every possible means, and PHRENOLOGY ought to occupy the leading place."

Life and Religion

By V. May Cottrell

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

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

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

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

Complete Course in Astrology

By LAURITZ C. LARSON

(Continued from May issue)

The influence of the various planets in the various Houses

IN the first lesson, we had the general influence of each house on the various departments of life. This influence is of course modified by the position and aspects of the Planet ruling the Sign on the cusp of each house.

The influence of the planet ruling the sign on the cusp of a house is secondary to the influence of the planets that may actually occupy a House, unless the ruling Planet is strongly placed by position and aspects.

Each Sign has an influence of the nature of the planet ruling the Sign on the cusp. We have twelve Signs and twelve Houses, but only nine rulers. For that reason some of the Planets have rulership over two Signs.

The new Planet Pluto is said to rule the Sign Scorpio and hence will replace Mars in that Sign and as other planets are discovered, we are going to have new rulers for Taurus and Virgo and then each Sign will have its own ruler.

No matter how strong the ruler of the Sign on the cusp of a House may be, it is certain that the Planet that occupies a House is going to have much to do with the affairs of such House or it would not fall there in the chart. Planetary House positions are said to be destiny.

Following is a brief influence of each Planet in each House and this influence must be judged in the final reading of a chart by considering through what Sign a Planet has to act and how it is influenced by other Planets.

Planets in the First House

Sun: Generally good health and long life; good childhood home; optimistic, confident, frank and free; proud and ambitious; gives ability to rise above birth station.

Venus: Popularity, artistic tastes and personal charm; good childhood home; love will play a great part in life but love must not be toyed with.

Mercury: Restless, changeability and critical; humorous and quick at repartee. Precocious in youth. Desire for travel.

Moon: Very sensitive; strong imagination; restless nature, that is less so if in a fixed Sign; liking for congenial society. A probability of public activity. Several changes of residence.

Saturn: Not a good place for health or domestic circumstances; disposition is calm and serious, but apt to be disagreeable at times; often fits of despondency and distrust. A native with Saturn here

Study Course in Astrology Lesson No. 5

(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.

should give himself a rigorous self-examination and learn greater consideration for others.

Jupiter: Optimistic, cheerful and hopeful disposition; fortunate for general success; benevolence, tact and honor. This Planet here generally puts on weight.

Mars: Energy, courage and pride; native should practice self-control; adds strength to constitution but subjects to accidents; usually a scar on some part of the head.

Uranus: Originality and inventiveness; unconventional; changeable and fluctuating fortunes; strange and sudden events; estrangements that come about suddenly. Interest in occult subjects.

Neptune: Inclined to float on moods, to be influenced by prejudices; too much dreaming. Mediumistic and clairvoyant faculties, but care must be exercised in their use. Musical talents usually not cultivated, but love of music is strong. Many peculiar circumstances and extraordinary experiences.

Planets in Second House

Sun: Favorable material prospects; generosity in money matters, pleasure and luxury.

Venus: Favorable financial circumstances through social activities and contact with others. Often money is gained in artistic pursuits. Much money is spent on adornment and luxuries, but Venus here generally brings it to spend.

Mercury: Logical thinking with love of exact knowledge. Promise of profit through administrative, commercial or organizing work and writing or speaking.

Moon: Fluctuating finances; best success in earnings are in connection with public or occupations connected with liquids. Carelessness in money matters cause trouble but friends are helpful in need.

Saturn: Much financial anxiety and difficulty, but great diligence, insight and reflection will help in this situation though there is often much work for little gain.

Opportunities get away for lack of capital. Hence prudence and economy must be exercised so as to be in a position to take advantage of opportunities under good directions.

Jupiter: Strong influence for success, wealth and general prosperity. Not a speculative influence; fond of luxury and comfort. Jovial in associations with others. Usually has to do with government or responsible business affairs. An afflicted Jupiter here is very extravagant and prodigal. An affliction of Mars bankrupts native.

Mars: Good earning ability, but extravagance prevents accumulation of money. Danger in speculation or in business because too hasty.

Uranus: Many ups and downs in finances. There may be "windfalls," sudden and unexpected. Speculation is dangerous. Much independence and obstinacy. Often enterprises have to do with inventions or some very unusual project.

Neptune: An indifference as to financial matters because of an instinctive confidence that they will look after themselves. Money often comes through strange people or unusual occupations. Danger of sudden losses. Prudence is recommended in all business matters. Possibility of loss through fraud. Under affliction, native can himself commit fraud.

Planets in Third House

Sun: Cheerful mind and a lively investigating spirit. Respect and good will of relatives and associates. There is a desire to uplift, enlighten and assist others mentally.

Venus: A favorable mental influence. Good taste and a sense of proportion are combined with practical insight. Liking for art and all that tends to refine the mind. Pleasant social activities.

Mercury: A quick and perceptive mentality. Pleasant associations. Characteristic style of expression that may wander, but is always carefully exact as to detail. Nevertheless speech or writing is well put together. Great interest in education.

Moon: Many short journeys and changes in every department of life. Much optimism. Common sense and sense of humor are much appreciated by associates. Desire for new experiences, new knowledge, but not enough continuity.

Saturn: Earnest, deep and pure thoughts, concentration, honesty and justice. The mind likes to be absorbed in mathematics, mechanics and similar subjects rather than in subjects that require talk. Some trouble or disappointment in connection with education. Coldness be-

(Continued on page 27)

The Poets' Page

Light of the Night

By Nell Kerfoot

Into the vastness of universal love,
Comes a light, out of depths and from
above;
'Tis called "Light of the Night,"
For thru troubled darkness it shines most
bright.
Like a welcoming from the heart,
Courage, in mystic blue with a golden
spark,
Comes with "Light of the Night,"
As a pilot thru tribulation—GOD'S might.

A Plea for Disarmament

By Ada Bedell Wootton

Stop, look, and listen! O nations mis-led,
See the glaring red signal of danger ahead!
Destroy war's inventions of murderous hate
And hasten! Or it is forever too late.
Our earth has been blood-soaked and
shell-shocked and sere,
The cries of the wounded still ring in our
ear;
Long rows of white crosses, mid poppies
of red
Bear witness how deadly are powder and
lead.
The billions now spent in preparing for
wars
Would banish forever the wolf from all
doors!
That monster, taxation would shrivel away
And each heart with courage could face a
new day.
There's room and to spare for us all on
the earth,
Whate'er our religion, or color, or birth;
Now listen—a silent voice speaks from
above
* * *
O God of the universe teach us to love.

Reflections

Rona Elizabeth Workman

In some strange book of ancient lore I read
That if I lit a candle tall and murmured
mystic words,
Before a mirror in a darkened room,
With slender threads of incense weaving by,
The forms I'd worn in other lives would come,
And gazing at me from the mirror's gloom,
Bring to my soul a message from the past.
With trembling hands I lit the mystic flame,
And gazing deep into the mirror's shadowed
depths,
Saw o'er my face a wave of darkness pass,
Then stony, caverned cliffs flashed past my
view,
And in their place a wrinkled hag leered from
the glass,
Her grey locks flying in the wind of long
dead days.
As she too faded from my loathing sight,

A slim, brown girl, jeweled with smouldering
gems,
With dusky, wanton eyes 'neath golden head-
dress tall,
Postured in that strange dance we see today,
Carved in grey stone upon dead Angkor's wall,
Luring us with the grace of that far time.

With eager eyes I watched her glide from
sight,
While slowly in her place stepped forth the
slender form,
Of some high priestess on Egypt's ancient Nile,
Bearing within her hands a gold libation cup,
But deep within her eyes the wanton smile,
Worn by she who danced for dead Cam-
bodian kings.

The mirror blurred and darkened, cleared again,
And there before me lay a nun in coarse white
robe,
Beating her forehead on the grey stone of her
cell,
The while she prayed God's pardon for the evil
done
By the fair body in which her tortured soul
did dwell,
And in her eyes I saw the dawn of peace.

The candle flame leaped high and my own face,
Stared back at me with somber, understanding
eyes,
For I had seen myself an ancient crone,
A dancer to a king; a priestess false to all her
vows,
A nun, bound by stern rules to live and die
alone,
And knew that in myself was all that
each had been.

We build upon the lives we've lived before,
Deep in our souls today is all that we have
known
Of joy and sorrow, sin and grief and shame,
Learned through those other bodies we have
worn,
As up the weary road of time we came,
To where we stand upon the Path today.

And still the Hand points us along the way,
Still must we struggle on with eager, yearning
souls,
Until some day in ages yet to come,
We reach the shining goal so blindly sought
And there shall know the joy of victory won,
And learn the value of the sorrow borne.

Eternity

By W. E. Ryan

I stand upon a dark and doubtful shore,
And gaze upon a silent, unknown sea.
While mists drift, damp and chill, along
the way,
And help to veil its awful mystery.
I try in vain to pierce the murky gloom
That, like a shroud, holds Death within
its span.
I strive to read upon its murky page
The final destiny of mortal man.
Sometimes, a tiny rift in dark-hued sky
Lets just a little light illumine the sea.
And then the faintest glimpse of white-
hued sails
Breaks on my view and strangely com-
forts me.
O mighty sea! Thy one known shore is
Life,
No other shore is known, if one there be,
It blends in distance like the thought of
time,
Amid the mists that hide eternity.

And we were cast upon this shore called
"Life,"
A bit of flotsam on a crumbling shore.
We came from-out that vast eternity
And to its shadows we shall sail once
more.

O mighty ocean of Eternity!
Lies there a harbor safe, in thy vast
heart?
And shall we meet the ones who sailed
before?
Cast anchor there with them, no more
to part?

I hear no voice, I see no harbor-light,
And yet a wondrous peace comes o'er
my soul.
I seem to vision sails and harbor-lights,
Beyond this mighty sea's relentless roll.
The soul can sense things 'yond our mortal
ken;
There comes to us from-off some unseen
lea

A sound of hope. As distant music comes
Hope's bell rings out thru all Eternity!

The Mystery of Darkness

By Louise B. Brownell

Editor of *The Aquarian Age*

(Written during the World War)

Oh God of heaven why art thou silent till
When all the world is bowed in sorrow,
And all the hearths of men are anguish
wrong?
Canst thou not hear thy children cry to
thee?
And is there no alleviation for this pain?
Oh why is all the world a battle-field,
And every man a tool in hands of high
authority?
Too cowardly to stand for right and
choose
Whether he shall stand and kill his
brother,
Or lift the banner high for peace and joy.
Oh God! the times are in thy hands,
And spite of all the weary years
Of woe and desecration, and endless suf-
fering
Of the human race, we know
The pain and misery, piled high on desola-
tion,
Is part of the great mystery of life,
Through which men build their soul and
individuality,
And trace their footsteps one by one
Up the steps of life's dark road;
For if the way were easy, who would
Dauntless stand, and make the effort
To move onward and upward to the
heights beyond?
No, we would all like sheep graze in green
pastures,
And make no effort to perfect in us
The divine image, which the soul must
soon or late express.
If men cannot be made to see the light
ahead
When all life's path is sweet and filled
with joy,
Then must the Father of us all
Turn joy to gloom, and sweetness to decay,
That we may grope from out that gloom
To find the light, which gleams upon the
path
Of righteousness, and leads to God.

