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A Magazine for Everybody

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August, 1930

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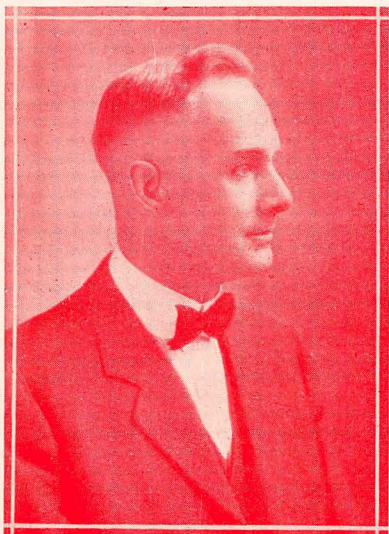
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- EIGHTH—That this same MIGHTY, INVISIBLE, PULSATING, THROBBING POWER can be used by anyone—AT ANY HOUR OF THE DAY OR NIGHT and without such methods as "going into the silence" or "gazing at bright objects, etc."
- NINTH—That when once understood and correctly used, this mighty Power is ABUNDANTLY ABLE, AND NEVER FAILS TO GIVE HEALTH, HAPPINESS, and OVERWHELMING SUCCESS in whatever line it may be desired.

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The requests for this course of instruction and information concerning it have broken all records. Replies have come to us literally by the thousand and students have enrolled for the course by the hundred. We expected the course to be a success, but we did NOT anticipate the overwhelming number of replies which we have to date received. We are rapidly getting our heads above water and hope to be able to discontinue the use of printed acknowledgements we have been forced to use to date and personally reply to all letters.

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The Occult Digest

A Magazine for Everybody

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EFFA DANELSON, *Editor and Publisher*

One Law—One Life—One Truth—Through Conscious Progress

VOLUME 6

CONTENTS for AUGUST, 1930

NUMBER 8

OUR STORIES

The stories that you read in the Occult Digest are built around actual experiences in life—"Truth," if we take time to fathom its real significance, is *stranger* than fiction, hence we announce, that Facts, not fiction, Truth, not hallucination, will be found in the Occult stories you read in The Occult Digest—stories that reveal the heart of things not seen, not heard by those whose eyes are blinded by prejudice, stories that build the consciousness—stories that thrill—stories that create—stories that entertain—stories that rest you and restore your tired nerves—stories that release the power of sight and dispel the darkness from your daily life.

OUR AUTHORS

The philosophies of our authors are rays of healing from the lamp of Wisdom—revelations which uncover the well of the Living waters of Life, revealing the hidden treasures of the past, casting the future highway of the souls of men. Their vision illumines the City of the Life Everlasting, bringing the realization of the completeness of the Law of Unity and its universal kinship of all creations of nature. From the pen of our authors you can feed on the bread of Life that satisfies the hunger of your soul, and your thirst for knowledge satisfied. The authors of The Occult Digest are inspired by the teachers of the unrevealed past; you cannot read their words of Wisdom and Revelation and remain in the dark valley of Despair.

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Famous Rosicrucian Mystic Explains Secret Methods Used by Many Thousands

ARE you weary of reading the books that tell you about the wonderful things accomplished by the master minds of the past? Are you tired of hearing what can be done with the mystic laws of mind and matter, without being told how YOU can do these things, easily and surely?

If you are like thousands upon thousands of others, you will want to be MASTER of your own life, your own career. You will cease believing the fantastic tales of the adepts of the Far East and the Mystics of the Orient, and will demand that you be shown how to do these great demonstrations of occult power.

For ages man has accepted the doctrines of church and school on faith. Today man demands the knowledge of the methods for self-demonstration. His life and his fate are in his own making. He no longer believes that God has damned some to hell and some to Heaven before birth. He wants to rise, master, succeed and create for himself. He has discovered that it is his Divine Heritage. Telling him that it is possible for man's mind to accomplish miracles, without explaining how and revealing the secret laws, has brought discouragement, sorrow, failure, and doubt into the hearts of millions.

But the great truth of the matter will never be found in books. This fact is not frankly told to the seeker, and he is led to buy books, and buy, and buy. Lecturers, teachers, writers and self-appointed guides continue to talk about what CAN BE DONE, and leave a host of hopeful but blind searchers for the knowledge they seek.

Certainly there must be some truth in the claims made and the stories told. For hundreds of years, in all countries, there have been noted men and women who demonstrated a rare and dependable system of creative mind power, and whose rise to success and attainment was miraculous. It is because we contact today those who seem to possess some unusual knowledge and a secret key to nature's bounties, that thousands still have hope and believe in the pot at the end of the rainbow.

IMPORTANT FACTS ABOUT THE ROSICRUCIANS

The Rosicrucians, the Fraternity of the Rosy Cross, is one of the oldest mystical schools in the world, and has always been the pioneer and leader in all great metaphysical revelations. The Ancient and Mystical Order Roscae Crucis (AMORC) is today the largest mystical movement in America and is a part of AMORC throughout the world, with its own schools, colleges and universities, temples and representative groups in every large city and town. It is truly a glorious work, receiving the support and endorsement of the most eminent characters in the world-wide affairs.



H. SPENCER LEWIS, PH. D., F. R. C.

Imperator and Supreme Magus of AMORC, the Mystic Rosicrucians, Wearing the Rosy Cross, Jewel of the Mystics of Egypt and India.

The real knowledge, however, is not sold, not publicly distributed to the worthy and unworthy alike; nor is it offered on a commercial basis like some earthly commodity of man's manufacture. The knowledge is from a sacred source; it is a priceless gift to the pure in heart and the deserving. Its value has been preserved by its careful protection from the sordid and completely selfish minds. This rare and secret wisdom of the higher laws of mind and nature have remained in the charge of one very ancient Brotherhood, the Rosicrucians, who proved years ago that their great love for mankind, their broad tolerance and their willingness to help all to attainment and success if worthy.

Today the fraternity of Rosicrucians, existing in all lands and known as the AMORC, offers the real and true knowledge of man's potent powers over matter and mystery. Those who are ready to study, practice and master, step by step, may have the complete knowledge under a very liberal arrangement that is not inconsistent with the high ideals of the Great School of the Great White Brotherhood. It will mean the complete change of fortune for any man or woman who follows the instructions and lives the happy, creative life of a Rosicrucian. Thousands in all parts of the world today, in the highest positions of power and demonstrated success, are secret students of the Rosicrucian methods.

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In A World of Hate

By EFFA DANELSON

HATE is the thistle in the garden of Life growing at the roots of the Roses of Love—Towering high above their queenly heads it basks in the sunshine, and in the early day, even before the dawn, the morning zephyrs bear its ripening seed to the eager throng, waiting to barter their very soul for one tiny seed, of the thistle of Revenge.

Passing through the Garden of Life we are unmindful of the little seed of Hate we are sowing on every hand—unmindful of their sprouting—unmindful as they wind their roots around the tender flowers of Love—unmindful as the heavy foliage obscures the light of Reason—unmindful as it rears its seed stalk in its towering rage. Unmindful to the last, as, in its frenzy it divests itself of all pretense and gives its posterity to the winds of vengeance, while Love, rooted to the traditions of the garden, must remain forever the bearer of the cross and the wearer of the wreath of thorns.

In the world of Hate, want holds the key to the King's chamber where hunger knocks for admittance. Once inside the door, many messengers are waiting to serve the starving souls—many avenues leading in all directions to the great bow of promise at their exits. Hate, with her powerful allies tells the sad heart the sweet story of recompense, that most luscious reward for those whose spirit has wearied by the long nights of vigil at the altar of Despair.

In the world of Hate the Garden of Life is watered by the swift flowing rivers of Revenge and the dewdrop, falling from the petals of the Roses of Love are swallowed by the avalanche as it continues in its destructive way. Unmindful of the falling of the thistle's down—unmindful of the falling of the petals of the rose, humanity runs on and on in its mad Hate, forgetting the Garden of Life and its sacred mission—forgetting that the sweetness of the honey and the perfume of the rose do not carry the sting of the bee or the thorn of the rose.

SERVICE IN LOVE, NOT IN HATE, PRESERVES
LIFE AND MAKES LIFE WORTH LIVING.

Without fear

Effa DANELSON'S

T ¶ *False Precedents*

THE false precedents which rule the world today is a primary cause of the growing disrespect for law and order. The Bible says that "Men do not put new wine into old bottles." Matt. 9-17. When Jesus quoted this He was teaching a new doctrine and He could not use old methods to make himself understood.

We are living in a new age and must have our knowledge disseminated in modern language befitting our age. We are no longer reading by the electric light. We are reading by the signs of the times. We are not determining our problems by the old methods. We are doing everything by the most modern devices obtainable. Then why shall we be bound and shackled with old doctrines of the past given by those who cannot see by the light of the new revelation.

Leaders, let us gather the harvest of our learning and put the wine of the vine into new bottles that Life may go forward freed from old precedents of ancient days before man knew the cause of light or sound, color or vision; before man could measure distance or sound the ocean's depth. Why do we persist in putting new wine into old bottles or a piece of new cloth on an old garment. Jesus said "Men do not do these things."

LET US BE MEN.

S ¶ *Stop*

STOP and listen! Listen to the sound of your own inner voice speaking the language of your soul—speaking to you about yourself before you became a breathing, living being, functioning independent of the parent who fostered you in the cradle of her heart—stop and listen to the words of wisdom this master voice of you is speaking. Lay aside for a brief second all the teachings, all the opinions, all the say-so about Life hereafter, for or against its possibility, its location, its function, its mission, its relation or duty to a Divine Being. Forget whether you are to be good or bad, saved or unsaved and ponder the creative force that fashioned you.

Is it consistent with any set of laws set down by any group of people in any age, even our own that our journey here should be the end of Life or the beginning of Life? One of two things will fix itself in your mind if you are a real independent thinker; you cannot believe one and cling to the other; you

must reject the one or the other. You must believe an impossibility and accept the religious belief of Life as set forth in the Bible or you must reject it and know the truth about Life from a scientific viewpoint. You must study Life from nature in its bold relief against theory or you must accept theory and go on blindly groping your way through Death. There are no half-way measures in this question of Life. It is to know or not to know. The moment that you listen to your own inner voice unblemished by misfit and handed down garments of theory, you can no longer believe. You may flounder for a season but if you analyze what you hear by the power of good judgment and render a verdict according to its teachings you will indeed from that moment be a free man. Fear will no longer lurk in every waking moment of your life. Your nights will be filled with sweet dreams and your days with the sweet song of Life. The scales will fall from your eyes and you will no longer see through a glass darkly but will be face to face with Life, the giver of every good and perfect gift.

Stop and listen to the sound of your own inner voice and be not afraid in the present, or, of the hereafter. Set aside all theories that will not allow of the most severe criticism. A theory that cannot be brought into the light of reason is based on a false premise.

I ¶ *Is Your Load Heavy?*

IF YOUR load is heavy get your weights and measures together and review their value. Did they give good weight and did they give full measure? You know that a good harvest is not only the result of a diligent planting but the planting must be done at the right time and in season. The seed must be chosen for the right kind of soil. We cannot put the cart before the horse if we expect him to draw the load. That is just what is so often done and we get discouraged and cry out that our load is so heavy.

How do your scales balance, has your measure a false bottom? Ascertain these facts and settle the question right for in its answer you will find many solutions of what seems to be "heavy loads." Go back over the ground and find the mistake—not the one your neighbor made, but the one you made. Turn on the light of re-adjustment and demand it shine into every nook, corner and crevice. Don't cover up anything. In your hand only can the scale balance.

or *Favor*

EDITORIALS *of the* DAY

Your keen wit and false pride may be the false bottom in the measure. Your desire to climb by another's downfall may be the added weight that turned the scale against you.

There is a lot to find out if we go searching for the cause of our heavy load—before we complain, let us scan our horizon and see which cloud obscured our vision. Was it the harsh word we spoke—the little courtesy neglected—the smile withheld that gave rise to that cloud which blotted out our sunshine.

No matter at what angle we start to analyze, it always leads to this fact that we have reached the age of discretion and better judgment. We pride ourselves upon that. Then of course, we have the right to expect a great deal from ourselves and we should be ever watchful of our assets and see to it that our scales balance and that our measures have no false bottoms.

Are you sick? You have broken the law of supply and demand. Are you discouraged? You did not make hay when the sun shone. Are you lonely? You did not give of the sunshine of your soul, for if you had you would have drawn to you other souls who would have found happiness in your radiance. We must give the selfsame thing we crave, for in the law of reciprocity we reap the harvest of diligent sowing. Is your load heavy—and your burden hard to bear? There is no more certain remedy or shorter cut to relief than the practice of the old adage—"Do not to another that thing you do not wish shall be done to you."

¶ *Old Phrases and Their Subtle Power*

HERE is a very old saying which admonishes us to "run the race with patience." What does this mean? First of all, we are in a race, whose race? Whose race could we possibly be in but our own? Then we must run this race with patience—just what is meant by that word patience? patience is a real old camouflage. The race is quite clear to each and every one of us but to run with patience is somewhat mystifying. We can readily see how one can wait with patience for a race to be won but to "run the race with patience," is asking too much of one who is in a race not of his own choosing.

When we find ourselves in a situation hard to cope with we do not use patience. We use intelli-

gence, flanked and backed by reason. That is why we question the value of the admonition to run the race with patience. Like many another old adage accepted and handed down to this generation, we must either cast it aside or find its value. To find its value one only needs to seek the hidden meaning of words to realize the incorrect interpretation of phrases wilfully handed down for the purpose of leading the weak into the power of the strong.

To run the race with patience is to cause you to become a slave. To run the race intelligently is to become the master; patience ceases to be a virtue when it makes a man a slave.

The present day popular psychology and the science of words and phrases are fast turning men of indolence into men of activity. We are learning the psychology of words and phrases and their influence on our life and the lives of those about us. Let us analyze these old phrases and give them constructive wording that they may fit into our present age.

¶ *The End of the Trail*

HOW seldom do we realize that when we reach the end of the trail we have opened wide the portal gate to a new world. When Life becomes a blank it is the scroll of Life unfurling a new flag of victory. How lightly do we pass by unheeded, the lesson of the tempest and the storm tossed sea upon which our frail bark is being swept along. Season after season finds us searching for the peace that can only be found after the waves of adversity have spent themselves. Only when we have exhausted all of our resources and seemingly failed in every effort in our search for the port of safety, do we find that we have already entered the port of our quest.

Today we set out on a new trail, surrounded by friends, cheering for our success, only to find on the morrow, the prize we held most dear was useless cargo and a millstone about our neck. How loath are we to give up the friends who stand on the bank and cheer; yet how helpless are they to help us in our hour of need.

Alone, we must fight our battle of Life—alone, we must face the trial before the last tribunal, Death—we must be without fear—we must make ourselves stronger than the mightiest foe who comes to meet us—we must not falter if we would not be drowned in the sea and swallowed up by the waves of adversity.

TRUE YOGA

*"He who does good, comes to the temple gate,
He who loves, reaches the shrine."*

By HELEN ARRIEL

BEFORE any worthy effort can be made to understand the unimaginable splendors of the spiritual life, the soul must be aroused: every fine and uplifting desire to make the life more constructive is the result of a spiritual awakening. In the language of a great thinker "Ours is the search of the heart for something greater than itself which is still itself."

Asia has cherished in her brooding bosom, for uncounted centuries, a secret that is man's heritage. This secret is the Yoga, the method of self-involvement, (or in Western terms, self-development) whereby the seeker for union is enabled to perceive the shining of the Inward light—Himself. This self is within, and the mind which is normally centrifugal, must be controlled, quieted and turned back upon itself. This is well expressed in a passage of the *Upanishads*—"The self-existent pierced the openings of the senses so that they turned forward, not backward, into himself. Some wise man, however, with eyes closed and wishing for immortality, saw the Self behind."

In the realm of material sciences, if the electrical engineers did not first build a perfect system of generators and power stations, the electrical force or energy in the atmosphere would have no vehicle on the plane of gross phenomena, whereby its effects could become manifest. So it is with man, the seeker for union, or the knight of the Holy Grail. This union is man's conscious realization of his Ego or individual self, with his *Atma* or soul or *Buddhi*, which is pure intelligence. The process by which this union is accomplished is through the Arts and Science of Yoga, the precious secret of the East.

The Science and Art of Yoga is not a notion or theory of some imaginative, unstable mind, but is science which was most carefully gotten together and written centuries ago, by men who are classed among the Gods. These men knew the great weakness of man and how necessary it is that he use every possible means at his command. The *Sankhya* philosophy is the theory and *Pantajali* or Yoga is the practise. The

practise of Yoga is the contribution of the East to the spiritual life of the West.

The word Yoga is from the Sanscrit. Its root meaning is addition. It has seventeen different meanings and eight different powers. The name Yoga is all inclusive, without any reference to any of the different kinds of Yoga. These various branches refer to different practises which were written to suit the different temperaments and types of consciousness. They are merely different paths leading to the same central point—Divine union. All the various branches of Yoga are governed by the same fundamental laws.

To achieve this union man must commence with the ground work, his physical structure or his body. In the initial stages of this process man is concerned solely with the work of rebuilding his body. Just as a child goes first to the kindergarten to begin the work of organizing his mental powers, that he may be ready for his college in later years; so man is here beginning the work of rebuilding his body and mind that he may have an instrument ready for the great work of union in later years. It is the work of discipline and training that now claims his attention and not the end result. Having the attention placed upon the results of action all too often defeats the work in hand; non attachment to the fruit of action is an important *mantra* to reflect upon at this stage.

