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# The Occultist

Occult life

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NOVEMBER-DECEMBER 1927

25 CENTS







FEB 13 1928

© Cl. 2784155

J.K. 1925

# THE OCCULTIST

HAYES BEASLEY, EDITOR AND PUBLISHER

VOL. I, NO. 7

25 Cents a Copy, \$3.00 a Year

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2687½ West Pico Boulevard,

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**REV. BEATRISSIA MARYE,**

**430 SO. CLARK DRIVE**

**BEVERLY HILLS,**

**CALIFORNIA**





ASTROLOGY A SPIRITUAL SCIENCE



THE PLANETS and their aspects, directions and transits through the houses of the Zodiac form the physical plane of Astrology. Mathematics, emanating from these aspects, directions and transits, becomes the mental plane of Astrology and the two combined form the foundation on which the spiritual plane of Astrology rests. Astrology is, in the final analysis, a spiritual science. And, while many students fail to grasp the spiritual significance of the study of the stars and become fatalistic in their attitude toward it, a minority intuitively realize this spiritual side and become transcendentalists.

I am convinced, more and more, as I study Astrology that there are as many degrees of spiritual evolution as there are people.

The horoscope is a map of astral forces originating in a spiritual source, which in turn, must be stepped down from the astral to the physical plane through man's creative power which is vested in his ability to think. Thought is the creative force at man's disposal. And as he shapes his thoughts, so will his astral correspondences be shaped. If he cannot contact the spiritual plane of his horoscope, he becomes the creature of its delineations. If he can understand that it is a cross for him to bear for the grand purpose of self-unfoldment to the attainment of immortality, then he becomes a free

moral agent to direct the course of his destiny. Free moral agency eliminates selfishness and leads one to live in thoughts, words and deeds, rather than in minutes, hours, days and weeks.

Proof of having reached some degree of spiritual attainment is found in the individual who is expressing constructively on the material plane along some line of unselfish endeavor for the benefit of humanity.

Selflessness rather than selfishness.

THE SILENT HELPERS

It has been some time since attention was called to the "Silent Helpers". Let no day pass without sending out the constructive thought to help some one on their way. There is no doubt but what the silent thoughts of thousands of people have been radioed to careless drivers of automobiles. And while the terrible toll of human life seems to continue, let not the efforts of the constructive minds be abated. There is evidence of a desire, growing among those in responsible positions, to stop the death toll at grade crossings and this desire is having its effect. Deaths from that source are less than in former months.

The silent thought sets up no resistance and is stronger, therefore, than the spoken word.

The Silent Helpers will widen their own horizon and gain an enlarged spiritual outlook, in sending out the constructive thought of helpfulness.

You are the sum total of your state of mind.

Are Parrots Psychic?

MRS. FRANCES FORRESTER-BROWN

Does Polly understand mental telepathy? It would seem so, beyond a doubt, from the following incident:

"Well, here I am, see for yourself!" Polly seemed to say, as she spread her wings full length, cocked her head on one side, winked the other eye, then began to chatter in that familiar way when she wants to tell you something.

You will be mystified with me when I tell you what this bird's maneuvers must have been to have reached my particular window among hundreds and hundreds of windows of upper Broadway apartment houses, New York City.

Very quietly she must have arrived, for I had not heard a sound, nor noticed any movement of the curtain, until a slight breeze blew it back, revealing Polly, as though enthroned on a ped-

estal, improvised from the back of a low chair close against my window.

How did she know, how did she "get" the strong radio thought wave I had been sending out to her kind in the homeland, as I sat, hands poised over my machine, trying to recall a certain color on the wing, while writing about birds in Central America.

To reach my window on the seventh floor, she had had to fly from an apartment house on West End Avenue fully two blocks away.

A cage, be it ever so capacious, offers no opportunities for the exercise of wings, so, for Polly to fly even that distance was an extraordinary undertaking and accomplishment; furthermore, she had to make quite a detour around a fire escape, close to my window, coming from the angle from which she did.



Was she not a receiving instrument? Was she not clairsentient, feeling the sympathetic bond between us, for, had not many varieties of her family been my friends and companions for a number of wonderful years in their homeland, the tropical jungles?

She seemed not at all afraid in her strange surroundings, but quite at home. She seemed happy and glad that she was with one who loved them and understood their language, some one who knows how to ruffle up her head feathers the way she liked. She would sit on my shoulder and kiss me, allow me to handle her in various ways, as though she had always been accustomed to me.

Now how could we explain this if we do not admit the psychic powers of birds and animals, especially those closely associated with mankind? We are told by the Indian philosophers that such animals and birds are strongly clairvoyant, clairsentient and clairaudient, and I believe that most of us have had some little experience that will bear out this statement.

After a happy day together, her owner, late in the afternoon, brought her cage and took the truant home.

A placard had been placed on a tree, announcing her mysterious disappearance and it was thus that I learned from whence she had come to show me that particular color on her wing and to spend a happy day with "homefolks".

Unless one gives you a new view point of God, don't believe him.


## The Pentateuch and the Beatitudes

DR. AXEL EMIL GIBSON

Beaumont, Calif.

### I

#### THE DISPLACEMENT OF MORAL GRAVITY

OR FOUR THOUSAND years, God had cultivated the heart of Israel through the instrumentality of organic law and during those four thousand years, Israel had responded to this law, in terms of legal virtues and specified affections. Prophets had come, had seen, had conquered—for a season; and still, at the end of the dispensation, the spirit of the law had found no loftier amplification than that suggested in the grim doctrine: An eye for an eye and a tooth for a tooth.

But now the time had ripened for a new departure in consciousness—a new spiritual adventure in the moral life of humanity. Law could raise the tenor of morality no higher. Pentateuch with its law was to be displaced by the Sermon of the Beatitudes with its grace. Virtue had to be amplified by love.

Law can compel a man to abstain from fight, but cannot compel him to work for peace. The highest attainment of law is duty. Conscience itself is a mere sense of duty. For what is conscience but the registration of human conduct sanctioned by the conventional rectitude of the time.

But if life is to be trusted with its own energies, it must be moved, not by sign-boards and directions of conventional expediences, but by internal, self-directing admonitions. Man must

be made to understand that love is life's endless necessity and that unity of human aims and motives alone can save the individual from losing himself in the riddle of his existence.

It is on the strength of recognizing the moral necessity of spiritual unity that love demands its great sacrifice, for in order to bring our fellow creatures to see their duties we have to sacrifice our own conventional rights; and love alone can help us to make this sacrifice.

It is here that law must be helped by love; Moses by Christ; the Pentateuch by the Beatitudes. In this new dispensation morality changes from a passive duty into an active virtue and compulsory law becomes transformed into the free and noble offerings of love.

### II

#### THE "POOR IN SPIRIT" OF THE SERMON ON THE MOUNT

The Sermon on the Mount was given to a people supposed to be able to respond to a higher morality than that of statutory compulsion. The "new dispensation" seems to have reckoned with the individual as a law abiding, morally disposed being. Hence, in place of an elaboration of civic and politic jurisdiction, this Sermon of humanity brings into play the self-imposed obligations of moral good will and service.

In the opening statement of these categories



of the Immortals we read: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven". Who are the "Poor in Spirit"? The unassuming, the modest, the humble, the peaceful, the self-restrained. Those that serve in silence, the givers of the "Widow's mite", the dispensers of compassion, those that give comfort in sorrow and aid in need, that "turn the other cheek"—and withal, when giving themselves in their humanizing virtues, let not their "left hand know what their right doeth".

### III

#### WHY THE PEACEMAKERS ARE CALLED "THE CHILDREN OF GOD"

We all recognize the overwhelming service to humanity brought out by efforts of peace. No lasting advancement of mankind can be sustained which has not its basis in peace. For peace is to the community what health is to the body; and just as health is unattainable as long as the body is in a state of cellular discord and microbial invasion; so peace is impossible among the nations of earth as long as its citizens continue to menace each others' lives through the unbrotherly and unchristian pursuit of greedy and self-seeking interests. Peace alone can keep humanity from degeneracy and dissolution. And it is the child—the child with its serenity and trust in the protective power of its parents—that shall lead the nations of earth into peace.

Peace is the smile of the fatherhood of God upon the child heart of humanity; the caress of angels on the face of faith, the grace of love on the issues of creation. It is the *via felicitata* in this march triumphant of the Kingdom of Heaven.

Hence the peacemaker, whether carrying the branch of olive between the brothers and sisters of his family, or the brothers and sisters of his nation or others' nations, is a true child of God, and to be a child of God in this symbolic sense of words, is to repose in that infinite power which gives faith and grace to life's fleeting ameliorations.

### IV

#### THE MEANING OF THE SIXTH BEATITUDE

"Blessed are the pure in heart, for they shall see God". What are the conditions for faultless ocular vision? The harmonic, unobstructed co-operation of the ocular elements of the eye? The lense must be clear. So with the mind, which is the eye of the soul, and through which the individual obtains his vision of the infinite. Being a medium of spiritual vision, the human mind must free itself from all carnal impurities. If the mind is covered with the dust and cobwebs of superstition, the filth of vice and corruption, or shaken by the convulsions of fear

and passions, its reflective powers must necessarily be unreliable and misleading.

To see God is to see with the clear mind of understanding. It is to see the luminous reality of the world's beauty life in all its eternal manifestation as nature, art and service; which again means to say that without purity of morals, sanctity of method and steadiness of purpose, our mental lense will be blurred and unsteady and the bold efforts of science, reducible to mere guess work and theories.

### V

#### THE DESCENT OF THE BEAUTIFUL

Grace is the finishing touch by which a higher consciousness puts a crowning glory on human endeavor. When the printer, the sculptor, the architect, embodies his noblest conceptions of truth and service in his work, it receives its spiritual baptism in grace. Beauty descends upon it. For it is this spiritual baptism of art that gives to form, its beauty and loveliness. A spontaneous ignition of the soul flames up in the masterpiece as a throbbing response to the skill, endurance and devotion of the artist. From the altar of true art this flame of inspiration will speak in every tongue, to every race and for every age.

But art is not only wrought in paint or in marble, it may be a work in life itself by the purity and nobility of man wrought in worthy living. A "nature's nobleman" is such a masterpiece of art, brought out by ideal living, and, whether radiating from the plebian of a hut or the patrician of a palace, shows its unmistakable presence in every glance or gesture of his personality. The profoundly grand is always the profoundly simple.

Grace has its medium and field of operation in the life of virtue. But while virtue may not always be gracious, grace is always virtuous, for it is only when virtue takes up the mission of love that it becomes a grace. And it is grace that gives to life its inimitable charms, to the birdsong its sweetness, to the flower its beauty, to sacrifice its glory and to service its nobility.

Virtue precedes grace, as the culture of the soil precedes the nurture of the seed. The early Christians were virtuous but not gracious; yet the grace developed with the deeper understanding of the Christian virtues. Grace, on the other hand, had grace but not virtue; representing a culture that gradually must lose its grace of genius because their moral foundation was already crumbling. Grace, to bear flower and fruit, must still be grounded and nurtured by virtue.

In other words, grace is the birthgiving of the ideal in the life of the concrete. Just as the seed in the soil, in fulfilling its conditions for growth bursts into plant and flower, so any labor of man



which fulfills the conditions of its nature will flower in grace. Nothing is truly great, useful or enduring which has not fulfilled its true condition and purpose of living. Any civilization will fail which has its motive in aggrandizement, or its guide in power. Again and again, in the history of civilizations, we find their wrecks on the rocks of selfish ambitions. Morality itself cannot save us, as its laws are manmade, and its mandates based on its own racial experiences which have always proved to be wrong. The grace of love expressed in altruistic service and philanthropic ideals can alone direct with safety, the course of civilization.

## VI

### ARE LAWS DISCOVERIES OR INVENTIONS?

In its deeper sense, the human mind has not yet risen to a plane of consciousness where law can be conceived of as the workings of a supreme, self-sustaining, universal principle. What we have been taught to be law, is mere reminiscence of racial experience, rather than the guiding presence of an immutable and indeterminable reality.

The universe can only be contemplated in the nature of a circle with its center in the infinite and formless, and its circumference in the finite and phenomenal, while between these two demarcations are the ever appearing and disappearing field sections of interposed radii projected by the spasmodic and groping speculations of the human mind in its proud ambitions to know, to conquer, to possess. In other words, these radii register the movement of the "scientific imagination" in its efforts of unfoldment in accord with the dictates of human logic and anticipation—the imaginary framework for the support of our speculations and sustaining energy to which we give the significance and power of universal laws.