A MESSAGE FROM THE PAST

By EUGENE E. THOMAS

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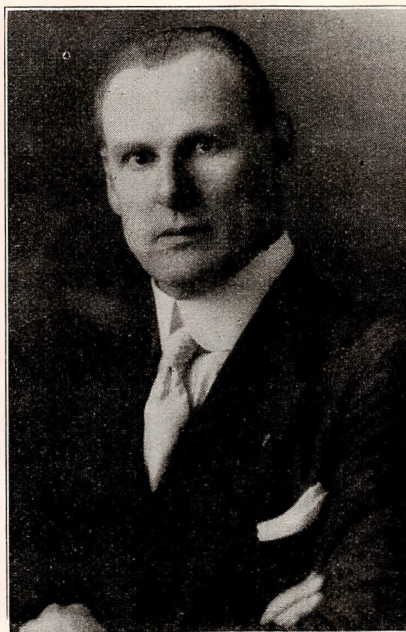
THE AUTUMN breeze was blowing gently; a haze that hung over the sky like a filmy curtain, hid the sun; leaves, of golden yellow and deep-dyed purple covered the ground and there was a tang in the air that betokened the approaching Winter. Squirrels were seen scurrying about, gathering the last of the hickory nuts that were to supply their larder during the cold and stormy days to come. Overhead, could be heard the honk of wild geese as they winged their way southward. What grand preparations were being made everywhere for the reception of an exacting monarch! And what an atmosphere,—so conducive to the reliving of old memories of days gone by, when almost forgotten incidents rise up unbidden, causing a feeling undefined, half pleasure—half pain, with sometimes an unutterable longing that shakes the very soul.

So thought Harry Edwards as he walked from the little country schoolhouse where he taught the farmers' boys and girls. Many times he had walked the two miles that lay between his school and the great farmhouse where he boarded. He always enjoyed these walks alone but never intimated that he wished to be alone if some of his pupils elected to accompany him. Twice during the year however, he always managed matters so that all the pupils should leave a sufficient length of time before he did, thus giving him an opportunity to enjoy his own company. These two times were the early Spring and the early Autumn. For several days on these two occasions, he enjoyed life more than at any other time of the year.

For him, all life was a mystery that piqued him almost to the point of agony. In his babyhood he had been adopted from an orphan asylum by two loving souls who had had no children of their own. From them, he had received a liberal education which had fitted him to make his own living as a school teacher.

His greatest aim in life was to find who his parents were and what became of them, for his foster parents were never able to find a trace of them. Many an hour he had spent in trying to formulate plans through which some light might be thrown upon the mystery. For a time he was a delectable morsel for that class of people who fatten their pocketbooks from the gullibility of such unfortunates, but the inconsistencies he encountered at length caused him to abandon hope in that direction.

On this particular Friday afternoon he was unusually susceptible to the longings that haunted him. Who was he? Who



Dr. E. E. Thomas

were his parents? Were they dead or had he been left at the institution because he was not wanted, or because of some financial or other distress?

Now and then, while musing on these questions he would relapse into a state of consciousness that enabled him to see pictures for which he could not account. For the most part he had attributed this to freaks of the imagination but of late these images seemed to become more distinct. He wondered if he were in some way penetrating into the storehouse of memory where his unknown past lay hidden.

One picture in particular had come to him many, many times, but he could not find what it indicated, if anything. In this picture he saw himself, as clearly as if he were looking into a mirror, standing beside a river whose banks were green with growing grass. He was dressed as he nearly always dressed, in black and with a black crush hat. He faced the sun which hung low in the west, streams of sapphire and gold indicating that the day would soon be done. Silently he stood there, alone, as if in deep thought. Then the picture would vanish. The more he tried to bring other details into the picture, the more they eluded him. His was a life of constant puzzling to himself. He sometimes wondered if others were so afflicted.

Yet he was not sad. True, his gravity gave him an air of age beyond his years, but then, was he not the professor? And were not professors supposed to be dignified and serious? As a matter of fact, the good country-folk with whom he lived and worked accepted him as a matter of

course and did not bother themselves much about him.

Tomorrow would be Saturday and there would be no school. He would take a light lunch and leisurely walk or sit all day in the woods he loved so well. It would not be long until the cold of winter would prevent such things.

That night the first log was lighted in the great fire-place, for it was already becoming chilly. Arnold Knot and his two sons talked of matters pertaining to the farm. Mrs. Knot and her three older daughters knitted socks or mended clothing, while the younger children romped about the room, for the lighting of the first log was always an event on the farm. The "professor" busied himself with his school reports and other matters that required his attention. He usually attended to these things on Saturday but as he wished to have the whole day to himself this time, he was anxious to have his mind as free as possible from pending duties.

When the children had tired and gone to bed, the others, one by one, yawned, arose and stretched and went to their beds, for on the farm sleep comes early to those who work in the fields.

Harry continued his work yet a while; then drew his chair before the fire and looked long into the glowing coals. What a wealth of memories are to be found in that restful, luxurious, semi-conscious state into which one drifts while looking into a glowing grate! What a wealth of dreams one may dream as the flames grow smaller and smaller, leaving the great red coals beneath!

The next morning he arose with the others. Usually, he arose long after the others had gone to work; there was no necessity for his rising at the early hour that was customary for the farmer. Mrs. Knot prepared for him the lunch he wished and he was soon on his way through the woods.

There was no particular place in the woods that he cared to visit; he merely drifted leisurely whither his footsteps led him until he had lost all sense of direction. This was as he wished. He had a desire to be lost for the time, that he might enjoy nooks he had not before seen. At one place he stopped at a small brook where he took off his shoes and let the cool running water rush over his feet, while he listened to the music of its murmurings as it busily rushed over the stones lying in its path.

Walking another hour or so down the banks of the little streamlet, he stopped to rest at the root of a tree against which he leaned. At his feet was a three-cor-

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Oh, Grave, Where is Thy Victory?

By Leo L. Partlow

MAJOR BLANK and I were sitting in my quarters one evening quietly talking about psychology, which was the major's hobby. "How far back can you remember?" he suddenly asked.

I reflected for a moment and replied, "I think my earliest recollection dates back to the time when I was three years old."

He laughed. "I have you bested by two thousand years," he stated.

"What do you mean? I don't understand."

"Just what I say. I distinctly remember a life that I lived in the days of the ancient Roman empire."

At that time the doctrine of reincarnation was somewhat new to me. I had heard of it, of course, but had never come into contact with anyone who professed to know anything about it of thier own experience.

I thought at first the major was joking, or had some hidden meaning in his words, but he was in sober earnest.

"I lived in a city called Petra," the major continued. "It was situated in the Arabian desert. The city was built on the sides of a very steep mountain. Our house was built on a place cut out of the side of the mountain. If I were there now, I could go to the very spot where the house stood—so well do I remember the details of that life."

"Tell me about it," I begged. To say I was interested would be putting it mildly.

"I remember quite well one day a Roman legion passed through our city," he began reminiscently. "I was just a boy then, and like all boys, managed to see most of things that happened around me. I ran away from home that day and went down to the city to watch the soldiers. The street where they passed was so narrow that I had to stand squeezed against the wall all afternoon while the seemingly endless procession went by."

"The soldiers were so near that I could touch them with my hand. The creaking of their leather equipment and the clanking of their weapons made an indelible impression on my mind, and to this day I can still feel in my nostrils the choking dust raised by that sweating column of soldiers."

Major Blank is not a man who would joke about a matter of this sort. There is not the slightest question about that in my mind, for I know him well. Nor is he in the slightest degree flighty or unreliable. On the contrary, he has one of the keenest minds I have ever known. In a

professional way he is regarded as one of the outstanding officers in his branch of service and the War Department has for several years had him in one of the most responsible positions in Washington. Blank is not his true name, but I prefer not to identify him any more closely, since it might cause him some embarrassment.

It would be most difficult, of course, to verify the major's memory, but some time later I chanced upon a partial verification.

About six months after our conversation, the post library received a book that had just been published, describing some of the cities of Arabia that archaeologists had uncovered and explored. Looking through it I came upon a series of photographs of the city of Petra as it is today—a city now in ruins, but evidently important at one time. The outstanding feature of the city was the fact that it was built on the almost perpendicular walls of a gorge and many of the houses were actually built on sites cut out from the solid rock.

Major Blank had been transferred to Washington in the meantime, and I am quite sure he has never seen that book, unless he saw it after I did.

To my mind, the most reasonable explanation of this incident is that Major Blank actually did live in the city of Petra some two thousand years ago, and that he actually remembers it today.

This is one of three incidents that have made a deep impression upon me, as evidencing life beyond the grave.

A few months after this conversation, I was with a group of some five or six friends one evening. Our conversation turned to the psychic and occult, though I might say there was no thought of trying to get spiritualistic phenomena.

One of the ladies present said she had had a dream recently and she believed it was a memory of something that had happened in a previous life. She described the dream, or began to describe it.

It was a wedding scene. She was the bride and she was married to a young man—who was apparently none of our group gathered there that evening. But hardly had she begun describing this dream when I saw the whole scene myself, as if it were being enacted before my very eyes. At the same time another one of the ladies present, whom I know to be somewhat psychic, declared she could see the scene too.

Her description of the scene tallied with mine exactly. By this time the woman who had had the dream in the first place had stopped describing it, and was listening to us finish the description of it; she

agreed that our account coincided with her dream.

Can any one explain that to me? I cannot explain it unless it is a fact that the three of us were actually present at that wedding some hundreds of years before that. As a matter of fact, it did seem to me that I was watching the scene as a rather detached spectator, but that the other woman—the one who was psychic—seemed to be a man in that earlier life. She agreed with me in this, for this was her impression too.

I puzzled over the phenomenon for some time. The next day, as I was re-casting the matter in my mind, it suddenly came to me that Mrs. M., the "man" in that previous life, was the uncle of the bride.

I immediately called her up on the telephone and asked her if she had any idea of her relationship with the bride, and she said without hesitation, "Yes, I was her uncle." This was the first time the relationship had been mentioned in any way, or at any time.