The physical body with its nerves, muscles, circulation and metabolism must be in as nearly perfect condition as possible; there must also be a broad intellectual survey of the principles of the *Sankhya* Philosophy and Yoga. The same thing obtains here as in any field of academic endeavor. One cannot understand or work with the higher mathematics until the fundamentals have been mastered. The spiritual nature is pure, simple and enduring, but this altar of holiness can only be reached thru the stairs of man's physical body and its powers.

The rewards of this work, while it imposes hardships upon the student in many ways, are great beyond compare. The giving up of some things which tend to involve the life in the external

phenomena are replaced by a new sense of values and a life of great mental awareness. Unless the man of today will realize the importance of undertaking the great work of training that he may reach his spiritual nature, or divine union, he will remain with the great masses of humanity that are slowly passing out of the picture of Cosmic things to another great night of *Brahm*.

Hatha Yoga with its laws is man's hope, it teaches him the control of his bodily powers, it is a process of training that makes for perfect bodily health. This training involves bodily cleanliness inside and out. This process extends over a period of several months and must be accomplished before the next step can be taken: Right diet, this has nothing to do with diet as understood in Western terms, right living (thinking) and postures are the various steps in these early stages. These many postures are a perfect system of exercise that make for harmony and rhythm of the entire bodily function, and are primarily for the purpose of making the student remain quiet over a period of time, and this in turn tends to restrain or slow down the modifications of the thinking principle. Next comes breathing, or the use of the subtle essences of breath which is *prana*, as it enters the body thru the nostrils; for breath is but an effect and not the cause. However, breathing has no place in this preliminary work and man is not now concerned with it, he must graduate into it as it were. The Yogi works for and obtains an activity or an awareness in every part of his being, that places him in command of his bodily and mental powers. All Yoga work is for sustained action.

Hatha Yoga and its practices presumes no spirituality as does Raja or Royal Yoga, but its foundations are laid upon the highest of moral virtues, and it imposes a life of purity upon its devotees and there can be no Raja Yoga until Hatha Yoga has been mastered. After months and sometimes years of self-discipline and rebuilding of the temple of Self, the student is then ready to understand and work

(Turn to page 21)

Is Capital Punishment Justifiable?

DR. AXEL EMIL GIBSON

WHILE the individual must certainly be held responsible for his living, he cannot be held responsible for his life. For this life has been thrust upon him, unknown to himself, and with no other terms of ownership than those that speak to him through his conscience and judgment. And as the latter reflects his early environment, parental influence and social comradeship, it is to the extent these factors have colored and mis-directed his living, that our fiscal authorities are entitled to step in and interfere with the ways and methods of the individual and to ascertain where the responsibility of these authorities ceases, and the responsibility of the citizen begins.

It is the duty of our leading authorities to introduce every measure of protection, so as to insure perfect safety to the life and property of our citizens over and against the law-breaker. But it is here that the right of law ceases and the rights of life begin. For when the transgressor of the law has been rendered thoroughly safe and harmless, and the life and property of the community perfectly protected, the duties of the authorities to the citizens, to the criminal and to God have been absolutely fulfilled.

On the other hand, every measure of retaliation or punishment administered for its own sake, and not for the sake of communal self-defense, is in its turn a transgression upon the rights of the life of the criminal. For the government is responsible to society only for the acts of an individual's life; as for the life itself, the responsibility rests with God. No law—statutory or self-written—ever held a brief for taking away from an individual a thing to which the individual himself has neither physical, legal or moral rights to proprietorship.

We cannot over-emphasize the fact that there can be no legal ownership to property within securing its protective title, and furthermore, the legal owner alone can take possession of or remove it. Now—who holds the title to a human life? Certainly not the community nor its fiscal authorities which have not the faintest recognition or the vaguest record of the filing of

a title or the transfer of a deed which in the case of individual life could alone insure property right. Certainly not the individual himself, who, whether criminal or saint, received his life before his mind could register any self-conscious recognition of the transfer.

Capital Punishment—A Confession of Atheism

Only from a standpoint of downright Atheism can the practice of capital punishment be at all defended. Only to him who looks upon life as a purely chemical process on a mechanical basis can there be any element of justification in the destruction of human life. Capital punishment is based upon the conception of life as a purely chemical and biologic process, leaving out of account any principle of consciousness or intelligence which transcends the output of the chemical laboratory. On the other hand, the presence of an immortal soul in the criminal raises life at once above human jurisdiction as it gives life, as such, an equal sacredness, whether in the criminal himself or in the judge by whom the life sentence is passed. Surely we find no specification in the admonition to Peter in the fourth gospel regarding the justification in taking any human life, criminal or no criminal: "he that takes the sword shall perish by the sword," a statement which in its general application to humanity makes it as morally indefensible for the judge to take the life of the criminal, as for the criminal to take the life of his victim.

Looked at from a moral or religious point of view, capital punishment involves an offense against the nature of the criminal, which in its deeper phase is more cruel and inhuman than any act that could possibly be committed by the criminal himself. In its cold and sober judgment the community commits the same deadly offense against life as the criminal committed while under the sway of a passion which the pressure of the situation had made ungovernable. Not only do we as accusers and condemners let the arm of the law with its full power strike the transgressor, but

by removing his life we deliberately shut him off from every opportunity to redeem himself from a condition of mind in which his very ignorance of the meaning of life has put him. While professing ourselves Christians we yet ignore one of the most fundamental statements of Christendom: "If thy sins are as red as scarlet, I shall make them White as Snow." For it is in this promise of its founder that Christianity wields its world-conquering power—the promise of an endless opportunity for a human life to be redeemed, if it readjusts its living. Now capital punishment cuts off this native, God-given opportunity; no longer will the murderer have an opportunity to change his nature, and to recognize and repent his inhuman deed.

What Makes a Criminal?

From whence comes this grim, bloodthirsty impulse of jurisdiction to demand the life of the condemned? Where are we to look for the motive for such an ignoble, inhuman attitude toward a creature, nurtured and raised in the very midst of our own influence? Is it really for the sake of self-defense we plead? As if the rock-ribbed walls and armed guards of the prison cell were not sufficient to insure us perfect safety against this man to the end of his life. And still more—what justifies us in holding the terrible thought that this man's moral recovery is hopeless, and his soul too black to receive the light of truth if brought to him by able and sympathetic teachers.

After all, what is a criminal? Experience and facts teach us that no thing or creature can live bereft of its nourishment. This rule applies to all forms of life and existences. What then sustains the morbid disposition of a criminal? From where does he obtain the support for the growth and development of his perverted nature? The answer lies before us in the broad daylight of truth. *We ourselves through the thoughts and feelings, words and acts of our daily life, supply the elements of perversion by which the criminal is made up.* Were it not for the shocking examples of corrupt morality, displayed in the
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THE BLACK RAVEN

By C. F. RUSSELL



IN THE May issue of the OCCULT DIGEST, under the title, VIENS, it was stated that of the Occult Orders on this planet the greater number are not going ahead, but are acting from or in a position made immovable by the obstacles which keep them apart from each other. Before they can help forward the Illumination of the world they must break down the barriers which separate one another at the same time as a body and as bodies attaining to a higher degree of Initiation. Last month, in the article styled MIKROKOSMOGONIA, the Way, both for bodies and the members thereof, was shown to be identical with the Wayfarer, whose Goal and Staff are the very same thing. The creation of a new instrument for the construction of the Temple of Solomon the King coincides only with destruction of individuality of the aspirant as the Veil is torn asunder and the white-robed one enters the Sanctum Sanctorum. This series of essays is concluded by an account of what any man or woman of the world must do to be saved.

The primal prerequisite is the Magical Link with the Masters. This is formally established by joining the church, a body of devout persons, professing a common creed, and having a communal aim, which may be expressed variously but is one and the same for each and every religion under the sun, namely, Union with God. Now the kind of Heaven one reaches is obviously determined by the spiritual dispensation granted to the particular church of which one becomes an integral part. A logical forecast of the finish is found in the promises made to the novice by the wardens in the licit pact signed by both parties to the bargain. The contract is binding, caveat

emptor! The safest choice for the earnest but uninformed seeker of Light is that Lodge which pledges the least, or nothing at all, whose propagandism is all but inaudible, whose portal is encurtained by a dark, perhaps sinister, shroud. Inasmuch as all that remains of its head, or Chief Adept, is a little pile of dust which only waits the moment when it shall be burnt to ashes, the true House of God is not encompassed with a blaze of glory.

Invariably the quester finds and is received by that Order which is best equipped to assume the responsibility attached to his karma, just as water always seeks its level. Inevitably your karma either drags you down or else lifts you up to a plane where exists an Order whose specific function is to properly handle your case. Being accepted, your next duty is to obey. Unswerving obedience, with or without intellectual discernment, to the letter of the tenets taught you and the discipline dealt you is your only means of deliverance from the devils who will dart suddenly upon you the instant you place a foot upon the path to Freedom. Let your motto be "perinde ac cadaver". Remember that in disobeying your superior you merely commence a conflict between two wills in yourself, the one the vow girding you and your goal, the other a temporary temptation. If you are so weak as to waive your right to the royal throne in favor of the wicked wish to assert your asinine independence then you may confidently expect the schism to smash you and split you into pieces, each one a morsel in the mouths of the fiends merrily frolicking around you. If your teacher orders you to jump over a cliff, do so without question; you will find this course to be the line of least resistance in getting to the bottom of your difficulties.

If you are acting in good faith and not feigning, a fact easily ascertained from your reaction to the test of fidelity, you will very soon learn that your greatest enemy is yourself. For the Grade you then possess the formula of Initiation consists of what is usually termed an Infernal Rite, that of the Slain God or King, identical with the chief ceremony observed in all external religions, whose office is to mould the astral vehicle of the human race. Since many volumes have been

compiled to illustrate and prove this point there is no need to enlarge upon it here. The Canon of the Mass is a distinguished extant example of this ritual; note also the plot of the dramas enacted by all the famous saviours of mankind. The essential principle is that you must conquer by love under will the magical being, your own self, known as the Sphinx, through mastery of Her four weapons, the Pantacle, the Sword, the Cup, and the Wand. "There are four gates to one palace, the floor of that palace is of silver and gold; lapis-lazuli and jasper are there; and all rare scents; jasmine and rose, and the emblems of death." Let the candidate "enter in turn or at once the four gates; let him stand on the floor of that palace; will he not sink?" Ah! there are four ecstasies which reward the successful knight. But the joy of triumph is no part of him who would open the Eye of Shiva. All these ecstasies must be refused, he must wrestle with the aroused and consecrated Kundalini, declaring his real purpose to solve the riddle of the Sphinx.

Further description of this process is wasting metaphors. There is no use offering advice concerning advanced tasks to those who have yet to undertake the preliminary operations. Fatal misconceptions are thus bred in the minds of beginners, causing their imaginations to run riot. The Dhyana of an elementary type which results from taking the first steps, poisoned by the fruit of a little knowledge, inflates what is merely the ego; the aspirant gets a swelled-head and believes he has arrived at the end of his journey, to his subsequent dismay and bitter disillusionment. By far the best policy is that adopted by the greatest Initiators, who in all their dealings with their pupils maintain utter silence with regard to what lies beyond the immediate experience and present need of the worker. Thus are we quite logically and irresistibly brought to the final portion of the formula which confers Initiation.

In order to secure your heart's fondest desire, the longing of the scarlet heart girt with the emerald serpent, four things only are paramount. First, the magical link with the Masters; second, the oath of obedience with its fulfilment in the forging of the ele-

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Every Boy Is Father To His Own Manhood

SOMEHOW, reflective wisdom does not get to us with a full measure of understanding until after the age of forty years. Then, when we see ourselves as others do not, we perceive that about all our physical or mental acts had a start way back in the up-hills of youth, like the little mountain streams that tumble together to make a great river. Our personal peculiarities all seem to have such a derivation. Let me urge those who read here to give this thought a long series of practical tests. If it is true, as I believe it is, then our system of education should be changed to meet the problems herein presented.

This idea involves only the basic trend of our manly behavior. No system of psychology has, as yet, reduced the groundwork of the mind to the irreducible; nor have we a simple system of the base lines of beginning thought or behavior that can be used for our present purpose. But let us take a few familiar qualities of men that are common among our friends and run these back to their fountain heads. The parents, sisters, brothers, the home environment, the teachers, companions, all have a powerful influence; even the domestic animals help in molding manhood; but there is, usually, a period in very early boyhood days when something happens that sets the metal in his spine to qualify his type of behavior. Thereafter, he becomes a set individual with a set system of acts, which acts are changed only to a limited extent by the influence of others or diversities of environment all through later life.

We cannot hope to give here, more than a few suggestive influences in this vast domain of the child world wherein the seed of manhood sprouts. Barring abnormal reactions, the general behavior of childhood is first noted in two distinct classes; those with a keen, aggressive interest, displaying a highly nervous temperament; and those with a docile resignation to the call of the stomach. In the course of time, between these two types will appear a middle class, into which the great majority of all children, sooner or later, fit themselves but, always, that little outstanding character is noted which appeared in the first

signs of set baby behavior, followed, in part, throughout all later transformation. Some ascribe this to heredity, but the belief is growing that this and all other characteristics are due to an acquired impulse which the little one has gripped as its duty in life. When we place a number of children together, at a very early age, soon after they have learned to creep, we are quickly able to pick the aggressive, the docile and the middle types. Let them play and intermingle a little while and repeat this herding exercise for a few days and then we find a new set of types, quite remarkable, in speechless, creeping youngsters. One will develop as a pugnacious leader with one or two sub leaders and all the others will be resigned members of the baby gang.

Here begins that very important series of traits of manliness, which, later, by practice and habit, make leaders, executives and workers and, here, high strung temperamentalism and settled self-control gets new impulses to condition the mental determination to shape future conduct.

The use of hands and feet are, perhaps, the most important factors of early life in shaping the destiny of future manhood. By far the greatest problem of baby life is its trouble in finding its feet to walk erect and balance its head and body. The babies of animated nature have an easy time to get a footing compared to the helpless babe of man. To stand and walk on two little feet with an oversized top-heavy head and a body that is made for support by four feet taxes not only the brain but every muscle, nerve and organ of the body. Everything within insurgent babyhood must fall in line to learn and condition the art of equilibrium.

The falls, the skinned elbows and knees, the bruised heads and injured noses, one and all, have pains and lasting influences out of which most of the latter fear and timidity of manhood gets its start. According to Watson, the father of behaviorism, there are only two sources of fear; the sudden loss of support as in missed footing and an unaccustomed noise from behind. Both of these first get to the child in a forcible manner at about the time it learns to walk. Temperament

and self control also get most lasting habits at this time. The very grave hardship of the first walking days of childhood open the windows to future manhood.

When the big business of learning to walk with lasting self-confidence is settled, and this takes a long time, then the mind and body is quickly set to work with never-ceasing action. The hand use, already far advanced before foot use, worried the little master of self, but neglected during the all-absorbing task of trying to walk. Hands now get renewed attention. The little one examines its fingers and toes; plays with them. The little joints get new motion every day, but, above all, the spirit of being self-determined with originality and inventive skill now begins.

At about three years, the little mind begins, definitely, to put together the process of thought. The eye perceives and transmits to the brain definite mental pictures. These are augmented by sounds in an understanding harmony with the senses of touch, taste and smell. The child asks questions and takes in the great universe with amazing rapidity. At about this time, something is likely to happen which will fix the mental capacity for prolonged memory. In those who remember outstanding childhood impressions, the period at about three years is the time most often remembered in later life.

During the next few years, baby manhood spends its time in exercise in the basic functions of mind and body which it has already acquired. Every reaction is conditioned and reconditioned into set functional habits that will remain all through life as the foundation of its intelligence. Of this very important period with its lasting power in grounding manly habits, we have too little useful information to establish the far-reaching principle involved in the question "What is the mechanism of thought and memory?" Do we perceive, think and memorize in words?

My observations of child-life tempts me to assert that the process of the mind is not in words but in sense perception; mainly, in pictures through the eye, modified or augmented by sound and the senses of touch, taste

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The Psychology of Correct Mental Attitudes

By MELVILLE CLEMENS BARNARD

In the Divine Economy there is no creation without purpose! The birds of the air, the beasts of the woods, the fish of the sea—even the flowers of the field are all created for a reason.

DOUBLY true is this so of Man. Created of the dust of the earth and the Breath of the Eternal, you have a Niche in Life to fill that no one else may occupy. If you have not attained your ideal it is because you are not in alignment with those beneficial powers placed within you—the Giant within that stands ready at your beck and call to serve you and aid you in finding your rightful place in the scheme of things.

And mark you! It is the **MENTAL ATTITUDES** you assume towards **MATERIAL THINGS** that count and that effect your destiny and that of your fellows. Upon your **MOODS** and **FEELINGS**, then, hinges your future achievement and success and its influence upon mankind.

How often with the dawning of a new year you hear some laughingly and flippantly announce that "they have turned over a new leaf and started clean." In a week they have forgotten such action on their own part.

Yet there are those who yearning to *be, to do and to dare* something worthwhile that add a firm mental reservation to such resolutions and so order their way that at the close of the year when a re-capitulation is taken they are able to joyously note advancement made.

These are the humans that accomplish things. That benefit the place wherein they live. That strengthen the weak-kneed ones and inspire to greater effort the stalwart of earth.

What is the psychology of their success—the secret of their achievement? **CORRECT MENTAL ATTITUDES!**

Few realize the possibilities and potentialities that lie dormant within each breast. "Each of us," declares Professor James, "has resources of which he does not dream."

The greatest thing an individual can do for himself—and for others—is to start **THINKING!** When men **THINK** the air becomes surcharged

for action. Thoughts are real things and all the achievements in Life depends upon strong mental attitudes.