It is readily seen that in the course of human culture these so-called "laws" have had their rise and setting in the need of a tangible support for the solution of problems baffling the scientist in his study of evolution. Hence what we define as the law of gravity is, in reality, a mere spatial coincidence of a general attraction between objective tendencies of the elements change into objects, and which ceases to manifest when the new expressions. That Newton himself did not claim universal significance to his discovery, is evident from his statement that he accepted gravity, not as an immutable cosmic law, but as a mere concrete phase of a larger spatial principle—to him unknown but suspected. And in Arthur Schopenhauer's famous treatise: "The World as Will and Imagination", the same thought is brought out, that the laws of our textbooks are mere imaginations of the mind in its

attempt to decipher the fragments of an ultimate reality occasionally flashing up over our horizon of observation.

Every new phenomenon by which science is confronted in its exploration of nature, requires the institution of a new law to explain the phenomenon, and the first move in the scientific program is to invent one. Thus, the astronomer, Ptolemy, invented the law of geocentric movement, which called for the further inventions of movements of cycles and epicycles to explain the embarrassing eclipses of the solar system and bring them to coincide with the previously tabulated data of stellar mathematics. Finally, breaking down under its own weight of constantly increasing accessories, to meet constantly increasing problems, the Ptolemaic theory was displaced by Kepler's heliocentric system, and the epicycles forced out by an assumed ellipticity of the planetary orbits. Lately even this theory has been threatened by epoch-making discoveries in the world-fashioning changes taking place in the atom itself.

## VII

### LAW AND RELATIVITY

Heraclitus was right: everything is moving; Copernicus stumbled on still deeper springs in the world-mechanism where he found everything in a state of pulling; while Einstein gave to the world of science, a new perspective in his famous proposition that everything has its basis in a law of unstable equilibrium which he called relativity.

This relativity theory is the inevitable chaos into which every postulate or theory has to be merged in order to reëmerge into a new and orderly conception of cosmos. By every step of its long circuitous career, not only along scientific, but also moral and literary lines, humanity amplifies upon itself the wise statement of the old sage, that in spite of every attempt of humanity to lose itself in the jungle of theories, we still keep on arriving.

Then, after all, what is the basic meaning of law? The one and only answer is—the Will of God! Law, whether it be physical, mental or moral—organic or inorganic, in religion or geology—are one and all, aspects of God's changeless will and, therefore, until God's Will "be done on earth as it is in Heaven", i. e., until science recognizes the workings of a divine purpose in the movement of the atom, the so-called "natural laws" will remain mere expediencies, to dovetail incompatible phenomena into definite systems. Truth is discovered by identification, not by representation, by feeling or intuition, rather than by speculations and assumptions. At their best, theories merely reflect life, which is as far from an understanding of life itself as the light



of the Moon from the light of the Sun which it reflects. Evolution is dynamic, not meechanic, and its moving levers are supernal principles; not organic laws. No microscope or telescope will ever reveal these principles unless seen in their own light. Evolution is a machine, with its

engines and engineers hidden from view, and only intuition, which is the Will of God, can supply the light which can reveal their presence. In other words, "not my will, but Thy will be done" in the Kingdom of science as in the Kingdom of the soul.

The Truth of yesterday becomes the Illusion of today.

## Peace

By GASPAR BELA DARUVARY



HE YELLOW FIELD with the humble shepherd and sheep, basking in the golden rays of the autumnal Sun. The country road with its distant bridge and willow trees, twining around vales and hills in gentle slumbering. And the stillness of the late-afternoon spreads PEACE over the world and the touch of its sublime wings fills the soul of man with gladness as the ripening fruits fill the air with the fragrance of adoration.

The purple mist over the horizon sits like a tender veil of ethereal substance, which the reddening leaves of the tree reflect back in divine splendour of glorified colorings. And the solemn tranquility that prevails over this early autumn scene—echoes itself in the "still small voice" of the conscience of every man.

The sky is filled up with transcendental beauty of the infinite blue, which the still lake reflects back in celestial joy. From the yonder meadow comes the sweet scent of the drying hay, which delights the heart with enchanting memories. And the fitting songs of the farewelling larks, fill the atmosphere with plaintive melodies; their hearts feel the heavy hour of departure from the gray wheat field.

Every atom in my being pulsates with the teeming myriad of life forces and praises Thee with gratitude, O Universal Consciousness.

All lives, from a speck of dust to the noblest flowers that fragrance glen and garden, give Thee thanks, O Source of all Life—the loving ripener of fruits, yellower of fields and the guider of the migrating birds to the southern clime.

I feel and see Thee in everything, in the thunderous waves of the ocean; in the gentle whispering wind of the autumn eve; in the wondrous splendour of the sunset; in the towering clouds of heaven; in the rushing brooks of the forest; in the beauty of the last rose of summer; in the glimmering atoms of the dust; in the divine smile on a baby's face; in the devotional love of a mother; and in the glorious dawn of the morning that bringeth to every heart the gladness everlasting.

So today, only, can bring realization.

## Life's Lessons

To love is blessed peace. To hate is death.  
Among the many things a man must learn  
Is how to live and love and keep his faith;  
To kill impatience and to be serene.  
When sorrows come, to meet them with a smile,  
And be a Godly man. Should he be pressed  
By heavy cares, he must be firm and strong  
And patient. He must meet them all without  
A fear of loss. Without a doubt of what  
His duty is. And then relief will come  
To him, when he has learned to be content.

—Isabella Ingalese.



# Make Coordination Your Sustained Quest

By WILL LEVINGTON COMFORT



WELL UPON the word *Coördination*. If you were a checker on a board, mysteriously moved about with others from time to time and at last, after ages, you were able, suddenly, to see the two great beings sitting on either side of the table, it might be difficult to convince you that they were not Gods.

If you were in the consciousness of sand-fleas, which is a hopping, hungry sort of consciousness, considerably confined to kelp and stranded clams; if you could not conceive orders of beings larger than sand-fleas, except through the magnetic vibrations of their decay, which, to you, meant the attraction of food, and suddenly your vision opened to perceive the whole sloping strand at low tide and a great meditating company of gulls and plover and tern gathered there for their quiet hour facing the sea; and presently, before your amazed eyes, one of these great creatures leisurely spread wings and lifted into still higher and more lustrous space—would it not be difficult for you to conceive, immediately, that there were any Gods beside or beyond such beings?

If you could look upon your own native powers, the actual potentialities of your Spiritual Being; if you could see Yourself in full action and glory as you have been and *essentially* are and shall be in manifestation again—you would hide your tired eyes from the presence of Yourself, as from God.

I am trying to afford a glimpse of what the Open Consciousness will mean. Also, in these three figures, I seek to impress more memorably the meaning of *Coördination*. Through Silence and Action, we are seeking to coördinate the natural with the essential consciousness, the mind power with the spiritual. More and more, as we go on, you will see that these terms are used exactly. As your way clears through the constant correction of self and loving kindness toward others, the thing called *Coördination* will become your sustained quest; to make the outer life express the Real, more and more to awaken the Immortal Spirit within, which you have long believed to be a part of God Himself, but which is your own Essential Being.

In the earlier letters my terms were more diffused; the terms of my own thinking were so. Steadily, we have been gathering our forces in from the great starry drift of the arts and the philosophies and the sacred writings, for the drive, straight as possible, to Polaris. This, in itself, expresses the idea of *Coördination*.

One becomes simple again. One does not judge for a time; one has no opinions; one does not

use the mind to state what is and what is not; one's mind is becoming still, listening, abandoning, for the present, the great areas of consciousness represented by soul-culture; one becomes a little child. This is a process in the accomplishment of *Coördination*. This is the attitude of mind which is making ready for the Voice of the Silence—of the Master from without.

From this vantage you can see exactly the why and wherefore of every mystical injunction of the Road. You cleanse the body to increase its refinement in order that it may express cumulatively the heightening vibrations as you approach nearer and nearer to Yourself. As your body becomes more lovely through care and control, the powers of your Real Being more and more express through it. Then your mind must come out from its sense of detachment and its infatuation with the little "I" (which is the sand-flea compared to the winged, sun-tipped ones resting on the strand). The mind must surrender itself to the Spirit. Its ways have long been exactly opposite—to *get* instead of to give; to fancy itself a separate thing; that must fight to live and fend off others to breathe. For very long the mind has told you that it was *you*—that it was all. Now, it must dimly realize Yourself before it can be brought, even in its highest moments, to the point of rendering itself back to its Lord. There are many tantrums, many battles, even after these first dim realizations. Such are the toils of the Road.

Perhaps this clears still more what meditation is—the stilling of the mind power, the steadying of the mind power toward the Spirit—as the face of a tired desert traveler is held toward his city, after the first golden flash of its minarets. Focalization—a drive of the mind into the Center; daily, a more steady and sustained offering of itself to the Real, a making straight of the path that the Spirit may come forth. . . . Since the nature of the Spiritual Beings is loveliness itself, it awakens and comes forth as the mind puts on spiritual beauty. The mystical way inspires the mind to loveliness in every expression. . . . As the lover passes, the face of the Beloved appears in the window . . .

This is the eager awakening of the Spirit, as the mind quickens and cleanses and glorifies to renew its primal allegiance. . . . You have seen the beauty looking out of the eyes of those souls kindled in great ministrations. The mind, by rendering itself in Silence and its bestowal of self in Action of loving kindness, has quickened its nature to the point that its highest vibration can reach the lowest sweep of the Spirit. The Two are one that instant—that is *Coördination*.



I started in with these Letters to blurt many things about Regeneration from different angles. Most of these things are true enough; but the way that is safe and the way that is fast, is the daily, hourly correction of one's own faults on the one hand, and the daily, hourly giving of oneself in devotion to the world on the other. This is the tallying of the within with the without which most swiftly and perfectly polarizes the body and the emotions and, finally, the mind, to the one Central Point.

The worldly mind, in its fallen state, is as far as conceivable from the nature of the Spirit. The latter does not coerce the mind; it simply retires deeper and deeper within, until in most beings, it is sunk into the sleep which is called death. Now it is the mind which comes back, the mind which must reverse. In fact, the mind must become decent before the Spirit begins to reassociate. It is as simple as that. Incidentally, the mind is not significant or creative or memorable in any aspect alone. So the mind must deliberately put aside its own ways and study the ways of the Spirit in order to renew that glorious life-lock again. The ways of the Spirit are the ways of bestowal and beauty and loving-kindness. The mind must occupy itself with them, as a wooer with the ways of the Beloved, in order to be worthy of the meeting and the union which is *Coördination*.

This is mystical, but not occult. The mind delighting in arcanums will become somnolent in this sort of clarity. In fact, the mind, still caught in the great astral drift of preparation and culture, will find stuff like this lacking pigment and perfume, but it is getting somewhere for those who drive straight to Polaris.

The more you know—the more you can believe. Fear, doubt, superstition and the like are matters of ignorance, which is lack of unfoldment. As you coördinate the Spiritual nature with the mind, one begins to see more than flesh in faces, more in the movements of men than crooked patterns on the floor. As the mind gives itself to the play of your greater powers, it enters a fellowship with the Spirit, which is of the nature of grace and loveliness and power *essential*.

. . . You awake one morning on an Island with all the past rubbed away. There are twenty-five other beings of your degree on this Island and each carries on his breast a different and most mysterious figure. One is shaped like this—H; another like—O; another—S; another—A, and so on; twenty-six in all, and no duplicates.

Each feels himself complete and detached, secretly conceding that his figure is quite the most unique and attractive, doubtless freighted with deeper and finer potentialities than any

other. You move about together on the Island (but distantly within) each carrying his imperishable mark like a separate birthright. The more you center upon yourself the grayer the sky, the more foreign the faces of others and sinister their symbol, the more drab and squat life generally.

But there is one among you—call him U—who breaks apart unable to breathe in this ghastly haunt of self and separateness. He wanders—trying to remember something—trying to look ahead to some better day; yearning for something beyond, for some *beauty that he cannot yet imagine*. In all these hours of agony—unknowingly—U is doing a very potent and splendid thing. He is forgetting himself. . . . At last a vision came that changed the world. U saw himself and all the others gathered together on a plain. From the mark on each breast, a line went up to a very bright peak. Like the ribbons of a maypole it was, and they all merged into One at the Top.

But that was not all. The thing called an alphabet which was the merging, had a use and a meaning beyond dreams. It was the shining instrument of a great and glorious and mystic thing called a Language, capable of expressing all thought, all wisdom, humor and loveliness, lost so long, as to be forgotten by the Islanders. More than all, U now saw himself and the others differently. Every movement they made together had meaning.

A went with M and I felt a marvelous thrill of meaning as he stood before them at a little distance. M and A went with N, W and E moved apart and saw strange loveliness in each other's eyes. The ways and movements were endlessly wonderful, possibilities infinite, on and on, each with the other, each with each of the others in endless variety and beauty, not one possibly taking any value from the other for his relations to one, the ends are for your contemplation.