When we compared further our memories of this dream—which, please remember, had never been described to us in detail—we found another "verification."

We could see the newly married couple drive away after the wedding feast. They mounted a peculiar high-wheeled cart, drawn by a shaggy, disreputable pony. As I looked at it, I was struck by an unusual thing. The groom seated himself on the left instead of on the right, as we should expect one to do when driving a horse.

Again I asked Mrs. M. to look at her "picture" of the event and tell me which side of the seat the young man was sitting on. "Why, he's on the left," she exclaimed, as surprised as I was.

The third psychic incident that has had a profound impression on me did not happen to me directly, though I know two of the principals concerned, one of them being a warm personal friend of mine.

Both of the men concerned principally in the story are distinguished officers in the United States Army. Col. Merrill, at the time of the incident, was Chief of Staff of the Hawaiian Division, holding one of the most important positions in the army. He is now on duty with the Organized Reserves in Milwaukee.

I have his permission to use his name in connection with this story. In fact, at my request he wrote the story himself and I quote from his account, in his own words.

"On May 1, 1929, in Alaska, Mrs. Florence Smith passed away rather suddenly. She and her husband had been warm friends of my family. Mrs. Smith died in a hospital while apparently convalescent

(Continued on page 29)

THE PROMISE

By GUSSIE ROSS JOBE

WERE you ever followed by a stray dog? If so you are familiar with the naive maneuvers he affects: trotting beside you unconcernedly, pretending that he is just strolling in your direction, but if he loses sight of you he stops, looks about, panic stricken lest he has found a trustworthy person only to lose them. So pitifully glad when he sees you once more, so proud that you do not chase him away.

I was forcibly reminded of this when I finally convinced myself that the nice looking, boyish, young man was actually following me.

I am ashamed to say that my first reaction to the fact was a feeling of foolish pride. Surely, my feminine vanity whispered, I couldn't look my age, which bordered perilously close to the late thirties, if a fine young man like this was attracted to me.

He was obviously not the type that would "pick-up" girls, and I wondered why he was tagging after me. I was on my way to assume my duties as special nurse on the night shift at St. Ignatius hospital. I had a block to traverse in order to reach my transfer point and to shorten this I cut through the alley of a department store, an arena-like drive used by their trucks in loading. The cobbled stone walk was rough and uneven, the spring day was fading into darkness, I kept my eyes upon the uncertain footing, thinking I had given my pursuer *the slip*.

Suddenly looking up I saw him there in the alley ahead of me, almost at the intersection of the street. I was puzzled. How had he passed me without, at least, rubbing elbows! The alley was entirely deserted at this hour and as I left it and started down the street I saw him about ten paces ahead of me, his neat uncovered head bobbing along with the crowd. His clothes were so new and so neat, his face was so boyish—even pretty with an intelligent, pleasant sort of prettiness. Really a likable face.

I reached the transfer point and my car was waiting. I almost ran in my haste to board it. When I was seated, I looked around to see if he had boarded it also and not seeing him, I told myself that I was a silly fool to imagine he had been smitten with me, and then settled down to read my book until the conductor called my street.

Gathering my gloves, my purse, and my book, I prepared to leave the car and to my utter astonishment the bareheaded young man stood at the car door waiting to leave it also. Well, where had he been when I looked for him? This had gone far enough, it was getting rather stupid.

I must have had an expression of outraged virtue on my face as I stepped from the car, though I gave him no glance.

Ignatius hospital is a mammoth new one, situated upon the outskirts of the city covering thirty-two acres of virgin forest growth, and around and about it there still abounds some primeval forest growths. There was a patch of wild plum and choke cherry trees, now in bloom, through which we—the hospital employees—had worn a small footpath in short cutting to work. This saved us a long block and our superintendent had had it cindered for our convenience. Toward this I now wended my way, thinking with pleased anticipation of the

There is no death
Though we may time and space forsake
And other shapes and substance take,
In other worlds we shall awake . . .
For nothing dies!

Alva Romanes

fragrant woody scents that assailed my senses from the distance.

As I approached the path my eyes protruded with amazement! There standing alone in the fragrant semi-twilight, evidently waiting for me, was my bare-headed young man! Enclosed by the thorny fragrant growth which gave out an odd undercurrent of coolness, I was abruptly aware of the fact that he was a *disembodied spirit!* I marveled that I had been so dense about him.

It had been such a long time since I had encountered one of these rare spirit beings, that I had grown gross and was beginning to fear that my psychic sight was dimming . . . and now . . .

I hastened toward him, glad that I had not by neglect, forfeited the gift. As I came closer I noticed that what I had thought to be newness in his clothing was an ethereal shining radiance that stood out startlingly here in the fading daylight, for indeed his clothes were not new, on the contrary they were a little worn, but possessing that clear vividness characteristic of spirit clothing and nothing in the earth sense can describe it but *newness*.

I stopped at his side and he smiled at me, a brave, little boy smile, and I smiled back at him. We began to talk, and when I say talk I mean we expressed ourselves without words. Not a sound issued from either of us. It was, as nearly as I can explain, thought transmission. We thought our words back and forth, quickly—vividly—concisely—without any hesitation or fumbling for the right words as is so

common in earthly verbal communication. The whole conversation took scarcely three moments. Of course, he used terms that I find hard to express in finite terms, but the substance was as follows:

"I have followed you for many days hoping you would see me."

"What has prevented me from doing so until now?"

He looked at me apologetically, "Earthly habits coarsen one."

"For instance?" I begged.

"Meat eating, overindulgence in any food, holding resentment, mental conflict, too little meditation upon the spiritual life—"

Guiltily I realized that all these claims struck home and I knew I owed the renewed acuteness to the uplift I had experienced within the last two days by reading and so keenly appreciating Sir Edwin Arnold's "Bhavagad Gita." My companion resumed.

"I have long known that you are (here he used a word that has but one trite translation—)psychic and that you can help me more than any other on earth if you will."

"Oh, I *will*, I long to, tell me how I may."

"It will not be easy for you."

Then he told me clearly, swiftly, I lost not one bit of the story. There were no interruptions, no questions, but the keenest, clearest understanding between us. He had, he told me, passed on about a year of earth time ago, and his body lay undiscovered and unburied in the glacier region of the far north. How it happened or what he was doing there he did not dwell upon. It seemed to be of no importance. He had been engaged to a girl who still waited here in this city for his return. Her suspense, her *faith*, had rendered him earth-bound. If he could convince her of his death or keep his promise and return, then he would be free to go on.

"And you want me to tell her?"

"No, not that. She would never believe you. There is no longer any evidence of my death. I made her a solemn promise that I would return to her. I swore by the divine Trinity that even death would not prevent my return. She awakes every morning expecting me and goes to sleep at night hugging the hope that tomorrow may bring me. Her faith is tying me to earth as surely as though I had never gone through the Transition. But I *must* be free—I've got to go on—do you understand?"

"I understand and I will help you—just tell me how."

(Continued Next Month)

Midnight Dreaming

By Wendell Washburn

DENIS STONE awoke one night with a start and a gasp. Cold perspiration stood on his brow and the luminous clock in the corner glowed fiercely, one minute to twelve.

He had been dreaming. A vague, dim dream, springing out at him from the past like a monster from a dark room. He was not sure if it was a dream, it was so vague and indistinct but yet it was there, a memory or a dream, clutching his heart like a clammy hand.

He was dreaming of a country where there were many rocks and trees with great gnarled roots. There were boulders with jagged edges that seemed cruel and cold. The sky was an impenetrable gray and it was dreary and forlorn.

He was following a path, a little path that ran on and on, twisting and turning; it sickened his soul for it seemed that he knew every rock and boulder and somehow he was infinitely weary with it all.

The path led down by a desolate lake and the waters swash-swashed in the rocks by the shore. The path wound up a hillside and there on the top, fringed by trees, was a hut. In the dream he saw a man carrying a woman and a little boy following.

The woman was still and white and her limp form was borne into the hut. Somehow Denis knew that he was the little boy and his father was carrying his mother, oh God, she was hurt and dying. She was laid on a mound of grass in the hut. Water, water, she must have water. The father rushed out of the hut and out of the dream.

The small boy in the shaggy garment crept close to the still white form, sobbing hysterically and clutching his hands.

The face of his mother was turned up and the light from a hole in the roof shone from the impenetrable gray sky above.

He saw her face in the light and even as he looked the white changed slowly to ashen gray. It wrung and tore his heart and from out of the dream of the past the chill of death crept over his body, strangling and choking him in its clammy grip.

Now he was awake but death yet waited for him in the shadows of his room. Fear, like a deadly poison clutched his heart. He stared, his eyes large and fearful.

"I must be dreaming," he said and his voice was hoarse and rasping, it echoed, "I must be dreaming. I must be dreaming," until it was but a memory in his soul.

He thought again of the rocky country of which he had been dreaming; it wearied him and he knew he had been there, not once, but many times. His mother had died slowly in the dream when her face changed to ashen gray. It tore his heart afresh, for the beautiful mother that it reminded him of.

Quite suddenly the dream of death and
(Continued on page 30)

Occult and Psychology

Told by C

The Voice of My Sister

By E. C. Hustead

THE slight wound on Dad's finger had healed, but his hand began to swell. The skin turned a purple hue. The doctor said it was a very bad case of blood poisoning and that if it couldn't be checked before it had passed up the arm beyond the elbow that the arm would have to amputated.

I went to the doctor's office with my father that morning. "Sorry, Mr. Cassidy, looks pretty bad. Guess you will have to lose the arm. I will arrange for a room at the hospital and we will operate this afternoon. We can't lose a minute and further delay means death." Thus was the doctor's greeting.

As we hurriedly walked toward home down a street that we seldom traveled, father stopped short, directly before the gate of a physician—Dr. Cunningham. He hesitated a moment and said, "Come on" and we went up the steps to his residence office.

As though he were expecting us, the doctor opened the door before we had time to ring the bell.

"Good morning, Mr. Cassidy," the doctor said. "I was expecting you."

"Expecting me," replied father. "How could you expect me when I didn't know myself that I was going to call until I saw your sign on the lawn. And, how do you know that my name is Cassidy. I am quite sure I have never met you and I doubt if you have ever seen me before."

"Correct," answered the doctor. "This is the first time to my knowledge that I have ever seen you, but the name is correct, is it not?"

"The name is all right," answered my father. "But, how did you guess it."

"I didn't guess it," replied Doctor Cunningham. "Your sister has been here and told me you were suffering with a very bad case of blood poisoning and that you would be here about eleven o'clock this morning. She also instructed me to compound a medicine for you, which I have done."

"But," said Dad. "My sister has been dead this past sixteen years and she was the only sister."