Horace Fletcher once said: "STRONG HABITS OF THOUGHT have invariably made their masters superior to **HEREDITY**, and to **ENVIRONMENT**, and to **ILLNESS**, and to **WEAKNESS** of all kinds, and have redeemed them from **NON-SUCCESS**

MUSINGS

I know a garden, a lovely peaceful garden
Where radiant flowers of brightest tints
abound;

Where summer reigns supreme, as queen
and guardian
With all her busy court, its scents and
sounds.

Oft have I mused upon its verdant
splendor,
Its wealth of color and richly perfumed
breath,
Its soothing sounds and aspect soft and
tender

Then pondered o'er that grizzly phan-
tom, Death.

I know a river, a swiftly flowing river
Deep in its limpid pools the finny folks
abound;

Where Turbine reigns supreme as queen
forever
O'er all its glistening force and secret
depths profound.

Oft have I mused upon its ceaseless
motion
Its tireless rush throughout the day
and night

Its endless source from sky to boundless
ocean—
Then pondered o'er the mystic fount of
Life.

Flow on, Oh river! between thy verdant
banks,
Smile on sweet garden through Love,
thy keeper's eyes.

Send forth the truth through Nature's
mandates frank
Confirm the Eternal truth, and con-
found all lies.

For in my musing mind, I that truth
have found:

Thy pregnant lessons my inmost Soul
hath taught
That through the Universe the wondrous
fact resounds,

That **LIFE IS ENDLESS** and **DEATH**
IS NOT.

Alfred Peters.

and **MISERY** to the enjoyment of **SUCCESS**, **HONOR** and **HAPPINESS.**"

We are bundles of **HABITS**. From infancy up we are consciously or unconsciously being molded by them. But to each and every one is given the ability to choose our molds—dominate our environment—determine our destiny. We fit ourselves for our future by such selection. Just as some physical wreck by living a sane, abstemious

life re-builds himself anew so by **CORRECT MENTAL ATTITUDES** we develop the "IMMORTAL I."

He who enters the arena of Life in the proper frame of mind cannot fail. The great Darius elevated the Jewish exile Daniel among all the Princes of Persia according to the record because "An excellent spirit was found in him."

First, then, it seems to me, one should cultivate the mental attitude of **REALIZATION**. To make it more vital, more pertinent and personal each morning soliloquize as follows:

"Soul of mine! I have a **NICHE** in life to fill—a niche no one else may occupy. If I do not fill it, it will remain empty and barren through Eternity. I am created for a purpose. I have a mission to perform. I have a place to fill which I **CAN** fill if I rally the myriad forces of my mind which are each at my beck and call and ready to press forward. Let me henceforth set a **VALUATION** upon myself. I am cognizant of my **PHYSICAL** weight but what of my **MENTAL** and **SPIRITUAL** avoirdupois? Am I a power in the community? Am I a power among my associates? Am I a power in my business and home? Is my **INFLUENCE** sought? How much **ALLOY** is mixed with the **GOLD**? In the realm of the **MENTAL** and **SPIRITUAL** am I a **GIANT** or a **DWARF**? Am I what I was meant to be?"

Of such mental positions no less authority than Prof. Walter Dill Scott, observes: "Success or failure in business is caused more by **MENTAL ATTITUDE** even than by **MENTAL CAPACITY**." And it is Shakespeare who declares "It is the mind that makes the body rich."

And when you have come to a **REALIZATION** of this fact you have taken your first step **SUCCESSWARD!**

O what glory doth this world put on,
For him who with a fervent heart goes
forth,
Under the bright and glorious sky, and
looks
On duties well performed and days
well spent.

—LONGFELLOW.

Leo Children of 1930

By ALFRED C. GROTE

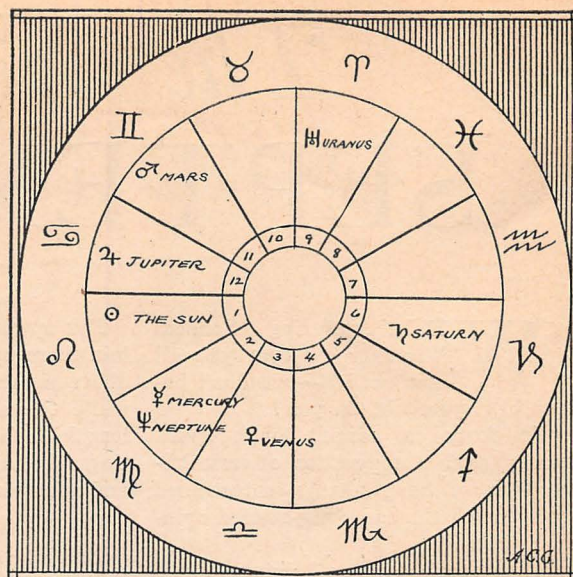


CHART FOR AUGUST

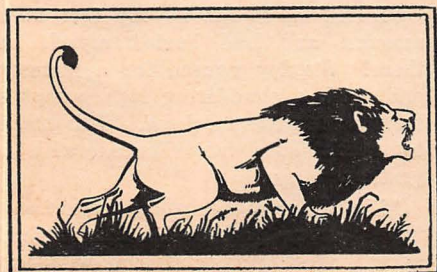
IN Leo the fifth constellation of the zodiac we find the star Regulus. It is of the first magnitude and was known among the ancient astrologers as "The Royal Star," and "Lord of the affairs of Heaven."

In Greek mythology Leo was the terrible lion whose den was in the Nemean Forest. It was one of the twelve labors of the famous hero, Hercules, to kill this lion. Fearlessly he entered the forest and encountering the lion in his den strangled him as he had strangled the serpents in his infancy. He emerged with the lion's hide upon his broad shoulders. The god Jupiter, to commemorate this feat of his son placed the lion among the stars.

The Sun is at the height of its splendor in this sign, therefore the ancients symbolized it by the "King of Beasts." Among the Jews Leo was the sign of the ancient tribe of Judah.

Leo is the second of the Fiery signs. Leo represents an eternal flame, the fire of Leo being like the "ever-burning" fires of the Magi, the followers of the prophet Zarathustra. Ahura Mazda the chief diety of the Magi was the Sun and the stars were believed to be angels who carried out his will.

Like the symbolic fire of his sign the Leo native is a steady and persevering individual. The Sun is ruler of Leo giving its developed natives a noble, elevated and commanding individuality.



LEO

The character is developed along artistic lines. These people have high aspirations and having religious sentiments they endeavor to live up to all that is true, noble and sincere. They despise all that is underhanded, base or mean and are not given to subterfuge or evasion.

The children born in 1930 during the Sun's passage through Leo (July 24th to August 23rd) will be keen, alert and active mentally. Perhaps a little too bluntly, they will say just what they mean this being the tendency of those born under Leo. Mars is in Gemini, so that its energy will be expressed through their minds rather than their desires. They will be expeditious in thought and decisive in speech and therefore have ability for speaking, writing, and debating. These traits will make them successful in law and literature, especially if Mars is well aspected at birth. They will be liable to act suddenly and on impulse often to their own detriment, therefore they should use the strong will-power bestowed on them by Leo to overcome rashness.

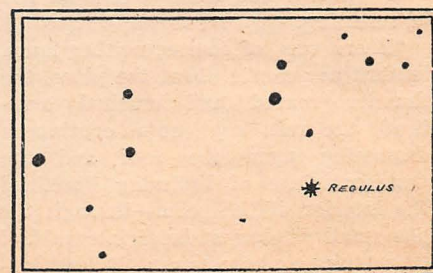
These children will have an inclination towards pride. They will want to be at the head and will be rather domineering. They should be taught the wisdom of Christ's saying "Who would be greatest among you, let him be your servant." These children will strive to make their dreams and noble ideas practical. The more they develop self-control, the greater will be their success. The great-heartedness of the developed type will make them aim to rise to raising others, their natures expanding in positions of dignity.

The poetic instinct will be strong within them. They will be good actors and love drama. Music will have a strange effect upon their highly emotional natures seldom failing to make a strong impression upon them.

The 1930 Leo children are likely to be despondent when in trouble for Jupiter is in opposition to Saturn during most of the period. Their generous hearts will lead them to bestow many favors upon those who win their love; ungratefulness on the part of their friends will hurt them considerably. They will take unkind and unjust treatment very much to heart, but will seldom hold a grudge. They are naturally very affectionate and loving and require a great deal of sympathy as do most people born under fiery signs. Like their planetary symbol they will be regal characters, desiring to excel and lead for they will be born rulers. They will be able to obtain the devotion of those in their environment and the willing obedience of inferiors. They should have noble and exalted aims in life. An act of kindness will always be long remembered by them and they will be very grateful for favors. In affection they will not be fickle and be the last to forsake a friend. They will always defend their loved ones and any meanness directed towards them will arouse their resentment and somewhat hasty tempers.

From July 24th to August 3rd Mercury will be in Virgo giving the children born during this period discriminating and analytical minds. They will have the ability to express themselves well in a number of languages and do

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THE CONSTELLATION LEO

The NIGHT of SEPTEMBER 10th

“WELL, suffering Snakes! What's come over you all of a sudden—you don't believe in it yourself, do you?

“I'm forced to admit, Bob,” replied Stanley, with a suggestion of irritability, “that I have always entertained pretty much the same pig-headed opinion as you—”

“Then what are you kicking—?”

“Until—last night!”

Tait's round eyes blinked owlshly behind his thick lenses. Myra, exclaimed excitedly and, clutching Stanley's sleeve, drew him toward her: “Oh, Richard, you mean—there *was* something?”

“I mean—” he said with solemn impressiveness, “that I both saw and heard enough last night, to provide me with food and thought until the crack of doom!”

“I'll bet dollars to doughnuts, you had a cargo of wet goods aboard—”

Stanley flashed round upon him. “You know a damn sight better than that, Tait,” he grated indignantly, “You never saw me drunk in your life!”

“Well, go ahead,” grunted the big fellow, “spin your yarn.”

“I've already told you,” began Stanley, lighting a fresh cigaret, “how the broad sheet of lightning revealed to me the old shack at the same instant I discovered the danger of my situation. The storm was terrific, so, as you may suppose, I lost no time in availing myself of the shelter offered. Once inside, I struck a match and stared about me. As you have said, Myra, the place was furnished with a table, two stools and a pile of hay in one corner. There was also a door, directly facing that by which I had entered and which, I later discovered, led out—with but a few feet to spare—upon the brink of the cliff, over which I had come within an ace of tumbling.

“There was, of course, neither lamp, lantern nor candle about the place, the thunder roared and crashed overhead, the rain kept up a continuous drumming upon the roof and the transient flare of lightning illumined the interior of the room—through the one small window at brief intervals. I lit my pipe and threw myself down upon the hay in the corner.

For upwards of an hour I must have lain there upon my back, hands clasped above my head, thinking and smoking while the storm raged unabated. At length, feeling somewhat drowsy, I extinguished my pipe, turned on my side and soon was in a profound slumber.

On reflection, I am convinced I must have slept for hours though, at the time, it seemed no more than a few minutes at most, before I was awakened by a sensation of a chill. A strong current of air, not fresh and invigorating, but of a penetrating, damp and even nauseating quality, wafted downward and over me assailing my nostrils disagreeably. Still lying on my side with my face to the wall, I remained quiet for a moment endeavoring to collect my sleep drugged wits. The storm had ceased and for a brief period my mind remained a blank regarding it and my surroundings. Again I became disagreeably aware of an earthy odor, strongly suggestive of mould and decay, borne toward me on the chill atmosphere of the room.

Suddenly conscious of the low-pitched deep toned murmur of voices close by I opened my eyes and rolling from my left to my right side I stared about me. To my unbounded astonishment the room was no longer shrouded in darkness, but was filled with a faintly luminous glow in which it was possible to distinguish objects, though not clearly. The two stools, at either side of the table, were occupied by two figures vaguely discernible as to outline. I reclosed my eyes—pressing my fingers upon the lids and, after a moment, looked again.

This time both forms were more distinctly picked out—more luminous in the bluish light, that shade of blue which shows itself when a match is touched to alcohol; I made out the figures of two men facing each other across the table, upon which they leaned, apparently engaged in earnest conversation. I strained my ears to gather some inkling of the purport of their discussion, but was unable to overhear a word. They spoke a muffled undertone—curiously without rising or falling inflection.

By this time the light had grown stronger, being sufficient to enable me to get a fairly clear idea of the general appearance of the two. One of them

was a roughly dressed, bearded fellow of about fifty, with an evil looking countenance. The other was smooth faced and rather boyish appearing, though as his back was toward me I could only study him in profile.

I experienced no misgivings, supposing them to have been, like myself, caught in the storm and to have sought shelter in the shack. While watching them I was occupied in trying to find an answer to two questions: why had they utterly ignored my presence, and from whence proceeded that mysterious light? I could not convince myself that the latter was thrown from some spot out of, or beyond my line of vision and I was puzzled to account for it.

There was something furtive about sprang to his feet in obvious alarm the behavior of the older man. He seemed on the alert—listening for some sound from without. Once he and peered through the window. Having resumed his former position at the table I presently saw him draw from his pocket a small canvas bag from which, on opening it, he abstracted a huge sheaf of paper money. Separating this into two piles, he pushed the smaller one toward his companion and thrust the larger back into the bag, restoring the latter to his pocket. The younger man counted what lay before him, somewhat sullenly I thought, mumbling beneath his breath and there followed a low toned heated argument.

Suddenly the youth leaped to his feet and struck the bearded one a terrific blow in the face. There was a cry of rage from the latter as he stood erect, grasping an ugly looking knife in his right hand—his face contorted into a hideous grimace of hate and fury. In a flash the other was upon him, clutching the wrist of the knife hand, and they struggled madly for possession of it.

“Horried, I was on my feet in a moment and had hurled myself at them! Stanley paused for a moment and, with a shuddering sigh, swept a hand across his forehead. Tait made to speak but was silenced with a gesture.

“Wait!” was the brusque command, “I've almost finished—I hurled myself at and upon them, clutching wildly at

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USELESS SACRIFICE

or No Greater Love

By ANNA B. MONTREUIL

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(Continued from July issue)

THE hour corresponded with a painful treatment which Dr. Parker hoped would heal the wound."

"Thermo-cautery punctures," supplemented the young physician.

"That is as I thought," mused Dr. Rolland. He paused a moment, then continued: "What I am about to say may surprise you both. Through unusual circumstances while the child was in formation, your distressed attitude towards your husband's injury forged an indissoluble bond between the father and the child. Your fear for your baby and the constant vision of the father's wound impressed it in a corresponding spot on the infant's back. There was also transmission of sensibility, as I supposed, since, from its birth, every throb of pain the father experienced found echo in the scar of the child. Now, the father is dead and the child, also, is doomed to die unless we can, without injuring her, disrupt the link which so mysteriously unites the two *astral bodies* of father and daughter."

"Oh!" exclaimed the two who were so eagerly listening to this extraordinary diagnosis.

Dr. Rolland continued: "The only means of accomplishing this severance is by incinerating immediately the body of Lieutenant McFay!"

At these words Mrs. McFay gave a cry of anguish, and burst into violent sobbing: "How cruel! Doctor, surely there must be some other way?"

Dr. Parker was moved—he addressed his confrère: "Dr. Rolland, why cremation? Will not ordinary burial have the same results?"

"No!!!" answered the learned metaphysician, "since already the child is taking on her father's cadaveric condition. In this case the bond was *not* severed by death. Incineration is our only hope—for it takes but three hours, while as you know natural decomposition is the work of several years. The child will be dead in another day or two, at most, for her circulation is already greatly arrested."

"How will you save her, even if the

body be cremated?" asked the family doctor.

"By putting the child in deep hypnotic sleep during the cremation; it is the only possible way of saving her."

"But my baby will feel the terrific heat," wailed the poor mother.

"Not at all, madam. Your baby will experience absolutely no sensation of any kind save what I will suggest to her. Do not fear." He pulled out his watch. "Eight-thirty already! We must hurry. Parker, call up Montreal and inquire what time the cremation can take place at the earliest hour tomorrow."

Dr. Parker left immediately.

Mrs. McFay was prostrated with grief. On the one hand, her poor husband, accidentally shot only that morning, whose funeral was to take place two days later. On the other hand, her only child, her darling little four-year-old Muriel, who was doomed to die also—there was no choice.

"Do as you think best, Doctor," she said, as she gave him her hand, and still sobbing she went to spend her last moments with her unfortunate husband.

While the last sad preparations for the removal of the body on the night train to Montreal were in progress, Dr. Rolland was with the child.

"Since your visit, Doctor, the baby's color seems much better and the extremities are less clammy," remarked the nurse. Dr. Rolland nodded—the breathing was more normal, he noticed. He took the child's left hand in his right and remained silent for some minutes. Then, slowly, with a soft yet penetrating voice he spoke: Muriel—Muriel—Open your eyes. Wake up,—Muriel—Come back,—come back."

Suddenly the small eyelids flickered—the nurse brushed a tear from her cheek and pressed her hand to her beating heart. Would the child respond to the masterly command?

"Muriel," continued the hypnotist in his persuasive voice. "Muriel—obey.—Quick,—the mother," he ordered, and the nurse ran out of the room.

"Come back and see mama."—The eyelids fluttered again and the mouth

became less rigid. Presently mother and nurse softly entered. "Cheerful," whispered the Doctor as he turned his head and looked at Mrs. McFay. "Muriel," he repeated imperiously. "Come back to your mama." The little eyes made an effort to open. Mother and nurse stifled an exclamation of surprise and hardly breathed in the tenseness of their emotion.