And the world is full of glad tidings. Though the Greed Reptile is up and warmed and fed as never before (for war has gorged the gluttons everywhere), his Big Hunters are also abroad. . . . Up out of the violence even, there is the thunder of invincible wings. . . . Leibnecht and Luxembourg, martyred in the streets, martyred for men—their Spirits flashing up like clean blades from rusted scabbards; and the nations are divided, each divided part calling unto its own in the other nations; and Labor is looking up, clean-eyed at last, not through the reddened rims of murder, but with laughing power; and Russia, on the Cross for the rest of us, smiles wearily because at last we are beginning to penetrate the lies about her—only dimly so far, but beginning to understand.

Tomorrow is also Illusion.



# The Enigma

By JOHN H. DEQUER



WHILE IN THIS jar-like device, I noticed that its bottom was padded with a felt material. I then noted that my wrists were encircled with aluminum bracelets, to which insulated wires attached. These wires ran through fibre squares in the walls of my glass cage, and connected with a series of dials and vacuum tubes on a shelf outside. Two or three of my investigators were watching these instruments and waving their clawlike business organs at one another, as they pulled switches and levers which caused fluids to rise and fall in tubes, and indicators to move over dial faces. With each of these operations there occurred a corresponding change in my feelings. These changes were, at times, so violent that I felt sure they would kill me. Then, again, they were hardly perceptible. Instinctively I seemed to realize that they were trying to make the right kind of atmosphere for my particular type of organism and to maintain the right pressure. Both these factors, you know, are essential to physical survival.

"After an hour or two of constant experimentation they opened a glass door and two of them entered, what seemed to be, an ante-chamber to the bell jar-like cabin in which I was enclosed. Through the glass I watched them don, what are, perhaps, best called gas masks, after which they closed the door behind them and proceeded to exchange signs with their fellows at the dials. In a little while they received a signal and opening the glass door that separated me from them, they stepped, or rather crept, as I may term it, into my presence. Grotesque as they were, I could see they were not vicious, and I soon discovered their intelligence was of a superior order to that of the men who had recently been my inquisitors. They examined me physically very much as our doctors do, all the while making signs to those outside.

"With each of their signals, the outside ones pulled switches and turned knobs, producing crackling noises with flashes of light and other electrical manifestations. I saw at the top of the jar what, probably, was a battery of X-Ray tubes, the rays of which were deflected in such a way that I could see my picture on a screen with all my internal machinery in sight. They watched my heart beat and observed the circulation of my blood, which was probably the only thing in which we were in any way similar."

"How was this accomplished?" I interrupted.

"That I do not know in detail", he answered.

"If I did, it might be possible to patent my lunacy. The nearest I can come to explaining it, is, that it was done by means of some sort of

X-Rays shot from the vacuum tubes overhead. These rays passed through me to a mirror and then to a fluorescent screen below the table. From there, they were again deflected to a calcium screen on the wall of the building, which housed the instruments of my confinement. Fluorescent screens and ultraviolet light played a great part in this work but just how it was all brought about is more than I can say, but let me tell you, gentlemen, when it comes to electricity, radio-activity and cosmic radiation, these weird creatures in our brother world have us beaten a thousand ways. In the fluoroscopic pictures they threw on the screens, they reproduce the actual colors through which their rays pass and they can magnify these images at will, so that a blood corpuscle looks like a baseball and a multi-polar neuron like a buck berry bush for size".

He again paused a moment, as if to gather his thoughts and then went on: "After they watched the picture of my inwards for sometime, they laid me upon the table and withdrew a small amount of blood from my veins. Next, they took a sample of my saliva and departed. In a little while the daylight faded into the wondrous night. My strange captors skipped about like monster grasshoppers, often bounding twenty feet at a leap or whizzing away in little helicopters, which, due to the small gravitational pull on that planet, seemed to be entirely successful.

"But, before darkness became complete, the same gnomes once more entered the ante-chamber, put on their masks, and, after going through similar formalities as on their previous visit, entered my compartment with a bowl containing a soft mixture not unlike mush. I tasted and found that the stuff was too sweet to be palatable, but being hungry, I ate it. Later, I learned that it was some carbohydrate compound which they had prepared to coincide with what they considered to be the requirements of my chemistry. Meanwhile, I tried to make them understand my wants by pantomime but my actions seemed to mean about as much to them as their's did to me.

"We were products of different worlds; the most hopeless strangers imaginable. They were really desirous of helping me, a thing which would have been impossible, had not their knowledge of biology and chemistry been more than marvelous. When I had eaten, they left me for the night.

"During the night I rested on a bed of cloth-like material; evidently, not a product of plant life but some synthetic compound of rare beauty. Its texture was rich but not exactly pleasant to



the touch. It was too glossy and slick for comfort. Later I discovered that these creatures do not use bed clothing at all, but sleep in beds of slightly moistened earth. They gave me this cloth-like mattress, because they conceived, from the texture of my skin, that something like it would be essential to my comfort.

"I was in almost pitch darkness, but, due to a small excess of oxygen in the air they had provided and the natural strain of my uncanny situation, the arms of Morpheus failed to encompass me. I remained awake, so that when the sun again put in his appearance, I was the possessor of a good sized headache and monstrous fear for the future.

"Shortly after daylight, my visitors once more entered the room and seemed to understand that I was suffering, for they began to make signs to the parties outside and they re-adjusted the valves. Then the air improved and my headache disappeared. I inferred, from the oscillations of the needle on a dial which one of my visitors held in his claw (I know of no more dignified name to give it, for it was nothing like our hands, although in no sense less efficient), that the magnetic field was being intensified about me. I learned later that they know the relation between magnetism and organized life and are able to use it with wonderful dexterity in the preservation of life.

"They now proceeded to take by blood pressure with an instrument very similar to the ones our terrestrial 'tissue smiths' (doctors) use for that purpose. While they were at work I noticed the pulse in the limb of the creature who was feeding me. It was almost double the speed of mine, and I subsequently learned that this was because that world, being only one-half the size of the terrestrial orb, has a magnetic field correspondingly weaker and it is, therefore, necessary for Nature to speed up the blood in order that it may cut enough magnetic lines of force for vital requirements.

"They now fitted me with a suit in which the wires were so arranged as to generate magnetic fields of force about my body. Then they put a sort of helmet on my head like our deep sea divers wear. To this they attached a couple of small oxygen tanks, which supplied me with air. The suit fitted me so snugly that when they pumped air between the linings, I became conscious of a certain degree of pressure evenly distributed upon the body. The atmospheric pressure being too low on that globe to sustain human flesh, they had to supplement it by artificial pressure.

"With these things adjusted, they opened the doors and led me out of my glass house, with the

result that I felt as one does, when, for the first time, he scales a high mountain. You see, the barometric pressure there at the lowest level is less than three pounds to the square inch, if my calculations are correct, an attenuation of atmosphere which we could not endure unprotected.

"The sensation I experienced when I began to move on the surface of a planet with just about one-half the gravitational power of the earth and less than half the atmospheric resistance, is something difficult to describe. Enough to say that I was able to jump sixteen to twenty feet with about the same exertion that is required to jump from three to five feet here. If I were to say that it felt as though I were walking on air, probably I would describe the sensation best. I gamboled about a few times, watching for an expression of humor, or interest on, what I conceived to be, the faces of the creatures in whose paws I found myself, but this proved to be a fruitless task. I later discovered I had been watching the wrong part of anatomy for emotional expression. They register all feeling in the dilation and contraction of a great multiple eye. This is wondrously expressive when you once learn to read and understand the feelings which cause it to dilate and contract, or, to increase or diminish in lustre.

"I tried to tell them what the various things I saw were called in my language, but my jargon was Greek to them—as were the sounds they made among themselves to me. It seemed that the sounds they made were very shrill, but this was a mistake, for the converse was really true. Sounds on that world are inaudible, because of the lightness of the atmosphere. My trouble was that the helmet I was forced to wear had amplifying diaphragms directly in front of my ears. These intensified all sounds, until they thundered in my ears.

"I would like to go into the details of what I saw during my stay in that world, but we have not the time. Let it be enough if I tell you something of how we bridged the mental and language chasm between us.

"It was on the fourth day when they were taking me about, that a workable idea occurred to me. I saw a piece of chalk and with it I began to draw pictures upon a wall, meanwhile repeating the words and writing the names. This interested them. They were as eager to cross the chasm as I and in less than six months we understood each other perfectly. I then took up the study of their history, art and science, in the hope of communicating these to my mother planet, should an opportunity present itself."

*(to be continued)*

When Truth dawns in your soul, you owe no man  
ought for it



# Her Borrowed Body

By RICHARD INGALESE

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Author of "The History and Power of Mind", "Fragments of Truth", "The Greater Mysteries", Etc., Etc.

**I**T WAS ABOUT six o'clock in the afternoon of a very busy day. All the employees had gone home, leaving me to the final revision of my brief, which I was to use in an important case on the following morning. I was about to lay the papers on my desk when I was startled by the inquiry:

"Richard Lattimer, do you still believe that the dead return to earth"?

For a moment my heart stood still—then missed a beat, and to compensate, started at a furious rate. It was not so much the purport of the question as the sound of a human voice which astonished me, for I thought the outer door of the office was locked and that I was alone. Looking up I saw a woman, whose age, I should judge, was about thirty. She was of medium height, well formed, with large, clear, brown, inquiring eyes and brown hair. She was dressed in light mourning, and, as far as I could remember, I had never seen her before—though her eyes were reminiscent. Rising, I looked at her searchingly as I said:

"May I ask whom I have the honor to address and why you are here"?

"Answering your last question first, I am here for the same reason that all your other clients come to you—for help. And I am Katherine Goodrich".

"Katherine Goodrich", I exclaimed, "impossible, she died almost a year ago".

A queer smile flitted across the face of my fair visitor as she jested:

"Impossible, but still true".

I now felt confident that I had a mad woman on my hands, and, it being after office hours, did not lessen my discomfiture. She seemed to either divine my thoughts or read my face as she resumed:

"Neither of us are mad, Mr. Lattimer. I am Katherine Goodrich, erstwhile school teacher—your former client, fellow student of the occult and a friend".

Little electric currents began to run up and down my spine, for the conversation was uncanny but almost convincing.

"Madam! You at least speak half truths".

"Richard Lattimer, I speak the whole truth. Let me convince you by recalling matters known to both of us. I met you six years ago at a seance when you and I were investigating psychism. As we left the house, we entered into a

discussion as to the genuineness of the phenomena just witnessed. You introduced yourself by giving me your business card, apologizing for not having a visiting card with you. Shortly after that, my mother died, leaving me an estate of \$10,000.00 which you, as my attorney, settled for me. We became friends and studied together, first, Oriental, and later Occidental Occultism. One year ago I was taken ill with the influenza and, after a short illness died from double pneumonia. You drew my will and are now the executor of my estate. On my death bed I gave you my note books, containing the cream of my occult studies. You asked me, if possible, to come back to earth. After the cremation of my body, I tried repeatedly but in vain, to get in touch with you independently but it was, finally, only through Madam Vita that I succeeded in getting a message to you—and that one you naturally viewed with suspicion. Do you believe me now when I say that I am Katherine Goodrich"?

I was non-plussed, for all the woman said was true. I tried, surreptitiously, to pinch my leg to see if I were awake. But her all-seeing brown eyes caught me in the act. She laughed at my effort and mental state and handed me a pin, saying, "Try this". That somewhat nettled, but reassured me, and my complex emotions seemed to add to the lady's amusement.

"But what do you wish, Miss—er—er—"

"Goodrich, for the present", she interrupted.

"Well, I first want you to take me to dinner, where we used to dine, and—"

"But ghosts don't eat".

"I'm not a ghost—see"? and she placed her delicate, warm hand of flesh on mine.

That one touch of pleasing reality saved me from passing into a hysterical or a comatose state.

"I suggested dinner", she continued, "both because I am hungry and because I want you to come back to your normal state of mind in order to help me solve my problems—for you are still my legal adviser, you remember, and, I hope, my friend".

I put away my papers and accompanied my erratic visitor. We started for the restaurant where Miss Goodrich and I formerly had dined together. The cool air in the street, the brisk walk and the usual meaningless talk soon restored my composure. It was not long before we reached the subway and were then quickly carried to Times Square. After leaving the station,



I purposely turned in the opposite direction from the one I should have taken, only to be reminded by my companion:

"This isn't right. Aren't we going to our old restaurant"?

"Any where you say, lead and I will follow", I replied nonchalantly, for I was beginning to enjoy the adventure and desired to probe more deeply into the incredible statements she had made regarding her identity. Taking my arm, she gently directed our course. Several times I made false moves to go toward other restaurants, but, with an amused smile each time, she quietly controlled our movement in the direction she desired.

Soon we reached the restaurant where I had spent many happy hours with Katherine Goodrich before she died. As we entered the door, my companion dropped my arm and preceded me to the table at which we had always sat. Without hesitating a moment, or without even looking at me, she took the old seat that Katherine had always occupied. Then, smiling into my face as I seated myself opposite her, she quietly observed:

"This seems like old times".

After giving my order for dinner I turned to my companion and said: "Your manner, your eyes and your memory are very convincing but I will ask one more test. Did we have any conversation just prior to your death and if so what was it"?