"And, her name was Julia," responded the doctor. "She died in Chatham, Canada, three days after a girl was born. This is her girl you have with you. She is your girl, but only by adoption."

This was the truth. I knew it as well

as my father did. The doctor handed father a bottle already filled, corked but unlabeled.

"Take one drop placed on the tongue with a swallow of water *as ordered*," were his instructions.

Dad glanced at the bottle. "But, there are no directions," he commented. "I didn't say *as directed*," explained the doctor. "I said *as ordered*. Your sister has your case in hand and it is she who will tell you when and how often."

I was sixteen years old but this conversation had me puzzled. I noticed that Dad was mystified too. He spoke up and said. "But, doctor, this arm is supposed to come off this afternoon. The doctor that I just visited is making the hospital arrangements. What am I to do about that."

"Go home, sit down quietly and await orders. If you are to go to the hospital, no doubt, your sister will be there with you. I know nothing further than just what I have told you.

"You have a ten dollar bill, two half dollars, a quarter and two dimes in your pocket. My fee will be ten," he said.

Completely taken unawares, Dad reached to the bottom of his pocket—counted his money and it was exactly as the doctor had stated. Dad gave him the ten and we departed.

It was lunch time when we arrived home and the family was anxiously awaiting our return to hear the worst.

The story of the visit to the Spiritualist doctor was related. Mother was in
(Continued on page 28)

Seance

By John Caldwell

IT ALL came about in a very queer way. Some said that Leslie was insane, these few citing the fact that he had shot himself in the back. Others held that too frequent reading of the notes taken that memorable night had induced a rare case of self-hypnotism, causing him to lose all vestiges of positive personality and driving him to an unusual suicide. A cynical majority suggested as a subtle motive the torture that the sensitive, neurotic psychologist had suffered through the auto-suggestion of the lurid crime news in the daily press.

Certain it is that there was a Joseph Capelli who had murdered in the same way that Leslie was later to kill himself.

chic Experiences

for Readers

And Madame Delaney still operates as a medium in the little Indiana town where Leslie first learned to take notes in the dark, and to translate the formless mumbblings that preceded many of Madame's clearer performances. But the notes shall speak for themselves—the notes that Leslie had later rewritten in orderly and intelligible fashion, and which were somehow responsible for his death. The notes:

"I am a dead man. I have been three years in the spirit world. On frequent occasions my voice is heard through the lips of that estimable medium, Madame Delaney. I am not very fond of Madame. Her third-rate dentistry is not conducive to a proper entry into this plane of three dimensions. However, she is more honest than other members of the ghost-hunting clan, for it is only when her gatherings grow dull that she resorts to ventriloquism. The fact that she is over fond of Bermuda onions means nothing to me. Her pungent odor repels inquisitive investigators who seek to learn her secrets by watching her mobile lips. They tell themselves that she has an unthought-of something concealed in her larynx. Her ears wiggle when she gets excited. They do not wiggle very much.

I can safely tell you that I have made Madame Delaney. I am her stock in trade. Whenever the tension of a seance lessens, she knows that she may rely upon me to quicken its tempo. She smiles as I mutter. She believes that I exist only in her abnormal brain. I lived once.

The room is in darkness. The seance
(Continued on page 26)

Three Distinct Raps

By Robert McCourt

ON SEVERAL occasions during the past three years, I have heard three distinct knocks during the night, sometimes on the head of my bed and other times on my bedroom door. The last one occurred on the night of December 9, 1930; it was so distinct that I arose and made a note of it.

Imagine my surprise, when some time later, I happened to be looking over a copy of a Theosophical magazine to find in it a letter from a lady to the editor asking him for an explanation of a similar experience to that of mine in which she also heard three distinct knocks on the door of her bedroom at intervals during a few years.

How Thought Power Brought Contact With Loved Ones

By Hester Hecker

HESTER was separated from the old home and her dear ones by some two thousand miles. As visits were rare, letters formed the closest contact between them. The immediate family had remained unbroken, one grandparent still held honored place within the circle. She thought of them all every day, and wished with all her heart for closer intercourse; she seemed so far away and daily grew lonely.

It is of her experience with thought power and its forms that this story is concerned. How through this power she made union with her loved ones; and though these contacts occurred at intervals the experiences filled her heart with happiness.

It happened in this way:

It was Hester's habit to spend a part of each Sunday morning listening to a radio program of pipe-organ music. She found a blessed peace and relaxation in the soothing strains of familiar hymns. She felt a true sense of appreciation for the minds and hearts of those who had, through the fullness of God's love, given to man melodies that call a halt on material interests and fill the soul with holy yearning and solace.

One particular Sabbath morning she sat quietly while the swelling tones flooded her heart and carried along the familiar words imbued with a finer meaning than she had ever felt before. Closing her eyes, she was back home in happy reminiscence, first, as a little girl walking along a winding country road bordered with spring blossoms, the gentle breeze stirring the dust that swept over the shine of her new shoes and beribboned dress. She was on her way to grandmother's where with grandfather they would drive to the old brick church in a village some miles distant.

Seated in the high backed pew between her grandparents she grasped the large hymnal, and followed the soft sweet tones of grandmother's voice through the morning hymns, "Abide with Me," "Joy to the World," "O! Day of Rest and Gladness"; the solemn music filled her soul with happiness and mystery.

Other visions came, the daily stop from
(Continued on page 21)

When All Else Faileth

A True Story

By Mrs. Marion Thompson

THE big business woman had boasted that she could always, yes always, earn her living in a business office. She loved to say that she could always shake a loaf of bread out of a typewriter and she had never before had cause to change her statement; but there fell a time on the land when things were not so prosperous and even the best of boasting business men and women had to look well to their resources to get along. There was a little money saved and a good reputation established, but where was the firm that needed her services and the income to keep one going? The few jobs that were open were being keenly competed for and it seemed that youth and beauty were to be desired above experience and efficiency.

All efforts to get a position had failed. The wolf barked louder and his voice was becoming deafening. Savings have a way of shrinking rapidly when not being added to. There is no wonder at all that the old self-assurance that had stood her in good stead all these years that she had supported her fatherless child and herself, was becoming a little shaky in the knees. The continued absence of a steady income grew into anxiety and anxiety was now growing into alarm.

There was one hope. The girl had just finished High School and if she could get a nice job all might be well and her mother could do what she had wanted to do for years—begin a business of her own and settle in one place.

But even that straw drifted away on the tide of adversity for the girl came home one evening from the theatre where she held the job of cashier for two weeks and announced that the old girl had come back and been taken in her place. All the friends that might have helped seemed to be in need of assistance themselves. And then too, they did not believe that Miriam was really bad off, she had her health and had always made her own way. Times were bad and people had to do with less than they had been used to. Miriam had been pretty generous. Could it be that in this late day she was putting over a bluff to keep her friends from expecting favors of her? Why had she not married somebody to help her take care of that child anyway? She could have married men that were pretty well off, but wanted to keep herself and her girl "free" and now let her enjoy her freedom. Well, anyway, it was as much as each could do to look after their own affairs. Maybe she would find something to do, she had always managed, she was deserving and competent if a bit too self-sufficient.

And so with her back to the wall and not one prop to lean upon, Miriam found
(Continued on page 25)

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

- June 1. This day starts with mental activity but becomes depressing just before noon and to 2:38 P. M. Late afternoon is good but evening is bad for social affairs.
- 2. A day of worry and low spirits. Put off important business. Be cautious in correspondence and the signing of important papers.
- 3. A day of deception. Do not believe all you hear. The undertone of the day says, "Do not gamble."
- 4. This day is very good after 9 A. M. Push all of your affairs.
- 5. A Sunday and no important influences.
- 6. Get a good start this Monday as all of the influences are favorable.
- 7. Not important. The evening is good for social affairs.
- 8. This is a fine business day; push your affairs. The late evening can be a little depressing.
- 9. Watch your tongue and your step up to 11 A. M. After that the day is very good.
- 10. A day of deception. Go slowly and carefully, particularly after 4:30 P. M.
- 11. This is a very active day both mentally and physically, but do not overdo. Watch what you sign about 5 P. M.
- 12. A very fine day for everything that can be done on a Sunday be it study or play.
- 13. Do not let impulse rule this day up to 3 P. M. and after that be cautious since there is deception in the air. Not a good evening until after 9:45 P. M.
- 14. Very good up to 4:45 P. M. but somewhat depressing for a few minutes after that. The evening is fairly good.
- 15. This is a very depressing day to start with but lightens up very much up to 9:30 A. M. The afternoon is not good, particularly for risky ventures. The evening is fine for social matters.
- 16. A very good day up to 5 P. M. The evening is deceptive and treacherous.
- 17. Another very good day and evening. Push all of your affairs with confidence.
- 18. Very mixed influences during the day and hence be cautious. The evening, however is very good.
- 19. Rather a hard Sunday. Better take it easy today and be extra cautious in the evening since the unexpected can happen.
- 20. Be extra cautious up to 10 A. M. since the vibrations tend to bring accidents. After that the day is fairly good. The evening up to 9 P. M. is quite depressing.
- 21. The first day of Summer starts at 9:33 A. M. and not so auspicious for anything at all until after 5:30 P. M. and then we come into a splendid evening.
- 22. This is a much better day for your affairs but watch out for the evening up to 9:30 P. M. since it is both accidental and quarrelsome.
- 23. The early hours up to 9:30 A. M. are full of deception. A little erratic about 11:35 A. M., after that, very good up to 4:30 P. M., then impulsive and erratic up to 5 P. M. The evening is very good.
- 24. Not a very important day. The evening up to 10 P. M. inclines to erratic, impulsive actions. After that it is very depressing.
- 25. An active day and a fairly good day up to 1:30 P. M. After that slow up and proceed with caution in all of your personal contacts.
- 26. A most confusing day. Be cautious in your contacts with the opposite sex up to 1 P. M. After that conditions are very good up to 8 P. M. and then we come into some very tricky and deceptive influences. Hence be extra cautious in all matters this evening.
- 27. A very good day but look out for trickery this evening. Do not sign any papers carelessly tonight.
- 28. This is a very good day and evening.
- 29. Another good day after 2:30 P. M. Up to that time it would not be wise to see important people on any business matter. The evening is good but there is an undertone that should be a warning to girls as to the kind of a party they attend tonight. Dangerous influences abound. It would be a safer plan to stay at home.
- 30. A tricky and deceptive day. Better put off important business. Do not have any social affairs tonight since they are certain of failure. You will not have an enjoyable evening unless you visit the "old folks."