"Muriel."

Slowly the pretty blue eyes opened and a faint smile played over the sweet baby face. The mother advanced with outstretched arms.

Gently, though firmly, the Doctor pushed her out of the child's reach.

"Muriel, you will not return with your daddy in the beautiful garden. You will remain with mama." The eyes which had closed opened again and she looked at her mother.

"Look at me," commanded the Doctor, who then proceeded to suggest sleep, peaceful sleep, and warmth. He pressed his palms on the child's temples, then made magnetic passes, and shortly the little one breathed regularly, rhythmically.

The Doctor once more repeated his commands: "You are very sleepy—you are tired and sleepy—you are not cold—you are warm and well—sleep—sleep." He looked at his watch. "You are asleep and will awaken all alone in ten minutes. When the clock strikes 9:30 you will awaken." The child's expression had become peaceful; the Doctor tenderly put the little hands under the blankets.

"Is she warmer, Doctor?" asked the wondering nurse.

"Feel her hands," he answered. "You can't wake her." He moved towards the sofa at the end of the room where the mother, overcome with joy and relief, was sobbing—her head buried on her arms.

"Poor little woman!" sighed the Doctor sympathetically, but he said: "Rejoice, I have every reason to believe we may save her unless some unforeseen complications set in."

"How can I ever thank you, Doctor," said the grateful mother.

(Concluded next month)

OCCULT ACTION

By C. D. ADAM

OCCULT students in the United States live in an atmosphere of intense activity on the planes physical, mental and emotional. They find in this scientific era of big business, mass production and universal education, a psychological situation, headlong and chaotic in which moral, intellectual and social values are highly unstable. In every field old formulas are breaking up and new one are struggling blindly towards formulation and expression.

Occult students are vitally concerned with, and involved in this national situation because it contains the keys to the current type of mentality and because all group work must necessarily deal with it in some form. To be effective and attain results occult workers must deal with motives, mental forms and emotional attitudes as they exist in the institutions and customs of their group. Without this accurate alignment and careful adjustment those who wish to help the race towards enlightenment will do more harm than good. Every type of current knowledge including religion, science, education, art, literature, business, and social law, under the pressure of evolution and the invisible influence of the Hierarchy, is being raised to higher levels appropriate for the coming cycle; and everywhere there is great opportunity for those personalities who know when, where and how to use their spiritual energies for human progress.

Occult knowledge at this stage, in dealing with average intelligent people must be wisely transmuted and adjusted to each individual in order to be acceptable and useful. Only experience obtained through wide and active contact with souls and the ideas and emotions which they inhabit, can give the student the ability to teach correctly and thus bring his spiritual energy into occult action for group welfare. The pure altruistic motive and the mentality which deals accurately in soul values, require slow and careful development and long study but eventually make the developed teacher who IS, in himself, the synthesis of qualities and energies which he wishes to impart.

Abstraction, disinterestedness, a working knowledge of group thought, psychological analysis, a well informed intellect, an organized idealism, an in-

tuitive sense of what the subconscious contains and a comprehensive love of the egos in his group are all necessary for the occult teacher of today. Most occult students have something definite and valuable to contribute to the spiritual impulse in their environment yet few are able to put it across in the right way at the right time to the right person.

The Masters are concerned not so much with what we learn but with what we do for the race with our knowledge; and if the knowledge already given were better and more broadly distributed to this soul hungry and blind humanity, more would be forthcoming and the Cosmic Plan would work out faster. Many occult students, in the earlier stages of the

THE LOST WORD

By H. B. Humphrey
Philosophy, what is the word?
Sing! that you may be heard;
What call ye, Truth of all truth?
Whisper—my name ever, "Zuth."
I am the queen of the air,
I am discerned everywhere,
Desire is the mother of prayer,
Seek ye to rest from all care?
Seek ye within for my hand,
Look ye without for my land,
Search everywhere for the plan,
Know me whenever you can,
Build not a church to my name,
Schools ever free are my fame;
Everywhere look for all facts,
Make them the guide for your acts.
This is religion of old,
This is philosophy bold,
This is all science so cold.
"Zuth," be our guide to unfold.

Path, fail to realize the importance of their work and the infinite resources of the Powers behind them. Great spiritual effects are often created by apparently trivial and unimportant acts; for a little energy of the ego outweighs in the higher worlds many of the great enterprises on the purely human plane. It is this matter of working in a strange and impalpable sphere where little things become big, and big things become little, and where human rewards and values exist not, that confuses the occult worker of our day. Occult experience results from the action of the most powerful and subtle forces with which mankind can deal and is always revolutionary in method; if it is not so it is not genuine experience.

Each student must discover his own methods and opportunities for spiritual

work because the power lies in the soul itself and may be aroused only by self-initiated effort. Self-study, backed by will and imagination, shows the way. As soon as a student cuts deeply enough into the thought and motivation of his group civilization to see it in its entirety he immediately GETS VISION and sees all around and through the human forces with which he has to deal; this is the knowledge which gives power; the average person centered in the personality must deal with a succession of confusing and unrelated fragments in himself and his associates; his power both for good and evil is relatively small.

Occult action then depends on soul knowledge and on the ability to touch, handle and guide the secret motives and thoughts which rule mankind. There should be among spiritual students a definite organized system of using and testing their knowledge on other souls; for only as their knowledge proves its quality and power in group action, does it become complete, authentic and harmoniously adjusted to the system. Correlation and coordination of the inner vision with the outer civilized situation is difficult and discouraging in the beginning but the practice is invaluable to those earnest students who wish to work in the Great Plan and who realize the enormous labor necessary before humanity can free itself from the bonds of time, space and matter. The Universe is a "water tight" system; SOMEONE pays the price for every iota of motion and progress; and the utter littleness of humanity and its efforts will never be realized until the stupendous scope of the work of the Great Ones is fully seen and known.

Occult action depends on the power in ideas and ideas rule the Universe. To become proficient workers for the Hierarchy we must learn and study the ideas in the libraries of our own souls; we shall then have the power and vision to deal with the soul of humanity and will leave behind us a trail of glory wherever we walk.—Reprint from The Beacon, Foster Bailey, Editor.

Religion can never reform mankind because religion is slavery. It is far better to be free, to leave the forts and barricades of fear, to stand erect and face the future with a smile.—INGERSOLL.

AS IT IS WRITTEN

*As it is written in the scroll of life,
thus shall it befall, and in no other wise.*

—Pali Text

By CAPTAIN S. P. MEEK

(Continued from July issue)

A KNOCK sounded at the door. The little devils all laughed and pointed toward the doorway.

"No," shrieked Clymo, "I won't go. I know you have come for me, but I won't go. I'll die here if I have to die. Go away and let me alone."

The knock was repeated and Clymo momentarily gained control of himself.

"What is it?" he called.

A chatter of Chinese answered him and Clymo strove to recall his scattered wits enough to understand it. The voice spoke again and Clymo made out the question.

"Leave me," he answered in the same language. "Are you a fool and the son of a fool that you disturb a sage at his devotions?"

The voice apologized abjectly and fluently and a patter of retreating steps told Clymo that his injunction had been obeyed. He looked around the room and found himself alone and strove to crawl to the washstand. He had almost reached it when a knife thrust of pain made him pause and gasp and a leering face stood between him and the coveted drink. The face changed to a figure, the portly figure of Bundu Hotok but surmounted with the face of a fiend.

"As it is written," cried the figure in Pali and held out a crystal ball and in its limpid depths Clymo saw again the collision between the taxicab and the ambulance. He shut his eyes to avoid seeing the denouement but the devil before him described it with a sickening fidelity to detail that sent a wave of nausea over Clymo.

The pain gripped him again and he screamed in agony and doubled up. Again a sharp knock sounded at the door.

"Go away!" he cried, "I won't go with you. You are one of the ten thousand devils who tempted the Exalted One the night that he obtained wisdom and now you come in an ambulance to tempt me to torture and death. Go away!"

The knock sounded again louder and clearer and Clymo pulled himself together once more.

"What is it?" he called.

"Police," answered a voice crisply.

"Open this door or I'll batter it down."

"Go away!" cried Clymo. "I have done nothing that the police could want me for. Go away and let me alone. You are not fooling me, I know you. *Buddham saranam gacchami.* In the name of the Exalted One, be exorcized!"

The pain gripped him again and left him trembling and weak but sane. There was a murmur of consultation from beyond the door and the crisp voice spoke again.

"Unless this door is opened within thirty seconds, we will open it by force," it declared.

The thought struck Clymo that he might be injured if the door were forced and he crawled toward it. The pain was getting worse and he had to pause and gasp for breath. There was a sound of heavy blows and he saw that the door was giving way. Hurriedly he crawled toward the other end of the room.

The flimsy door gave way and two uniformed figures stood in the doorway.

"What's going on in here?" asked one of them. "The wailing and yelling were enough to wake the dead. Are you drunk or opium crazy?"

The sight of the representatives of western law and order served to rally Clymo's scattered wits.

"Neither one, Officer," he said, "I'm just a little sick. Something that I have eaten disagreed with me and I expect that I did groan rather loudly. I'll try to keep quieter."

"Sick, are you?" asked the officer as he advanced. "Holy Mother of Moses!" he went on as he felt Clymo's head, "You're burning up with fever!"

He turned to his companion.

"This is a sick man," he said. "I'll stay here with him while you phone for an ambulance. He has got to get to the hospital right away."

"No!" shrieked Clymo, "I won't go! For God's sake, Officer, don't get an ambulance. If I have to go, let me walk."

"You couldn't walk ten feet," said the officer with rough kindness. "You're a sick man, but don't worry. I've seen men who were lots sicker get well in no time. Just take it quiet and easy now until the ambulance gets here

and we'll have you comfortable in the hospital in a few minutes."

Clymo struggled to his feet.

"For God's sake, Officer, not an ambulance," he begged. "Anything but an ambulance. Let me walk. I can walk all right."

He staggered forward but reeled as the pain shot through him again. The officer caught him and eased him gently down on the bed.

"Just take it easy, brother," he advised. "The Doc'll be here in a minute and if he says you can walk, we'll let you."

The pain was worse and Clymo lay gasping until a tramping of feet on the stairs announced the advent of the police surgeon.

"What's this?" he asked as he entered, "Stalling for sympathy, eh?"

Clymo grasped at the straw.

"Yes, sir," he said with a sickly grin, "I was just stalling. I feel all right."

The surgeon looked at him critically and walked over and laid a hand on Clymo's head. He whistled and bent over and poked him gently in the side. Clymo gave a shriek of pain.

"Yes, you feel all right," said the surgeon, heavy sarcasm in his voice. "You feel so all right that you'll be a corpse in twenty-four hours if we don't take care of you. You have a bad attack of acute dyspepsia. Get a litter, Bill," he went on to his interne.

Clymo staggered to his feet as the interne left the room.

"I don't need a litter, Doctor," he protested. "I am perfectly able to walk to the hospital if you will let a man go with me and help me. You are mistaken in your diagnosis. I am in absolutely no danger of death from dyspepsia, but I can't ride in an ambulance. Don't make me, Doctor!"

"Why don't you want to ride?" demanded the surgeon. "If you can give me a good reason, maybe I'll let you walk."

"It will kill me to ride in an ambulance," said Clymo eagerly. "I know that the ambulance will be wrecked if I am in it. Doctor, you owe it to me and to yourself and to others whom you will sacrifice if you force this tragedy to happen. Listen to the words of wisdom, Doctor, I know what I am saying."

(Turn to page 25)

MYSTIC GEMS

The first installment of a series of 12 articles on the Astrological significance of your birthstone.

IN this tremendous age of Outpouring the hidden forces have been most beneficent and fruitful. Not since the dawn of recorded civilization has humanity been so blessed and benefitted as during the period of the Aquarian age, which began A.D. 1844. Revelation has developed sanity where generations of superstition have always held sway and the forces for good are assuming control as opposition is gradually broken down. Minds are being quickened and the golden truths of the ages are being revealed.

This fascinating study of precious and semi-precious gems and their association with the past is best explained by Plato when he said that "Gems owe their origins to the stars." This age-old understanding of minerals and their relation to human life is evident in the awakened mind of today, for Gem Stones, aside from their usefulness and beauty, have been intimately associated with all races and religions since the dawn of humanity. They have been symbols of power and authority, as well as mysticism in all its allurements, as the lives of the great bear witness. They represented luxury and wealth, conveyed joy and confidence and gave warnings of coming events, inspiring faith and courage in time of trouble.

No doubt, when the earth was in a molten state, and before solidification made vegetation possible, the Gem Stone was formed. Certain translucent gems owe their lustre to the action of the floods which preceeded the volcanic period. The mating of metallic oxides with oxygen created the lovely blues, greens, reds and other colors in their varying shades and combinations.

The magnetic qualities of gem stones and other minerals are little known or understood because the purely physical senses are incapable of recognizing them. We have the magnet, with its hidden power to attract and lift heavy metals, likewise the magnetic influence of one person over another, yet we are confounded when we try to explain this influence.

Science tells us that all things possess a force or energy all the way down the scale, from Man to Mineral. The slow, atomic changes in the mineral kingdom, however, make this force more difficult to perceive. Plato was probably first to express his feel-

ing that etheric influence affected auriferous matter when he referred to the origin of gems.

In recent times, we have varied evidence of the hidden mysteries of the mineral kingdom. Marjorie Leckie, a prominent, non-professional psychic picked up a piece of rough Jasper in the writer's collection and, while conversing on another subject suddenly exclaimed: "What a strange friendly stone . . . you gave love to this." When pressed for more information, she continued: "You were the Good Samaritan in time of need and this stone came to you . . . I can feel its grateful vibrations." Marjorie was correct, and many similar instances of Gem Psychometry might be given.

The Early Gem Stones

Emeralds, Rubies and Sapphires were perhaps the earliest stones to be given names. At first, all red stones were called Rubies, green stones were called Emeralds and blue stones, Sapphires. Later on, these designations applied only to transparent or translucent stones, while the opaque stones of the same colors were given other names and they were subsequently classified according to their density, specific gravity, color, refraction, and were properly placed with respect to their planetary affinities, and in accordance with astronomical and zodiacal reckoning.

The best example of the early use of gem stones is no doubt the Breast Plate worn by the ancient High Priest. It bore the stones ascribed to the Twelve months of the year and represented a stone for each of the Twelve Tribes of Israel, each gem bearing an anagram of the name of the Twelve Tribes. These stones were:

Tribes	Stone	Greek Name
Odem	Carnelian	Sardion
Pitdah	Topaz	Topazio
Bareketh	Emerald	Smargdos
Nofek	Carbuncle	Anthrax

Sign	Dates
Aries	March 21 to April 19
Taurus	April 21 to May 22
Gemini	May 22 to June 21
Cancer	June 22 to July 22
Leo	July 23 to August 23
Virgo	August 24 to September 22
Libra	September 23 to October 24
Scorpio	October 24 to November 23
Sagittarius	November 23 to December 21
Capricorn	December 22 to January 19
Aquarius	January 20 to February 19
Pisces	February 19 to March 20

Sappir	Sapphire	Sapferios
Yohalon	Onyx	
Leshem	Jacinth	Lygerion
Shebo	Agate	Achates
Achlama	Amethyst	Amethystos
Tarshish	Chrysolite	Chrysolithos
Shoham	Beryl	Beryllion
Yashpeh	Jasper	Onychion

The Sons of Jacob, the Twelve Chosen, each wore a stone, according to the following table, which includes the rotation of their births and the Zodiac Signs under which they were born:

Reuben	Lapis	Libra
Simeon	Beryl	Scorpio
Levi	Topaz	Sagittarius
Judah	Ruby	Capricorn
Dan	Garnet	Aquaries
Naphtali	Amethyst	Pisces
Gad	Bloodstone	Aries
Asher	Sapphire	Taurus
Issachar	Agate	Gemini
Zebulon	Emerald	Cancer
Joseph	Sardonyx	Leo
Benjamin	Cornelian	Virgo

Days of the week were given their stones and colors; Monday, the Moonstone (white); Tuesday, Ruby (red); Wednesday, Amethyst (purple); Thursday, Emerald (green); Friday, Jade (opaque green); Saturday, diamond (clear white), and Sunday, Topaz (yellow).