"Well, Mr. Lawyer, since I'm on the witness stand I suppose I must answer". Then growing serious, she continued:

"If it had been a thousand years ago, instead of one, I could never forget those last moments with you before I passed away. A darkness seemed settling around me and my breath grew shorter and feebler. I called, 'Richard, I am going—slipping from my body', and you, in tones of agonized love replied: 'Don't leave me, Katherine—my love—my love'.

"It was the first and only time we had ever revealed our hearts. You took me in your arms and darkness settled upon me".

There was a big lump in my throat and a mist before my eyes as I again lived over those moments. Finally, looking into my companion's eyes, I saw, once more, the liquid gold which used to play within their deep brown depths and no longer was I unconvinced. Taking her hand, I entreated her to tell me how the miracle of her return had come to pass. She smilingly released her hand as she responded:

"Now you have made it easier for me to tell my story. The next thing I remember, after I was dead, was slowly waking out of a sleep. I seemed to be resting on billows of blue. These commenced to fade away, and gradually I became conscious of a chapel. Looking down, I saw

my body in the casket. The minister commenced his tedious service. My friends were all present, but I was only interested in you, Richard.

"My body was placed in the furnace and in a little while the magnetic cord which connected me to it was severed and I was free. I followed you home and tried to comfort you. Then came six months of wonderful investigations and amusing experiences, which I will tell you about some other time.

"Do you remember my telling you of my chum the last year I was at the Normal School? I introduced you to her three years ago".

"You mean Mary Demming, the southern girl"?

"Yes. Well, about six months ago I felt impelled to look Mary up and went to Portsmouth, Virginia, where she had lived. I found her very ill with the 'flu'. It seemed her husband had passed away with that disease about the same time I did. With his passing went all of Mary's interest in life except her love for her brother and child—they, alone, kept her alive, for her heart was with her husband—"

I interrupted to ask: "Was he not with her to comfort her during her illness"?

"No. He was not very strong, and he knew nothing about Occultism. His body was buried, not burned, so he was magnetically tied to it and could not get away without help, or until the body disintegrated. But to resume. The night I arrived, Mary was more out than in her body—more dead than alive. She recognized me, as so many other persons, near death, see and know their disembodied friends. I urged her to fight for her life as she had so much to live for; but she told me that she had more to die for—her husband. I said it was a shame to waste a splendid body and such opportunities—for her marriage had made her independent financially.

"Suddenly she said, 'Katherine I will let you have my body if you promise to bring up my daughter Mary as I would do'. I thought for a few moments and then replied: 'I will borrow your body if you can get free from it. If you want it again you may have it back in six months. If you don't want it within that time I will keep it and bring up Mary'.

"It seemed that she had continued her studies of the Occult and had learned that by going away from the body and keeping away, an ego could snap the magnetic cord which holds it. This she explained to me and then slipped out and I slipped into this body".

My face must have expressed complex emotions, for she suddenly stopped telling her story, looked quizzically at me and then laughed.

"What's the matter, Richard, is this too much for your credulity"?

"No", I replied, "But it is one thing to theo-



rize about artificial incarnations and quite another to contact one”.

“Aren’t you glad that I came? There were two reasons why I desired to come back. One to be with you, the other to have the opportunity to live my life over again—more wisely than before”.

“Of course I am glad, more glad than I can tell—until I get better acquainted with you in this new dress—body I mean. But resume your wierd story”.

“Well! When I say I slipped into this body I may be exaggerating. The better expression would be, I wriggled in. You see, I was not accustomed to trying on bodies and this ready-made outfit was not an exact fit. But I got in and made a fight for life. The body was pretty nearly dead, but I willed it to live and it did live.

“The doctor was conscious of a change and redoubled his efforts. The nurses were inspired to help me and soon there was a decided turn for the better—better physically, I mean, for there were problems which began to arise and grow with my strength.

“You see I had neglected to study Mary’s environment and, jumping so suddenly into this new life, I was illy prepared to carry out the part I had assumed. What did you say”?

“Nothing”, I replied.

“Oh, you only thought, ‘just like a woman’. I suppose if I had been a lawyer I would have collected and sorted my evidence—studied the case and had the matter fully in hand. But, being merely a woman, I impulsively jumped in and got all the joys and sorrows which the experience could afford. Let’s see, where was I”?

“In the body—in bed, and I should say in bad for your new rôle, but convalescing physically”.

“Oh, well, as I got better I commenced to plan my future. In those weary hours of waiting for strength and health I had plenty of time to think. Of course, my first desire was to come to you, but I saw that it could not be done because I had only borrowed Mary’s body and she had six months in which to redeem it. Don’t you see, dear, how awkward it would have been if I had come and we had been married and Mary had asked for her body again”?

I had to smile at this very human and feminine touch, but at the same time realized, with a clutch at my heart, what a fearful thing it would have been to have found Katherine only to lose her after so short a time. So I nodded and she continued:

“Of course, there were little complications which arose and had to be met with tact. I found out the doctor’s name from the label on the medicine bottle; the nurse’s name from the doctor’s conversation; the servants’ names from talking with the nurses. Mary had written me

about her husband John, her little daughter Mary and her brother Bill, and so I was fortified in regard to the history of the immediate family. Bill was away on business and that was a test deferred. But little Mary was in the house and the day the doctor told me he had a pleasant surprise for me and then led her into my room, was, as he said, a surprise and, I may add, a shock.

“As a teacher in the public school, in my former body, I had learned much of children. I knew that very little escaped their keen eyes and ears, though we discredit them in this respect, and I was more fearful of the child than of anyone else, unless it was of you, dear; for I was afraid that she would, and you would not, find me out.

“Well, she came to the bed and kissed me tenderly, then, cautioned by the doctor, sat quietly—quietly for a child—by my bed. It was my move and I thought it safer to deal in personal matters and so I asked:

“‘Dearie, did you miss mother all this time’?”

“She looked at me with her large, wondering eyes, nodded affirmatively and replied: ‘Mama, why do you call me “dearie” instead of Mame, and why do you say “mother”?’

“I saw that I had gotten off on my left foot and started afresh by asking her to tell me all that had happened since I was taken ill. Richard, I never concentrated on any conversation more fully than I did on that one—to get the child’s viewpoint and expressions. Fortunately the interview was brief.

“That afternoon I asked the doctor to let me see the child’s nurse and by tactful questions got much helpful information. Richard, you may deceive adults but you can’t deceive a bright child, especially your own; you may think you can but, if you do, you are the only one deceived. That is one reason so many children cannot obey the Fifth Commandment—they know their parents.

“When I was better, after my first interview with Mary, and we were alone together, I caught her gazing wistfully at me. Drawing her to my side, I questioned her:

“‘Mame, why do you look at mama in that way’?” After a few thoughtful moments she replied: ‘Cause’.

“‘Because what, dear’?”

“‘Because you’re different since you were sick’.

“‘Different in what way, Mame’?”

“‘I don’t know; you don’t talk just the same and you look at me funny—and—and you don’t feel the same’.

“I tried to reassure her, telling her that a great illness makes a big difference in one. At the same time I hoped that she would readjust to my vibrations and gradually forget those of her dear mother. But I believe that, to this day,



the child is not convinced as to my identity, though she is devoted to me and I to her, for, Richard, I have tried hard to be a good mother to her."

"I do not doubt that for a moment, Katherine", I volunteered, for I believed in my heart that she would make a most wonderful mother. Thus encouraged she resumed.

"The first day I was down stairs to luncheon, suddenly I heard a stealthy footfall behind my chair, and, turning my head to see who it was, I was shocked by a hearty kiss on my lips. Naturally, I was indignant and rising and drawing myself to my full height, I exploded:

"How dare you, Sir'!

"Picture me as I heard this response:

"Why, Sis, what's the matter'?

"I was not quick enough to turn my dramatic pose into a mock dramatic one, and resorted to the old thread-bare one of 'Oh, you startled me so', adding, 'remember, Bill, I have been very ill'.

"He wanted to surprise me—and he did. Bill was good company; fortunately, not over sensitive nor observant and very fond of listening to his own voice at conversational pitch. Adroitly as I could, I managed to inform myself of my domestic and social duties. These I attempted to carry out as well as I could. I was conscious from time to time that I made many errors, not serious enough for any one of them to cause trouble, but, in the aggregate, provoking enough to cause comment. This was particularly true as I mingled more with Mary's former friends. Poor Mary lost, through me, her reputation as a vivacious and brilliant conversationalist, for I said little but listened and observed much. People thought me dull and tiresome—except of course, those who desired a sympathetic listener, as you are now.

"Richard, am I tiring you, dear? Remember this is the first good chance I have had to talk freely since I came back to earth."

I was deeply interested in her adventure; not only from a psychological viewpoint but because I could recognize Katherine in many of her little mannerisms, especially of speech, that had formerly endeared her to me. The past seemed bridged, as she talked on—the illusion complete—except for the strange beautiful face before me—and that, at times, seemed almost to yield to the memory of her former features, under the magic of her voice and eyes.

I hastily assured her that, if I were to advise her intelligently, I must have all the facts before me and so she renewed her story.

"The hardest problem I had to solve was the matter of Colonel Anderson. That was a test of my heart, my brains and my loyalty to Mary. It was a complicated thing and hard to explain.

"First, one day Bill came to me and said that

he hoped I would be as nice as I could to Cousin Edward, who had just returned from the North. Now, I had no idea who Cousin Edward was, nor why I should not be nice to him. Bill's very request carried with it a hint of former complications and future trouble. I had to feel my way carefully and asked:

"Why nicer now than usual'? And then, to my infinite relief, Bill chattered on:

"Well, Sis, you know Edward always loved you. Of course, after you married John he just had to break off. But now—don't you see—he can—he wants to be—to be friendly, you know. And now that I am in business with him—if you are, well, nice to him, he can push me right up to the front in the corporation. Sis, I won't ask you to marry him—for my sake—but if you don't want to marry him, at least, be nice to him. He's a good fellow, even if he does seem hard at times—that's due to his business training—and then, bachelors are always set in their ways—and it's your fault that he's not married, you know'.

"I assured Bill that I would do what I could, consistently, to further his interests and he went away satisfied.

"The next evening Cousin Edward called. He was a handsome, well built man of about thirty-six with his dark hair just beginning to turn grey and with a decided grey cast to his short cropped mustache, which revealed rather than concealed a strong, willful mouth with a touch of cruelty in the slight curves of the lips. His grey eyes were large, cold and piercing. One instinctively knew that he was a leader of men and I felt that he could also see beneath the surface and read the human heart and that was very disconcerting to me.

"He came forward and taking my hand, bent down and pressed it to his lips. Then he looked me full in the face; his eyes were fastened on mine and his consciousness seemed to go deep and ever deeper into my being, until I felt that he had looked into my very soul. I was not surprised, therefore, when I saw a puzzled look envelope his face. We chatted aimlessly for a time, but his searching looks of inquiry began to be followed by polite but searching questions concerning the past and future. I began to feel helpless and was entrapped into one blunder after another—all of which I could see he carefully noted. I dared not excuse myself and retire for that was to admit defeat, and so I dropped more and more into mono-syllables. This drew him to subjects less personal and I began to recover my composure. He did not fail to note this also, and I saw that again, he had studied me from an unexpected angle.

"Oh, Richard, dear, it was a case of vivisection and I was the victim. Of course, I hadn't done anything wrong, and Mary and I had a right to



make any arrangement we wished about our body. But I felt that it was a confidential matter between Mary and me. I couldn't explain my position to the family, for no one would have believed me. Finally, in desperation, I hinted to Edward that my memory was not very good, since my illness, and he drawled:

"I have noticed that, Cousin Mary. In fact, you seem changed in many respects—not the same person that you were. My object in calling was, primarily, to pay my respects and in a secondary way to ask about your decision in the Anderson matter'.

"Then I was at sea. I felt that I must have a talk with Bill before I dared to discuss anything further with Edward. I said I was tired and would defer that matter until he called again. He took the hint bowed and retired—this time without kissing my hand. I felt that he had undergone a partial disillusionment in regard to marriage, and while it was not flattering to me it was certainly a relief—Mary always was a charming personality'.