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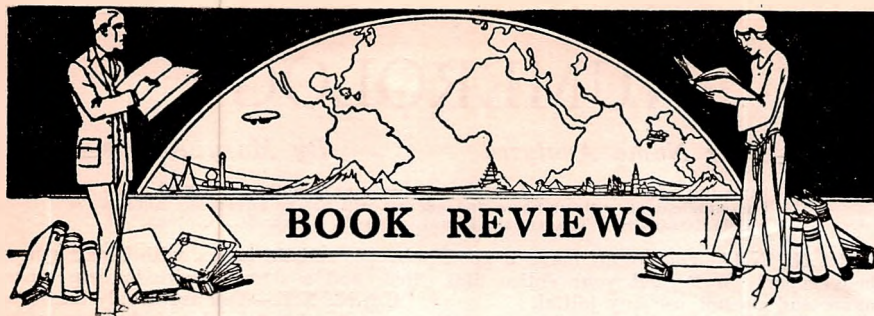
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KARMA-LESS-NESS (Theosophical Essays on Art)—By C. Jinarajadasa. Publ. by Theosophical Publ. House, Adyar, India. Cloth Cover \$1.25. Contains the following subjects: "The Power of the Archetype," "The Artist's Solution of the World Problem," "The Message of Theosophy to Art and the Arts," "The Contrast Between Hindu and Mohammedan Architecture," "The Basis of Art Expression," "My Gurus in the West," "Teuton, Latin and Hindu," "What Is Meant by 'Artistic'" and "Art and Liberation." A book worthy of your library.

THE OPTIMIST'S BIBLE—By David Kohn. Publ. by Curio Book Shop, Los Angeles, Calif. Paper Cover \$.25. "The Optimist's Bible" is all that its name suggests. It is like a ray of light breaking through the gloom. If you have a gloomy friend, present him with a volume to drive away the gloom.

THEOSOPHY—By Annie Besant. Publ. by Theosophical Publ. House, Adyar, India. Paper Cover \$.20. The author has set forth a concise and plain declaration of Theosophy which disabuses the layman's mind of many false impressions acquired through discussions overheard here and there.

ADYAR PAMPHLETS—Publ. by Theosophical Publ. House, Adyar, India. Paper Cover \$.10 each. "The Will and the Plan in Science," by V. Appa Row, M. A., "Man's Life in This and in Other Worlds" by Annie Besant, "The Work of Theosophists" by The Rt. Rev. C. W. Leadbeater and "The Theosophical Society and H. P. B." by Annie Besant and H. T. Patterson, are compiled for the student of Theosophy, and contain a great variety of thought and instructions.

ASTROLOGY (Bringing up the Children by the Stars)—By Lulu Bradley Cram. Board Cover, \$.55. Parents and guardians would find this book of inestimable value in the management of the child.

EAT TO BE WELL—By Yacki Raizun. Publ. by the Occult Research Society, Chicago, Ill. Paper Cover, \$1.00. "Eat To Be Well" is all its name implies. The author has compiled a very simple and inexpensive diet for the reader who is uncertain of what to eat. The tables showing the foods and their relation to the body cannot be excelled. Once you realize the vast responsibility that is yours, in keeping your body well, this little volume will become indispensable to you in knowing how to combine your food.

THE PSYCHOLOGY OF SUCCESS—By Yacki Raizun. Publ. by the Occult Research Society, Chicago, Ill. Paper Cover, \$.80. A golden key in your hand in the hour of distress. Written in the author's own forceful way.

LIVE OR DIE—By Dr. John X. Loughran. Publ. by Rudor Publ. Co., New York City. Cloth Cover, \$1.00. This book consists of the following subjects: "Life Can Be Prolonged," "Sunlight, Air And Long Life," "The Decline Of Laziness," "Food Miracle Of The Queen Bee," "Food—The Secret Of Youth," "What To Eat And Why," "Food Science And Prevalent Ailments," "Opportunities Of Parenthood" and "Twentieth—Greatest Of All Centuries." Just to read this book is life giving; to study it creates power to fight the delusions handed down by generations, long passed, for mortal activities. Study well each chapter and live to the fullness of life.

THE LAWS OF LIFE—By Mary Cole Oliver. Publ. by the author, Los Angeles, Calif. Gold-stamped Keratol binding, \$1.00. The author has lovingly given the bread to the hungry soul, strength to the weak and courage to the disheartened. She has entered into the Living Word and is passing it on to those who seek help in trials.

THE POWER OF PERSONAL MAGNETISM (How Attained)—By Yacki Raizun. Publ. by the Occult Research Society, Chicago, Ill. Paper cover, \$.50. Contains nine breathing and physical exercises for the development and mastery over emotions. Unexcelled for the student.

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P.A.N., N.J.—You would make a good bookkeeper. Write out your entire first name and do not use any initial.

E.A.H., Ill.—You have a strong total name in harmony with your birth path. Your present signature is good. You would make a good accountant or could hold some position where you handle details.

D.B., Ill.—You are artistic, inspirational, fond of change and variety. Unless you are a bookkeeper or clerk, your present signature is not good. Use your full name whenever possible.

F.S.W., Ill.—Do not use the middle initial; merely your first and last name. Be careful about marrying, your birth path hints at disappointment, unless you consider such a step very carefully. A happy marriage is difficult for you.

A.R., Calif.—You should have executive and financial success in some artistic field—probably connected with the stage. You have the "earmarks" of a successful actor, or director, or organizer. Your signature is all right.

S.S.M., Kans.—You are introspective, interested in metaphysical and occult subjects. Your signature is not good. Either omit your middle name entirely or use Susan S. M.—

H.A.I., Tenn.—You are versatile, creative, original. Should be before the public in some broad field. Your vibrations are very strong—use them.

E.L.A., Tenn.—You are artistic with literary tastes; executive, independent. Sign your name Eva L. A.—

M.L.V., Calif.—Never use your husband's name except for social occasions. Your name is Mildred L. V.— You love home and friends, are sympathetic, inspirational with enthusiasm and pep.

A.Q., Calif.—You are a pioneer in spirit, with super executive ability. Your full name is all right; your signature is all right. You ask too much to be answered here.

F.E.R., Ind.—Your birth path shows you are versatile, critical, analytical; but your name is out of harmony. Use F. Emil or Emil F. or F. E., or best of all drop your middle initial and use merely your first and last name. If you feel the need of a middle name adopt "ROY" or the initial R.

M.D., Ohio—You are reliable, original, creative, with a good business head. Use your first name with the initial C.

D.B.H., Pa.—Can only guess at your last name; you should print it. You are difficult to understand, introspective, over-sensitive. Be careful in marriage.

A.G.T., Can.—You are executive, friendly, a fine artistic workman and exactly suited to your work. Alfred G. T. will bring better harmony and success.

I.M.S., Ind.—You are versatile, fond of

change, artistic tastes, with broad sympathies and a strong desire to help others.

C.A.N., N.Y.—You are deeply interested in occult subjects and probably have scientific or dramatic talents. You are introspective yet desire to help the world. Omit your middle initial.

C.E.B., Ind.—You are creative, independent; work better alone; are introspective. Your present signature suggests routine and detail work. Write out your full first name and omit your middle name. This will help you get out of your rut.

A.C., Pa.—You have executive ability and should make money before you die. Add the middle initial A to your name for better success.

G.V.A., Can.—Your present signature indicates that you would make a success of any occult science, especially connected with figures. I have never used Numerology for speculative purposes, so cannot advise you.

H.D.N., Ill.—Your full name is good, but your signature is not. Drop your first name and use your second. You would do well as an architect, accountant, mechanic, or in any line that requires system, routine, or building ability.

G.I.J., Calif.—You are very artistic, probably fond of music; capable of working in a wide field, in contact with the public. You are very versatile. Both name and signature are good.

C.F.H., R.I.—Your name and birth path are in perfect harmony. You should succeed in any conservative business dealing with homes. Call it "Meadow Rest."

L.T.W., Calif.—You seem to be a natural musician. Follow anything where rhythm is concerned. You can handle details; are tactful and diplomatic. You could be a statistician, librarian, but your present signature holds you to routine and system.

E.H.H., Wash.—You have "pep" and the ability to handle details. Your signature is excellent. You are in the right line and probably fond of music.

N.C., Pa.—By all means become a vaudeville singer. You seem to have every qualification for success in this line. Your present signature is good; but "Nick Valeria" would be a fine musical stage name for you.

W.R.H., Mont.—Your signature is excellent, but your full name is not good. You are introspective, interested in scientific subjects; a professional rather than a business type of person.

E.J., Calif.—Your present signature is excellent. You are versatile, artistic, with altruistic and humanitarian instincts.

M.H., N.Y.—Your own name and the name you want to use have exactly the same vibration, and neither of them specially good unless you write songs (words). Rooha Hunt would be a good name for your purpose.

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How Thought Power Brought Contact With Loved Ones—(Continued from page 17)

school, when generous slices of fresh ginger-bread were forthcoming; the birthday present, her first Bible, with her name on the fly-leaf and the words, "Search the Scriptures, for in them you shall find peace and comfort," written in grandmother's handwriting; her wedding day, the kind words of advice and generous remembrance: a chain of remembrances, floating through the closing strains of "Safely Through Another Week"; precious jewels these memories strung on the thread of time more to be treasured than any earthly possession. How near grandmother seemed.

Dreamily Hester opened her eyes filled with happy tears; a soft mist seemed to fill the room; across in the cherry rocker, resting quietly, was a small filmy figure dimly outlined; a holy hush held Hester motionless save for the smile of welcome and loving recognition wafted to the vaporous figure of the dear grandmother who remained but a brief time as Hester soon regained her physical sight which drew a veil of darkness over the visitor.

The next thought communication was not a pleasant one but never-the-less true; it has to deal with Hester's mother, her dear pal and confidant. One day it was given to the daughter to seek intercourse with her loved one; closing her eyes and becoming oblivious to immediate surroundings there came a picture of a solitary figure enveloped in a smoke-like substance; the down cast head bespoke sadness and discouragement. The figure stood facing the east, symbolic of hope and faith in the "light of the world" to ease all material sorrow and bring solution to attendant problems. Within a week a letter arrived from the mother filled with a delineation of trouble and extreme worry. Word from a sister gave more detail of an alarming situation.

Again contact was made; one Sunday evening the daughter's thought sympathetically turned upon the old home place; mentally alert she caught a vision spread before her inward eye, she saw her mother seated at a table writing; a hush of quiet and relaxation pervaded the scene. In just the time required a letter arrived in which was stated that "it was written on Sunday evening after the family had retired."