Birth Stones of the Zodiac

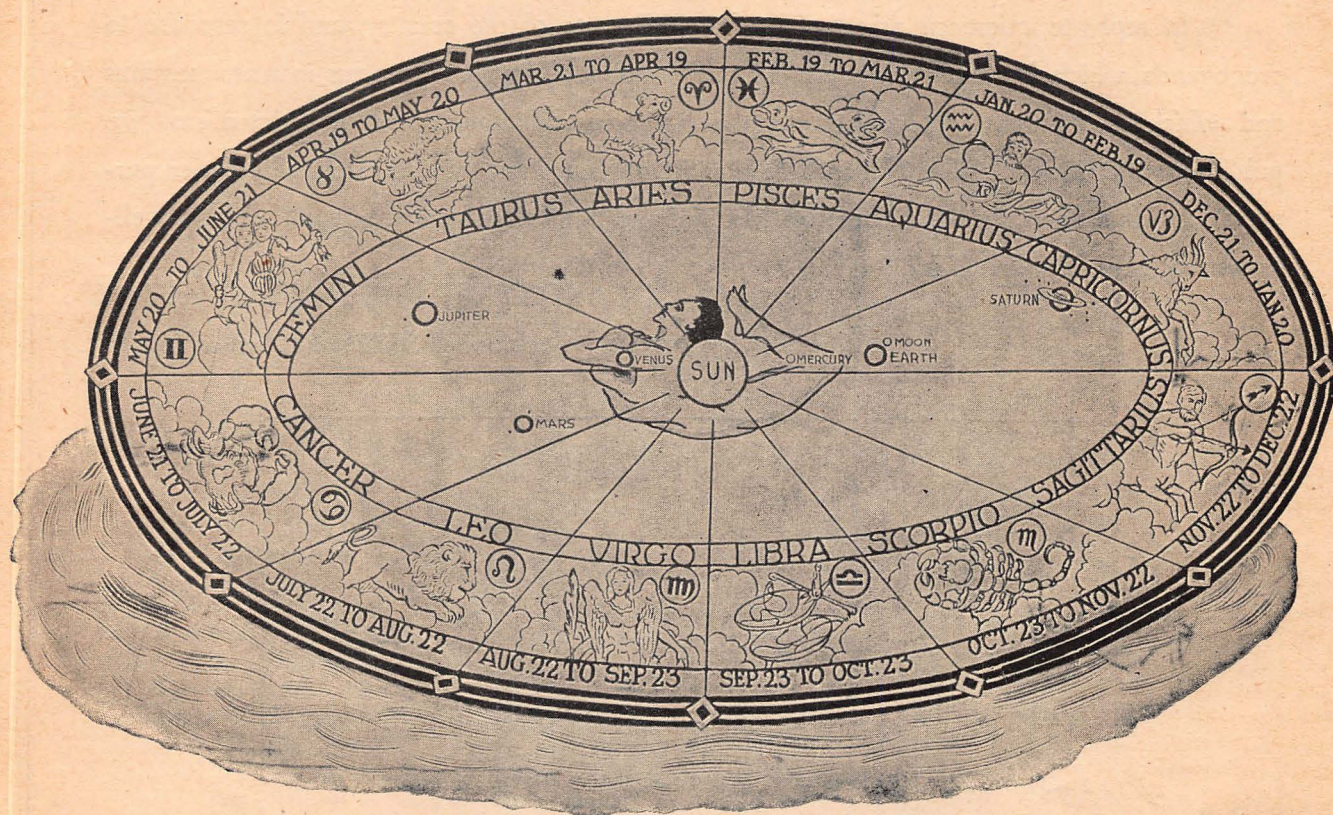
When it is understood that the Sacred Word has undergone mutilation and corruption, in its various translations and interpretations, to suit various material conditions, it is not surprising that the "standard" jewellers chart of "birth stones" and the various birthday books and cards, naming one stone for an entire month, have also cluttered our civilization with misrepresentations, however ignorantly achieved. Gradually, however, Astrology is reaching and convincing a vast audience and, sooner or later, there will be a revision of the deceiving charts now in use. The stones ascribed to the Signs of the Zodiac are as follows:

Planet	Stones
Mars	Bloodstone, Diamond
Venus	Sapphire, Turquoise
Mercury	Agate, Chrysoprase
Moon	Emerald, Moonstone, Pearl, Crystal
Sun	Sardonyx, Tourmaline, Amber, Ruby
Mercury	Cornelian, Jade
Venus	Opal, Coral, Lapis-Lazuli
Mars	Aquamarine, Beryl, Carbuncle
Jupiter	Topaz, Chrysolite, Garnet
Saturn	Ruby, Spinel, Malachite, Jet, Onyx
Uranus	Garnet, Zircon, Jacinth, Hyacinth
Neptune	Amethyst, Agate

OF THE ZODIAC

By ROY MASTER

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Zodiac Stones Ascribed for ARIES

March 21 to April 19

The stones for this sign are the Bloodstone and Diamond. In ancient times the latter was probably the Chrystolithos, a form of crystal, ground *Cabochon*, as the cutting of diamonds was unknown before the Fifteenth century. Bloodstone was the stone of Gad, one of the Twelve Sons of Jacob, who was born under the sign Aries, while the Diamond, as it was then known (*Chrysolithos*); was used for the tribe of Tarshish.

The Bloodstone

This stone is of the Jasper family, its hardness about 7, and its specific gravity about 2.62. Its name is derived from the blood-red flecks which are found imbedded in the green of these stones. The flecks are formed by iron oxide. It is an opaque stone, takes a high polish and its consistency is suitable for engraving. Many seals and cameos have been cut in these stones, examples of which may be found in museums and private collections. India, Siberia, Bokhara and the Hebrides furnish the principal supply

of Bloodstones, although inferior varieties are mined elsewhere. In the early Roman history, the stone was known as "Bloody Jasper" because of the early belief that it contained drops of blood, given in sacrifice by one of the Gods. During the Byzantine period, likewise by artists of the Revival, it was regarded very highly, because it was said to be the stone which lay under the Cross on Calvary, which was impregnated with the dripping blood of Jesus. It is therefore said to be valuable for its divine power to arrest hemorrhages and reduce the flow of blood from wounds. It was worn by Roman soldiers for this reason and it was often placed upon wounds as a healing agent. The modern use of iron-oxide, as a stringent, in surgery, is an indication that the qualities ascribed to the Bloodstone may have had some foundation in fact. Early Egyptians wore Bloodstone rings on the thumb, no doubt because the thumb is influenced by Mars, the ruling planet for the House of Aries. Nechepsos, an Egyptian king, wore a bloodstone to vitalize the digestive organs. The stone was engraved with a dragon, sur-

rounded by rays of light. It was declared to prolong life, among the Gnostics, to inspire courage and induce prosperity, to strengthen the muscles of the stomach and bowels and to avert despondency. People engaged in husbandry, during the middle ages, wore the stone. It was declared to have brought renown and the favour of the great to many of the ancient Greeks and Romans, to have inspired courage and fortitude. Greek and Roman athletes wore the stone. Bites of venomous scorpions were harmless to one who used the stone, according to Pliny. Marbodeus Gallus, writing of the stone in 1670, says:

"It doth dispel out of the mind, the force thereof is stronger.
In silver, if this stone is set, it doth endure the longer."

In China, the stone is invariably set in gold to obtain the best results, and there is a tradition among Chinese that if the stone is engraved with a Scorpion, during the Sign of Scorpio, it would preserve its wearer from stone in the bladder.

THE DIAMOND

Next to the Emerald, the Diamond is the most costly, and the hardest of
(Turn to page 28)

— A STATEMENT —

In reply to questions asked of us from all parts of the country, and in response to propoganda which has been broadcast by radio and published in the press in many sections and which is distinctly antagonistic to the Religion and Philosophy of Spiritualism, we publish in this issue of The National Spiritualist a photostatic reproduction of a letter purported to have been signed by Beatrice Houdini and witnessed by three reputable and well-known citizens of New York,

JOSEPH P. WHITWELL, President
National Spiritualist Association



NEW YORK CITY.

JAN. 9TH, 1929.

REGARDLESS OF ANY STATE-
MENTS MADE TO THE CONTRARY,
I WISH TO DECLARE THAT THE
MESSAGE, IN ITS ENTIRETY, AND IN
THE AGREED UPON SEQUENCE;
GIVEN TO ME BY ARTHUR FORD,
IS THE CORRECT MESSAGE PRE-
ARRANGED BETWEEN MR. HOUDINI
AND MYSELF.

Beatrice Houdini

WITNESSED;

Harry H. Zuckler.

Minnie Chester

John W. Stafford -

Reprinted in The Occult Digest through the courtesy of The National Spiritualist, the Official organ of The National Spiritualist Association of the United States with headquarters at Washington, D. C.

Truths That Your Pen Reveals

By Mazie Connor, Internationally famous Grapho-Physiologist

Not so many years ago, in the City of Port Arthur, Ontario, a very likeable boy who fell in love with a girl, whose father, a well known and respected farmer, was known to treat her not too kindly and resented very much her affection for this boy, came to my home one morning and handed me his signature on a piece of paper with a line below which read: "God hates a coward, am I one?"

I asked this young man to be seated and I carefully analyzed the slip of paper: "You had murder in your heart when you wrote these lines and if you do not summon all the commonsense that exists in your body and get control of your emotions at once, you will hang."

His face was pale and his big blue eyes looked almost listless but he promised he would think of my warning. Three weeks after I returned from a trip to find that boy in jail, accused of the murder of his sweetheart's father, and later he paid the penalty of his rash act. He was hung in the jail yard while outside in the chill morning air his poor old mother waited patiently to take his body home.

If that boy and girl had only listened to a reading of their character some months before, a great crime could have been averted. Graphology is one of the oldest sciences known, and the actual truth seen in handwriting causes one to believe it is often prompted by the missing sense, the one which is often referred to as the "covered hunch."

From the handwriting the Graphologist gets the vibration of the writer and should be able to accurately read the ills, trials, temptations and heart-aches of the writer. How many times I have been asked: "Is it possible to tell vocations by one's handwriting?" If the writer is a special worker by mind and temperament it is possible to select the work for which he is especially fitted. There are a great many, of course, who are general workers. They can turn here and there adapting themselves to a number of different pieces of work, along certain lines; while others have sharply marked powers.

The Graphologist may estimate material possibilities largely through the type of writing used, which is of itself, an indication: But there are other points which may be well to consider.

Mechanical ability for example manifests itself in a great many different ways. The degree to which it indicates a leaning is all that distinguishes the putterer from the expert worker.

In Thomas Edison's handwriting there is a tendency to the mechanical, but Edison worked with his head and in the writing the formation of lettering is a great deal like that of Emmerson, both of these men, fundamentally are philosophers.

It is interesting in view of a woman's traditional helplessness in the face of hammer and saw, to record the fact, that mechanical traits are by no means few in woman's handwriting.

Did you ever hear some one say in a frivolous tone: "Oh, what's in a name"? Yet that person no doubt would be very cautious in allowing the signature to repose idly, in a dark spot.

Did you ever stop to think that there is a reason why some of your letters are well made and some of them look like cripples? There is, and it is a very vital reason too, when you consider the many ways in which penmanship influences our lives.

Insufficient knowledge of another's character is the reason for a great deal of misunderstandings and failures in life. Every letter of your penmanship has a definite message to tell the careful observer, but by our signature more than any portion of our writing, we make ourselves known to our neighbor. One emphatic line of handwriting has been known to sever a life-long friendship.

You may hear your friends say: "But I don't write the same twice alike." The Graphologist cannot be deceived not even when a clear forgery is made. The formations of the letters will not change though the slant may be completely different.

Your astral colors are plainly read in your handwriting and the man or

(Turn to page 20)

SPECIMEN ANALYSIS

B.B., Mich.—Pride is shown in the specimen and a vast amount of self-confidence. Still you have one great drawback; you are self-conscious.

Your ideals are exceedingly high and your loyalty combined with sympathy is plainly expressed.

You have been disappointed and worried, not so much over your own personal affairs, but you are patiently waiting the decision of one you love and want to respect. Your personality color is blue and your achievement color is orange. Your mentality is keen though you would be a failure in a nurses uniform. Your dramatic ability is by no means small. Cultivate your voice and stick to your present work; you are an efficient business woman and a gloom chaser.

THE TAYLOR UNIVERSITY OF BIO-PSYCHOLOGY, Inc.

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Note: The University is the Resident Department of The Taylor School of Bio-Psychology, Inc., which specializes in Correspondence Department.

TUNE IN! TUNE IN!

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Leo Children of 1930

(Continued on page 11)

well as authors, instructors or clerks. They will not meet with much public success working best in a sphere where they do not take the lead. Their view of life will be wide and comprehensive their love flowing out as if to enfold all.

After August third Mercury will be in Leo. This position of the mental planet will help the Leo children born after this date realize their ambition to lead, because it gives organizing ability and a steady, persevering and positive intellect. They will therefore be able to hold posts of responsibility. In mental work they will be very thorough and persistent. Their wisdom will come from the heart rather than from the head and they will be mentally intuitive. The normal Leo child, though it learns readily, is not fond of study, therefore this position of Mercury is very beneficial.

The endurance of the Leo character is strengthened by the trine of Saturn to Neptune, in operation during the whole of the period. This influence will enable these children to concentrate their efforts in one special direction with very great persistence. It will give them ability to study occult subjects. They will develop rapidly and advance considerably during their incarnation if the inner nature is awakened.

Truths That Your Pen Reveals

(Continued from page 19)

woman whose a's and o's have an opening should never wear purple or gray, as the color changes the personality of the writer and will cause these people unnecessary worry and heartache.

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The Night of September 10th

(Continued from page 12)

each struggling figure in an effort to seize and separate them. Judge of my horror—oh, my God!—when my hands closed upon nothing more substantial than empty air; my body passed straight through the grappling pair and I sprawled grotesquely, with outflung arms, face downward upon the floor.

Making no attempt to alter my position, I turned my head and stared over my shoulder. They were at it! Exactly as though no interruption had occurred. But—there was a change; my scalp prickled—my flesh crawled and my blood congealed in my veins while I stared with suspended breath; the two forms were now hazily transparent and objects were dimly distinguishable through the swaying, struggling figures of the phantoms; the luminosity had dwindled and was momentarily growing fainter.

With a tug the boy tore himself free and in a trice had passed through the rear door of the shack with the older man close upon him. I followed. The moon had risen and illumined the scene with startling distinctness. I beheld both shadowy figures once more locked together in a fierce embrace at the edge of the cliff. The knife flashed upward and swiftly descended—there was a moan, a brief resumption of the struggle and the younger man toppled backward over the brink, dragging the elder with him. A low-unearthly cry floated upward and then—silence.

As though bound by a spell, Myra sat rigidly silent—wide eyed—as Stanley finished. The color had ebbed from Tait's face and left behind it a sickly pallor—he wagged his big head lugubriously and frowned.

"Well, by God-frey!" he exclaimed in a curiously muffled tone. He rose, thrust his hands in his pockets and walked up and down.

"What a ghastly thing!" murmured Myra with a shiver of dread, "You are convinced,—"

"I am convinced—", broke in Stanley, "that however improbable the tale may sound, it was no hallucination; that I was, at the time, neither mad, drunk nor dreaming, and that in the telling of what I witnessed, I have deviated from the truth in no smallest particular."

Tait ceased his pacing, turned sud-

denly and came towards Stanley, his huge bulk slumping into the chair facing him. "Dick," he said with slow impressiveness, "it may be nothing but an infernally queer coincidence—but it's worthy of remark—" he paused and Stanley's eyes met his, "that the bodies of two men were found in that ravine some years ago. They must have fallen—or been hurled from the cliff whereon stands the old shack! These men had held up the bank at Brownsville and murdered the cashier.

"What?" gasped Stanley.

"Now, follow me closely," the big fellow's near-sighted eyes gleamed through his glasses, and he emphasized each fact as he came to it with a thud of his great fist upon the table. "One of them was a youth," he roared, "The other an older, bearded man; the former had a knife wound in the neck; each had a portion of the sum stolen from the bank—in paper money; and—as a clincher the robbery of the bank took place the night of the day on which I bought this place—the night of September the 10th!"

There was silence for an instant, then; "I have read and heard of one or two somewhat similar cases," said Myra with hushed solemnity, "wherein criminals, having passed out of the body, have been said to return to haunt the scene of their crimes. Numberless times I have heard my mother relate one such happening when she was a girl; a weird tale of the Kentucky mountains, which appears to have been very well authenticated and which was the cause, at that time, of widespread sensation in the vicinity. Then, too, you remember the story of the "Flying Dutchman," the phantom ship with her blasphemous captain, condemned to expiation by being forced to sail the seas through an endless eternity."

Tait and Stanley smoked on gravely meditative.

"If such experiences as yours, Richard, and the intimations they convey are to be trusted," resumed Myra after a pause, "what a glimpse they display of a species of future punishment speedy and inevitable. If, in truth, from the world beyond the evil-doer is dragged down to the earthly scene of his misdeeds, how false is our phrase, when, in speaking of a murderer who has eluded justice, we say he has escaped punishment."

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True Yoga

(Continued from page 6)

with Raja Yoga. Contrary to all Western belief there is no real line of demarcation between these two great Yogas, they are inseparable, each depending upon the other for its use and support. A proper understanding of Hatha Yoga and its laws and principles will safely guide the student along the path of spiritual culture.

It is to the great shame of the white race that writers and teachers have claimed Hatha Yoga as the path of shadows and Black Magic and perversions of sorts, with its terrors of insanity caused thru the power of breath and the opening of the *chakras*. Where there is true knowledge of the laws governing the bodily and mental powers there is no fear and no harm, rather it is the attempt to practise Raja Yoga without first knowing Hatha Yoga, that leads to disorganization. It is like going on a long journey over an unknown road without lights or maps to guide you. When an individual has reached the place of understanding of mental power and its use he is above using it for unworthy ends, for he has paid too dear a price for his knowledge and his sense of values has undergone a very definite change, despite whatever his original motive may have been. Again, this statement is contrary to all Western occultism. If the student will but investigate the lives of these people who have made claims of having known Raja Yoga and *Samadhi* (Union) they will find, that on the face of it, their lives and work refute such claims.

These individuals brought to their work no knowledge of what they were seeking, or any traditional knowledge of Indian thought and culture. They assumed things that were not written in the books and scriptures they were attempting to translate, and the hopelessly wrong claims and false statements which have flooded the world of spiritual culture are the results of their impoverished imagination. This statement applies to the many leaders of Metaphysical and Occult movements which have endeavored to bring the spiritual sciences of the East to the Western world.

No where in these ancient books can knowledge be found to verify and support the statements in the books and teachings of these teachers and writers. The seventeen different meanings of Yoga are:

- 1—Union or method of union, to add.
- 2—To add any outside thing to any other outside thing.
- 3—To mix one thing into another. (As sugar added to water.)
- 4—To unite cause and effect together. (As a spark and the effect fire.)