As Katherine said this there was a wistful look in her eyes and I could not refrain from saying: "My dear Katherine, Mary was rather a pleasant girl, but I could not see anything really fascinating in her. She might have pleased a certain type of mind but for charming personality she could not be compared to my Katherine". My companion looked her thanks for my confession and resumed:

"Before I went to bed that night I had wormed out of Bill the story of Colonel Anderson. It seemed that the Andersons and the Demmings—you remember Mary married John Demming—had been intimate friends for three generations. The Colonel had gone to John's assistance in a very trying ordeal, though it jeopardized his fortune, and, by reason of that, John pulled through successfully. Later, the Andersons had bought up a large water frontage and had embarked in the canning business. A trust was formed and Colonel Anderson was asked to put his plant into the combination, but refused. The trust erected a cannery near him and tried to drive him out of business. He was a good business man and a good fighter but the battle was unequal. To meet competition he had to install more modern machinery and was compelled to borrow \$100,000 from the bank. The trust bought a controlling interest in the bank and refused to renew the Colonel's notes. John Demming, hearing of this, converted half of his property into cash and took up the notes, then he died. After John's death Colonel Anderson offered to sell out at a great loss to reimburse Mary. She refused to permit him to make this sacrifice. But the Colonel was making no money, merely preventing the trust from operating successfully. I knew that the trust could hold out

longer than he could. Then came the disquieting information that Cousin Edward was the sole representative of the trust and Bill had been made one of his assistants.

"All was plain to me. It was planned that Edward was to marry me because of his old love and that, through me, the Colonel could be crushed. Failing to marry me, Bill's future depended upon my collecting the Colonel's notes", and turning to me, Katherine asked: "Now, Richard wasn't that a nice mess to step into, just coming back to earth"?

I could see the complications from many angles, and my heart went out to Katherine as I replied:

"Poor girl, you certainly had to pay a big rental for your body. What did you do"?

"Well, I went to bed, but not to sleep. All night long I wondered what was the best thing to do—the right thing. If I kept the body I had to support Mary and myself and educate the child properly. To lose \$100,000 was not a pleasant thing to contemplate, merely because of the chivalry of John and the Colonel towards each other. Besides, I had a man, very distinctly in view, to whom I wished to bring a good dowry", and once more I saw that wonderful light playing in Katherine's luminous eyes, but, urged by me she hurried on with her narrative:

"Toward morning I arrived at this solution. For John's sake, Mary had refused to permit the Colonel to make any sacrifices. I had merely borrowed Mary's body and she had two months more in which to redeem it. Therefore, I thought it would not be playing fair if I made any substantial change in Mary's financial affairs or plans before the end of the six months. I told Bill at breakfast that I couldn't see any reason for Cousin Edward discussing the Anderson matter with me for I proposed to leave everything as it was for the present.

"That afternoon my lawyer called and told me that he was preparing to close up John's estate and that some determination had to be made of the Anderson notes, on account of income taxes, government taxes, inheritance taxes and heaven knows what else. All I knew was that he was trying to put the pressure on me. I declined to do anything. In a burst of inspiration, Richard, I remembered you had said it would take a year to close mother's estate, and so I told the attorney that I would let him know my decision in John's estate, when the year should be up. He argued and argued to show me how I would lose at least half of my fortune unless I could realize on the notes immediately.

"Drawing him out, I found that he thought he might be able to dispose of them to a client, which turned out to be the trust. I laughed him out of countenance and he left with no very kindly feeling toward me.



"The next night at dinner, Bill was very solicitous about my health. His questions took a very peculiar turn and I was puzzled by them for a time. But dear old Bill is not very deep, and a little clever questioning elicited from him the suggestion that I should turn over my business affairs to him, particularly the administration of John's estate, since my illness had effected my memory. I told Bill that I would think the matter over and let him know in a few days.

"I saw clearly the cunning hand of Cousin Edward in the move and didn't know to what steps he might resort in order to carry out his plans against his business rival, Anderson. I also saw the possibility that he might bring about my confinement in an insane asylum—I had read of such things having been done. The thought almost turned me into an icicle. I knew that I could never forgive myself if I permitted poor Mary's body to be confined in an asylum. How cruel it would be to have to come back only to be a prisoner. Then, too, I was not without sympathy for myself. If Mary did not wish for her body what earthly use could I make of it in an insane asylum? Why, Richard, the thought was enough to drive me to the very institution I sought to escape.

"I sent for the doctor and told him that since my illness I had forgotten certain names and trivial incidents. I further disclosed to him frankly that these lapses might be used against me in order to ruin Colonel Anderson. The doctor, it seemed, was a friend of the Colonel's, and, kindly urged by him, I told him of Cousin Edward's moves to make a cat's paw of me. The good old doctor sat and thought for a while and then said:

"'We will forestall them. Tomorrow I will bring four of the leading physicians of the city to make an examination of you, and we will make our report in writing. I know what it will be, my dear, so you need not be nervous. By having this report no action could ever be taken against you, without exposing the officers of the trust to public contempt'. I must confess, however, that I felt very nervous during that consultation and examination and until I had the report of the physicians in my hand. Then—"

I interrupted Katherine at this juncture to find out the nature of the report, being interested in it from a medico-legal viewpoint. She smiled at my methodical mental process and exclaimed:

"As well as I can remember, it was to the effect that I was suffering from a very light case of auditory aphasia, due to lesions of the posterior part of the speech area, and, dear Richard, the accuracy of those learned men is confirmed this evening by the complete abolition of all my auditory speech memories, for you see how inhibited have been my utterances". Even I had

to explode with laughter at this satirical retort, and it was some moments before we regained our composure. I decided not to needlessly interrupt again and Katherine continued:

"I told Bill of the consultation and report emphasizing the presence of five physicians without naming them, for, in that way I knew I would but add to Edward's confusion, in case he should still desire to have me examined for sanity. And so poor Bill was thus deprived of the privilege of being the business manager for his newly incarnated sister.

"Of course time was rapidly passing during the events I have narrated and I began to feel the approach of the crisis in my adventure—the end of the six months in which Mary could require from me the borrowed body. It seemed during the last week of the allotted time that I could feel her presence. I thought that she was getting impatient for her body. I could not say I saw her but I felt her. I was conscious that some one was near especially when I was alone. I found myself suddenly looking over my shoulder as though I expected to find some one standing by me. Even when reading, I would look up from my book startled, thinking some one was in front of my chair and looking down at me.

"Then, occasionally I would feel a cool current of air while nothing in the room stirred and the windows were even shut. So, I commenced to talk aloud to the unseen presence and told it all I had done since I took the body.

"I had studied little Mary's temperament and mental qualifications and, based on my past experience as a teacher, in my former body, I had mapped out an educational plan for Mary which I felt certain would develop all that was best in her. Little Mary and I had talked the matter over and, with her cooperation, we began to carry out my theories. If there were any commendations for my efforts, I failed to receive them from my excarinated friend, and so the week of anxiety approached its close.

"Then a very funny thing happened in my own mentality. I found myself dreading the critical night. I felt rebellious at the possibility of having to give up the body—even if it was borrowed. All the selfishness in my nature commenced to assert itself and there arose in me a good Katherine and a bad one. I knew it would not be honest in me to refuse to return the body, but, oh, how I desired to keep it.

"I began to love life, even as I did on that memorable day that I died, when I heard from your lips, dear Richard, for the first time, the words of love I had longed to hear.

"Analyzing myself, I saw that all these selfish thoughts proceeded from my lower nature and were prompted by the animal desire within me for eternal, objective existence. Then came the war between will and desire. I made up my



mind to do the right thing no matter what it cost. But our worserselves are not so easily conquered.

"I tried to occupy my mind by writing out the history of my artificial incarnation, with the direction to Mary to forward it to you, Richard, in case the body was taken from me. I wanted you to know how hard I had tried to come back to you—how that death never destroys real love.

"The night before the last day I couldn't sleep. The animal in me kept declaring, 'If you do not sleep the body cannot be taken'. I did everything in my power to go to sleep, from counting sheep, to deep abdominal breathing, and I know something how the condemned criminal feels the night before his execution.

"But I made up my mind to play the game fairly—went to the doctor, told him that I had not been resting well and asked for enough opiates for three nights. He was kind and granted my request. Early that night I took some of the tablets, but so great was my excitement that they had no apparent effect. Then I took the second lot and these began to bring a drowsy feeling but did not accomplish my purpose. So then I took the third dose and passed into oblivion, as far as the earth was concerned.

"But, as I became conscious, shortly, on the subjective side of life, I found Mary and her husband standing beside me. She told me she had been watching me, especially during the week just passed, and that she approved of all I had done. She wanted to remain with her hus-

band, John, and felt that little Mary's future was as safe in my hands as in hers. She begged me, therefore, to keep the body and live the life I had planned. Then, she and John passed from my vision and I knew nothing more until I awoke on the afternoon of the following day.

"Colonel Anderson telephoned me that, on account of the war, the government had taken over both his plant and that of the trust and had suggested that, for patriotic purposes, they should be combined as one. He had consented to this, as a duty, and was now in a position to either return me the money or give me trust stock for the notes. I promised to let him know in a week.

"Cousin Edward called and said that time always brought to him everything that he wanted—except me, and asked if he could still wait and hope. I told him he could never be nearer than a cousin to me. He replied:

"'I know how to wait'.

"Now, Richard, dear, I believe that man will have his way, in time, if I continue to live in the South. I told you I had come to you for advice—what shall I do'?"

My answer was: "Let us go and wire the Colonel that you prefer the cash so as to make some Northern investments. And then—come and live in the North—as my wife".

As we arose to leave the restaurant Katherine remarked: "Richard, I always did think you were a good counselor".

The name-plate is fast disappearing

## Continuity

HE Lives

In the pale green spray of sunlit brine;  
In the tendrils of a jungle vine.

HE Lives

In the silver sheen of a mountain lake;  
In the sublime force of a great earthquake.

HE Lives

In lofty volcano's lava and light;  
In moon and stars of a summer's night.

HE Lives

In fern and leaf of dell and den;  
In joy, in grief of the children of men.

HE Lives

In Heart and Mind of you and me;  
In the Here and Now—Eternally.

—Frances Forrester Brown.



## NEW BOOKS

"HEALTH ON TWO PLANES" by Dr. Axel Emil Gibson, Beaumont, California. Paper, twenty-five cents.

Those who believe in the caloric theory of dietetics as the last word in human nutrition, should read Dr. Gibson's booklet "Health on Two Planes" advertised on cover page, and learn that calories used *ad libitum ad infinitum*, may be very destructive, and any system of dieting not taking into consideration the reactions arising in the stomach due to wrong caloric combinations and their correspondences on the mental and moral planes, should be looked on askance.

Those who are really desirous of learning how to eat properly for the health's sake, will do well to get Dr. Gibson's book.

"ASTROLOGY AND HEALTH", Richard Ingalese. Press of J. F. Rowney. Paper, 25 cents.

Here is a booklet that contains much food for thought. Mr. Ingalese shows how the ancient and honorable science of Astrology has fought its way through the ages, against the hatred and superstition of the church and how it has always been the basis of medicine, until about the beginning of the nineteenth century. The author also calls attention to the fact that greater epidemics may visit the world and the ending of the armistice bring a more terrible war than the recent holocaust and shows that the command of the Carpenter's Son to "Love your enemies, bless them that curse you, do good to them that hate you", would have saved this world in the last days.

Be sure to get this illuminating booklet and read it through before laying it down, which you are sure to do.

"THE SEVEN GREAT PROBLEMS OF ASTROLOGY" by Charles E. O. Carter. Paper, one shilling. Theosophical Publishing House, Limited, London.

The growing interest in the study of Astrology, together with the danger it is in of falling into the hands of those who will debauch it to the level of gross commercialism demands that those who know it best and love it most must join hands in an effort to determine its mathematical, mental, moral and spiritual metes and bounds. To this end Mr. Carter has projected seven tremendously interesting problems. In order that the premises for Mr. Carter's questions may be laid as he states them, I quote his foreword verbatim:

"In a great darkness even a match may be of value.

"It is in this spirit that I issue this little work, in which, after some seventeen years of Astrology, I have ventured to put forward a few tenta-

tive explanations of our problems and a few suggestions as to the lines along which they might perhaps be successfully approached.

"My excuse must be that until we have some working hypotheses we shall not only be unable to make any sort of case for the validity of the science, apart from the empirical, but we shall be liable to grave errors in practice through failing to have clear ideas as to the nature and scope of the forces we are professing to interpret. I do not think that other students have as yet made many attempts to deal with these problems in writing. Those students of theosophy (using the word in its widest sense) who have mentioned Astrology have as a rule done so only casually and have not directly attacked its problems. Astrologers have done little more, and on many fundamental points we are not in agreement with each other. Yet the answers to all questions exist somewhere and the human intellect is capable of ultimately solving all problems that lie within the scope of finitude".

Problem One: "Shall stellar influences be understood as acting in a causational manner or do they merely synchronize with terrestrial events". Upon the solution of this problem depends momentous results in the future presentation of Astrology to an inquiring world.

Problem Two: "Do stellar influences act upon our mind, feelings, emotions, instinctive and subconscious impulses and circumstances, affecting each severally, or, do they affect one of these and through this the others"?

Three: "As to the scope of stellar influences, in regard to man, animals and plants and to things possessing abstract being".

Four: "As to the doctrine of the Nativity".

Five: "As to post-natal stellar influences".

Six: "As to the bearing of Astrology upon human freedom".

Seven: "As to the right uses of Astrology".