Another episode is of Hester indirectly, as she appeared in thought to a friend who had been confined to her bed for several years. This friend took little interest in her material surroundings; often her mind wandered beyond physical range and she talked and laughed in what her family

deemed a wholly unreasonable manner. In this instance of which they wrote Hester, the friend had suddenly sat up in bed, crying out in happy surprise, "O! there is Hester! Hester dressed in a gown of soft mist!" Her eyes were aglow with joy and excitement, a sense of activity unusual for her.

Time and space are no barrier to thought vibration. It is but a natural consequence that contact between Hester and her dear ones should take place, as, "Thoughts are things, and their airy wings are swifter than carrier doves. They follow the law of the Universe; each thing must produce its kind."

The grandmother's visit to the southern home was none other than the materialized desire of both Hester and the elderly lady expressed in thought form; the passing years increase both love and thought as spiritual unfoldment takes place. A word of the cherry rocker, it was the only chair in the room familiar to the good lady, a wedding present.

And what more natural than that the mother should turn her thought to her understanding, beloved daughter, who sensitive to the disturbed vibration caught the message of despair and need of strength and courage. Though material contact was made through a speedy letter, the true medium of comfort was made through thought power; truth was the means of assistance.

In regard to the friend's recognition while mingling with invisible forces, it may be said, that she was receptive to invisible contact, there the union with Hester's ever vibrant expression of tender interest and comprehension for her was felt and recognized.

When one has experienced the reality of giving happiness and enjoying companionship through the power of thought, separation as measured by man's means fades into insignificance; while realization of the universal law grows daily until the receptive one is truly in tune with the Infinite. Hester's experiences brought a satisfaction and joy that memory will ever cherish, while the future is pregnant with limitless possibilities.

This narrative is true. It is sent abroad on a mission, a desire to encourage others to find expression through natural creative forces; to stir latent powers; to inspire the reader to believe in his or her ability to be; the ability to do. To be receptive to the higher impressions. To relax into the path of guidance. To use with reverence and faith the lights along the way of unfoldment.

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Magical Papyri—(Continued from page 9)

The sorcerer approached the powerful beast, and gazed at it fixedly. At first the lion snarled, then lowered its head submissively. The wizard loosed the cords which bound the animal, and the lion was free. But instead of leaping upon the sorcerer, the great brute arose and followed him wherever he led. The papyrus, in speaking of the wizard's accomplishment, states: "He knoweth how to make a lion follow him as if led by a rope."

This wonderful performance was undoubtedly a case of animal hypnotism. The remarkable feature is not the performance itself, but the fact that hypnotism was understood and practically applied in so ancient a day. The Egyptian sorcerers evidently did not understand the fine points of human hypnotism, but were able to apply their knowledge to animals with telling effect.

The magical tales were the literary pabulum of the common people. Such a literature took a firm hold upon the popular imagination, and was handed down orally more than in written form. Like all folk-lore tales, these stories grew with centuries; all legend being fish for the net of the popular raconteurs of Thebes and Memphis, and in later times for those of Alexandria. When religion and priestly tradition had lost their power, and popular faith grew dim, these stories survived. The decadence of the Egyptian faith after the fall of the Theban priesthood, followed by the overthrow of the Saite rule, obliterated much of the canonical literature of Egypt. The "Book of the Dead," a vast emporium of magic, gave place to shorter rituals, such as the "Book of Breathings," or the still shorter rituals of Greco-Roman times; but the magicians held their own. In Ptolemaic and Greco-Roman times there was a great revival of the love of these tales, of the tales "of the things which men of olden time knew," as the prince in the Westcar Papyrus calls them, and several collections were made.

In recent years the sandy dunes of the Fayoum and the Roman cemeteries of Akhmin have yielded up an astonishing amount of buried literature. Fragments of famous classical authors—Homer, Demosthenes, Aristophanes, many writers known to us by name but whose works were lost, such as Hysperides the poet—have been brought to light. More important still has been the discovery of some few—as yet very few—fragments of Christian literature. Chief among these are the portions of the Gospel and Apocalypse of St. Peter from Akhmin and the Logia of Jesus from the Fayoum. These fragments at least prove the existence of a Christian literature in Egypt; and when we add to these the numerous fragments of Gospels found at Oxyrhyn-

chus, we may hope for yet more important discoveries. There have, however, been discovered other papyri which, while not of Christian origin, belong to a period contemporary with the advent of the gospel preaching in Alexandria, and which certainly seem to throw a side, if not a direct, light upon the earliest traditions of Christianity. According to the best received tradition, the gospel teaching was introduced into Egypt by St. Mark about the year A. D. 67. Of this we have no authentic evidence; but if it is not possible to fix this definitely, there is evidence that the new teaching had been promulgated in Egypt towards the end of the first century, and borne considerable fruit by the early part of the second. The writings of the Gnostics Basilides and Valentinus contain references and quotations from the Gospels which imply that the pupils of these teachers must have known the books upon which the Christian faith was based.

The Gnostic papyri, written in demotic, contain, as De Groof has shown, (Arch. für Religionwissenschaft) charms in which the names of St. Peter and other apostles occur. We may therefore assume that Christian teachings would be known to a considerable portion of the population of Egypt, at least in Alexandria, between A. D. 67 and A. D. 150. It is hardly to be supposed that the earliest Christian community was one derived from the Greco-Roman population, or from the Hellenized Egyptians but rather from the poorer Jewish-Aramaean, and possibly a few of the lower Egyptians. The only convert we know of from the New Testament is Apollos, an Hellenistic Jew. It was, therefore, to this class the first teaching would be known. Now among this class the Egyptian patois would be the debased tongue which we find in use in the demotic papyri. Moreover, the demotic was the script of the trading community, as we know from the numerous contracts, wills, letters, etc., which have been found. To place the matter clearly, and it will be seen to be of importance, there was probably a small Christian community in Egypt to whom St. Mark went; indeed, De Groof deduces considerable evidence to ascribe the foundation of this nucleus to the preaching of Philip, and the Egyptian language of this community would be that which we found in the demotic papyri.

In conclusion, we have here, within twenty years of the mission of St. Mark, folk tales which present most striking parallels to the Gospel writings, and which, so far as we know, occur nowhere previously in Egyptian literature. It is very tempting to see in them the first echoes of the preaching of the Christian faith in the land where it made its earliest and greatest conquests.

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A Message from the Past

(Continued from Page 13)

nered stone of irregular shape. He closed his eyes for a moment, enjoying the air which he inhaled in deep breaths. Upon opening his eyes he thought he saw some markings on the stone before him. Looking at the stone more closely he was able to see that it was writing, crude, to be sure, yet easily discernible. After carefully wiping away all the dirt that the years had placed upon it, he read the following: "Here lie the remains of Henry and Clara Thornton, massacred Sept. 12, 1854."

When he had finished reading the inscription, he learned back against the tree, closed his eyes, and gave himself up to reverie. Hearing the rustle of leaves, he opened his eyes to see a young man standing before him.

Surprised, he arose and said, "Pardon me, but I thought I was alone in these woods."

The young man smiled and answered, "Have you not read that man is never less alone than when he is alone?"

"Yes. I remember the aphorism. But will you tell me who you are and whither bound? I thought that I alone, in this part of the country, was addicted to solitary jaunts."

"Who I am does not matter. I have come in answer to your unspoken pleas. You have long wanted to know who you are and who your parents were. You have already had a part of your answer. That stone covers the remains of your parents. Your rightful name is Charles Edward Thornton. Your parents were killed by the Indians. You were carried off but were rescued by a white man who left you in the hands of a woman who died within a few weeks after you were given into her charge. Then you were taken away and placed in the orphan asylum by rough but kindly souls who did not trouble themselves to seek further information concerning you."

"But it is strange that I should stumble upon the grave of my parents in this way, and it seems rather hard that things like that should happen to one."

"You were led here by the power of your own longings. As for the hardship to which you refer, your lot has been anything but hard. If you have suffered through the great desire to know your past and that of your parents, or of being deprived of the love of your parents during childhood, your own consciousness has brought you that suffering."

"Who are you, that seem to know so much about my affairs? It is rather uncanny the way you go at things."

"Again, what does it matter? As I told you before, I have come in answer to your prayers. Come, let us walk to yonder knoll."

(Concluded Next Month)

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Light as Creative Force—(Continued from page 6)

The focalization of the brain cells with electrical energy has been explained as the initial step to master when seeking to create through merging brain power with the creative force in light. The student must perfectly master the process of beginning and stopping at will, higher degrees of electrical currents in his own brain cells than are ever present under ordinary conditions. All of the first efforts must be in this direction and long and serious attention must be given if one is to be truly master of this creative process—the process of creating through linking the electrical currents of his own brain with the electrical currents or creative energy in light waves emanating from Spirit Essence, the central source or fountain head of all energy, all power.

At the beginning one should try to make certain tests of his own brain vibration, or try to ascertain the intensity or velocity of the vibrations in his brain cells. To do this one must become extraordinarily minute in self-examination. He must, as it were, check his own brain pulse or detect by inner sensitiveness much more acute than any purely physical organism can ever become, just how rapid or how slow his brain vibrations are. Here enters the first necessity for a clean blood stream. When poisons are being forced through the brain cells by the constant ebb and flow of blood, there can be no such thing as a so-called normal or rhythmic vibration. It is to establish what for the individual is a normal vibration that the first work should be directed. Once this is done, then one must learn to read the metre of his own brain power in much the same way as electrical metres are read in the physical world. A reading of an electric metre tells how much current is being used from day to day or hour to hour; so the brain metre must measure the amount of current being generated and used.

The light waves penetrating ether attract to them particles of matter residing in ether and gradually these various particles of matter coalesce and are held together by the principle of adhesion that is present in every atom of matter. We have an explanation of this principle of adhesion in chemistry in the words "atomic affinity." If this understanding of the laws of chemistry could be applied with equal precision to the exploration of ether, and the gradations of matter residing in ether become as generally known as are the various chemical constituents, the whole world would be suddenly revolutionized. The entire method of manufacture would be changed and everything from the smallest article of human use in the physical world would be produced directly from the ether instead of by the slow methods now in use.

Physical scientists have some faint glimmering of all this and many experiments are made in secret trying to explore the

mystery of the atom. Their whole puzzlement is caused by their refusal to accept life principles in any other terms except those of matter and subject only to known physical laws. When scientists will accept that there is a grade of matter beyond the physical and not subject to physical laws as they are now understood, then their explorations will have a sure basis for further procedure. Now they are working in darkness, groping blindly for something their reason tells them is ahead but which their limited human understanding fails to grasp because they childishly refuse to deal with things that cannot be put into test tubes and laboratory retorts. They must work with coarse tools, therefore they cannot touch the fine substance suspended in ether. Not until the proper tools are in use can the workman succeed, and as yet our physical scientists are refusing to recognize the right tools, much less employ them.