5—The method of properly decorating. (As the shoes on the feet and not on the hands.)

6—Some symbolized work which reveals an internal meaning as a cable code. (Proverbs and aphorisms are also called Yoga.)

7—To try to hide one thing and try to show another. (As a magician would do.)

8—Physical exercise.

9—Composition in language.

10—Significance of words. (What it may disclose to the individual alone, what it stands for to one person only, as the word Nature, just as each one conceives it.)

11—Any skill or dexterity. (Mental, spiritual, or physical.)

12—Method to protect what one possesses. (To preserve anything in a proper state, as canned fruit.)

13—To find means for acquiring things required by deep contemplation.

14—Conversion of one substance into another. (As water to steam.)

15—To unite two souls together.

16—To produce a current of thought with any specific end. (To do any mental feat such as the solution of a problem, example—detective story.)

17—To suspend all mental activities to concentrate the heart to one particular point.

From this list it can be seen that Yoga can be used as generously in any of these realms as in spiritual culture. It is according to the prefix and the suffix that we know the text and kind of Yoga. Each one of these different meanings have a special science and art. From the meanings we pass to the eight powers or miracles of Yoga:

- 1—To reduce the physical body into the lowest form of *Tanmatra*.
- 2—To reduce the weight to the lightest possible measure.
- 3—To increase it to any unlimited size and weight.
- 4—To bring near the objects desired at a moments notice.
- 5—Whatever desires come to the mind things begin to happen according to these desires.
- 6—All substances whether material or supernatural come under control.
- 7—Control over *Prakriti* and *Karma*.
- 8—To convert one element into another.

These eight powers or miracles are the end result and are obtained only thru long and persistent effort and arduous labor over many lives. There is no romance or the satisfying of vanities in true Yoga, and there is no short cut or high-powered efficiency method to *Samadhi* or divine union, Yoga is the way—illumination its reward.

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Every Boy Is Father to His Own Manhood

(Continued from page 9)

and smell. The sum total of human intelligence is, mainly, based upon wordless messages that arrive in the brain through the senses. To me, it seems that words only come into play when we seek to transmit mental impressions. To most people, the assertion will appear startling, but I will ask the reader to think it over for a few months. In the meantime, a study of child-life between the ages of two and five will give some very important data on the greatest mystery of mankind, that of the mechanism of mind. At this period also come the early full efforts at self expression. The art of self expression is the very soul of mankind and it begins at about three years. If there is any one power that shapes individual destiny, it is to be found in the mechanism by which we express ourselves to others. Herein, is the source and cause of all languages. All art begins when the child first seeks words. It is far advanced at four years, but it is the power most potent as the basis of all human behavior, lasting and ever augmenting its facilities until far into the Autumn of life.

From every angle then, as we only partially understand the far-reaching wonders of child culture, we are bound to admit that every boy is the Father to his own manhood all through life.—
From *The New Era*.

Is Capital Punishment Justifiable?

(Continued from page 7)

journalism and social life of our time, such things as a professional criminal would be an extinct species. How many of those that so readily and mercilessly condemn the criminal are morally justified to "throw the first stone at him?"

The psychology of the criminal is at once simple and complex. In most cases the course of his motives and the sources of his motives and the source of his impulses are unknown even to himself. Closely analyzed, the difference between the criminal and the respectable citizen lies in their mental, rather than in their moral nature; in the difference of diplomatic tact, balanced judgment and protective associations, rather than in an innate urge to do evil for its own sake. Two individuals may harbor the same criminal thought; but while the one is swept overboard by the force of his untrained over-powering emotions, the other, by the assistance of a careful education has found the power to resist the influence or gain a safer and less

The greatest lessons learned and the greatest achievements gained, are often the result of a timely dream. You have had yours. Watch it unfold daily and when the days of trial are upon you, remember the promise given in your dream.

E.D.B., Calif.—Your dream was very realistic and quite symbolical of the present situation being solved to your satisfaction and through your own initiative. Also you have had a lesson in Psychic revelation. You are quite right in your interpretation as you will hear definitely about the operation and have the seeming mystery unraveled.

W.E.R., Can.—Your dream is a warning to you. It symbolizes delay in making most important decisions quite detrimental, both financially and socially before the summer months shall have fled. It is a warning to you to analyze the proposition from every angle so as not to miss any opportunity that would be beneficial to you in your two great problems which hinge, one upon the other. Act thoroughly and cautiously in the things that are moving slowly but surely.

C.E.B., Ill.—Your dream was a Psychic experience where-in, the Spirit of father and mother were trying to lead you and reveal the truth to you. It does mean much and has direct bearing on the subject and you may be sure they will not rest until they have made everything clear to you. Ask earnestly for them to guide you as that is the connecting link making it possible for direct communication between them and yourself.

DREAMS

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M.R., Wis.—Your dream was for the purpose of attracting your attention to things in general that need looking after, weak places that need strengthening and little matters that need great thought. The visit from mother was symbolical of conditions existing at the time when unselfish attitude won the day.

A.B., Calif.—Your dream has nothing to do with your studies. It represents material things which have passed and will not worry you again. As the help given you in your distress was only the paying of a debt of long standing let the incident pass from your mind and go on with your studies. You have overcome the beast in its two forms to be most feared. From now on you are the master where before you were the slave.

M.V.E., Calif.—There are an infinite number of reasons. Your dreams reveal a universal motherhood and you draw souls to you from out the great uncreated spheres—souls who have lost their temple of birth and souls waiting to be born. You are hearing the cry of an unborn soul whose prison bars are yet to be cast aside. When this is accomplished the responsive chord in you will be broken and a great light will be revealed to you. Watch for its coming. Another soul will yet be given into your keeping. Blessed are the lives that are brought into the radiance of your sun.

G.F., Wash.—Your dream is very prophetic of the future, when you will require all of your faith to keep your course undisturbed; but through it all you will, as the shadow said, be protected from all harm.

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The Black Raven

(Continued from page 8)

mental weapons to conquer the Sphinx; third, the eucharistic use of these forces to render the Body of Light strong enough to penetrate all barriers; and fourth, the final mastery of all these powers dissolving yourself with the Sphinx in that fifth ecstasy, which is not ecstasy and has no expression, not even in the word which seals the accomplishment of the GREAT WORK—the word SILENCE!

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I.L.C., W. Va.—You have the right idea; forge ahead, forget marriage.

Z.W., Mo.—Yes. Place not indicated at this time.

C.E.B., Ill.—Investment not profitable. Everything will be brought to light.

V.L., N. M.—Not indicated.

R.E., Ill.—Yes. You have the idea.

C.C.W., Va.—The same position he now holds. Yes.

A.D., Calif.—Indications are that you will see and mean much to the party.

M.A.C., Ind.—Yes, to both questions.

D.K., Ill.—You would be very successful; your ideas are very good.

P.A.L., Tex.—You will make money and your health will improve.

D.B., Fla.—Such information not received.

G.F.W., Colo.—Do not plan on it; no indication shown at present.

F.M., Calif.—Appointment is delayed but will eventually come. Seattle.

M.B.W., Can.—You have fallen arches; remedy that and save your tonsils. You are better off at present where you are.

G.H.H., Wash.—About two years. Will carry over until the middle of 1931 but keep up courage.

A.B., Calif.—Over stimulated psychic centers will cause all of your trouble. Eye strain sometimes produces such results; again, they could be Spirit lights. Your general condition would point to nerve strain. Better take a rest from it all for several months. You would then make up for lost time and be better for the rest.

C.E., Can.—You will have to interest a business man in your invention.

F.S., Mo.—The change would be good.

A.M., O.—In the next year or two. Not very soon, but hold on.

C.F., N. J.—You are too advanced; go your way. The sign was a symbol of advancement for your encouragement.

L.L.L., Tex.—Investment all right. Will travel some.

E.W., Colo.—Do not sell now. Remain where you are.

K.I.G., Ill.—Living in a higher altitude would improve your hearing. You are quick with the needle and can create a place for yourself, to earn money.

G.B.F., Wash.—Financial burden lightens. Dancing.

A.R., Wis.—Yes to your questions.

W.G., N. Y.—Condition is passing now. No and not for some time.

W.L.W.J., Pa.—A promotion is due in your present vocation. Begin by doing what you can and you will find you will soon accomplish all.

M.M.M., Colo.—There is some activity. A course would be very beneficial.

A.D., Calif.—Within a short time answers both of your questions.

W.E.R., Can.—You have already attained but have not recognized the fruit of your labor. Every day you sow the seed in the good deeds done; every day you reap the harvest in the victory won.

B.E.G., Ga.—Values increase. An advancement indicated.

M.B., Calif.—Marriage is indicated but not soon. You will return East sometime in the late Fall.

G.K.K., O.—An air of indifference or a complete neglect would solve your problem.

L.M., N. Y.—A complete change is necessary.

O.M., Wis.—You will get a good offer but will stay on for some time.

F.W., Can.—A happy marriage in the near future.

L.K.B., Ill.—Not this year or the next. Not to any great extent, if at all.

J.W.M., Mo.—Yes answers both of your questions.

L.A.K., Colo.—Marriage not indicated. Time not revealed.

L.A. McH., Colo.—Take them with you. Health improves.

T.L.K., Tex.—1930 brings some new conditions of a constructive nature to you late in November; otherwise, just so, so. Time is fleeting so make the best of it as it passes.

P.W., Mich.—Yes, you would be very successful.

M.R., Wis.—He will seek you for a settlement and all will be well with both.

F.B.F., Calif.—Stick to your songs. California.

W.E.H., Mich.—You would be very successful in both.

G.A.G., Tex.—Radical changes not indicated at present. Better conditions prevail in the future.

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NEWS ITEMS OF ESPECIAL INTEREST

THE 'FLU GERM

NOW that the influenza germ has been found—again—through spraying the throats of monkeys, we presume the next thing will be for everyone to have his or her throat duly sprayed. We wonder how long this spraying and inoculation of human beings is to continue. Certainly we shall very soon be in the condition of the child who was vaccinated with so many things that she became something not quite human.—*Living Tissue.*

GREAT EARTHQUAKES UNDER OCEANS

Great earthquakes have recently been reported as having taken place both under the Atlantic and under the Pacific ocean. Off the shores of Alaska seven volcanoes are in eruption; and off the shores of Nantucket the bottom of the Atlantic seems to have caved in as soundings in several places failed to reach bottom. Ten of the twenty-one transatlantic cables were broken by the earthquake shocks, and in some instances cables between Europe and America were sent around the world on account of the congestion thus caused.

PENSION THEIR VICTIM

George C. Walther of Underwood, Wash., is a cripple for life.

Seven years ago, when a mere boy, he was shot in the spine by a prohibition agent.

He is now 25 years of age and confined to a wheel chair, paralyzed below the waist.

Congressman John C. Schafer, from Wisconsin, introduced a resolution to grant Walther a pension for life. It was vigorously opposed by the Prohibition Bureau.

Schafer stood by his guns until the Drys surrendered. Secretary Mellon formally withdrew the objections filed by the bureau, and Walther will get his pension.

The Government has a right to pay for injury caused by its agents.

But the victim's life, despite his pension, will be a living death.

Suppose he was your son, or brother?

The evil tree of prohibition bears many kinds of evil fruit, besides graft, bootleggers and hi-jackers.

The blasted life of this boy is only one of its varieties.

The Liberal, C. A. Windle, Editor.

"STUBBORN THOUGH DEAD"

Refused to Be Photographed

Virgile Hoyt is a photographer's assistant in St. Paul, Minnesota. He likes his profession well, but he detests having to go to the homes of bereaved families to photograph dead people on their beds, which is said to be a rather common custom in the United States.

One day a Jewish family sent for him to come and photograph the grandmother who had just died. When he arrived the deceased lady was already in her coffin, which the eldest daughter proposed should be stood up so that the face might be fully caught by the camera. Hoyt said he could operate quite well without the coffin being moved and he arranged his apparatus accordingly.

The old lady's face expressed strong will-power, and one could guess that she had been very authoritative! A curl was out of its place on her forehead and Hoyt put this right. Then he took away a rosebud which was obscuring the chin. He exposed three plates, returned to the studio, developed them, and examined them. He was then stupefied to find that a thick cloud or veil covered the face, the flowers, and the coffin, and streamed down to the floor. Not a trace of the deceased's face was to be seen!

Ashamed of having "fogged" these photos, Hoyt hid them in a corner and hoped the family might never come to ask for proofs. Some days later, however, the eldest daughter called for them and Hoyt explained that there had been an accident and that the negatives were spoilt. "Show me the proofs all the same," she said. Prints were quickly made, and on seeing them she exclaimed, "But there was no veil over mother's face! What does that signify?" "I don't know," said Hoyt, "I merely touched the face to arrange the curl."

The daughter reflected a moment and light began to dawn on the mystery. "Mother was a good woman," she said, "but she had a will of iron. She always refused to be photographed in her lifetime, and it seems she has preserved this determination in the other world. She has covered herself with the veil when you were going to take her picture." And having glanced once more at the proofs she tore them up and ordered Hoyt to destroy the plates.—Monsieur Pascal Forthuny in the "International Psychic Gazette."

As It Is Written

(Continued from page 15)

The surgeon glanced significantly toward the interne who had reentered with the litter.

"How do you know this?" he demanded of Clymo.

"I have the magic crystal of S'zechuen," cried Clymo. "I can foretell the future as it affects me and I know that I will be killed by the ambulance being wrecked. For God's sake, Doctor, listen to me. I have cursed my whole life with this knowledge but now you have it in your power to save me. If its prediction fails once, the crystal will be powerless. Don't condemn me to death!"

The surgeon looked at the interne again.

"Delirious," he said in an undertone, "Put him on the litter."

As the interne approached, Clymo guessed his intention and sprang to his feet and tried to run. The patrolman grasped him and tried to throw him down but fear had given Clymo strength and he twisted himself loose and tried to make his way through the door. The interne grasped him and Clymo, with an animal howl of rage, sank his teeth in the interne's wrist. The interne cried out in pain and released him, but the patrolman caught him about the waist and the surgeon thrust a pillow into his face. The combined weight of the three men bore Clymo back onto the bed and the patrolman knelt on him.

"Tie his feet with the sheet, Tom," said the surgeon. "Bill, have you your darbies?"

"In my hip pocket," said the patrolman.

In a few moments Clymo was manacled and tied to the litter with the remains of the sheet and was borne down the stairs. He howled and frothed at the mouth and strove to free himself from his fetters without avail. As they lifted him into the ambulance he made a supreme effort and almost freed himself but the surgeon and the interne grasped him and forced him back. Clymo gave a single wolf-like howl and subsided into silence.

"The taxi was completely out of control," reported the surgeon. "It came down the hill and crashed into us and overturned us. The patient was thrown out under the wheels of a truck and crushed. Fortunately, no one was hurt."

"The patient must have been hurt," objected the Inspector.

"He was dead before it happened," said the Surgeon. "He died just a moment after we got him into the ambulance."

(THE END)

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THE VOICE OF OUR READERS

Dear Editor:

My belief is that we are all entitled to our individual religious belief. Our belief usually emanates from our own desire. What we believe is what we do not know. My God is Truth and Love. Personally I believe that the only salvation for me is the salvation of the human race. The only way that I can help myself is by helping my fellowmen. The only way that I can feed myself is by feeding the world. As I strive unselfishly to help and feed the world I feel myself growing, and my horizon of life broadens. If I attempt to feed my negative self I feel myself shrinking and I do not feel as good. I cannot conceive of any future place or condition as Heaven that does not embrace and include all mankind. I could not rest content knowing that any of my brothers or sisters were away somewhere struggling in some pit or melting-pot, suffering anguish of soul and sorrow of heart. I would necessarily leave my place of bliss and go forth to rescue my fellows and not return until every last one of them were at home safely within the fold. I love the poor and the sinners and I pity the materially rich and the self appointed saints. In this sense and in no other sense I am "my brothers keeper." I do not envy the rich because I know that the materially rich are too negative to natural law and too fondly attached to the things that perish to be healthy and happy.

HARRY ARRIVEE,
Dayton, Ohio.

My Dear Mrs. Danelson:

I have before me a copy of "The Occult Digest" for March. Among the many interesting items therein, which held my attention, was your editorial "Humanity and the psychic law," which is quite to the point, and more truth than most magazines care to print, for fear, I presume, of public opinion. One of the greatest obstacles in the progress of spiritualism, it is too modern. They leave out the beginning and start too near the present, for it is now only a creeping child after some five thousand recorded years. Millions of years before for all man knows—yet it seems the so-called modern spiritualist can only see back to 1848 and the Fox sisters, forgetting "Christ" and what he tried to prove by material phenomenon, or Aristotle's school of concrete spiritualism (350) B. C., Plato, Socrates, and many others before and after the "Christ."

I sincerely wish to give to the Fox sisters all credit due them, though we must never lose sight of the fact that Aristotle's school of concrete spiritualism was the nucleus of the now known religions.

We know from history that the Universal

Church, even though she condemned Aristotle's physics in 1209—and his Metaphysics in 1215, that from the 13th century on she called anything said against Aristotle heresy.

It is true that much of his teaching was withheld and altered by such religious philosophers as St. Augustine, Thomas of Aquinn, Franz Baader, and others, but Aristotle's system was used to enslave the thought of the great thinker. It is true also that history repeats itself. Thus we see a longing, seeking, restless generation now and those to come, breaking the fetters of that enslaved thought and that which belongs to spiritualism will be given until spiritualism, even though it becomes necessary to gather together a new garment, to-wit: a new name.