I recommend that every student of Astrology send and get a copy of this vital manuscript. It will at least draw the lines of divergence of opinion to a very clearly defined point and result in opening up new avenues of investigation that will be of inestimable benefit to Occult Science.

"WHO'S WHO IN OCCULTISM, NEW THOUGHT, PSYCHISM AND SPIRITISM", compiled and edited by Wm. C. Hartmann, Jamaica, N.Y., is now out and ready for mailing. The new book runs into 368 pages, 6x9, and contains a mass of information of extreme importance to those who wish to keep apace of the times. Especially is it valuable to publishers, editors and those who wish to contact the occult public, either in general or specialized lines of endeavor. Be sure to get your copy of "Who's Who". Price 5.00.



## The Religion of the Ancients Revived



VERY FEW mortals there are but have a streak of mysticism about them that calls for ritualistic expression. The richness of the trappings of the priest appeals to that mystic part of us which makes some form of worship absolutely essential to our peace of mind. Thousands of years of ignorance relative to the great natural truths from which these rituals sprung, has not become counteracted in a few years of unveiling of the realities of the universe. There must still be a further appeal to that mystic chord within the human breast through ritualism. But that ritualism may be made to serve the purpose of truth and through it, lead its votaries into the white light of all truth.

The Liberal Catholic Church has fully realized this necessity and is doing a wonderful work of regeneration through its ritualism.

Now comes Dr. Norman Guthrie of St. Mark's in the Bouwerie, New York, who leads the way back to the church of the Ancients, with astrological ritual set in the rich symphonious music of the Episcopal Church, depicting the true essence of the triplicities of the houses and teaching Astrology in a way that makes it ultra attractive and doubly impressive to the layman.

Through the kindness of Kevah Deo Griffis of New York, we are enabled to give our readers Dr. Guthrie's Astrological ritual:

Hymn: "The Spacious Firmament on High". (Addison)

Horatory Introduction: of Minister at Chancel Steps. (Use Roman pronunciation in Latin words, spoken and sung).

Roll Call: (Responsively).

Deacon: I am Aries and I have set my candle upon his candlestick, that it may illumine the dark places of the earth. (If no trees, could do this effectively with candles Christmas and New Year).

Assistant: I am Taurus, and I have set my candle, etc.

Cantor: I am Gemini, and I have set my candle, etc.

All Three in Unison: We be the Trinity of Intellect and Will.

Deacon: I am Cancer, and I have set my candle upon his candlestick, that it may illumine the dark places of the earth.

Assistant: I am Leo, and I have set my candle, etc.

Cantor: I am Virgo, and I have set my candle, etc., etc.

All Three in Unison: We be the Trinity of Passion and Imagination.

Deacon: I am Libra, and I have set my candle upon his candlestick, etc.

Assistant: I am Scorpio, and I have set my candle, etc.

Cantor: I am Sagittarius, and I have set my candle, etc.

All Three in Unison: We be the Trinity of Instinct and Intuition.

Deacon: I am Capricorn, and I have set my candle upon his candlestick, etc.

Assistant: I am Aquarius, and I have set my candle, etc.

Cantor: I am Pisces, and I have set my candle, etc.

All Three in Unison: We be the Trinity of Action and Service.

Minister (At the Sanctuary Steps): Brethren, we be all assembled in due order; from head to feet, though in the spirit—

As in the great magic circle are we set,  
The glittering constellations of the Zodiac,  
Stark upright, as the throned gods of Egypt;  
Graciously, at Arthur's table round,  
Where none is greater or less,  
For that each is alike called to fulfill the Cause  
of all!

Lesson: (Assistant) Read at Lectern. Hear ye this brief admonition of St. James: I would not be like unto a man, beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was! But whoso looketh into the perfect law of liberty and continueth therein, he (being not a forgetful hearer but a doer—or poet—of the work), he shall be blessed in his deed.—James 1: 23-25.

Deacon: (As he kindles incense in bowl on Gospel side—North, Astrologically—of Altar) says: I have beheld my light shining and in me, verily, hath God his trysting-place—unique and holy—wherefore also do I kindle the incense of my censer to His praise and glory that dwelleth peculiarly in me! And set it in His peculiar and holy place.

Cantor: (As he kindles incense on Epistle side—South, astrologically—of Altar) repeats the same.

Assistant, Deacon and Cantors Together: (At Altar)

Lo, God hath duly manifested in each of us severally; for each alike and for all; wherefore, blessed forever be God.

Minister: Thou doest well to love thy Self, and we praise thee and prize thee for that thou to thine own Self are true; so can'st thou not be false to any man. Yet, behold! Thy neighbors, they do limit and thwart thy freedom on the right hand of power and on the left of grace. Remember the word of our Master: "Love thy neighbor as thy Self". "Deny thy Self", as



limiting thy neighbor, as shutting him from thee, and thee from him and therefore, both from God.

Assistant, Deacon and Cantor together: I will love my neighbor to the right and to the left hand, and I will thereunto deny my Self, so help me God!

Minister: Blessed be thou, for so shall there be not a flash only of divine glory at the core of thee; but a free current flowing through thee that passeth to and fro along the chain of fellowship to refresh thee with youth and courage forever!

Who seest thou opposite?

Assistant, Deacon and Cantor: Him I know the least, for that he is farthest, ay, and furthest; he is the most unlike to me, and most my opposite and natural opponent.

Minister: Shall he therefore be thine enemy, seeing our Master saith: "Love your enemies"?

Assistant, Deacon and Cantor: Nay, I will endeavor to love him unfeignedly, God being my helper.

Minister: (Pointing to upward ray of thirteen pointed stars set at foot of the cross above the Lotus censer). Thou doest well; for mark how the glory of the Center—the Lotus of the invisible thirteenth, the holy Lord and Master of us all—casteth for thee his indicating shadow that eclipseth with light (the ideal of thy direst necessity) directly athwart the countenance of thine enemy! Therefore holdeth he for thee that opposite in his peculiar gift and station the craved forgiveness of thy sins.

Deacon first, and when he has finished, then Assistant, and after him Cantor, says: I will love mine opposite, my contrary, (*Who hath* because he *is* the secret for me of my perfection), with a love fervid and unfeigned. So help me God!

Assistant, Deacon and Cantor together: Each hath his singular defect and temptation, each his lot of suffering and shame; let us take up then our Cross and bear it manfully. Let us by a good example help one another so to do—and follow the Christ, our Master, up the steep Hill of the Skull!

Minister: (Summarizing the principles hitherto expounded. Rehearsal of the Holy Numbers). Brethren, we be together, two for friendship, three for love, Father, yea, four for the Earth, our Mother; five for Wisdom; and six the embattled choice between good and evil; yea, seven for the atoning Holiness of God; eight for the two orders, the higher and the lower world, and nine for the birth by their union of a New Glory; ten for the two Wisdoms toward man and toward God; eleven for their marshalling in one mystic wisdom, and twelve for the perfection of the heavenly hosts— (a) if we worship the God in each, (b) if each denieth the narrowing Self of

each, (c) if we love our neighbors to right and to left, (d) if we cherish and conciliate our contrary, that holdeth the secret of our forgiveness for imperfection, by our perfecting. (e) And, lastly, if we be one in mind and heart in one place gathered together in the One Name of the One Unmanifest, then, lo! *Is the Invisible Thirteenth, Our Lord and Master, adored and loved. Verily present here, and now in our hallowed midst!*

Assistant, Deacon and Cantor together: Let all hatred and malice, all strife and suspicion remain forever without.

Hymn: "Eternal ruler of the Ceaseless Round".

Minister: My brethren, the picture of our Master which we have set forth in the language of the heavens is familiar unto all men. His words are in our ears but we miss the meaning, because we have not heartily realized the secret revealed to us by the heavenly comment, even now presented unto you—Deny thy Self, Take up thy Cross, and follow Me.

These be words spoken by our Master before any human anticipation of personal disaster (that is, the resolute hostility in the normal sense-life to what we call "personal good" or interest, by the universal order), and this because He had not yet had occasion to consider (that is, read by intuition, or objective mathematics) and *relevancy* of His personal plan to the cosmic outlook and opportunity.

The Lord Jesus admitted that the times and seasons were in the Father's hands, and not revealed unto the Son.

When He, therefore, uttered those momentous three phrases—*deny thy Self, Take up thy Cross, and Follow ME*—He intended to convey a universally valid law, which may be interpreted in the combined two-fold language of horizon appearances and zodiacal science, as follows:

1. Biological evolution has produced an individual whose normal perspective innocently, nay, beneficently, assumes himself as the cosmic center. Now this was necessary and therefore true. But it is no longer true, because with the development of a settled society, it would be destructive. The Self must, therefore, be denied; that is, the ocular perspective. A flat perspective, or one with a center everywhere, must overlay and contradict it. Affirm thyself therefore, in the new relation as having superseded the old Self.

2. "Take up thy Cross", could not have denoted to the mind of our Lord's hearers any instrument of torture. It could only have meant, accept the Cross of heaven; in modern phrase, your longitude and latitude, your true orientation and location, your own horoscopic specialization. Peter presents a different lot and duty from that of John. Jesus answers Peter: "If I-



will that he tarry till I come, what is *that to thee?* Follow *thou* me. *Each has his specialty; to each his service;* therefore, obviously his theory, or *God-seeing*. Take up, then, *thy* Cross and not another's. Affirm thy Selfhood in it, with thy relative distinction and honor, denying thy Self as central and absolute; though admitting thy Self *in thy location* and orientation, as *unique*, and *in thy peculiar function, glorious*.

3. Now canst "Thou follow me" and not before; mark, thou canst never be the Thirteenth, the Sun; thou art but a planet; thy path seems erratic to every other planet until reckoned from the common Sun. "Follow me" must have meant then for *us* to follow as the planets do the Sun, whom we follow as we flee and flee as we follow. For to do as Jesus did, Peter must be Peter and John, John. An imitation or mocking of the Master's person and make-believe in His rôle is of none avail. That relation to the central Sun of the universe, which our Sun establishes, we must establish for ourselves *through Him*.

(Mithra is never crucified, and yet his four altar heads for the agape, his farewell love feast with the Sun ere his ascension were like "hot cross buns", marked with the cross sacramentally).

Thus have we expounded, in the terms of the heavens, the heavenly doctrine of our Lord. The kingdom of heaven shall come on earth, when men on earth *behave of their own inner desire in full accord* with the law of heaven. Having, therefore, pondered these holy doctrines let us make the gospel, the good news of our Lord, vitally effective in and through ourselves as His true disciples.

### III

Hymn: "Eternal Ruler of the Ceaseless Round".

Minister: (Who has returned to sanctuary and at close of the hymn stands at front of the altar). Let us reverently express the symbolic knowledge we have unveiled to our moral sense and earnestly pray that we be enabled to conform thereto, more and more perfectly, the course of

our lives henceforward; and that the ignorance or heedlessness of the world dull our quickened spiritual sense no more, nor deaden our will or overcome our faith.

On your behalf, I will cast in the great Censer that is set in the midst of our brotherly order, upon the hot coals of zeal thereof, that is, the fervor of our loyalty and zeal, the holy incense of devout adoration, unto obedience and emulation. (Suiting action to words, using censer upon the altar).

#### THE RITUAL THE ZODIACAL

A.—The cloud ariseth from the Lotus of The Act: Sweetness!

B.—

(1) Behold, O Lord! we would be Thy Body,  
The several members thereof,  
Assembled and knit together, as Thou  
badest,  
Unto the revelation of Thee.

(2) O Lord and Master,  
Keep Thou faith with us.  
Send down upon us Thine Holy Ghost,  
That we may be healed and purified,  
That we may be made wise, mighty and  
courageous,  
That we may impart also unto others Thy  
wisdom and virtue,

C.—

That we may, streaming with the light of  
Thy transfiguration,  
Glorify Thy Father now in this world as  
Thou.

(Exhortation: The Clergy and Congregation).  
O, all ye of the fellowship, let us pray in silence:  
That God, the Holy Ghost, may unto us,  
Brethren dwelling together in perfect unity and  
peace,

Manifest none other than OUR LORD AND MASTER;  
And that we may henceforward

Fear not to confess ever among mankind

THE GLORY OF THE UNSEEN:

AMEN and HALLELUJA. AMEN!

—10—

(Minister kneels at the altar).

### SILENCE

(Followed by gong)

(When the Minister deems best to close the silence, he rises and the Cantor leads in singing):

Praise God from Whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost. AMEN!

Minister: Let us sing for the confirmation of our wills and our good cheer in well-doing.

#### A HYMN OF THE ZODIACAL RING

Our holy life from hidden sources  
Seeps and mounts through the dim of sleep;



While waking, we float on mysterious forces,  
Updrawn from the fount of the darkest deep.  
Yet lords we be of the stars in their courses,  
If, shining as they, our watch we keep.