The particles of matter suspended in ether are so irradiated with energy themselves that their drawing together into different forms or patterns depends upon corresponding rates of vibration or energy in motion, since this is the ultimate definition of vibration. It is energy in motion, reduced to the last term that the human mind can comprehend. As waves of light penetrate the ether, particles of matter are broken up into even smaller divisions, only to reshape themselves according to the new patterns. It is the privilege of the individual to say what these patterns shall be—and accordingly as the pattern is sharply drawn by clear and positive thought, will the particles of matter be quickly attracted to it.

The clearness of the pattern and the ability to keep it suspended in light are the two determining factors in one's power to create or bring from the invisible ether that which one wills to bring into the world of form.

Much has been written about the spoken word's power to create but it is not so much the spoken word as the will and the power to image that creates, since the force is projected from the brain cells and not from the mouth through the action of the tongue. It is quite true that one often brings about conditions in life like unto the words he constantly speaks, but it is not true that spoken words or audible sound it necessary to precipitate ether particles into material objects. This is a process dependent solely upon the electrical energy generated within the human brain cells, which brings us back to the way in which this energy is generated.

By focusing the attention on the breath, it may be controlled and shorter or longer measures of breath taken. The controlled breath for the purpose of electrical charging of the brain cells is the short, rapid breath. Timed to the minute one should

(Continued on page 28)



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Bernard Shaw, England's greatest writer, published an article stating he had used Magnetism for years, even in the homes of the royalty, and cured many ailments that had refused to respond to other methods of treatments and urged his friends to try it.

Dr. Hahnemann, founder of a great medical college in New York City, says: Magnetism differs in its nature from all other healing remedies and it is especially effective in controlling the circulation, "even in uterine hemorrhages it is extremely effective, even when death is imminent."

Luther Burbank, known to all the world, says in a

published interview in 1926 that he had cured over 300 people by Magnetism, or the "laying on of hands."

The Occult Review a few years ago published an article from a writer in Paris who claimed he had cured, or had seen cured, many different diseases such as Epilepsy, Paralysis, Appendicitis, Sinus abscesses, Female troubles, Stomach troubles, Bronchitis, Rheumatism, Blindness, and even Cataracts.

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When All Else Faileth—(Continued from page 17)

her God. One friend advised her to make money as others of their acquaintance were making it. There were ways and ways. But Miriam shut her ears. She knew nothing of doubtful "business." Her experience had been entirely along legitimate lines and this was no time to risk untried ways. She had always kept a respectable home and clean reputation for her daughter's sake and now that the girl was eighteen she would not change her way. So she was called a fool and let alone.

"There is one way out," she kept saying to herself and she set in to try it for all it was worth. "Divine Love hath met and always will meet every human need." She went into her own heart to find out if the God who had helped her to rear a child single-handed would not meet her present need and give her the prosperity He had promised.

It did not work like magic. No miracle was performed. She did not cease to seek employment and try to collect her assets. But every day she went in and prayed for the mind to come to her that was in Christ Jesus. She talked with God and told Him that all else had failed and it was up to Him to do His will in her affairs. Little by little she learned to trust and understand. Things that were needed most came, how, she could not explain. The load was a little lighter every day.

It was sometimes a little job, sometimes a few dollars on a debt she had about despaired of collecting or an unexpected extension on her own bills. Money did not flow in and money was still needed, but she did not seem to depend so much on money and nothing terrible happened as she had always thought would be the case with an empty pocket-book.

With the realization that God was taking care of her daughter and herself, Miriam's mind became at peace and she made her prayer to Spirit to let her business be born. She did not pray for money. She needed a small apartment with furniture in it, in a neighborhood where she would use the front room of the apartment for an office and live in the rest of it with her daughter. "All these things will be added unto you" kept ringing in her heart. She had learned to lean upon the Friend who had stuck by her through these dark days and, keeping her tongue quiet, she went to look for the apartment without a cent over her car fare.

On a corner, on a carline, on a street of residences and business places, Miriam moved into a four-room apartment a week later. Still no money. The owner had recently moved into another neighborhood and bought new furniture, leaving the old furniture to be rented with the apartment. Not so swell, but enough to do with and

a nice table on which to set the typewriter. A card in the window brought a little work some days and some days nothing. Still the going into "the secret place of the Most High" every day and she came out more determined to keep in this path and make the very best of what she had to work with as it came to her.

Now the entire house—three floors—has been turned over to her and the rent from the other two floors leaves her nothing to pay for her apartment. The daughter has found a pleasant job at last. Small pay, but Miriam feels so safe about the place. Miriam's business—it is a Letter Service—is gradually growing. She runs down cheerfully to look after the furnace herself for that is how she gets her own heat. Every few days a piece of furniture comes into the house, somehow. The words of comfort and plenty which she spoke in the cold and cheerless rooms three months ago have grown into the "blade and then the ear." She knows that the "full corn in the ear" will appear in its right season and always there is joy in the house.

Miriam says that the complete picture of her business is in her mind daily and that she has seen it right in that front room in its spiritual form and little by little it is materializing before her eyes. She is thankful for her experience, for

(Continued on page 27)

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Chapter 2—Care of the body, the skin, the importance of water, correct breathing, how to improve growth of hair, high blood pressure, rheumatism, bad breath, cancer, influenza, tonsillitis, pyorrhea, etc.

Seance—(Continued from page 17)

is about to begin. Madame starts some outlandish hymn while the others join in with fervor worthy of better things. Pardon my clipped sentences. One cannot indulge in conversational complexities in the fourth dimension. I know not why.

The meeting is fairly under way. Tonight it is much more engrossing because those present are not seated in a circle, each grasping the moist palm of his neighbor. Were the lights turned on, they would reveal a scene little different from a convivial family party. One reservation, however. Madame Delaney's visitors view each other with mutual distrust, for she has an unsavory reputation and once.

. . . They are thrill-seekers, a little vain that they have been courageous enough to visit such a place and a woman so obviously versed in the Black Arts. They will come again and again, for Madame has a theatrical flair for putting on a good show. Her Spiritualistic Parlors have quite a sizable attendance tonight.

Madame lays a small black trumpet on the polished surface of a small center table. She can see in the dark, and her labored breathing reminds me of an ungainly old she-dog rooting in the remains of an overturned garbage can. The listeners know that the trumpet is there in the dark, and are duly impressed. As she seats herself, the assembly draws a deep breath and sits up straighter, not wishing to miss a word. They might well save themselves the trouble. Her voice can be heard fifty feet away. Madame Delaney's Spiritualistic Parlor is twelve by sixteen feet.

Madame's voice begins to drone through the scanty darkness. The room grows warm and one smells perspiration and cheap powder. Soon a change creeps into Madame's tones. A voice from the spirit world trickles through her lips, mingling with her guttural tones. Somebody's cousin's mother-in-law is calling for Aunt Agatha. A nervous little woman in the corner on the lounge catches her breath and receives a warning to the effect that she must avoid the sandy-haired gentleman with a wart on his right thumb. A few more purposely vague statements and Madam is ready for me. As my story comes forth from her lips, her followers are permitted to hear something like the following:

My name is Joseph Capelli. Born of respectable parents, I was sent away to an uncle who pushed me through high school and college where some shreds of knowledge clung to me despite the rapidity of my pace. After Commencement, I rejoined my family, and was surprised to find that my father's little grocery business had expanded into quite a sizable liquor trade. At twenty-three I took it over and moved nearer to the heart of Chicago. A college friend suggested that

I use as a label a death's-head with an open eye above it, implying that my product did everything but destroy sight. I did a good business and paid my protection money frequently and plentifully. Jimmie Sandusky was my rival. His establishment was across the street from my humble little grocery. There was plenty of trade for one, but not enough for two. One of us had to go.

I had his place bombed, but he was not in at the time. His wife was found dead in the ruins. Jimmie swore that he would get me. I did not blame him, for it was all in the game. He started again around the corner with a better place than before. I had not expected this. Remembering his vow, I used the back entrance and felt safe.

Jimmie brought matters to a head by killing my brother on an uptown corner. His getaway was unhurried and entirely successful. The coroner returned a verdict of death by hands unknown. He was more than worthy of his hire.

Two weeks later I bumped into Sandusky as he stepped into the head of my alley. I was in shirt sleeves and my gun leaped readily from an open holster, but his was the final jest. Realizing the situation, he turned in a diabolical inspiration and caught my shot in the small of his back, thereby ruining my alibi of self-defense.

I was an unimportant liquor seller, I was not rich enough, and the police were not friendly toward me. I was made an example, condemned to death, and God-have-mercy-on-your-soul. Three months in prison and my time had come. As I was led, a priest preceding me, to the chair, I could not help feeling that it was all some queer comedy. It was not. Gently enough, they seated me in the chair, clamped my clammy limbs with leather straps and wires, and slipped the metal cap over the shaved spot well back on my head. One would almost have thought that I was an ailing patient and that they were assisting me into my invalid's chair.

I caught a nodded signal. Then, suddenly, Jimmie Sandusky and my brother were standing before me with Jimmie's wife, Rosa, hovering timidly in the misty background. I could not realize.

“Feel any pain?” asked Francesco.

“No!” I gasped.

“They never do,” sardonically remarked Sandusky.

Then somehow I thought I understood. My self-possession fled. I was seeing things . . . insane . . . a raving madman!

“Francesco! Sandusky! Rosa!” I shrieked. “You are all dead . . . murdered!”

Sandusky looked at me with a slow, pitying smile. “So are you,” he said.

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Complete Course in Astrology

(Continued from page 11)

tween brethren. Quite often unpunctuality is a fault in this position.

Jupiter: An optimistic, philosophical, refined, cheerful and optimistic mind. Pleasant social contacts. Love of fast travel. Benefits through education, literature and all forms of communication.

Mars: A strong sense of independence and some egoism. Express opinions with determination and enthusiasm, although not always logically. Executive power in literary or educational directions. An idealistic spirit is evident which sees beauty everywhere in nature and enjoys it.

Uraus: Uncommon ideas are held with regard to faith, morality and education. Native ignores "Mrs. Grundy." Extraordinary talents for occult and metaphysical study. Strong intuition and imagination. Odd adventures and experiences through travels. Social idealism is prominent.

Neptune: Taste for modern art, especially in field of literature. Memory and imagination are often confused. Mediumistic faculties that should be avoided. Love of travel, especially by water. Difficulties through schemes or plots deceits, etc. Misunderstood relations with near relatives and neighbors. Lack of courage in public contact or some obstruction crops up to prevent satisfactory public contacts.