I am therefore waiting with true understanding for the coming of the true unity of spirit forces and the brotherhood of man as near as this environment of life's expression will permit. I am therefore

Yours for The Open Truth

DR. G. I. VOS BURGH, D.A.P.
(Cosmic Psychologist)

You have a wonderful magazine—I think more news dealers ought to handle it.

MRS. W. R. TUMBER

Effa Danelson,
Editor, Occult Digest,
Dear Madam:

Your Circular and request for a subscription came to me like the answer to a prayer. I saw a copy of THE OCCULT DIGEST on a New York City news stand about a year and a half ago and from then on until last November I bought it each month and words cannot tell of all the good I found in this magazine. I did not subscribe as I do not like to overburden the post man with second class mail if I can help it. Then, to my great disappointment I could no longer obtain it at any news stand and upon inquiry I was told that it was out of print. It just seemed like I had lost a friend and I really needed the OCCULT DIGEST as I buy many occult books and found this magazine kept me up to date on all the best occult books.

I have no idea where you found my name but I am sincerely grateful to whoever was kind enough to send it in.

Enclosed is my subscription and you may start it from any month you choose (that is, back)—as I have not had a copy since November.

Thank you. Sincerely yours,

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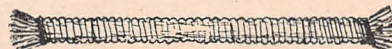
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MAGAZINE

EXCHANGE BUREAU

CONSISTENCY, THOU ART A JEWEL

ONE of our contemporaries, replying to the question, "When the blood of a lower species is inoculated into the veins of a higher animal, what happens?" says "The higher spirit is capable of ousting the less evolved spirit in the strange blood and assimilating it to its own purposes; therefore no visible ill effects ensues."

We wonder what prompted such an answer, which on the face of it is not true or there would not be so many deaths resulting from inoculation. Was it written to allay the fears of the inoculated or to "kow-tow" to the "powers that be"?

To allow inoculation, then hope the Group Spirit will eradicate the ill effects, is on a par with wilfully doing wrong and then asking that another shall bear the cross.

An aiding angel disdains to work alone and those holding aloft the banner of purity of life and purpose, should scorn to pander to depravity, whether it be in the rulers or the ruled. Our evolution as spiritual beings is checked if we allow our blood stream or the blood stream of our dependents to be polluted by animal extracts.

* * *

The Astrologers' Guild of New York has recently established an associate membership, open to students and professional astrologers living at a distance, or who for other reasons are unable to attend regular meetings or take an active part in the work of the Guild. The purpose of this associate membership is to advance the cause of Scientific Astrology by bringing together those interested in it, for mutual benefit and improvement. It entitled the holder to a copy of the Guild's monthly Research Bulletin, The Astrological Review, meeting programs, notices of new books, etc., and the privilege of attending three regular meetings each year.

The Astrologers' Guild is a non-commercial organization. Its objects are to promote astrological research; to create good will on the part of the public for the Science of Astrology; and to protect the interests of all serious students and practitioners.

Associate Membership is \$3.00 per year, payable in advance. Active membership is \$12.00 per year, payable

at the rate of \$5.00 at the time of making application and the balance \$1 per month. Only active members have a vote.

Application blanks will be furnished by the Corresponding Secretary.—J. V. S. Robertson, 35 West 32nd Street, New York City.

* * *

TAKE NOTICE

ADVERSE aspects are cross examinations: tests of your knowledge, your strength, your faith; and each of these examinations that you pass entitles and fits you for finer opportunities of utilizing your abilities.

Greater achievements than you ever dared dream of are in store for you when you learn to assert your power over strife and discontent; when you learn to release the floods of sunshine in your soul and laugh discordant obstacles out of existence. Astrology points the way. Watch the daily astrological indications and act accordingly.

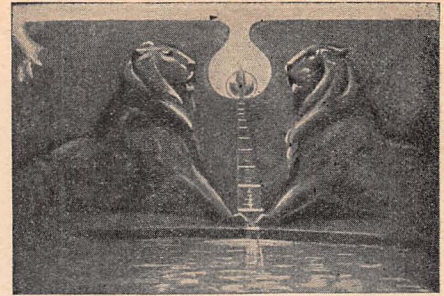
It is not intended that the things given in the list of favorable and unfavorable days should be the only ones attended to, but rather that they should be incorporated into the general daily affairs of the native; however, it is well to avoid adverse days and choose those that are favorable.

The planetary "aspects" in the Zodiac as they variously occur from day to day and delineated in the "Bulletin," affect everybody to a greater or lesser extent in accordance, or in proportion, with how the aspects agree with the individual or natal horoscope.

By knowing the dates of favorable and unfavorable influences it gives us the opportunity to **THINK BEFORE IT IS TIME TO ACT** and to set a day in advance for any affair which will be most in keeping with the good results desired. — *Astrological Bulletin*, Mr. Llewellyn George, Editor.

SILK FROM THE AIR

Dr. Herbert Levinstein, president of the Society of Chemical Industry, predicted, in an address before the members of the Institution of Chemical Engineers of London, that illimitable supplies of cellulose—the raw material of paper, artificial silk, explosives and other substances—will, before long, be obtained from the air by synthetic methods instead of from the forests of the world.



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

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

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

HERE IS YOUR FIRST GREAT TEST. Will your soul RECOGNIZE the genuineness of this invitation, will your faith carry you over the portal and will it persist until your human strength is stimulated and aided by the dawning rays of Divine Light far down the Path? Or, will, at that critical moment of decision, your material mind, trained so long in the schools of ignorance and superstition, drown out the inner voice, and refuse to accept Truth because she may not appear in the manner and garb expected. **THIS FIRST TEST OF YOURS MARKS ONE OF THE MOST DRAMATIC MOMENTS POSSIBLE IN YOUR LIFE.**

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Mystic Gems of the Zodiac

(Continued from page 17)

all gem stones. Its high esteem is
due largely to its remarkable prop-
erties, yet, from a chemical standpoint,
its composition is much the same as
ordinary lampblack. It is composed of
carbon. Its hardness is 10. specific
gravity, 3.52; refraction, 2.4175. Com-
monly described, the stone is clear and
colourless, although Diamonds occur in
slight tints and sometimes black, these
being the rarer stones. The Diamond
is the hardest substance known, though
brittle and occasionally chipped or
broken even by a fall on the floor.
Diamonds were discovered early in the
Fifteenth century and were called
Adams, "the Indomitable," because of
their hardness. Cutting layers or
facets with sharp edges was first done
about that time. Previously, the stone
was known as *Chrysolithos* and was
simply ground into cabochon shapes
by rubbing two of the stones together.

Ancient writers believed the Diamond
to be the most powerful of all pre-
cious stones, its influence upon human-
ity being both spiritually and physi-
cally helpful. Marvellous records of
adventure and romance have been con-
nected with the stone. Even today, at
a christening of a child in India, small

diamonds are sprinkled over its head
from a white cloth, when the wealth
of the parents will permit. Ancient
astrologers ascribed many qualities to
the stone, particularly for a subject
born under a strong aspect of Mars,
the ruling planet for Aries. It was
said to ward off sorcery, poisons, and
hallucinations when in sleep, calm
anger and multiply friendship. As a
Stone of Reconciliation, it was worn to
promote love and harmony between
male and female. A number of writers
agree that the stone should be worn
on the left side of the body, which is
North, when the body is facing East.
Queen Elizabeth was given a diamond
to protect her from infection. A Dia-
mond in the girdle of Donna Isabel II
of Spain saved her from assassination
when an attempt was made on her life.
Napoleon wore the famous *Regent* dia-
mond in the hilt of his sword. The
diamond is said to carry evil influence
if procured through the commission of
crime. The Napoleonic stone, here
mentioned, when traced through its va-
rious owners, seemed to have brought
much sorrow and tragedy in its wake.
It was first found near Golconda by a
slave who concealed it in a gash which
he cut in his leg. A sailor, after agree-
ing to dispose of the stone for a share,
threw the slave overboard and later
sold it to a dealer named Jamchud for
a thousand pounds, quickly spending
the money and later hanging himself.
Thomas Pitt, grandfather of the Earl
of Chatham, next purchased the stone
for about twenty thousand pounds.
He never slept twice in the same house,
so fearful was he of losing it. His
character was assailed on account of the
stone. He succeeded, however, in sell-
ing the stone to the Regent of France
for a hundred and thirty-five thousand
pounds. Later, the stone was stolen
from the public treasury, during the
Revolution. It was recovered twelve
years later and was set in the Imperial
diadem of France. Tragedy has in-
variably been connected with the his-
tory of all diamonds of large size. In
spite of their commercial value, a dia-
mond should never be stolen, sold or
coveted, but should be given freely,
according to an old saying. The Hindu
believes that a diamond cut as a tri-
angle will cause hatred and quarrels.
If cut square will cause terrors; but a
six-cornered stone should bring good
fortune and continue great strength in
old age. Several latter-day writers
have declared the diamond to be a
negative stone, cold, merciless and self-
ish in its vibrations, a stone for whose
possession sacrifice of money, friends
and honor are made, a creator and
breeder of envy, hatred and crime.

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.—WORDSWORTH.

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THE CHRIST MIND—1975 W. Washington St.,
Los Angeles, Calif. *Harriet Hale Rix, Editor.*
THE CHRISTIAN ESOTERIC—The Esoteric
Publ. Co., Applegate, Calif.
THE COSMIC DAWN—Publ. by "Our Brother-
hood," 233 S. Broadway, Los Angeles.
THE FLAMING SWORD—The Guiding Star
Publishing Co., Estero, Lee Co., Fla.
THE HARMONIST—1 Ulindagi Junction Road,
Shyambazar P. O., Calcutta, India. *M. S. G.
Eyer, Editor.*
HEALTH CULTURE—1133 Broadway, New
York City. *Elmer Lee, Editor.*
HEALTH FOR ALL—Health for All Publ. Co.,
38 Langham St., London, Engl. *Stanley Lief,
Editor.*
INSPIRATION—Box 64, Brookline, Mass. *Wal-
ter DeVoe, Editor.*
INTERNATIONAL STAR BULLETIN—Publ.
Trust, Eerde, Ommen, Holland. *Editors,
Lady Emily Lutjens and D. Rajagopal M. A.*
THE KABLEGRAM—Publ. by Kable Bros. Co.,
Mount Morris, Ill.
THE LIBERAL—Publ. by The Peoples Church,
Chicago. *Preston Bradley.*
THE MEHER MESSAGE—Nasik, West India.
Kaikhushru Jamshedji Dastur, M. A., Editor.
MENTAL SCIENCE—Publ. by The Mental
Science League. *Editors, Eberhard A. Wil-
sen and Joseph M. Simmons.*
THE MYSTIC KEY—The Erwood Publ. Co.,
706 Temple Bldg., Rochester, N. Y. *Editor,
Will J. Erwood.*
JOURNAL OF THE NATIONAL ASTROLOG-
ICAL ASSN.—8921 National Blvd., Los An-
geles. *Caryl Burton, Editor.*
THE NATIONAL SPIRITUALIST—Publ. by
The National Spiritual Assn., 765 Oakwood
Bld., Chicago, Ill. *Mary Ridpath Mann, Ed-
itor.*
THE NEW LIBERATOR—The Gallahad Press,
New York City. *Wm. Dudley Pelley, Editor.*
REASON QUARTERLY—4522 St. Charles Rd.,
Los Angeles, Calif. *B. F. Austin, Editor.*
THE OCCULT REVIEW—Publ. Rider & Co.,
Paternoster House, London, E. C.-4, England.
THE OPEN COURT—Open Court Publ. Co.,
339 E. Chicago Ave., Chicago, Ill.
THE OPEN ROAD—Mountain View, N. J.
Bruce Calvert, Editor.
OSTEOPATHIC MAGAZINE—Publ. The Ameri-
can Osteopathic Assn., 1140 Lake St., Oak
Park, Ill.
THE PHRENOLOGICAL ERA—Official organ
of the Tope School of Phrenology, Bowerston.
O. M. Tope, Editor.
PRACTICAL ASTROLOGY—690 Market St.,
San Francisco, Calif. *Howard Herndon, Ed.*
PROPHECY—908 Union St., Manchester, N. H.
Walter H. Lewis, Man. Editor.
PSYCHE—Publ. Kegan Paul, Trench, Treubner
& Co., Ltd., 68-74 Carter Lane, London.
PSYCHOLOGY—Publ. Psychology Publ. Co.,
184-10 Jamaica Ave., Jamaica, N. Y. *Arthur
H. Howland, Man. Editor.*
THE ROSICRUCIAN DIGEST—Official Organ
of AMORC, Rosicrucian order, San Jose, Cal.
Spencer Lewis, Editor.
THE ROSICRUCIAN MAGAZINE—Oceanside,
Calif. *Mrs. Max Heindel, Editor.*
THE SCIENTIFIC CHRISTIAN—Box 36, Cap-
itol Hill Sta., Denver, Colo. *B. N. Shelton,
Blanche Shelton, Editors.*
THE TEMLE ARTISAN—Halcyon, Calif.
THE TORCH—Vancouver, B. C., Canada. *Ada
Muir, Editor.*
TRUTH—Published by the Church of the Truth,
6th Ave. & Jefferson St., Spokane, Wash.
Erma W. Wells, Editor.
THE TWO WORLDS—Two Worlds Publ. Co.,
18 Corporation St., Manchester, Eng., *Ernest
W. Gaten, Editor.*

OUR DESTINY

By C. A. HALL

We sow our thoughts, and we reap our actions;
We sow our actions, and we reap our habits;
We sow our habits, and we reap our characters;
We sow our characters, and we reap our destiny.

—From "Inspiration."

LETTERS FROM OUR READERS

Dear Editor:

I did not realize that my subscription had so nearly expired. It is indeed a rod and staff on the way upward. Trust we shall ever touch shoulders with you on that Path. Fine Editorials and inspiring articles in the Digest. You are doing a great work—May Peace Profound attend you.

ETHEL I. DALLAS.

Dear Editor:

Acting on request made in the last number of the magazine I personally, and some friends are interested in all topics named. Should it be necessary to choose however, I would run the list this way, starting with the subjects most interesting (it is hardly fair as all are interesting). We enjoy most, Philosophy, Mysticism, Phrenology, Psychology, Palmistry, Psychism, Graphology, Astrology. Hoping you will continue news on all subjects and wishing you ever better success.

WILMA RHODE.

Dear Editor:

Am enclosing a short poem hoping it may appear in your "Poet's page" some time. When you changed your cover to black and white you spoiled a fascinating game for me. As you know the magazine appeared in different colors each month during the year 1929. Through concentration I knew the color for each Occult Digest before it appeared on the Newsstands; did not miss once. I certainly enjoy every number and especially the Editorials by Effa Danelson. Wishing you success, I am

ELSIE ZUFALL.

Dear Mrs. Danelson:

I know you are a busy woman but I have wanted for some time to express to you some small portion of the appreciation I have for the wonderful aid you are giving us each month, in the living of our lives.

I shall always consider it one of my Red Letter Days, the one on which I found THE OCCULT DIGEST on a newsstand in Detroit.

Your Editorials in the current number contain comfort, and best of all, *inspiration*. We are all pulling with you.

Gratefully yours,

BESSIE MCCOLLUM.

Dear Editor:

I read and appreciate the articles in your magazine very much. Here is something I am sure will be of interest to you. Today when I turned back the first page of the March number and read this heading—"Rare Books and Courses You Have Been Seeking," a life size picture of you was flashed upon my vision and I heard the words as distinctly as if you had spoken them instead of my reading them and I looked up to see if someone had spoken even though I was alone at the time. I have found that the only criticism for THE OCCULT DIGEST is that it doesn't come often enough to satisfy my craving for that class of literature. I wish you success and happiness for the good work you are doing.

MRS. F. R. FARRELL.

Dear Friends:

I enclose \$3.00 for renewal of my subscription to THE OCCULT DIGEST and feel that I cannot say enough in appreciation of same. I get so much valuable information from it that I could not gain if I covered the ground with hundreds of other metaphysical magazines. I must congratulate you upon having the courage to break down the barriers and open the doors of the Spirit world thus letting folks on this side communicate with the loved ones who have gone on before. You have pioneered the true Science which represents Life, never Death. When more light comes to the world and Death is seen for what it really is, the curse of fear will be removed and the shackles will fall away. Fear of Death and War are the same; both devastating the whole earth and blotting from man's consciousness the beauty and grandeur and the greatness which was his in past lives and past experiences. May I add this which I think is splendid.

MAN ASCENDING

"The rise of man is endless, he in hope
All stars are gathered in his horoscope
The brute man of the planet, he will pass
Blown out like forms of vapor in a glass.
And from the quaking pulp shall rise
The Super-man child of the higher skies.
Immortal he will break the ancient bars
Laugh, and reach out his hands among the stars."

NETTIE L. SAMUELSON.

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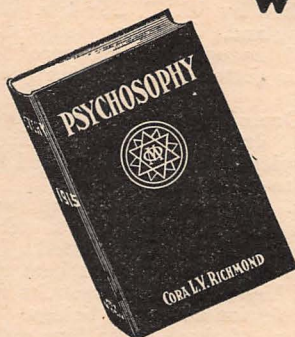
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THE NEW OCCULT DICTIONARY

Occult Words, Terms and Expressions of All Ages

By W. STUART LEECH, M. D.

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Jubal (H) Brother of Jabel and the inventor of music and harmony.

Jubela, Jubelo, Jubelum They are vibrations from the Latin word "Jubeo," I command. They were connected with the assassination of Hiram Abiff. The kingdom of heaven had been taken by violence, by Hiram, as it is at the present day, by any aspirant when he becomes initiated, and his physical death necessitated, by reason of the "lost word," his resurrection. He was raised by the great Sun Spirit, Christ, and the lost word restored.