—2—

Never an ill-starr'd doom compelleth,  
Save him that abandoneth his craft to drift.  
The soul, though in nethermost hell he dwelleth,  
Can the eye of his spirit heavenward lift ;;  
When with lightning our foe, Despair, God quelleth,  
And the Bow spans heaven, Hope's radiant gift.

—3—

Dread we the blasts of cosmic weather  
That swoop upon earth as with fear she moans?  
One breath of God will lift like a feather,  
The mountains that grind our buried bones;  
And one pulse of one life here gathered together  
For the sin of each and of all atones!

—4—

Then cleave to the Ring, unamazed by disaster—  
For even as our destiny, so our desire;  
Up, consider, steadfast the stars; and be master  
Together of earth, of air, of water and fire;  
Till, one Spirit—ever fairer, mightier, vaster—  
To behold one vision of God—we conspire!

—5—

If Aries, Taurus, Gemini, Cancer,  
Leo, Virgo or Libra cry,  
Scorpio, Sagittarius, Capricorn answer,  
Aquarius and Pisces shout their reply—  
Each by his house, a various dancer,  
Before the Lord of Hosts most High!

—6—

So we, earth-brethren, be as many and various  
And each must strive in his place alone;  
But our victory and virtue in sooth were precarious,  
Save we knit each the genius of all to his own.  
Let our grief, our joys, like Christ's, be vicarious  
And His glory will shine as of old it shone!

Sermon, Address or Notice.

Ascription: "All things come of Thee, O Lord, and of Thine Own have we given Thee.

Hymn: "Round the Lord in Glory Seated".

Collects: (Pater and Filius).

Special Benediction. Choral Amen.



## There's a Gladder Day a Comin'



HERE'S a gladder day a-comin', and the "writin' on the wall"  
Says the universe is fillin' up with love enough for all;  
That our God has not forsaken us, his children here below,  
But he still is in his heaven, and his promise in the bow.

THAT a Brotherhood is workin' in the lowlands and the high,  
Gettin' ready for the New Age that's comin' by and by,  
And already there's a glintin' through the darkness of the night,  
Through the toilin' and the fearin', gleams of glory-tinted light.

DON'T you know the time is comin' when each tremor of the soul  
Shall be turned to music only, when the notes upon the scroll  
Will be tender tones o'lovin' and of melody so sweet,  
That they'll almost seem like echoes from some angel-bright retreat?

DON'T you know the time's a-comin' when God's smile shall touch old earth  
Into wonderful new beauty, into blossom-tinted birth?  
Then we'll sing on sunny hilltops up against the azure skies,  
While his hand of love is brushin' all the tear-drops from our eyes.

YES, a gladder day is comin', and we may as well begin  
To push away the shadows and let the sunshine in;  
For the signs are all a-tellin' that the day is drawin' nigh,  
When the age of Aquarius shall be ruling earth and sky!

—*Gaspar Bela Daruvary.*

Horoscopes are maps of astral vibrations. They are recorded by means of mathematics and crystalized on the physical plane through the thoughts of the individual. The quality of the thoughts of the individual are governed by his degree of unfoldment. If he is living on the animal plane of life his thoughts are governed by his appetites and desires. These thoughts develop the astral vibrations along the lines suggested by desires.

The aspects and directions of his astral map (horoscope), called by the psychologist and psycho-analyst, urges and complexes, will compel him, because his thinking has been undirected, by reason of the fact that it has been the creature of his bodily moods. His stomach and his animal desires direct his thoughts and the thoughts, being creative, fashion the astral forces, which are neutral. The astral forces are equally subservient to good or evil.

There must, of necessity, be some degree of control of the physical organs, the stomach and generative organs especially, before there can be any perceptive raise in the vibratory rate of the body. This control can only be gained in one way. That is by actual denial to these organs of the things they most desire. In other words, the stomach must be taught to be satisfied with the food intended for it by Nature, the generative organs used for generation only and the appetites eliminated entirely. By subjugating the

stomach the mind becomes active and the vibratory rate of the body begins to raise. As the vibratory rate of the body raises higher and higher, the spiritual plane becomes more and more of a reality. And as the spirit begins to function, the mind is enabled to direct its thoughts into constructive channels.

The horary chart will show on its face whether or not the question for which it is erected has been brought down to the physical plane. It will also show the sex of the querent and describe his general appearance. There is every reason to believe that the prenatal chart would show the same general astral facts, if it could be cast for the exact time of conception. Hence, it is reasonable to conclude that any horoscope, of whatever nature, is a map, photograph or replica of an original object projecting itself, or ego, toward the physical via the astral plane. Being a photograph or replica, it is of necessity, three dimensional, with the potential ability of reproducing its missing dimensions.

Therefore, the horoscope becomes fatalistic or causational to the one living on the low levels of animal desire and appetite, but a transcendental ladder of opportunity to achieve immortality to the one who is willing to sacrifice the animal attributes in order to attain the spiritual dimension from which the ego was originally projected.

Hayes Beasley.



# Rectification for Birth-Data---Pointers Concluded

By O. W. LE MAR

## POINTERS ON OCCUPATION

**N**EXT the planet rising before the Sun, if in any part of the heavens from the cusp of the 2nd house to the cusp of the 9th house, especially if configurated with the Moon.

59. Thirdly, any planet in good aspect with the Moon and midheaven, at one and the same time, or the most dignified by aspect and position, is to be preferred.

60. The aspects of the planets to the Sun generally show the occupation.

61. Mercury in conjunction or parallel to the Sun inclines to science in matters connected with writing, or as a secretary, bookkeeper or accountant.

62. Venus in conjunction or parallel with the Sun inclines to success as a jeweler, musician, artist, photographer or actor.

63. Uranus in sextile or trine to the Sun inclines to success in mining, agriculture, real estate, lead, coal and other metals.

64. Jupiter in conjunction, parallel, sextile or trine to the Sun inclines to success as a lawyer, clergyman, physician, banker, senator or judge; in fact, to success in almost any occupation.

65. Mars in sextile or trine to the Sun inclines to success in military affairs; as a worker in iron or steel; as a dentist or barber, surgeon or butcher.

66. Moon in good aspect to the Sun inclines to general success, and denotes liquor dealers, fishermen, sailors, etc.; but the occupation should not be judged upon this aspect alone.

67. Neptune in sextile or trine to the Sun denotes æsthetic, occult, artistic and inspirational pursuits; it is a good aspect for sailors, but also gives success as a lecturer on unusual themes.

68. Sun in good aspect to Uranus is much the same as with Neptune, both ruling unusual occupations.

## POINTERS ON LIFE AND HEALTH

69. Sun and Moon rising, setting or in any part of the diurnal hemisphere, free from the evil aspects of Saturn, Uranus, Mars or Neptune, betokens a good physical constitution of body, general good health and a long life.

70. The eastern horizon free from evil aspects of the aforesaid planets.

71. All or most of the planets located in the eastern hemisphere, but especially in the oriental part of the natal chart.

72. The Sun and Moon in good aspect with the planet Mars.

73. All or most of the planets in good aspect with each other; one or more of these conditions denote life and health, especially when the Moon is increasing in light. These tokens will be modified a little by the condition of the parents, as when the parents are strong and healthy, the tokens will be better for life and health. The vital and nervous powers are stronger at the full Moon than at the new, as the light and life come direct from new to full Moon, the brain expands, the blood and vascular system is stronger in vitality; hence a reason why lunatics are affected more at the full Moon than at other times. This influence is displayed in a thousand different ways in animated nature.

## SIGNS OF SHORT LIFE AND SICKLY CONSTITUTION OF BODY

74. All or a majority of the planets located on or about the western horizon.

75. All or a majority of the planets located in watery and earthy signs, especially when the birth is a nocturnal one—near the midnight hour.

76. When the Sun and Moon, and the horizon are in evil configuration with the planets Saturn, Mars, Uranus or Neptune.

77. The Sun and Moon in conjunction or opposition aspect with Saturn, free from any aspect of Jupiter or Venus, is a certain token of a delicate constitution of body—a predisposition to sickness and short life. This aspect of Saturn denotes chronic cold, nervous affections, dropsy, scrofula, glandular and bone disease, consumption, obstructions in different parts of the body, indigestion, etc., arising from a low thermal condition, or cold temperament.

78. The Sun and Moon in conjunction or opposition to the planet Mars denotes short life and sudden death by bilious attacks, acute inflammations, cholera, bowel and gastric complaints; accidents by fire, combustibles, gas, scaldings, fits of apoplexy, ruptures of blood vessels, all things of a sudden nature; accidents by horses, dogs, machinery, sharp tools, gunshot wounds, hunting, etc.

79. Heat and calories is the source of life; blood is life, so that when the Sun, Moon and planets are found located at birth in the watery and earthy signs of the Zodiac, the thermal condition of the body is low, and, accordingly, the lymphatic temperament will prevail, causing a low, sluggish arterial action and circulation of the blood. In all such cases the human body will be subject to frequent attacks of disease, from



obstructed perspiration, inflammation, impure state of blood, leading to a general derangement in the elementary powers necessary for life and health.

80. In whatever sign the planets Saturn or Mars are found posited at birth, there will be found invariably a certain amount of physical debility.

81. The Sun, Moon and Uranus from angular positions, without relief from Jupiter and Venus, the native will be liable to frequent accidents and a violent or sudden death.

82. The planet Mars alone in a like position denotes accidents by traveling, machinery, fire, firearms, chemicals, explosions, war and battle, horses, dogs, riding, driving, hunting, attacks of robbers and assassins and a sudden death by violence of some kind.

83. The planet Mars in conjunction or opposition to the Moon and Mercury denotes mental derangement.

84. In a day nativity, i. e., when the Sun is above the horizon, Saturn afflicting Mercury indicates epilepsy; but Mars so afflicting denotes insanity.

85. In a night nativity, Saturn afflicting Mercury shows insanity and Mars shows epilepsy.

86. Saturn, Mars and the Dragon's Head in the 4th house betokens sudden death.

87. The primary consideration in the Horoscope of a newly born infant, is that of its constitution and the likelihood of its reaching mature years; for if life is denied at the outset, it would be rank folly to make predictions of occupation, marriage, etc. Therefore, consider the nature of the rising sign, its ruler, the nature of the planets rising, the condition of the Moon and the ruler of the 8th house.

88. Should Saturn, Uranus or Mars be found near the rising degree, afflicted by the ruler of the 8th house, and the Moon afflicted at the same time by the Sun, the premature death of the infant may be expected.

89. If the ruler of the ascendant be in the 6th house, afflicted by the ruler of the 8th, without assistance from Jupiter or Venus, the child will be very sickly, and will die before reaching maturity. In these and similar cases, the greater the affliction of the Sun, Moon and ascendant—the vital points of the horoscope—and ruler of the ascendant, the shorter will be the life. When all of these significations are afflicted without assistance of the benefics, the child is either still-born or dies immediately after birth.

90. A male born at an eclipse of the Sun or a female at an eclipse of the Moon, seldom draws breath, or is born only to see the light and die.

When, however, the ruler of the ascendant is found in the 6th, assisted by good aspects or conjunction of either Jupiter, Venus or by planets in their dignities, even though afflicted by the

ruler of the 8th, the child although sickly will be reared.

91. The strength of the constitution mainly depends upon the nature of the sign rising and the condition of the Sun.

92. Aries, Leo, Libra and Sagittarius are strongly vital signs, capable of withstanding considerable strain in the form of sickness, during early years. They give much promise of continued life even in severely afflicted nativities.

93. Taurus, Gemini, Virgo, Scorpio and Aquarius are moderately vital, and, with agreeable aspects, will bring the native safely to mature life.

94. Cancer, Capricorn and Pisces are the weakest signs under which to be born; when they are rising and the usual signs of weakness are shown, as we have before explained, then the child will be reared only by great difficulty, and may even die soon after birth.

95. The worst signs of short life are present when the Sun and Moon are both afflicted; when the ruler of the ascendant is in the 6th or 8th house and the ascendant is afflicted by the presence of the malefics, Neptune, Uranus, Saturn or Mars, the rising sign being either Cancer, Capricorn or Pisces.

96. When Taurus rises with Mars or Saturn therein, the child will be subject to fits during dentition, and if the Sun or Moon be afflicted in a fixed sign, the child will die in a paroxysm.

97. It is important to notice what aspect was last formed between the Sun and Moon and what planets the Moon separates from and applies to; for, if in a weak nativity, the Moon be separating from a benefic and applying by evil aspect or conjunction to a malefic, the child will hardly live over four years.

98. On the contrary, if the Moon be separating from a malefic and applying by a good aspect or conjunction of a benefic, then the child will be reared, though the nativity otherwise be a weak one.

99. In the horoscope of an adult, the duration of life may be judged by the sign rising and the condition of the Sun, Moon and the ascendant; the Sun in a fiery sign and the Moon in a watery one are indicative of a well balanced temperament; and when the Sun or Moon is found in the 1st, 10th, 11th or 2nd house, well aspected by Jupiter and Venus, a long life may be predicted.