Planets in Fourth House

Sun: Early life not so favorable. Inner restlessness and doubt often spoil things which otherwise might have been good. Often difficulties with parents in early life. Compensation comes in later life with a quiet "sunny" old age. Harmonious aspects indicate a fixed income usually by way of an inheritance.

Venus: Favorable for domestic affairs. Agreeable and fortunate relations with parents. The whole life is favorably influenced and old age is full of pleasant memories.

Mercury: This can give a troublesome home life with many changes of residence. If well aspected, there is a commercial spirit that promises success in the handling of inherited estate. Possible successful commercial relations in other countries.

(Continued Next Month)

When All Else Faileth

(Continued from page 25)

now she knows that of herself she can do nothing but that the one Presence and one Power is an unfailling source of permanent success and prosperity. The daily hour of prayer and meditation is her chief joy.

Yes, it took determination and patience to hang on, but after all Is he who will not hold on as long as he can worth being held when he no longer can?



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Psychurgy—(Continued from page 7)

This is one of another of the various forms of mental sickness that produces its own type as the result of wrong thinking and by it a fear is created that prevents normal thinking.

It is the nature of the fears that determine the type of the malady with which one is afflicted. The fear complexes have been developed so far by my method that when I know the type of the disease, I am familiar with the nature of the fear complexes that originate that particular disease. One kind of fear complex will produce one type of disease and another a different disease entirely, thus it is apparent that one should understand the operation of the various fear complexes in order to arrive at the cause of the various maladies either in bodily or mental sickness.

This new and most advanced branch of psychology is known as the science and

art of mind and brain-cell building to develop Human Power to gain higher achievements. The method is along entirely new lines and strange to say it has shown to the best advantage yet known what organs of both head and body are employed to mould and coordinate sensations into practical ideas. Thus it gives a physical groundwork that fits to a nicety the requirements of a fundamental of the Kantian Philosophy, namely, that we should know right from wrong thinking because of an innate feeling within us which transcends knowledge gained from experience and contacted in the Universal Realm; that, as taught by Rousseau, there is a feeling in the heart which is above the logic of the head and as Pascal held, that the heart possesses reasons of its own which the head can never understand, says Will Durant in his Story of Philosophy.

The Voice of My Sister—(Continued from page 16)

a fury and began scolding Dad for listening to such nonsense and being such a fool. She threatened to throw the medicine down the sewer. She was checked in her ramblings by a rap on the door. She opened it but no one could be seen.

The rap sounded on the outside door of the kitchen. Dad opened that door but no one was there. Next it rapped on the shed where the garden tools were kept, so Dad followed it up but could see no one.

Glancing down he saw lying on the ground the bottle the doctor had given him. He shoved his hand in his outside coat pocket—there was a hole. We had taken a short cut across a field by the railroad and had come through the back way and right at this spot the bottle had slipped through the hole. This was

indication enough and Dad took his first dose of medicine.

Of course, it seemed uncanny and we were all sitting around the table talking about it when the telephone rang. It was Dr. Stone calling from the hospital. The operating room would be in use all the balance of the day so the doctor said not to worry that he would call again in the morning.

From that time on, every half hour for the next two days and nights, there was a rapping about the house and it continued each time until Dad had taken his dose of medicine.

That's twenty-two years ago. I just made a trip from California to pay him a visit in Michigan. He reminded me of the event and his arm is as good as any arm on a 62 year old.

Light as Creative Force—(Continued from page 24)

learn to breathe one hundred breaths to the minute. When this can be done automatically, without the necessity of watching the operation consciously, then one can immediately charge the brain cells and at the same time center the imagery of the mind upon the desired pattern. This literally projects into ether a form of the desired thing, a form that vibrates at rates corresponding to the vibrations of the individual particles of matter in ether so they are immediately affected by it to the point of breaking up their original pat-

terns and reassembling into new shapes, according to the etheric pattern projected by the individual.

The automatic recharging of brain cells can only become a simple matter thru much practice. To seek quick results will mean both DANGER and waste of time. Nature has so guarded her secrets that only those willing to be patient and persistent ever discover them. If this is true in matters of less importance how much more so in matters of such vast importance as those that involve the very creative power of the universe.

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Oh, Grave, Where is Thy Victory?—

(Continued from page 14)

from an operation. Before entering the hospital she had visited my home and asked me to look after her husband while she was away.

"I was a pallbearer at the funeral and in other ways was in close touch with the husband and an only daughter until they left for the United States with the remains.

"On the night of June 11, 1929, I retired rather early and was trying to get to sleep when I had the following experience. The better to make clear just what happened, let me say that many people are able to recreate mentally what they have seen and heard. For example, a piece of music may be recreated mentally, that is to say, without any sense of external sound received through the ear. It was in this way that I heard a voice speak to me, and I replied to the voice. I may add that Mrs. Smith had a very distinctive voice—one that could easily be picked out from among a group of women talking.

"In this mental way on the night in question, I heard Mrs. Smith's very distinctive voice say to me, *"I am just as much alive as I ever was. Tell William."*

"Now William is the first name of her husband. I at once had the idea that I was being addressed by Mrs. Smith, and I realized an injunction had been placed on me to convey certain information to him. At the same time I realized the difficulty of making him believe I had actually received any such message.

"I at once said, mentally, 'How will he know the message is from you?' The answer came at once, *"Tell him Mary is one year older than George."*

"Now I knew the Smiths had a son, George, and I thought he was referred to, and that the Mary she mentioned was the only daughter. However, for the time being I could not recall the daughter's first name, because, following the custom of the family, I had always called her by a nickname. But I assumed she was the Mary referred to. However, I knew she was considerably younger than her brother, George. Thereupon I had the reaction that the message was nonsense. Then my mind asserted a number of times, 'But she said Mary.' Then I realized the daughter's true name was not Mary and that some

one else might be referred to. Then I got up and wrote down just what had occurred."

"Next day and later I puzzled over who the George and the Mary referred to could be. Neither my memory nor local inquiry afforded any satisfactory answer. When later the husband and daughter returned from the United States I learned that the son, George, had a first cousin, Mary, who was one year older than he, this cousin being the daughter of Mrs. Smith's sister; and that on the exact date I received the message, the husband was either at the home of his son, George, or had just left there; and further that the husband had seen the first cousin, Mary, just a few days before I had the message."

"The theory that I had knowledge of the relationship of George and Mary is to my mind untenable."

"I may add that I have never to my knowledge received any other communication from one who had died.

"I certify that the foregoing narrative is to the best of my knowledge and belief true, except that fictitious names, dates and places have been substituted for the true ones, because permission to publish has not been obtained from the persons mentioned." (Signed) Thomas E. Merrill, Colonel, General Staff Corps.

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I may add that an army officer's certificate—such as the last paragraph in the colonel's narrative—has the force of an affidavit, and is commonly used in the place of an affidavit for all purposes, even in courts of law.

The three incidents that I have related in this somewhat rambling paper—slight as they may be compared with the experiences of some people—have for me the force of absolute proof, if I needed any, that death is not the end of life.

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Light Bringing Masters—(Continued from page 8)

of course, is the case with all who express in the high free numbers from 8 to 22.

In JESUS, we get the digit 11. The 15131

same is the case in Zoroaster, and 11 is a mighty spiritual influence enabling one to act inspirationally.

It is interesting to notice the number 11 Influence in connection with the Purpose of these great men. For instance:

JESUS
 15131 (equals 11) was the LIGHT
 89782

(equals 29 or 2 plus 9 are 11)
 and WAYSHOWER—

517186559 (equals 11)
 who came to teach the HIGHER LAWS.
 897859 3151
 (are 56 or 11).

We might say that Thomas Alva Edison came to this plane to spread light and in this connection we have an interesting explanation. The Ambition of Mr. Edison, as found in the vowels of his name, equal 11, showing that the inner desire of Thomas Edison was to give Light (11), to the world, which he did on October 10 or 11, 1879.

3 25 (or 2 plus 5 equals 7)

1 plus 3 plus 7 which equals an 11 day.

In the numbering of Jesus and Moses we see a strong contact. The vowels, or Ambition of Jesus, totals the same digit, 8, as the full name or expression of Moses. While the ambition number 11 of Moses is the Expression of Jesus, so the contact is shown in the connection of the cross, or X, as:

5 3 = 8	6 5 = 11
JESUS	MOSES
MOSES	JESUS
4 6 1 5 1 = 8	1 5 1 3 1 = 11

Both with the GOD (17 or 8) Influence.
 7 6 4

Confucious, though vibrating to number 3, was a great power. This is shown in the fact that the 3 is arrived at by a digit of 12, and 12 is considered a very sacred and important number. It is the number of perfection in the physical, mental, emotional, and spiritual, and 12 plays a part in so many instances, as 12 months of the year and so on.

According to their numbers, or vibrations, each teacher has his particular method of being a light to the human race at different periods of the world's history.

Midnight Dreaming—(Continued from page 16)

chill snapped back to the past and he was no longer afraid. There were no more lurking shadows in the corners and joy displaced the old fear.

The atmosphere seemed to pulsate rapidly. It filled the room and the heart of Denis Stone. How joyous were those myriad and infinitesimal sounds which only he could hear!

Quickly he arose and stepped into his slippers, pulling on his dressing gown as he walked to the window. He pulled aside the sash and opened the window. Below he saw the garden, bathed in the moonlight, glorious and rampant, silvery in the light and murky in the shadows.

Helgrade, the great St. Bernard dog that slept at the foot of his bed, raised herself on her paws and yawned.

"She's a beautiful mother, isn't she?" he asked the dog. For answer Helgrade jumped from the bed and went to his side, snuggling her nose in his palm.

"Yes. She was a beautiful mother and one which any man might be proud to have. Fancy served him on a silver platter and he dreamed of the things he had done—the friendship of he and his mother. A long time he stood at the window, the moonlight pouring in and Helgrade at his

side but he did not dream of death and chill, only of love and beauty.

Suddenly he was startled out of his reverie. He heard the sound of footsteps drawing nearer. They became more clear and staccato beats on the walk along the garden wall. A bent figure click-clacked the length of the walk and disappeared around the house. There was a long, low ring of the door bell. It startled him and the silence of the house. Denis stood as if paralyzed, Helgrade uttered a deep throated growl. He was afraid to go to the door. Suppose it was the devil incarnate? a bandit or death itself waiting to bear him away? Another ring, a pause and two short impatient ones; the visitor was waiting and he must go.

Gripping Helgrade's collar he made his way out of the room and down the stairs, switching on lights as he went. He opened the door and saw the figure of the bent old man.

"Hello."

"Telegram for you, Denis. Sign here." He held out the telegram and the book. Denis signed and closed the door. He tore open the envelope and made out the words: "Your mother is no more."

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