Julia's Bureau A spiritualistic bureau established by W. T. Stead in London, England. The knowledge thus obtained through the medium of this bureau is gotten at a fearful physical price.

Jupiter One of the planets of our solar system. In two words of Cicero, "That splendid star, salutary and fortunate to the human race."

After Uranus and Saturn were thrown off from the sun's nebula Jupiter was then differentiated. It is of great bulk, but has less heat than that of Venus or Mercury. Its field is suitable for advanced beings. The stragglers of three of its four moons are expected to eventually catch up with the parent planet. The fourth moon was said to be like the stragglers of our moon, mostly approaching a deplorable end. Its special metal is tin.

Jupiter Period This is yet to come, and on its arrival, our earth will be ethereal. If we fail to have evolved by that time, we will not be able to function with an ethereal body, which the inhabitants of that period must possess. We are told that at that period, man will be able to create by imagination, forms such as plants that can live and grow.

Jyotic or Jyotis Star. Light. The light in the head.

Judah Ha-Levi (1085-1140) This was a Hebrew mystic who appeared to have had some knowledge of elementary spirits.

K

Ka Egyptian conception for man's double or astral body. Each being received his Ka at birth. All animals also possessed a Ka. The provisions placed in the tombs, were placed there for the benefit of the person's Ka. Only the ethereal nature of the food, oil or drink was to be utilized by the Ka. At physical death the Ka left the body, and hovered near by for an indetermined period, and while lingering, could take enjoyment from the disintegrating food.

Kabbalah, the Jewish It is a doctrine handed down by tradition. Being the Jewish Theosophy. An occult school of ancient origin, and like all of the ancients they speak largely in allegory and symbols. It has been called a thread of knowledge hidden in many works, and has to be dug out by a Kabbalist. It is a spiritual and ethical thought current concerning God, the universe, and man, per-

petuated in Jewish tradition, to and partly derived from the Bible. "The K—was divided into a speculative, theosophic, i. e., esoteric and operative or thurgic, i. e., exoteric Kabbalah. . . Recognizes the male and female elements in the Deity . . . teaches that love is the highest relation to God. . . Makes a clear ethical distinction between white and black magic. Moses is shown to have employed white magic, while the magicians of Egypt worked by means of black art. Even the mark of the Master is given in the Talmud."—Rabbi Wm. Rice.

Kabotermannekens The Flemish believed these to be little spirits who played tricks on those who worked in dairys.

Kai This comes to us through the Mussulmans and was a great mountain surrounding Atlantis on every side and has as its foundation the stone Sakhrat the least fragment could produce wonders and it was this stone that generated earthquakes.

Kaivalga (S) Isolated. Detached. Liberation of the soul from matter.

Kala (S) Time. A Kala is equal to about 450 winks or twinklings of the eye.

Kale Thaungto In lower Burma we find this town of wizards. It is given over mostly to necromancy and occult medicine.

Kali (S) Black. The goddess durga.

Kalidasa (S) He lived about the sixth century and was a noted dramatist of India.

Kali-yuga It is the present Brahmanical age of vice in which we live.

Kalpa A Brahma day equal to a thousand years.

Kama Forces of the Desire World. A longing. Desire.

Kama Toka, (H) The desire world. A place where the better part of man is separated from the brute elements.

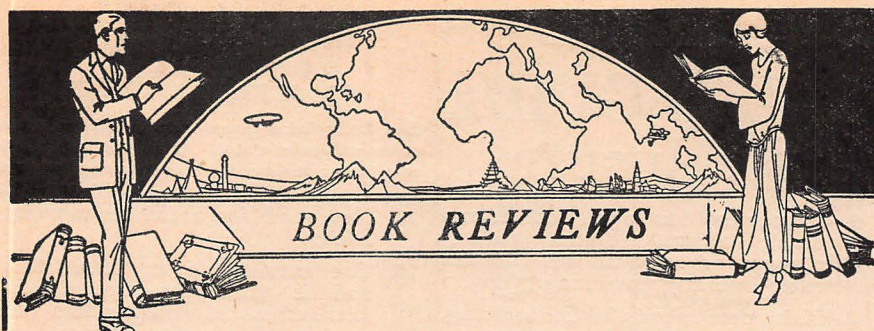
Kama-Rupa Desire form. Astral shape. Desire body.

Kapila Name of the founder of a school of philosophy of India called Santhya.

Kaidec, Allen The nom de guerre of Denizard Rivial, a French spiritualist whose doctrine was largely accepted by the French. Editor of La Revue Spirite and author of Livre des Esprit -s. Died in 1869. Miss Anna Blackwell of England was one of his disciples.

LIST OF ABBREVIATIONS

(Cosmo).....	Cosmo-Conception
(Eng).....	English
(F).....	French
(G).....	Greek
(G.S.).....	The Great School in America
(I).....	Italian
(Imp.).....	Imperial Encyclopedia
(L).....	Latin
(L.S.).....	Lewis Spencer Encyclopedia
(N).....	Noun
(plur.).....	plural
(R.C.).....	Roman Catholic
(R.F.C.).....	Rays From Rose Cross
(S).....	Sanskrit
(T).....	Theosophical
(Theo.).....	Theological School
(T.S.).....	Theosophical School
(v).....	verb
(W.W.S.).....	Western Wisdom School



IN THESE Book Reviews our chief aim is to give a general idea of the contents, rather than to make critical judgments of them. The notice given each book will generally be brief, but no less valuable to reader, author, and publisher.

THE WAY TO PERPETUAL PROSPERITY—L. E. Eichelberg (Perpetual Prosperity Society, Waterloo, Ia). Diagram illustrations showing how constructive education produces lasting results.

BOBBY—By Caroline Wellborn Dew. Published by the author. 38 pages, paper cover, 60c. A very fascinating story for lovers of pets, especially dogs who figure in the history of those whom they serve.

POWDER RIVER—"Let 'er Buck." Strange, thrilling story in verse by Jack H. Lee (Montana's Cowboy Poet). Publ. The Christopher Publ. House, Boston. 65 pages, cloth. Illus. \$1.50. The Author makes you see the life as you read his fascinating story.

GOD GIVEN—By Caroline Wellborn Dew. Publ. The Author. New York City. 105 pages, Art paper. \$1.10. A surprisingly interesting story of the helpfulness of one who lived the life she believed in—spreading health, happiness and success to all.

CRASHING IDOLS. By Victor H. Lindlahr. Published by the author. New York City. 100 pages, bound in heavy Art paper. The author has cracked a nut that will bring forth the Green Bay tree under whose refreshing shade the tired and nerve wracked sufferers can find peace and rest from their sufferings. Crashing Idols is all that its name implies. More power to its author.

THE FLAG OF THE UNITED STATES—Its History and Symbolism. By James A. Moss. Colonel in the U. S. Army. Publ. The U. S. Flag Assn., Washington, D. C. Beautifully bound in Red cloth—title in blue and white. In his foreword the United States Commissioner of Education makes the statement that, "THE FLAG OF THE UNITED STATES: Its History and Symbolism is the first authoritative Flag book published that is suitable for pupil's use, and that this publication brings within the covers of a small, clearly written and entertaining volume all essential historical data and eliminates the myth and legend that is usually found in the average Flag book." The Book, which is profusely illustrated, is written in popular entertaining style. Col. Moss is regarded as one of the outstanding authorities of the Country and Flag literature. Every American citizen should own this book.

ASTRONOMY AND MARRIAGE—By Sepharial. Publisher. The David McKay Co., Philadelphia. Cloth, \$1.25 net. This Author needs no introduction, but his treatise on Astrology as a directing influence on marriage and its mission to the human race is very timely.

THE FOUR GREAT INITIATES—By Ellen Conroy, M.A. Introduction by Leon Dabo. Publ. David McKay Co., Philadelphia. Cloth, 143 pages, \$1.50. An entirely new and interesting light is thrown upon this all absorbing question of Initiation by this author by her explanation of the four main awakenings in the spiritual life of man, namely—Initiation by Water—by Fire—by Air and by Earth.

THE DOMINION OF MIND—By Uriel Buchanan. Publ. The Christopher Publ. House, Boston. 83 pages, cloth, \$1.75. The author very clearly sets forth rules for the dominion of mind, carries the reader into the realms of silence attracting the rays of inspiration which give him vision. One cannot read THE DOMINION OF MIND and not be raised to a more creative rate of vibration.

DEATH UNVEILED—By Anna Louise Fletcher. Published by the Author. Washington, D. C. 93 pages, cloth, \$1.50.

Relating the author's own experience while searching for facts about Life after Death and the possibility of communication with those who have experienced death. Very fascinating and educating, clearing up a much disputed subject in a very concise manner.

THE MYSTERIES OF EGYPT—or, The Secret Rites and Traditions of the Nile. By Lewis Spence. Publ. David McKay Co. Philadelphia. New Volume, 285 pages, handsomely bound in cloth. Illus. \$6.00. A revelation in connection with the strange and fantastic rites of initiation into the secret cultus, and the ceremonial and philosophy embraced by them. To the delver in Occult Lore, this book is worth its weight in gold.

SPIRITUAL MATHEMATICS—By Evalyn Lowes. Published by the Author, Seattle, Wash. 156 pages, cloth, \$2.00. The Author has assembled through years of service, the knowledge contained in her little book and like a trip hammer, it sends forth a message that clarifies the atmosphere of Numerology for those whose vision is somewhat impaired by lack of understanding the various methods used to arrive at the fundamentals of Numerology. Students, here is a treat for you.

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EVERYBODY'S DAILY GUIDE FOR AUGUST

Astrological

BY ALFRED C. GROTE

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

1. A poor day for social workers and occult affairs. Avoid making changes or removals and do not enter into any new undertaking.
2. Make new friends in the morning. Work connected with surgery and chemistry will be successful. Finances and matters connected with the government are adversely influenced in the afternoon.
3. This is not a very important day, but it will bring opportunities to exercise thrift, economy and carefulness where monetary affairs are concerned.
4. An unfavorable day for inspirational writers. The influence operating will cause trouble with regard to the feelings and emotions. This applies mainly to the P. M.
5. A very favorable day for all matters connected with occultism and astrology. Musicians and composers will benefit from the aspect in operation.
6. Avoid making sudden changes and impulsive conduct with regard to domestic and financial affairs. Be circumspect in manner and behavior.
7. Undertake responsibility and handle important correspondence.
8. Investments and speculations are favored. Ask favors and seek the help of friends; make important changes, for they will come to a favorable issue. Matters connected with astrology are under a very favorable influence.
9. Financial benefits will come through writing and correspondence. The morning is not good for financial and domestic affairs.
10. Some will have weird and uncanny experiences. It will be unwise to go to places where seances are being held. Be prepared for discredit and trouble if you are a native of Pisces.
11. Unfavorable for mental work and correspondence.
12. Not a very important day. Inspirational moments and artistic or poetic intuitions will come from the aspect in operation.
13. A very poor day for dealings with elders and superiors. Avoid a tendency to worry; do not make changes or investments.
14. Exercise care with documents and in law. Business will not be good. A notorious event may occur. However, this day favors matters requiring independence and courage.
15. Those born under Virgo will come into touch with impressions that will help them understand the spiritual side of their being. The evening will be a favorable time to attend concerts as it favors all affairs having to do with the fine arts.
16. A favorable day for science, teaching, writing and learning. The P. M. is good for dealings with brothers, sisters or neighbors.
17. Not good for social or monetary affairs.
18. The evening favors love affairs and is good for strengthening friendships and entering into partnership. Those born under Aries will experience changes in the later part of the evening which will be beneficial and they will form a remarkable friendship.
19. Guard against rash and hasty conduct and be careful in your dealings with others, also with regard to friendships and attachments. There is danger of accidents and of sudden loss.
20. A very unfavorable day. Beware of extravagance and wastefulness. There are likely to be losses through travel and dealings with religious people. Take care not to come into conflict with superiors, or with those who are intimately associated with the government.
21. Writers on occult subjects will find this a favorable day.
22. Avoid argument and any sort of speech that is not accurate. Do not travel or deal with relatives.
23. Do not sign papers or enter into agreements. There is danger of accident through travel and loss through fraud and deception. Any tendency to act rashly and without sufficient forethought should be guarded against.
24. Ask favors of elders and superiors in the morning. It is a fortunate day for bankers, inventors and scientists. Matters connected with charity and obscure institutions will come to a favorable issue.
25. Natives of Virgo will find themselves diligent and anxious to be busy.
26. An unfavorable day for poets, artists and actors. It is also not a good day for real estate agents, builders or miners. Be careful not to be deceived or defrauded by others.
27. Psychic people will have some extremely remarkable experiences. These will be connected with the sea and obscure places. A good day for all matters connected with poetry, drama and music.
28. Financial and social affairs will proceed favorably. It is a good day for employment and for attending to routine work.
29. Very favorable for dealings with elders and superiors. It will be wise to seek their help and advice. There are opportunities for advancement.
30. An unfortunate day. Be careful in dealing with the opposite sex, particularly the marriage partner.
31. Form friendships with advanced people for they will be beneficial. People born under Sagittarius will be very responsive to improvements and reforms for the benefit of others. It is a good day on which to begin a journey or make a change.

DR. A. S. RALEIGH'S

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LIST OF BOOKS AND LESSONS

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	The Secret Sermon on the Mount or Way of Rebirth (typewritten) 10.00

These books and lessons are unequalled as they show how illumination and initiation is attained. They help the reader on all planes, material, mental and spiritual, as their wisdom can be put into practice in the daily life.

Each book and lesson is complete in itself, but they will be best understood by reading them in the sequence they are named. A complete description of the contents of each book or lesson, will be sent free of cost upon request. The outline of the contents of the book Hermetic Science of Motion and Number shows how there is but one atom, and that it has four aspects, physical, astral, mental, etc. Shows how molecules are formed, makes plain the law of rhythm, and how the universe is produced through the Music of the Spheres. It also makes plain the fourth, fifth, sixth and seventh dimensions of space. Few books give such practical and useful information. They are written so a layman can understand what they contain.

The outline below of the contents of Motion and Number will give the reader some idea of how great all the books and lessons are, and it should be read carefully, so as to get an idea of how truly great all the other books and lessons are.

CONTENTS OF HERMETIC SCIENCE OF MOTION AND NUMBER

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| <p>Lesson 1—THE LAW OF MOTION—Showing how all material forms are definite rates of motion in the Ether and the energies and forces of Nature merely definite rates of motion.</p> <p>Lesson 2—THE LAW OF OPPOSITES—Showing the electric, magnetic polarity of all things in Nature, as the cause of their differentiation, thus giving the key to things in themselves viewed in the abstract and not merely in the relative and concrete.</p> <p>Lesson 3—THE LAW OF BALANCE—Showing the perfect balance of all things when the pairs of opposites are equilibrated.</p> <p>Lesson 4—THE LAW OF RHYTHM—Showing all opposite principles to be merely positive and negative poles of the same thing.</p> <p>Lesson 5—THE MUSIC OF THE SPHERES—Showing the Music of the Spheres to be a fact in Nature and the relation of same to Astronomy and vibration.</p> <p>Lesson 6—THE RHYTHM OF LIFE—Showing the nature of Life and giving an analysis of the Rhythm which results in life.</p> <p>Lesson 7—THE RHYTHM OF MIND—Giving the nature of mind</p> | <p>and rhythm which manifests itself as mind, giving the origin of diverse faculties and the cause of the various functional areas of the brain, the genesis of Thought.</p> <p>Lesson 8—THE KEYNOTE—Showing the organization and integrity of all bodies to be the harmonious co-operation of the vibratory forces constituting them, and gravitation shown to be merely a matter of the Keynote applied to molecular vibration.</p> <p>Lesson 9—THE ESOTERIC MEANING OF COLOR—Showing that the color of any object depends upon the rate of vibration within the component atom, also giving the signification of all auric colors.</p> <p>Lesson 10—THE BUILDING OF THE COSMOS—Showing conclusively that all form is merely a result of definite rates of vibration, and that the cosmos was built through vibration.</p> <p>Lesson 11—THE FOURTH DIMENSION OF SPACE—Being an analytical discussion of the Fourth Dimension.</p> <p>Lesson 12—THE FIFTH DIMENSION OF SPACE—In this lesson the principal vibration is extended to the discussion of the Fifth, Sixth and Seventh Dimensions of Space.</p> |
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Being private lessons in book form, or nicely typed and bound, they are very cheap at the price quoted. This is made plain by the fact that students getting any one of the Raleigh books are not satisfied until they get the complete series, which in itself testifies to their value.

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THE NINE ALCHEMICAL DISCIPLINES

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| <p>1st—How to function in the Formless or the FOURTH DIMENSION, or to appear and disappear at will.</p> <p>2nd—How to function the mind so that it objectifies Thought, or makes the subjective objective.</p> <p>3rd—How to travel in foreign countries, as the Masons term it, that is, be instantly in whatever place you desire.</p> <p>4th—How to become omnipresent throughout the Cosmos and in extra Cosmic space as well.</p> | <p>5th—How to relate the Form and the Formless and transcend both.</p> <p>6th—How to transcend Time and function in Eternity and become Aeonian.</p> <p>7th—How Death is overcome and omnipotence understood.</p> <p>8th—How to unite the lower and higher self, or the Mortal and Immortal Mind.</p> <p>9th—How to unify the eight alchemical disciplines to the point where you are all these conditions at once.</p> |
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Each book named above is complete in itself, hence the reader can start his study with any book he sees fit, however, the complete set would be best understood by commencing with the Philosophia Hermetica and to read the others in the order they are named.

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