100. Mars in any aspect to the Sun or Moon, gives vital heat and a good circulation, with power to throw off disease; but if in evil aspect, it disposes to accidents.

101. When Saturn is rising and the Sun and Moon are in evil aspect to one another, or when Saturn is in the 6th house or the Sun and Moon therein, badly afflicted, the native suffers much ill health and easily succumbs to evil directions;



if the rising sign be a weak one the life will be short.

102. When a malefic planet, afflicting the Sun or Moon, is elevated above the luminary, it is more evil than when the luminary is elevated above the malefic.

And this holds good in regard to all horoscopic considerations; the more elevated the planet may be which favors or afflicts the significator of life or fortune, the more powerful is its action.

103. Those that have the luminaries unfortunately placed in angles will be apt to commit suicide.

104. If the Dragon's Tail be with Saturn in square to the Moon and she cadent, the native will be consumptive, especially if from angles; but, if besides, it be in square to the ruler of the ascendant, they will be sickly and infirm all the days of their life and if such aspects happen in or from the 6th house, so much the worse.

105. "If one of the luminaries be angular and either to a malefic, or if the latter be at an equal longitudinal distance from each luminary, i. e., equi-distant, so as to form an equilateral triangle with them, and no benefic aspecting them at the time, and the rulers of the luminaries be in malefic places, the child then born will be reared but will shortly die".—*Ptolemy*.

#### POINTERS ON PROGENY

106. The condition of the Moon is very important to consider in regard to the promise or denial of children, for she rules conception and birth.

107. If the Moon be found in Cancer, Scorpio, Pisces, Gemini or Sagittarius, it makes the nature fruitful; in Taurus, Virgo, Libra or Aquarius, the nature is moderately fruitful.

108. The Moon being angular in the 1st, 10th or 7th house the number of children is increased.

109. The Moon in Aries, Leo or Capricorn the nature is inclined to barrenness; should she be afflicted in these signs by Saturn, Mars, Sun or Uranus, there is small chance of children being born.

110. The Moon in Cancer, Scorpio or Pisces, in good aspect to Jupiter or Venus, a full family may be expected.

111. The signs on the cusps of the 5th and 11th houses must be considered in this inquiry, together with any planets found therein; thus Cancer, Scorpio, Pisces, Taurus or Virgo on the cusp of the 5th house promise a large family, if the Moon be also well placed and aspected.

112. The malefics or the Sun in the 5th or 11th are evil and afflict the offspring; while the benefics in these houses or the Moon, increase the strength and number of the progeny.

113. The malefics in fruitful signs in the 5th or 11th, show that children will be born, but

some of them will not live; the benefics or the Moon in these houses afflicted by the malefics, show the same result.

114. The malefics in the 5th and 11th and in good aspect to Jupiter or Venus, the children will be reared, but with difficulty.

115. The 5th house denoting the birth of children and the 11th denying them, shows the death of some in infancy; the same if the 11th promise and the 5th denies.

116. The Sun in the 5th or Leo on its cusp and the Sun afflicted, no progeny will live beyond childhood.

117. The Moon in the 10th or 4th, afflicted by malefics, shows death among the progeny.

118. The ruler of the 5th house in conjunction with the ruler of the 8th or afflicted by the malefics, kills the children.

119. Saturn in an angle afflicting both Venus and the Moon, is a sign of sterility; the same if Saturn be with Venus in the 7th house.

120. The 5th house in a male horoscope denotes the first child; the 7th the second, the 9th the third, and so on, taking every alternate house. In a female horoscope the first child is denoted by the 4th house, the second by the 6th, and so on.

121. The planets ruling each alternate house and those posited therein, will show the sex and condition of each child, by the sex of the sign they occupy and their own natures. Thus if Saturn, Uranus or Mars be in any of these houses, badly placed, or the luminaries afflicted therein, then judge that the child to which the house corresponds will be weak and ailing and likely to die. For example, in a male horoscope, the sign Cancer on the cusp of the 5th and Saturn therein, with the Moon in Taurus, the first child would be a girl and only be reared with great difficulty.

122. The majority of the planets in male signs show a predominance of male progeny, and vice versa if in female signs.

123. The fortunes of the progeny are, in a general way, judged from the condition and aspects of the significators or rulers of the alternate houses.

#### POINTERS ON MARRIAGE

124. Should there be any planets within 5 degrees of the cusp of the 7th house, such a position will indicate the nature of the partner to marriage, but may not describe the personality. In some cases it will do this, especially if Venus and the Moon be so situated; if these be unafflicted the native may hope for happiness in marriage; but if they are afflicted by Uranus, Saturn or Mars, then the native is sure of a great deal of trouble in love affairs, if in addition to this, one of the foregoing planets occupies the 7th house, the native had better not marry.



125. When benefics occupy the 7th house and are unafflicted, it is a sure indication of harmony, and, of course, if malefics be there vice versa.

126. If only one malefic occupies the 7th house, and he be strong and well aspected by the benefics and the Sun or Moon, as the case may be, happiness may then result, but Saturn gives a cold passionless nature.

127. When the Moon or Venus in a male natus (either one or both), be afflicted by Uranus, such a position indicates that some illicit connections will be formed, either before or after marriage, in the case of a female; and both before and after in the case of a male.

128. Mars in the 7th house signifies that the husband or wife will be hasty or jealous and passionate.

129. Saturn in the 7th house signifies that the marriage partner will be cold, melancholy, sickly or penurious and fretful.

130. Venus in the 7th house presignifies that the conjugal union will be pleasant, loving and joyous, and that the marriage partner will be graceful, amiable and courteous.

131. When the Sun and Venus, in a female horoscope, are configured with Jupiter, or Venus be in the same declination as the Sun, much true love and happiness is indicated; the Moon and Venus, well aspected by Jupiter, in a male figure, render the same conditions.

132. If the Moon and Venus, in a male natus, be strong and free from affliction of Saturn, the native will marry early in life, especially so if they be oriental.

133. Should Saturn afflict the Moon and Venus in a male nativity marriage is delayed, and if the latter be weak, will not occur at all if Saturn at the same time be strong; if Saturn afflict the Moon by powerful aspect, death of the wife is indicated, and if, when the aspect is completed, the Moon be in a double-bodied sign, i. e., Gemini, Sagittarius or Pisces, the native will marry again.

134. The planet Uranus afflicting the Moon indicates illicit connections and final separation, and if the ruler of the 7th house be afflicted, or a malefic be located in the 7th house at the same time, divorce is certain to follow marriage.

135. The conditions of the above will hold good in regard to a female, by substituting the Sun for the Moon; in fact, the worst indication in a lady's horoscope is the affliction of the Sun by Uranus, as they always become unfortunate in their love affairs and are frequently betrayed, unless counteracted by very strong benefic forces.

136. When a nativity indicates radical misfortune in the conjugal state, the course of wisdom is not to marry at all "as an ounce of preventive is worth a pound of cure".

137. But if the evil is caused by the mere accidental position of a malefic in the 7th house, i. e., the malefic not being in the radical figure, the native may marry and live perfectly happy, or should there be other good testimonies, as the partner having either Jupiter or Venus in the 7th house unafflicted, the secondary good of the one would counteract the evil of the other.

138. No secondary influence can overcome a radical evil, as denoted by the affliction of the Sun, Moon or Venus and when such are found in the two horoscopes, those individuals should not marry or they will rue it bitterly.

139. The native will be financially benefited by marriage: (a) if the planets Jupiter or Venus be located in the 8th house, in their dignities by sign and in good aspect with the Sun, Moon, ruler of the ascendant or Fortuna—for the 8th house in this case, is the house of marriage partner's money.

(b) The ruler of the ascendant in the 8th house in good aspect to the Sun, Moon or Part of Fortune.

(c) The ruler of the 7th in the 8th in good aspect to the Sun, Moon or Venus or the ruler of the 8th located in the 7th holding the same configurations.

The more numerous the tokens and more harmonious the general positions are in the nativity, the greater will be the advantages.

(d) Should the Sun be posited between the 4th and 1st or between the 10th and 7th, women marry either in their youth or to men younger than themselves; but if the Sun be in the other quadrants, they will either marry late in life or to men who have passed their prime, or are some years their seniors.

For a male nativity, substitute the Moon, and judge in like manner in every particular.

#### POINTERS ON FRIENDSHIP AND ENMITY

140. The sextile or trine of the luminaries to each other in the Zodiac or their mutual positions in each other's places, or in those of Jupiter and Venus, are the best signs of attachment; but should these planets evilly aspect each other enmities will arise.

141. The same planets in two nativities gives them the same manners and propensities.

142. The infortunes in opposition to their own places in the two horoscopes cause continual quarrels between them; the fortunes in these places of the infortunes causing alternate enmities and attachments.

143. If the Sun and Moon or the Sun and Mercury or Moon and Mercury, change places with each other in the two horoscopes, the attachment is very strong.

144. Jupiter and Saturn in each other's places, the natives form an attachment from covetousness.



145. Mars and Venus in each other's places, they are attached by lust and fornication or adultery.

146. If the Sun or Mars be in opposition to Mercury or the Moon, they hate each other and the one that has Mars in opposition will do the other a mischief.

147. Saturn and Mars in opposition in the two horoscopes, will cause continual enmity between those persons.

148. The strongest signs of sympathy are those wherein two nativities resemble each other by the planets occupying all or most of the same Zodiacal positions, while the aspects of the malefics to the lights or ascendant, in opposite signs, are always productive of evil.

149. The Sun and Moon in the same place in two horoscopes are a sign of a most perfect agreement.

150. There is never agreement between two persons when the ascendant of the one is the same as the 6th, 8th or 12th house of the other.

151. Slight friendships are formed by transits when the lights or benefics in one radix come by direction to the places of the lights or benefics of the other's radix and will last until the direction is past.

#### UNCLASSIFIED POINTERS

152. When an infortune is posited upon the cusp of the 7th house, the native will be liable to great calamities; and if an infortune be in aspect with the Sun or Moon afflicted in the same place, the native, though a prince, shall suffer a world of troubles.

153. Those who have Mars within 2 degrees of the horizon, i. e., within 2 degrees of the ascendant, shall be exposed to many dangers and

ordinarily at some time in life receives a great scar or cut on the face.

154. Mars is seldom joined with Mercury for good, for he renders people naughty and impudent, yet industrious in art, whence it comes to pass that the artists too often have strong tendencies to evil courses.

155. When Venus is too powerful in a geniture and in places of infortunes, inconveniences are to be feared from unlawful love.

156. Mars and Mercury evilly disposed and in conjunction with the Moon, signifies thieves and robbers; but if Saturn behold them or be in the 7th, they will suffer according to their deserts. Therefore, whenever you see indications of grievous crimes, consider whether the infortunes are strong or not and oppress the Sun, Moon or lord of the ascendant; or if the lord of the ascendant be combust or an enemy to the Moon, for then, undoubtedly, the native will suffer for his villainy.

157. When Mars is exactly on the cusp of the mid-heaven and has no dominion in the ascendant, if the native lives to any considerable age, it is much to be feared that he will meet with a violent death.

158. Nativities (fatidic horoscopes) which can never be good, are such as have infortunes (Saturn, Mars or Uranus) in the same place, joined to the luminaries; or when the Moon is under the Sun's beams with Saturn or Mars; or where all the planets are in the 3rd, 6th, 8th or 12th houses; or when both the luminaries and both fortunes are afflicted; or when the luminaries only are cadent and all the planets retrograde; or when only Mars is above the horizon, and the other planets not being mutually joined in angles.



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2. This association of Allopathic doctors is taking immediate advantage of its increased power and opportunity by drastically urging compulsory vaccination throughout the United States, for adults as well as for children, against small pox and even against typhoid.

3. In one of the smaller cities the Health Board threatened to call out state troops to enforce vaccination upon the entire population if they did not submit peaceably.

4. Try to understand what this means—this coalition of the medical and the military. When the Allopathic Health Officials feel they can secure, upon request, the action of the state's military arm, the situation is serious beyond words.

5. Nothing but positive public action will serve. We must move concertedly and immediately if we hope to retain our constitutional rights.

6. I invite all Anti-Vaccinationists, Eclectics, Homeopaths, Chiropraths, Osteopaths, Naturopaths of all branches, Christian Scientists, Theosophists, New Thoughtists, Medical Freedomists and all brave and honest physicians of the Allopathic School (who secretly denounce the machinations and conduct of the political doctors), to send in their names to the Open Door and enroll as active participants in an association of Free People against Medical Tyranny.

7. No dues will be attached—but you will be asked to declare yourselves as resisting the grave menace of a medical association that is willing to commandeer military assistance in order to attain its autocratic ends.

Dear co-workers, respond quickly to this appeal. Realize the danger of the situation. Unless we all act together and at once, our liberties will be wrested from us by this medical despotism.

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